

STATED MEETING OF MISSION PRESBYTERY DOCKET
MARCH 7-8, 2025
FIRST PRESBYTERIAN CHURCH, KERRVILLE, TX

As Mission Presbytery, we connect diverse leaders and congregations by providing opportunities for worship, learning, and service so that we can flourish through God's grace.

PRE-PRESBYTERY OPPORTUNITIES

- ❖ NOON: The Connect Committee hosts lunch and conversation with Certified Ruling Elders and Commissioned Pastors. Check the registration tables for location.
- ❖ 2:00 p.m.: We'll gather in the Chapel to discuss the Proposed Amendments to the Constitution. The Rev. Tony Larson, Co-Moderator of the General Assembly, will be present along with some of the 2024 GA Commissioners.
- ❖ 3:00 p.m.: The Stated Clerk will meet with first-time Presbytery Commissioners to review the agenda for this meeting. Check the registration tables for location.

FRIDAY, MARCH 7, 2025, at 4:00 p.m.

- ❖ Moderator Rev. Dan Milford calls the meeting to order
- ❖ Declaration of a quorum
- ❖ Opening prayer, including a Land Acknowledgement
- ❖ Approval of the Docket
- ❖ Introduction of first-time Presbytery Commissioners
- ❖ Introduction of Corresponding Members
- ❖ Welcome from First Presbyterian Church Rev. Jasiel Hernandez Garcia

Co-Moderator of the Presbyterian Church(USA) Larson	Rev. Tony
Presbyterian Pan American School President	Dr. Joey King
Report of the Transitional General Presbyter Nominating Committee	RE B.K. Gamble

Stated Clerk's Report	Rev. Laurie Palmer
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Proposed Amendments to the Constitution

- ❖ We will vote by ballot. There will be no amendments to the motions.
 - ❖ We will vote by omnibus motion, all of the amendments taken together. There will be a motion and a second to approve the proposed amendments. Discussion will follow.
 - ❖ During the discussion, you may lift any proposed amendments to deliberate.
 - To lift a proposed amendment, go to a mic, say your name, from what church you are a commissioner, and the proposed amendment(s) you want to discuss.
 - If you cannot get to a mic, one will be brought to you; just raise your hand.
- We are just lifting out items at this point, not debating them.**
- ❖ After everyone has had a chance to lift something out, the rest of the proposed amendments will be approved by vote. You do not have to mark the omnibus proposed amendments.
 - ❖ We will commence discussion of the items lifted out and vote on them individually.
 - We will discuss the items in the order they were lifted out.

Brief stretch break

Committee on Preparation for Ministry

Rev. Doug Dalglish

Commission on Ministry

Rev. Jack Barden

SATURDAY, MARCH 8, 2025, at 9:00 a.m.

Mission Presbytery reconvenes with worship.

Rev. Tony Larson, Co-Moderator of the General Assembly PC(USA), Preacher

Offering: Presbyterian Pan-American School

Break

General Council Report

CP Sheri Dittman

John Knox Ranch

RE Henry Owen, Director

Connect Committee

- ❖ Better Together Grant information
- ❖ Regional conversations

Rev. Erica Knisely

RE Caitlin Supcoff, Rev. Maria Vargas

Fiscal Oversight Committee

RE Sandy Nicholson

Committee on Representation and Participation

Youth Connection Task Force
McAllister

RE Caitlin Supcoff, Neil McKown, Emily

Super Bowl Smackdown winner

Motion to adjourn with prayer

NEXT PRESBYTERY MEETINGS

**JUNE 19-20, 2025, AT ST. MARK, BOERNE
YOUTH AT PRESBYTERY**

OCTOBER 17-18, 2025, AT CROSS ROADS, SAN ANTONIO

WE REMEMBER RULING AND TEACHING ELDERS WHO DIED IN 2024.

**Please send the names of Ruling Elders who died in 2024 to Laurie Palmer,
statedclerk@missionpby.org.**



Dear friends of Mission Presbytery,

On behalf of First Presbyterian Church, Kerrville, it is with great hope and anticipation that I welcome each and every one of you to our upcoming Presbytery meeting on March 7th and 8th.

Kerrville is a beautiful place with plenty of opportunities for rest, recreation, and renewal. I encourage you to take advantage of what this area has to offer as you plan your trip. Whether you are interested in hiking one of our many trails, kayaking in the Guadalupe river, tasting some fine Texas wine, walking along the newly renovated river trail, or visiting the museum of Western Art, there is something that will certainly appeal to you.

While we may be a small town, we definitely have several food options. Here are some of our favorites: Rails, Grape Juice, Il Posto, Francisco's, Vecino's Cafe, Billy Gene's, and the famous Mary's Tacos. We have also made 40 room reservations (discounted rate) at Inn of the Hills and the Y.O. Ranch Hotel & Conference Center. A list of other options is also included in this packet.

I hope our time together will provide us with renewal, hope, and excitement about the good work happening in our Presbytery - we are indeed better together! May God bless our work this weekend and may we be empowered to continue to serve God and neighbor with love and grace.

Rev. Jasiel Hernandez Garcia
Pastor

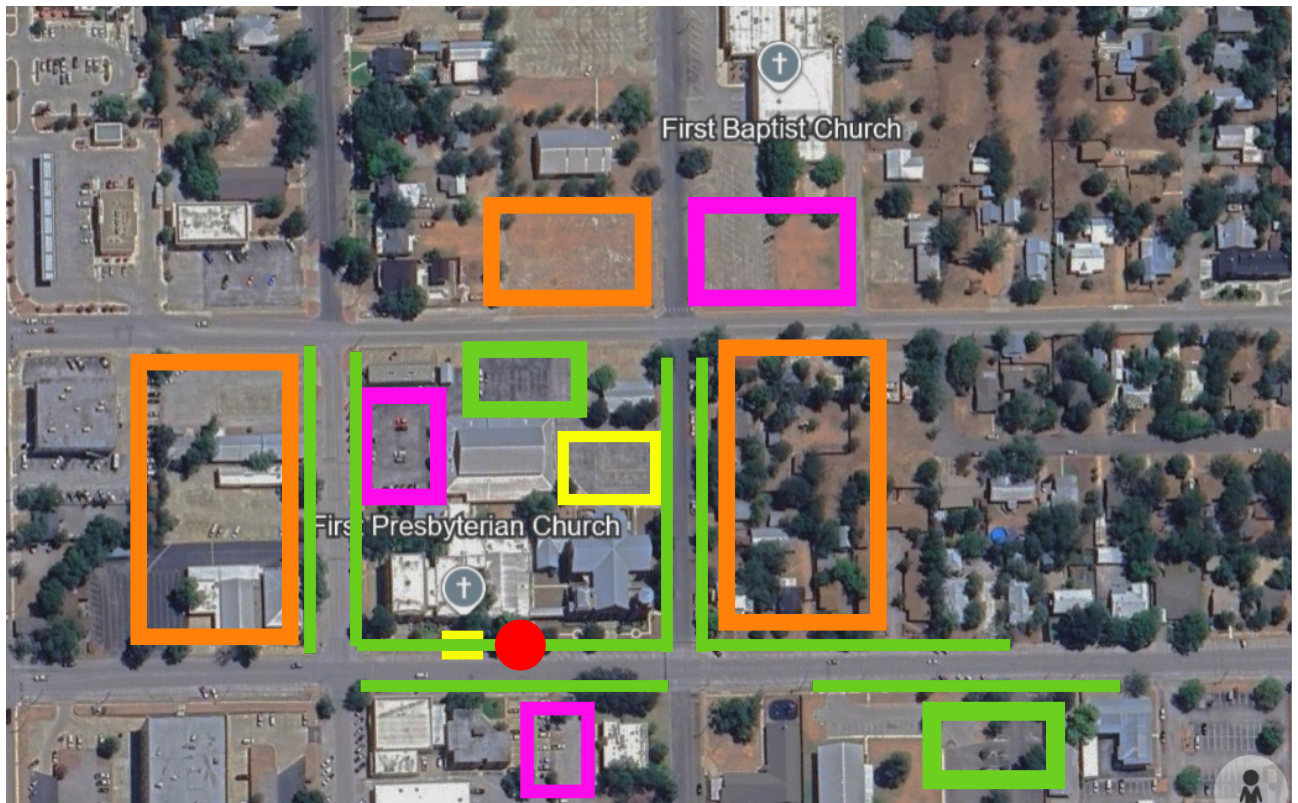
Address:

800 Jefferson St.
Kerrville, TX 78028



Registration:

Ryan Hall - ●



Handicap Parking



Available Parking



Parking available after 5 p.m. Friday



No Parking



Lodging Options

Special Group Rates:
First Presbyterian Church group

Inn of the Hills:

\$109 (standard king/2 queens) / 20 rooms

YO Hotel & Conference Center:

\$129 (standard king/2 queens) / 20 rooms

Hotel	Address	Local Number
Best Western Sunday House Inn & Suites	2124 Sidney Baker (Hwy. 16)	830-896-1313
Days Inn of Kerrville	2000 Sidney Baker (Hwy. 16)	830-896-1000
Hampton Inn	2038 Sidney Baker (Hwy. 16)	830-257-0600
Holiday Inn Express & Suites	2114 Sidney Baker (Hwy. 16)	830-895-9500
Inn of the Hills	1001 Junction Hwy. (Hwy. 27 W)	830-895-5000 or 800-292-5690
La Quinta Inn & Suites	1940 Sidney Baker (Hwy. 16)	830-353-8118
Motel 6	1810 Sidney Baker (Hwy. 16)	830-257-1500
Quality Inn	2001 Sidney Baker (Hwy. 16)	830-792-7700
The Red Rooster Bed & Pastry	605 Earl Garrett St	830-377-4437
River Trail Cottages	1709 Water St.	830-928-9002
Super 8	2127 Sidney Baker (Hwy. 16)	830-896-1511
Y.O. Ranch Hotel & Conference Center	2033 Sidney Baker (Hwy. 16)	830-257-4440

Pre-Presbytery Meeting Events March 7, 2025

Noon

The Connect Committee will host lunch and conversation for Certified Ruling Elders/Commissioned Pastors.

Location details will be at the registration tables.

2:00 PM

We will vote on Proposed Amendments to the Constitution during the Presbytery Meeting. Rev. Tony Larson and some of our 2024 GA Commissioners will be on hand for conversations about the ones that interest you during this pre-presbytery gathering. This will take place in the Chapel.

3:00 PM

First-time Commissioners will meet with the Stated Clerk, Laurie Palmer, to discuss the specifics of the presbytery meeting.

Location details will be at the registration tables.

The Presbytery Meeting will begin at 4:00 p.m. on Friday, March 7, and reconvene at 9:00 a.m. on Saturday, March 8.

BOOK OF ORDER AMENDMENTS RECOMMENDED BY
THE 226TH GENERAL ASSEMBLY
AND PRESENTED TO PRESBYTERIES FOR THEIR
AFFIRMATIVE OR NEGATIVE VOTE

SUMMARY

(The Proposed Amendments booklet is in the meeting packet)

AMENDMENT NUMBER	BOOK SECTION TO BE AMENDED	SUMMARY
24-A	F-1.0403	The categories <i>gender identity, sexual orientation</i> , be included as protected classes in the Unity in Diversity section of Foundations of Presbyterian Polity
24-B*	G-1.0104	Adds guidelines for other forms of corporate witness (New Worshiping Communities, Immigrant Fellowships etc.) within an adaptable framework rooted in Reformed polity.
24-C	G-2.0104b	Adds Historic Principles of Church Order (F-3.01) and principles of participation and representation (F-1.0403) to required areas for examination for ordination.
24-D	G-2.0504b	Lengthens maximum terms of service for temporary pastoral relationships from twelve months to 36 months
24-E	G-2.0504b	Prohibits non-disclosure agreements at the end of a temporary pastoral relationship
24-F	G-2.0601	Confidential details about a candidate for ministry should be omitted in communicating to the presbytery the need for the approval of alternate means to determine readiness for ministry in areas usually covered by ordination exams
24-G	G-2.0901	Prohibits non-disclosure agreements when an installed pastoral relationship is dissolved
24-H	G-3-0106	Adds <i>and adults with vulnerabilities</i> to the required child and youth protection policy
24-I	G-3.0302d	Eliminates the need for a concurrence from another presbytery to have business brought before GA (concurrences are still allowed but not required)
24-J	G-3.0501	Revises the formula for determining the number of commissioners presbyteries are to send to GA
24-K	D-7.0501	Makes explicit that, when an allegation of offense is made to a clerk of session or stated clerk, the mandates to report to civil authorities in G-4.0302 must be followed
24-L	D-7.0902b	Mandates that administrative leave be paid

Item 24-M Episcopal-Presbyterian Agreement on Local Sharing of Ministries

Proposed Amendments to the Constitution And Episcopal-Presbyterian Agreement on Local Sharing of Ministries

These amendments to the *Book of Order* and the agreement were approved by the 226th General Assembly (2024) and recommended to the presbyteries for their vote.

FROM THE STATED CLERK

The 226th General Assembly (2024) of the Presbyterian Church (U.S.A.) approved and recommended to the presbyteries, for their affirmative or negative votes, proposed changes in the language of the *Book of Order* that, if approved, will amend the Constitution. In addition, the 226th General Assembly (2024) of the Presbyterian Church (U.S.A.) approved and recommended to the presbyteries pursuant to G-5.0203 for their affirmative or negative votes the Episcopal-Presbyterian Agreement on Local Sharing of Ministries.

Here are a few notes as you prepare for the vote of the presbytery:

- It is recommended that prior to voting, presbyters and clerks review each proposed amendment and its related information.
- Each amendment has an item number, which is how the General Assembly tracked the business in both committee and in plenary. The entire record for each item is available in PC-Biz.
- Live links to the General Assembly item numbers are available throughout this document. Another option is to go to PC-Biz at www.pc-biz.org, click Search, and enter the item number. Click on the item number to reach the summary.
- The rationale and advice from the Advisory Committee on the Constitution and other advisory and advocacy entities have been abbreviated for each amendment for this booklet. Please note that the advice applies to the original item of business and not necessarily the final version approved by the assembly.
- Presbyteries may use a consent agenda or omnibus motion to vote on amendments as long as each proposed amendment is identified separately. Each amendment and the agreement has a tracking number of 24-A, 24-B, etc.
- It is recommended that prior to voting, presbyters and clerks also review the proposed Episcopal-Presbyterian Agreement on Local Sharing of Ministries.
- Presbytery stated clerks are to report a tally of their votes to the Office of the General Assembly no later than **July 4, 2025, at 11:59 p.m. Eastern Time**. Votes on amendments and the agreement should be entered through the Stated Clerk's portal. Each month an updated tally will be mailed to all stated clerks. In order to make changes and publish the 2025–2027 *Book of Order* in a timely manner, receipt of votes prior to this deadline would be appreciated.

Thank you for your time and careful attention as you prepare to vote on these proposed amendments and this agreement with The Episcopal Church.

Jihyun Oh
Stated Clerk of the General Assembly of the PC(U.S.A.)

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24-A — F-1.0403

OPENESS TO THE GUIDANCE OF THE HOLY SPIRIT

F-1.0403 UNITY IN DIVERSITY (POL-01 1)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall F-1.0403 in the Foundations of Presbyterian Polity be amended as follows?
(Deleted text is in ~~strike through~~; added text is in *italics*.)

“F-1.0403 Unity in Diversity ...

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, *gender identity, sexual orientation*, disability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person. The Presbyterian Church (U.S.A.) shall guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership. No member shall be denied participation or representation for any reason other than those stated in this Constitution.

Background and Rationale

...While affirming the freedom of councils of the church to make ordination decisions as guided by the Holy Spirit, we acknowledge that the Church has been called upon historically to be ever more faithful to the most inclusive and affirming statements of Scripture and promptings of the Holy Spirit...

We feel that the Spirit is working in the churches concerning this matter. The 223rd General Assembly (2018) approved the following resolution.

1. *Celebrating the expansive embrace of the gospel of Jesus Christ and the breadth of our mission to serve a world in need, the 223rd General Assembly (2018) affirms the gifts of LGBTQIA+ people for ministry and celebrates their service in the church and in the world...*
5. *The assembly also gives thanks for those who continue to seek deeper understanding, and more authentic welcome, even amid discomfort or uncertainty about how best to show hospitality, in the spirit of continuing Reformation...*
10. *The assembly encourages all congregations and councils of the PC(USA) continually to seek to expand their welcome so that all might know the Good News of Jesus Christ and encourages all other communions to do the same.*

We follow this encouragement by urging that gender identity and sexual orientation be established as protected classes against which we must not discriminate.

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

We believe the witness of Scripture and the Constitution testifies to the full inclusion of persons as members of the Church (universal), as noted not only in F-1.0403 but also reiterated in G-1.0302 regarding the church particular: “No person shall be denied membership for any reason not related to profession of faith” (see also the “Confession of Belhar,” *The Constitution of the Presbyterian Church (U.S.A.): Part I The Book of Confession* (2016), 10.3). A positive affirmation of this principle through constitutional amendment is consistent with this witness.

Comment – From the LGBTQIA+ Advocacy Task Force

At the 223rd General Assembly (2018), the Assembly approved item 11-13 “On Celebrating the Gifts of People of Diverse Sexual Orientations and Gender Identities in the Life of the Church.” This statement affirmed the faithful presence and service of LGBTQIA+ folks in the PC(USA). This is one of many overtures passed at past General Assemblies (dating to at least the 221nd General Assembly in 2014) in support of LGBTQIA+ people in the church and around the world.

Thus the LGBTQIA+ Advocacy Committee advises the Assembly to continue to embody this commitment by stating explicitly in our Foundations that, alongside “race, ethnicity, age, sex, [etc.],” sexual orientation and gender identity are similarly fundamental dimensions of personhood that shall not be used as barriers from membership in the Church universal or participation in the “worship, governance, and emerging life” of PC(USA) churches.

Advice and Counsel – From the Advocacy Committee for Women and Gender Justice (ACWGJ)

F-1.0403 outlines the principles of unity in diversity, citing Gal. 3:27-29 as the guiding scriptural basis for these principles. ACWGJ reads Gal. 3:27-29 alongside Col. 1:16-17. The diversity in which we are united is not only plentiful but also specifically flows from God. As a result, affirming these diverse identities with language that closer estimates the depths of human experience in the Foundations of Presbyterian Polity allows us to stand firmly in our Reformed Tradition. Only when we explicitly affirm the theological, ecclesial, and biblical foundations of openness and welcome to individuals with diverse sexual orientations and gender identities can we proclaim the “good news” Gospel truth.

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

We acknowledge the historic role that the church has occupied, both as the oppressor and as advocate. We acknowledge that there is still much work to do in fostering healing with our siblings who have been harmed by the church. Echoing the 223rd General Assembly (2018), we celebrate the faithful, loving, and courageous Gospel witness of LGBTQIA+ persons. Our church is enriched, made vibrant and vital by the contributions of LGBTQIA+ people and they ought to be

afforded the same constitutional protections that have been extended to those on the basis of race, ethnicity, gender, age, ability, location, and theological conviction.

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

REAC notes that the PC(USA) has already take the step in accepting “On Celebrating the Gifts of People of Diverse Sexual Orientations and Gender Identities in the Life of the Church.” At the 223rd General Assembly in St. Louis in June 2018, the PC(USA) voted unanimously to pass three significant overtures related to LGBTQ+ inclusion. Therefore, in approving POL-01, the PC(USA) cements and demonstrates the denomination’s commitment to inclusivity and its Matthew 25 platform, which sends a resounding message of acceptance across the denomination.

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

GACOR will primarily direct its comments toward Part 1 (proposing changes to F-1.0403) from which section of the *Book of Order* GACOR receives its primary mandate and focus. GACOR has already been studying the impact of gender identity and sexual orientation on equity and representation within the structures, systems, and leadership of the PC(USA). Approval of this item, however, would greatly increase the capacity of GACOR to invite the wider church to include ways to collect data and understand the ways the diversity already among us impacts how we live and move together as the Church in terms of process and norms. This change also, foundationally, acknowledges the multiplicity of leaders and members led by the Spirit to serve and take part in the life of the Church (Joel 2:28-29/Acts 2:17-18).

The Assembly Committee on Polity approved Item POL-01 1, 35/3. The 226th General Assembly (2024) approved Item POL-01 1, 389/24.

For the full report on POL-01, go to
<https://www.pc-biz.org/search/3001122>

24-B – G-1.0104

THE CONGREGATION

G-1.0104 OTHER FORMS OF CORPORATE WITNESS (WORSHIPING COMMUNITIES, etc.) (POL-03)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-1.0104 be added to Congregations in the Form of Government as follows?

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

G-1.0104 *Other Forms of Corporate Witness (Worshiping Communities, etc.)*

In circumstances where the formation of a traditional ecclesiastically and legally organized congregation is not desired or deemed appropriate, and a worshiping community has been formally recognized by a presbytery according to its own definition, presbyteries and congregations may work together with such a group to provide supervision and support. Such recognized groups shall be under the mutually agreed upon oversight of a minister of the Word and Sacrament approved by the presbytery, shall include at least one ruling elder in their chosen leadership, and shall function under the financial, legal, and disciplinary sponsorship of an ecclesial council (either a session or a presbytery). The sponsoring council shall, in consultation with the worshiping community, authorize any celebrations of the sacraments within the group in accordance with the Directory for Worship. Membership records for group participants desiring to be formally enrolled as baptized, active, or affiliate members in the PC(USA) shall be maintained by the sponsoring council. Such groups shall not hold property, and may not undertake any financial, legal, or contractual obligations, apart from their sponsoring council. They shall adhere to the sponsoring council's required policies on sexual misconduct, harassment, child and youth protection, and antiracism. Presbyteries shall determine appropriate means of representation and participation of such groups in and through the sponsoring councils (session and/or presbytery).

Background and Rationale

1. The intention of the proposed amendment is to provide a minimal, flexible, and adaptable level of historic Reformed polity for small worshiping communities that wish to identify with the larger church in worship and formation, discipleship, and mission. The wording is intended to be adaptable to current constitutional provisions and/or to whatever recommendations may emerge from the Task Force to Explore the Theology and Practice of Ordination.
6. The role of the sponsoring council (session or presbytery) would basically be that of an “umbrella organization” with oversight of financial, legal, and disciplinary matters as needed.

The principal body responsible for discerning the appropriateness of any such groups and their activities in relationship to the PC(USA) would be the presbytery, in consultation with any sponsoring congregation, acting under the authority of Scripture, guided by the *Book of Confessions*, and governed by the *Book of Order*.

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

The Advisory Committee on the Constitution verbally advised the General Assembly that this language does not have constitutional implications.

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

The General Assembly Committee on Representation recommends approval of this item. While there are many types of New Worshiping Communities (NWCs), from the perspective of representation and equity, GACOR notes that many NWCs actually serve historically marginalized communities – particularly communities of color and members of the LGBTQIA+ community. These NWCs provide a vibrant, safe place for the exploration of what it means to be the church in the 21st century. However, under the current provisions in the *Book of Order*, there is no church-wide mechanism for participants in NWCs to receive the sacrament of Baptism, or be counted as members of the larger church. This lack of standing has caused confusion and frustration, as well as a lack of representation in all councils of the church. While this has a daily impact for these NWCs, creating a “second class” of church participants and organization, it also affects the capacity of GACOR to understand the diversity of the church through the annual statistical reporting of the Church. This item would correct these issues while also providing the necessary oversight, allowing NWC participants full standing and representation within the PC(USA).

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

The Advisory Committee on Social Witness Policy (ACSWP) advises that the 226th General Assembly (2024) approve Item POL-03. This overture continues progress made by the 225th General Assembly (2022) in developing standardized guidelines for chartering immigrant fellowships, worshiping communities, and new church developments. Crucially, this overture seeks to provide an adaptable framework rooted in our Reformed polity.

The Assembly Committee on Polity amended the overture language and then approved Item POL-03, 35/3 with comment. The 225th General Assembly (2024) amended and then approved Item POL-03, 391/14 with comment.

For the full report on POL-03, go to <https://www.pc-biz.org/search/3001126>

24-C — G-2.0104b

ORDERED MINISTRIES OF THE CHURCH

G-2.0104b GIFTS AND QUALIFICATIONS (POL-01 2)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0104b be amended as follows:

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

b. Standards for ordained service reflect the church's desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (F-1.02). The council responsible for ordination and/or installation (G-2.0402; G-2.0607; G-3.0306) shall examine each candidate's calling, gifts, preparation, and suitability for the responsibilities of ordered ministry. The examination shall include, but not be limited to, a determination of the candidate's ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.0404), *the Historic Principles of Church Order (F-3.01)*, and *in the principles of participation and representation found in F-1.0403*. Councils shall be guided by Scripture and the confessions in applying standards to individual candidates.

Background and Rationale

...While affirming the freedom of councils of the church to make ordination decisions as guided by the Holy Spirit, we acknowledge that the Church has been called upon historically to be ever more faithful to the most inclusive and affirming statements of Scripture and promptings of the Holy Spirit...

We feel that the Spirit is working in the churches concerning this matter. The 223rd General Assembly (2018) approved the following resolution:

1. *Celebrating the expansive embrace of the gospel of Jesus Christ and the breadth of our mission to serve a world in need, the 223rd General Assembly (2018) affirms the gifts of LGBTQIA+ people for ministry and celebrates their service in the church and in the world...*
5. *The assembly also gives thanks for those who continue to seek deeper understanding, and more authentic welcome, even amid discomfort or uncertainty about how best to show hospitality, in the spirit of continuing Reformation...*
10. *The assembly encourages all congregations and councils of the PC(USA) continually to seek to expand their welcome so that all might know the Good News of Jesus Christ and encourages all other communions to do the same.*

We follow this encouragement by urging that gender identity and sexual orientation be established as protected classes against which we must not discriminate.

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

Inserting the wording “and in the principles of participation, representation, and non-discrimination found in F-1.0403” into G-2.0104b adds a requirement for acknowledgment of F-1.0403 in the examination of all candidates for ordered ministry before ordination and/or installation.

Under the proposed amendment, a council is required to examine candidates to be ordained and/or installed, to

1. determine the candidate’s ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.0404), and
2. determine the candidate’s ability and attentiveness to fulfill the principles of participation, representation, and non-discrimination of church members found in F-1.0403 which pertains to
3. the foundational principles of unity in diversity of the Church (universal), and
4. the Presbyterian Church (U.S.A.), as a particular church, guaranteeing full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership, and no member shall be denied participation or representation for any reason other than those stated in this Constitution.

The proposed amendment, in effect, would require the candidate to acknowledge, by some means, during the examination, what F-1.0403 states regarding the unity in diversity of the Church universal when it comes to non-discrimination, and church particular when it comes to participation and representation related to membership in the Presbyterian Church (U.S.A.).

The Authoritative Interpretation of the General Assembly (1987, 151, 15.252, Com. 17-87) states that the determination for church membership is different from the determination for ordination and/or installation to the ordered ministries of deacon, ruling elder, and minister of Word and Sacrament. Furthermore, the General Assembly Permanent Judicial Commission in 1985 determined that the right to elect deacons, ruling elders, and ministers of Word and Sacrament is not absolute but is bound by the constitutional framework of the larger church (Minutes, 1985, Part I, pp. 118--23, *Union Presbyterian Church of Blasdell, New York, et al. vs. The Presbytery of Western New York*).

When a council is prayerfully discerning and examining candidates to be ordained and/or installed, the council is required to act with due diligence on behalf of the whole church in accordance with the Constitution of the Presbyterian Church (U.S.A.). As stated in G-2.0104b, standards for ordained service reflect the church's desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (F-1.02). The council responsible for ordination and/or installation (G-2.0402; G-2.0607; G-3.0306) shall examine each candidate's calling, gifts, preparation, and suitability for the responsibilities of ordered ministry.... Councils shall be guided by Scripture and the confessions in applying standards to individual candidates.

Where membership within the greater church is to be inclusive, demonstrating unity in diversity, ordination and/or installation into an ordered ministry of the church does require candidates to determine their ability to uphold the Constitution and principles of Presbyterian polity.

In *Book of Order* G-2.0105, “in entering the ordered ministries of the Presbyterian Church (U.S.A.), one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek, or serve in, ordered ministry. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the council in which he or she is a member” or to become a member (i.e. a session or a presbytery).

The current examination standards already require a candidate to affirm W-4.0404e, to be governed by our church’s polity and to abide by its discipline. Adding the proposed language to the examination requirements is redundant.

Comment – From the LGBTQIA+ Advocacy Task Force

The heart of this proposal intends for emerging teaching elders, ruling elders and deacons to make explicit their intention, as part of the preparation/examination process for ordination (prior to an ordination service), not to discriminate in the course of their service based on identity markers named in F-1.0403. The committee believes that every person in the church has a right to be treated with equality, fairness and dignity.

On one hand, this proposed measure may be seen as a redundancy since the constitutional questions for ordination already articulate a commitment “to be governed by our church’s polity,” which, obviously, includes the current version of F-1.0403. On the other hand, this commitment has not, in practice, preserved ordained individuals from discriminatory behavior in the course of their service based on race, age, sex, etc. Also, this overture refers to the examination process and therefore neither requests nor requires a change to the constitutional questions.

Thus the LGBTQIA+ Advocacy Committee calls upon the Assembly to continue to support ordained individuals in keeping their ordination vows by making explicit in the preparation/examination process a determination of the candidate’s “ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.0404)” – “the principles of participation, representation and non-discrimination,” [*Proposed addition to G-2.0104b*]. We also believe the changes to G-20104b are the action to the sentiments expressed in F-1.0403 and therefore they should not be separated into two amendments.

This assessment does not require uniformity of thought or conviction – only a commitment not to disrupt or block other individuals from living into their callings based on the identity markers named in F-1.0403. We not only support this regarding LGBTQIA+ identities, but also in regard to the other identities listed in F-1.0403 (all of which can and do intersect with LGBTQIA+ identities). People with a variety of identities and convictions exist in the church, are baptized in the name of the Lord, and are called to lay and ordained ministry, and all should be able to exist and serve in the church without discrimination or disruption.

Advice and Counsel – From the Advocacy Committee for Women and Gender Justice (ACWGJ)

The Advocacy Committee for Women and Gender Justice advises that the 226th General Assembly (2024) **approve** POL-01 2.

Since the original overture addresses changes to two parts of the Book of Order, ACWGJ looks at the two parts separately, in light of advice from the Advisory Committee on the Constitution. Ordination already calls us to uphold our commitment “to be governed by our denomination’s polity.” G-2.0104b explicitly names our baptismal call to include welcome and openness as named in 1 Cor. 12: 12-13. As a community of disciples who seek to embody the Gospel of Jesus Christ, asking those preparing for ordination to name their baptismal call with specific detail allows us to work towards the Great Ends of the Church together. Only by being explicit in this way can we stand for justice, rising up against the wicked and standing for God against evildoers (Psalm 94:16). Vague affirmation, like silence, only perpetuates the pain inflicted on our siblings in Christ when their experiences are not recognized as part of the Body of Christ. Naming our belief in participation, representation, and non-discrimination is not only important, it is precedent.

Finally, ACWGJ affirms the work of our siblings on the LGBTQIA+ Equity Advocacy Committee to specifically advocate for individuals with diverse sexual orientations and gender identities before the Assembly.

The Assembly Committee on Polity approved Item POL-01 2, 28/10. The 226th General Assembly (2024) amended and approved Item POL-01 2, 297/130.

For the full report on POL-01 02, go to <https://www.pc-biz.org/search/3001122>

For the video of the GA Plenary 10 discussion on POL 01 2 go to <https://ga-pcusa.org/videos/>

24-D — G-2.0504b

PASTORAL RELATIONSHIPS

G-2.0504b TEMPORARY PASTORAL RELATIONSHIPS (POL-05)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall Section G-2.0504b, Temporary Pastoral Relationships, be amended as follows:

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

...

Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed ~~twelve~~ *thirty-six* months in length, which is renewable with the approval of the presbytery. ...

Background and Rationale

An increasing number of congregations are being served by temporary pastors. Extending the specified period of service from 12 to 36 months will provide these congregations a stronger sense of stability. It would save both sessions and presbyteries considerable time and paperwork if they did not have to renegotiate a contract every year, giving them more time to attend to the tasks of interim/transitional ministry rather than continuous contract negotiation. Finally, given that the average time that it takes a congregation to move from the end of one pastoral relationship to the start of another pastoral relationship is longer than 12 months, the church should be able to make provision for temporary pastor contracts that are longer than 12 months.

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

The Advisory Committee on the Constitution advises the 226th General Assembly (2024) to approve POL-05. The Advisory Committee on the Constitution advises the Assembly that POL-05 identifies a helpful improvement in the language by retaining a specific standardized time length for temporary pastoral relationships, as well as providing a practical time length in response to the current missional context.

The Assembly Committee on Polity approved Item POL-05, 34/0. The 226th General Assembly (2024) approved Item POL-05, 397/8.

For the full report on POL-05 go to
<https://www.pc-biz.org/search/3001129>

24-E — G-2.0504b

PASTORAL RELATIONSHIPS

G-2.0504b TEMPORARY PASTORAL RELATIONSHIPS (POL-08 2)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0504b in the Form of Government be amended as follows?

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

G-2.0504b Temporary Pastoral Relationships

Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation. When a congregation does not have a pastor, or while the pastor is unable to perform her or his duties, the session, with the approval of presbytery, may obtain the services of a minister of the Word and Sacrament, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place.

Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A minister of the Word and Sacrament employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co- pastor, or associate pastor.

When the temporary pastoral relationship ends, no non-disclosure agreement shall be allowable.

A non-disclosure agreement, also known as a confidentiality agreement, is an agreement that outlines confidential material, knowledge, or information that is to remain confidential. Such an agreement binds the party or parties who have signed it and prevents them from discussing any information included in the contract with anyone not authorized by the agreement.

Background and Rationale

In the vows we take at ordination, we (ruling elders, teaching elders, and deacons) promise to serve one another, God, and God's church with love (W-4.0404). Non-disclosure agreements indicate the opposite has happened, and tend to engender speculation rather than truth-seeking. While there are specific instances when police or a court may forbid the sharing of information, those circumstances would not require any non-disclosure agreement for the parties specified so the ruling can be honored without any agreement. Similarly, a proper order of a permanent judicial

commission (PJC) would also take precedence over any such agreement entered into by the parties, and this would in no way preclude a PJC from making its own determination.

As pertains to a church and a pastor, a non-disclosure agreement invites speculation that is typically a disservice to all parties. The dissolution of pastoral relationships is similar to divorce in that the absence of information often results in speculation of the circumstances that can be far worse than the actual circumstance and can brand a pastor with erroneous behavior or brand a congregation as damaging to pastors. Further, if the dissolution involved a traumatic event from inappropriate behavior either on the part of a pastor or members of the congregation, the non-disclosure agreement would prevent the congregation from processing the collective trauma appropriately, so they would be unlikely to put it behind them. Dysfunction in the congregation as a result of unprocessed trauma typically carries over to negatively affect the next pastoral relationship.

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

The Advisory Committee on the Constitution advises the 226th General Assembly (2024) to approve Item POL-08, with amendment.

The overture seeks to amend two sections of the Constitution, G-2.0901 and G-2.0504b, by prohibiting non-disclosure agreements at the dissolution of installed and temporary pastoral relationships. There have been numerous General Assembly Permanent Judicial Commission (GA PJC) decisions against contractual non-disclosure agreements, also called “Confidentiality Statements” or “Confidentiality Agreements.” The Advisory Committee on the Constitution advises the General Assembly that Item POL 08 identifies a helpful improvement by making explicit in the *Book of Order* a principal prohibition against such contracts. (See GA PJC (1990, 202-1, Baumann v. Bellefield Church); GA PJC (2006, 217-1, Hope, et al. v. Pby of San Francisco); GA (1998, 165, 16.0199, Req. 98-4).)

Advice – From the Advisory Committee on Social Witness Policy (ACSWP)

The Advisory Committee on Social Witness Policy (ACSWP) advises that the 226th General Assembly (2024) **approve POL-08.**

The policy statement “[God’s Work in Our Hands](#)” (1995) says:

“The glory of God shines in God’s own first work of creation before it shines in any work of our hands. It can shine in every fragment of faithful human work done in response to the One in whose image we are created. As the Creator God continues to create, we can participate through our work. By working with integrity and responsibility toward all our neighbors and all of creation; by treating other workers and ourselves with respect, compassion, and gratitude and by seeking forgiveness from God for the imperfections in our work; we bring ourselves and our work to God as an offering. This we understand to be good work, pleasing to God.”

It is not infrequent for calls between congregations and ministers, educators, and other church employees to end in acrimony. The practice of requiring non-disclosure agreements as a

condition of severance precludes the opportunity for the light of God's glory to shine on every fragment of faithful human work, inhibits treating one another with respect and compassion, and prohibits individuals and congregations from authentically seeking forgiveness from God for the imperfections in our work.

The Assembly Committee on Polity amended the overture language following advice from the ACC and then approved Item POL-08 2, 40/0. The 226th General Assembly (2024) approved Item POL-08 2, 393/11.

For the full report on POL-08, go to
<https://www.pc-biz.org/search/3001169>

24-F — G-2.0610

PREPARATION FOR MINISTRY

G-2.0610 ACCOMODATIONS TO PARTICULAR CIRCUMSTANCES (ORD-05)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0610 in the Form of Government be amended as follows?

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

When a presbytery concludes there are good and sufficient reasons for accommodations to the particular circumstances of an individual seeking ordination, it may, by a three-fourths vote, waive any of the requirements for ordination in G-2.06, except for those of G-2.0607d. If a presbytery judges that there are good and sufficient reasons why a candidate should not be required to satisfy the requirements of G-2.0607d, it shall approve by three-fourths vote some alternate means by which to ascertain the readiness of the candidate for ministry in the areas covered by the standard ordination examinations. ~~A full account of the reasons for a~~ *The existence of any waiver or alternate means to ascertain readiness, with confidential details omitted, shall be included in the minutes of the presbytery and* communicated to the presbytery to which an inquirer or candidate may be transferred.

Background and Rationale

Editor's note: This rationale attached to the original item of business which was significantly amended by the General Assembly.

Those persons who respond to the call to serve as a minister of the Word and Sacrament in the church have embarked on a sacred journey, accompanied by their home congregation and presbytery of care. Along the way, the presbytery and the inquirer or candidate develop a relationship of accountability and trust that enables and empowers the whole church to be a part of this journey of faithful response to God's call. Placing a detailed record of a potentially traumatic encounter in the permanent records of the presbytery does little to further this relationship of accountability and trust and only provides an opportunity to increase and intensify harm.

Removing this requirement for this full account of the reasons for a waiver of examination requirements for those under the care of a presbytery clarifies that the detailed record of a person's preparation for ministry process is independent from the long-term story of that person's faithful service as a minister. This amendment simplifies the text of the Constitution by making it less of a manual of operations and gives voice to emerging understandings of learning differences, cultural competency, and neurodivergence that are increasingly common within and beyond the church. The proposed amendment allows for greater pastoral sensitivity by presbyteries in their care of those preparing for ministry and encourages presbyteries to trust one another in their work with those preparing for this sacred calling.

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

Editor's note: This Advice attached to the original item of business which was significantly amended by the General Assembly

The Advisory Committee on the Constitution advises the 226th General Assembly (2024) to approve item ORD-05 with amendment.

The overture seeks to allow “for greater pastoral sensitivity” when candidates for ministry require waivers from ordination requirements or an alternate means to assess readiness by removing the requirement of G-2.0610 that a “full account of the reasons” for the action(s) be recorded in presbytery minutes and reported “to the presbytery to which an inquirer or candidate may be transferred,” which the overture rationale characterizes as “placing a detailed record of a potentially traumatic encounter in the permanent records of the presbytery.” The overture would therefore strike the entire last sentence of G-2.0610.

The Advisory Committee on the Constitution notes, first, that the Accommodations to Particular Circumstances described in G-2.0610 occur as part of the Final Assessment and Negotiation for Service outlined in G-2.0607, resulting in a presbytery certifying a candidate ready for examination by a presbytery. In so certifying a candidate, a presbytery has an ethical duty to inform the presbytery receiving the candidate of any waiver granted, or alternative form of assessment utilized in granting that certification of those facts.

Additionally, since a presbytery is required to approve any such accommodations by a three-fourths vote, a record of that action will necessarily be recorded in the presbytery’s minutes, and there is no need for G-2.0610 to specifically so require.

The Advisory Committee on the Constitution therefore concludes that the desired outcome of the overture could be achieved by striking only the part of the final sentence that refers to the contents of presbytery minutes as follows:

When a presbytery concludes there are good and sufficient reasons for accommodations to the particular circumstances of an individual seeking ordination, it may, by a three-fourths vote, waive any of the requirements for ordination in G-2.06, except for those of G-2.0607d. If a presbytery judges that there are good and sufficient reasons why a candidate should not be required to satisfy the requirements of G-2.0607d, it shall approve by three-fourths vote some alternate means by which to ascertain the readiness of the candidate for ministry in the areas covered by the standard ordination examinations. ~~A full account of the reasons for a~~ Any waiver or alternate means to ascertain readiness shall be included in the minutes of the presbytery and communicated to the presbytery to which an inquirer or candidate may be transferred.

The Assembly Committee on Ordination amended the overture language following advice from the ACC and then approved Item ORD-05, 37/6. The 226th General Assembly (2024) approved Item ORD 05 by consensus.

For the full report on ORD-05, go to
<https://www.pc-biz.org/search/3001125>

24-G — 2.0901

DISSOLUTION OF PASTORAL RELATIONSHIPS

G-2.0901 CONGREGATIONAL MEETING (POL-08 1)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0901 in the Form of Government be amended as follows?

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

An installed pastoral relationship may be dissolved only by the presbytery. Whether the minister of the Word and Sacrament, the congregation, or the presbytery initiates proceedings for dissolution of the relationship, there shall always be a meeting of the congregation to consider the matter and to consent, or decline to consent, to dissolution. *No non-disclosure agreement shall be allowable.*

A non-disclosure agreement, also known as a confidentiality agreement, is an agreement that outlines confidential material, knowledge, or information that is to remain confidential. Such an agreement binds the party or parties who have signed it and prevents them from discussing any information included in the contract with anyone not authorized by the agreement.

Background and Rationale

In the vows we take at ordination, we (ruling elders, teaching elders, and deacons) promise to serve one another, God, and God's church with love (W-4.0404). Non-disclosure agreements indicate the opposite has happened, and tend to engender speculation rather than truth-seeking. While there are specific instances when police or a court may forbid the sharing of information, those circumstances would not require any non-disclosure agreement for the parties specified so the ruling can be honored without any agreement. Similarly, a proper order of a permanent judicial commission (PJC) would also take precedence over any such agreement entered into by the parties, and this would in no way preclude a PJC from making its own determination.

As pertains to a church and a pastor, a non-disclosure agreement invites speculation that is typically a disservice to all parties. The dissolution of pastoral relationships is similar to divorce in that the absence of information often results in speculation of the circumstances that can be far worse than the actual circumstance and can brand a pastor with erroneous behavior or brand a congregation as damaging to pastors. Further, if the dissolution involved a traumatic event from inappropriate behavior either on the part of a pastor or members of the congregation, the non-disclosure agreement would prevent the congregation from processing the collective trauma appropriately, so they would be unlikely to put it behind them. Dysfunction in the congregation as a result of unprocessed trauma typically carries over to negatively affect the next pastoral relationship.

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

The Advisory Committee on the Constitution advises the 226th General Assembly (2024) to approve Item POL-08, with amendment.

The overture seeks to amend two sections of the Constitution, G-2.0901 and G-2.0504b, by prohibiting non-disclosure agreements at the dissolution of installed and temporary pastoral relationships. There have been numerous General Assembly Permanent Judicial Commission (GA PJC) decisions against contractual non-disclosure agreements, also called “Confidentiality Statements” or “Confidentiality Agreements.” The Advisory Committee on the Constitution advises the General Assembly that Item POL-08 identifies a helpful improvement by making explicit in the *Book of Order* a principal prohibition against such contracts. (See GA PJC (1990, 202-1, Baumann v. Bellefield Church); GA PJC (2006, 217-1, Hope, et al. v. Pby of San Francisco); GA (1998, 165, 16.0199, Req. 98-4).)

Advice – From the Advisory Committee on Social Witness Policy (ACSWP)

The Advisory Committee on Social Witness Policy (ACSWP) advises that the 226th General Assembly (2024) approve POL-08.

In the policy statement “[God’s Work in Our Hands](#)” (1995), it is stated:

“The glory of God shines in God’s own first work of creation before it shines in any work of our hands. It can shine in every fragment of faithful human work done in response to the One in whose image we are created. As the Creator God continues to create, we can participate through our work. By working with integrity and responsibility toward all our neighbors and all of creation; by treating other workers and ourselves with respect, compassion, and gratitude and by seeking forgiveness from God for the imperfections in our work; we bring ourselves and our work to God as an offering. This we understand to be good work, pleasing to God.”

“The glory of God shines in God’s own first work of creation before it shines in any work of our hands. It can shine in every fragment of faithful human work done in response to the One in whose image we are created. As the Creator God continues to create, we can participate through our work. By working with integrity and responsibility toward all our neighbors and all of creation; by treating other workers and ourselves with respect, compassion, and gratitude and by seeking forgiveness from God for the imperfections in our work; we bring ourselves and our work to God as an offering. This we understand to be good work, pleasing to God.”

It is not infrequent for calls between congregations and ministers, educators, and other church employees to end in acrimony. The practice of requiring non-disclosure agreements as a condition of severance precludes the opportunity for the light of God’s glory to shine on every fragment of faithful human work, inhibits treating one another with respect and compassion, and prohibits individuals and congregations from authentically seeking forgiveness from God for the imperfections in our work.

The Assembly Committee on Polity amended the overture language following advice from the ACC and then approved Item POL-08 1, 40/0. The 226th General Assembly (2024) approved Item POL-08 1, 393/11.

For the full report on POL-08, go to
<https://www.pc-biz.org/search/3001169>

24-H — G-3.0106

GENERAL PRINCIPLES OF COUNCILS

G-3.0106 ADMINISTRATION OF MISSION (POL-11)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

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

Shall the fourth paragraph of G-3.0106 be amended as follows:

All councils shall adopt and implement the following policies: a sexual misconduct policy, a harassment policy, a child, ~~and youth~~, *and adults with vulnerabilities* protection policy, and an antiracism 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 amendment builds upon the important work carried out by previous assemblies to provide for institutional protections for at-risk populations within our congregations and councils. Specifically, this amendment would create a constitutional mandate for all councils of the church to include vulnerable adults in our protection policies. The amended language fosters a deeper sense of accountability. By explicitly mentioning "vulnerable adults," we acknowledge our responsibility to protect those who may be at risk due to various factors. This enhancement to the policy framework demonstrates our dedication to a comprehensive approach in upholding the highest standards of ethical conduct. Inclusion is a key value of our faith community. By extending the protection of policies to vulnerable adults, we reaffirm our commitment to inclusivity, compassion, and justice. This addition reflects our core values and emphasizes our mission to create a community that embraces and protects every member.

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

The Advisory Committee on the Constitution advises the 226th General Assembly (2024) to approve item POL-11.

Item POL-11 seeks to amend G-3.0106 by expanding the list of required protection policies to include protection for vulnerable adults. The Advisory Committee on the Constitution advises that the Constitution is not intended to serve as a Manual of Operations. Generally, the Advisory Committee on the Constitution would advocate against the creation or expansion of lists. However, because a list is deemed exhaustive unless it states otherwise, an omission is regarded as

exclusionary, not permissive. Therefore, adding “vulnerable adults” to the list of those to be protected furthers the goal of G-3.0106 to provide protection to those in need.

The Advisory Committee on the Constitution notes, however, that the definition of “vulnerable adult” varies by legal jurisdiction. It will be necessary for councils to consult their local legal requirements in developing their policies.

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

The Advisory Committee on Social Witness Policy (ACSWP) advises that the 226th General Assembly (2024) approve POL-11 with amendment. On this overture, ACSWP recommends the following amendment:

... “All councils shall adopt and implement the following policies: a sexual misconduct policy, a harassment policy, a child[,] [and] youth[, and ***adults lacking mental capacity*** vulnerable adult] protection policy, and an antiracism policy...”

This language is consistent with other references in the *Book of Order*.

The Assembly Committee on Polity amended the original recommendation then approved Item POL-11, 37/1. The 226th General Assembly (2024) approved Item POL-11, 403/1.

For the full report on POL 11, go to
<https://www.pc-biz.org/search/3001131>

24-I — G-3.0302d

THE PRESBYTERY

G-3.0302d RELATIONSHIPS WITH SYNOD AND GENERAL ASSEMBLY (GAP-05)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0302 in the Form of Government be amended as follows?

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

G-3.0302 Relations with Synod and General Assembly

d. proposing to synod such measures as may be of common concern to the mission of the church, ~~and/or~~ proposing to General Assembly overtures that have received a concurrence from at least one other presbytery, and/or concurring with proposed overtures, and

Background and Rationale

The requirement for every overture from a presbytery to have at least one concurrence was designed to ensure that the business coming before the General Assembly was supported by at least two presbyteries. In practice, this requirement has created confusion within the deadlines for the submission of business, a flurry of activity among presbyteries seeking to have at least one concurrence, and the rise of at least one presbytery consistently voting to concur with all of the overtures. In short, this requirement has created more difficulties while not solving the stated problem.

In addition, we seek in our polity and in our constitution to honor voices from the margins of the church and society, recognizing that the call to justice and faithfulness is often a difficult call to hear from within the center. The requirement for a concurrence can create a barrier that further marginalizes the very voices we need to hear. By eliminating the need for a concurrence, while allowing for that practice to continue as a way of showing broad support, we seek to remove an unnecessary barrier to the work of the General Assembly.

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

The request seeks to amend section G-3.0302d regarding the delineated responsibilities of a presbytery in maintaining regular and continuing relationships with the General Assembly as it relates to proposing overtures to the General Assembly. The proposed amendment would overturn the 2012 amendment to the Constitution which requires proposed overtures to the General Assembly to receive concurrence from at least one other presbytery (see 220th General Assembly Minutes, 2012, 72-72, 241, Item 04-01, Rec. 3). The 2012 amendment on concurrences, as proposed by the Committee to Review Biennial Assemblies and stated in its report, was to

“improve collaboration among presbyteries, assure that the business before it is both of common concern to the mission of the church (G-3.0302(d)) and about key issues facing the church and society, and to encourage well-considered, significant overtures and resolutions of church-wide significance.”

The rationale for this proposed amendment from the General Assembly’s Standing Committee on Standing Rules states that the concurrence requirement:

has created confusion within the deadlines for the submission of business, a flurry of activity among presbyteries seeking to have at least one concurrence, and the rise of at least one presbytery consistently voting to concur with all of the overtures. In short, this requirement has created more difficulties while not solving the stated problem. . . . The requirement for a concurrence can create a barrier that further marginalizes the very voices we need to hear. By eliminating the need for a concurrence, while allowing for that practice to continue as a way of showing broad support, we seek to remove an unnecessary barrier to the work of the General Assembly.

Amendments to the Constitution are intended to be part of the process of “the church reformed, always to be reforming.” (G-6.01). As such, a process for amendment that is not serving its intended purpose, is creating undue burdens on presbyters and mid council staff, and, indeed, may be presenting barriers to such reformation should be eliminated. While the amendment would remove the requirement for a concurrence, it still permits concurrences to show support.

The Assembly Committee on General Assembly Procedures approved Item GAP-05, 36/0. The 226th General Assembly (2024) approved Item GAP-05, 390/14.

For the full report on GAP-05, go to
<https://www.pc-biz.org/search/3001247>

24-J — G-3.0501

THE GENERAL ASSEMBLY

G-3.0501 COMPOSITION AND RESPONSIBILITY (GAP-04)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0501 Composition and Responsibilities be amended as follows:

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

The General Assembly is the council of the whole church, and it is representative of the unity of the synods, presbyteries, sessions, and congregations of the Presbyterian Church (U.S.A.). It shall consist of equal numbers of ruling elders and ministers of the Word and Sacrament elected by the presbyteries and reflective of the diversity within their bounds (F-1.0403 and G-3.0103), to serve as commissioners according to the following proportions:

~~8,000~~ 6,000 members or less: 1 ruling elder and 1 minister of the Word and Sacrament
~~8,001–16,000~~ 6,001–12,000: 2 ruling elders and 2 ministers of the Word and Sacrament
~~16,001–24,000~~ 12,001–19,000: 3 ruling elders and 3 ministers of the Word and
Sacrament
~~24,001–32,000~~ 19,001 or more: 4 ruling elders and 4 ministers of the Word and
Sacrament
~~32,001–40,000: 5 ruling elders and 5 ministers of the Word and Sacrament~~
~~40,001–48,000: 6 ruling elders and 6 ministers of the Word and Sacrament~~
~~48,001 or more: 7 ruling elders and 7 ministers of the Word and Sacrament~~

Background and Rationale

Placing the proportions for determining the number of commissioners in the *Book of Order* creates a system that doesn't allow for flexibility and creates an exceptionally high threshold for change. The current wording is already out of date, with no presbytery fitting into the largest two categories and more presbyteries only being allocated one ruling elder and one teaching elder. This then causes a smaller and smaller number of commissioners to be elected, reducing the number of people who gather for the work of the General Assembly.

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

The Advisory Committee on the Constitution advised that the 226th General Assembly (2024) disapprove the original recommendation of Item GAP-04. The committee amended the original recommendation.

The Advisory Committee on the Constitution acknowledges that the current system for determining the number of commissioners to the General Assembly is out of sync with the realities of shrinking presbytery membership and declining numbers of presbyteries.

The Assembly Committee on General Assembly Procedures amended the original recommendation significantly then approved Item GAP-04 by consensus. The 226th General Assembly (2024) approved Item GAP-04, 400/12.

For the full report on GAP-04, go to <https://www.pc-biz.org/search/3001246>

24-K — D-7.0501

INVESTIGATION

D-7.0501 REFERRAL TO INVESTIGATING COMMITTEE (POL-02)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall D-7.0501 Referral to Investigating Committee be amended as follows:

(Added text is in *italics*.)

When a clerk of session or the stated clerk of a presbytery receives an allegation, without undertaking further inquiry, that clerk shall then report to the council only that an offense has been alleged without naming the *person* accused or the nature of the alleged offense and *shall* refer the statement of allegation promptly to an investigating committee, which shall conduct an inquiry as defined below. *Pursuant to G-4.0302, the clerk shall report to civil legal authorities any knowledge of harm, or risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or adult lacking mental capacity.* The clerk of session or stated clerk shall also inform the accuser of the disciplinary process and their rights and responsibilities in the process.

Background and Rationale

Editor's note: The original rationale was written for language which was significantly amended by the General Assembly. This edited rationale is limited to those sections of the rationale which apply to the approved proposed amendments.

The context for D-7.0501 is the procedure by which submission of a formal accusation of a disciplinary offense prompts the council of a church or presbytery to form an investigating committee and commence the disciplinary process of the *Book of Order*.

Disclosing relevant information as our primary moral obligation follows in G-4.0302, the Mandatory Reporting provision. Here is the explicit mandate to take positive action to protect vulnerable people by disclosing information to authorities. It reiterates the primary moral value which prioritizes protecting people at risk. G-4.0302 makes clear the substantive basis for disclosing: "...knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity..." Knowledge is essential to being able to act preventively.

The second part of the moral and polity framework is our obligation which is implicit in Chapter 7 of the Book of Order Disciplinary Process. D-7.0201a. and D-7.1501b. both address accountability in circumstances when a person "knew, or reasonably should have known of the reasonable risk of sexual abuse of another... [and] failed to take reasonable steps to minimize the

risk.” The moral commitment in Chapter 7 is that we are responsible for recognizing a risk and that once we know, we are obligated to act to reduce the possibility of harm.

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

Editor’s note: The Advisory Committee on the Constitution advised that the 226th General Assembly (2024) disapprove the original recommendation of Item POL-02. The committee amended the original recommendation. This edited advice is limited to those sections of the advice which apply to the approved proposed amendments.

The *Book of Order* includes provisions designed to protect the vulnerable, such as requirements for administrative leave or other restrictions when there has been an allegation of sexual abuse (D-7.09), and requirements for sexual misconduct and child and youth protection policies (G-3.0106). The confidentiality provisions for the exercise of pastoral care state explicitly that confidentiality is not to be used to keep secret allegations of abuse and mandate reporting to ecclesiastical and civil authorities, especially in a situation where an individual “reasonably believes that there is a risk of future physical harm or abuse” (G-4.0302).

The Assembly Committee on Polity amended the original Recommendation significantly then approved Item POL-02, 37/0. The 226th General Assembly (2024) approved Item POL-02, 401/4.

For the full report on POL-02, go to
<https://www.pc-biz.org/search/3001123>

24-L — D-7.0902b

ALLEGATIONS OF SEXUAL ABUSE

D-7.0902b ADMINISTRATIVE LEAVE (POL-04)

The 226th General Assembly (2024) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall D-7.0902B Administrative Leave be amended as follows:
(Added text is in *italics*.)

Regardless of the employment status of the minister of the Word and Sacrament, the members designated in accordance with D-3.0102, shall determine as quickly as possible, after receiving the written allegations and providing the accused an opportunity to be heard, whether the risk to a congregation and/or to other potential victims of abuse requires *paid* administrative leave or other restrictions upon the minister's service when considered in light of the nature and probable truth of the allegations. Such *paid* administrative leave or restrictions will continue until either the matter is resolved in one of the ways prescribed in the disciplinary process or until the leave or restrictions are altered or removed by members of the commission. *The cost shall be borne by the employing entity whenever possible or be shared by the presbytery as necessary.*

Background and Rationale

This amendment would preserve the due process rights of all ministers of the Word and Sacrament accused of sexual misconduct without diminishing the protections afforded to the alleged or potential victims of that misconduct.

Since the imposition of administrative leave was first authorized on July 3, 2005, until the adoption of Church Discipline on July 9, 2023, all ministers and presbyteries throughout the denomination were subject to a single, standard process when allegations of sexual misconduct were received. That process provided presbyteries the necessary mechanism for imposing administrative leave while requiring that the leave be paid.

The imprecision and ambiguity of the current language in D-7.0902 fails to provide a standard process applicable throughout the denomination. The text of D-7.0902 fails to define the administrative leave as either paid or unpaid. The conspicuous omission or deletion of “paid administrative leave” from the text of D-10.0106 in the Church Discipline, and the substitution of simply “administrative leave” in D-7.0902, lead to at least two plausible interpretations: first, that all administrative leave is to be unpaid, and second, that each presbytery can set its own policy as to whether the leave is to be paid or unpaid. Such imprecision and ambiguity do not provide an acceptable constitutional standard to be applied equally to all ministers of the Word and Sacrament.

I. Unpaid Administrative Leave is Improper. If the drafters' intent was that all administrative leave is to be unpaid, that result unfairly and improperly deprives ministers of the Word and Sacrament of vital due process protections.

A. Unpaid Leave Undercuts the Presumption of Innocence. The imposition of unpaid administrative leave within days of receipt of allegations, before even an investigative committee has been appointed, is completely inconsistent with and dramatically undercuts the presumption of innocence set forth in D-8.0201.c. Not only is a minister stripped of all ecclesiastical authority, but the presbytery immediately deprives the minister of any right to compensation as set forth in the terms of call to which the minister and congregation have agreed and which the presbytery approved.

B. Diminished Standard of Proof. The current language in D-7.0902.b. allows the forfeiture of all compensation based upon a demonstrably lower standard of proof than that required for an ultimate finding of guilt. D-7.0902.b. allows the imposition of administrative leave based on the "probable truth of the allegations." D-8.0902 allows a finding of guilt only "when a comparison and consideration of all the evidence compels an abiding conviction that the material facts necessary to prove the charge are true." Relying on phraseology from the Rules of Discipline, those standards of proof would have been probable cause and beyond reasonable doubt. Regardless of the phraseology incorporated into Church Discipline, the quantum of proof required under D-7.0902.b. is dramatically less than that in D-8.0902.

C. Pretrial Forfeiture of Compensation is Punitive. "[T]he exercise of church discipline is one for building up the body of Christ, not for destroying it, for redeeming, *not for punishing*." D-1.01 (Emphasis added). The forfeiture of all compensation within days of receipt of allegations, before an investigation or trial, is tantamount to punishment before an adjudication of guilt and is contrary to the constitutional objectives.

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

The Advisory Committee on the Constitution advises the 226th General Assembly (2024) to approve Item POL-04.

Section D-7.0902 provides a process for determining whether administrative leave should be required when an allegation of sexual abuse has been received against a minister of the Word and Sacrament. When the Rules of Discipline were updated in 2022, Section D-7.0902 of Church Discipline replaced D-10.0106. The former D-10.0106 expressly required administrative leave to be "paid." The word "paid" is missing from the new D-7.0902. Section D-7.0902 is equally silent on whether administrative leave should be unpaid. It is simply silent.

The Advisory Committee on the Constitution agrees with the rationale offered in support of reinserting the requirement that administrative leave be paid and believes that the omission of the word "paid" was an oversight. POL-04 also inserts clarifying language, "The cost shall be borne by the employing entity whenever possible or be shared by the presbytery as necessary." The Advisory Committee on the Constitution has no objection to the clarifying language and believes it could be helpful to the church.

The Assembly Committee on Polity approved Item POL-04, 38/0. The 226th General Assembly (2024) approved Item POL-04, 403/9.

For the full report on POL-04, go to
<https://www.pc-biz.org/search/3001127>

24-M Episcopal-Presbyterian Agreement on Local Sharing of Ministries

Send to presbyteries for their affirmative or negative vote pursuant to G-5.0203 (ECU-05)

Episcopal-Presbyterian Agreement on Local Sharing of Ministries

THE WAY FORWARD

In our current agreement, our two churches agreed “that authorized ministers of our churches may, subject to the regulations of the churches and within the limits of their competence, carry out the tasks of their own office in congregations of the other churches when requested and approved by the diocesan bishop and local presbytery.” Furthermore, a conditional was established on this point of agreement that “because we do not yet have reconciliation and full interchangeability of ordained ministries, all authorization for these special opportunities must conform to the *Book of Common Worship* and the *Book of Order* of the Presbyterian Church (U.S.A.), and the *Book of Common Prayer* and the *Constitution and Canons of The Episcopal Church*.”

Our current agreement also calls the two denominations to “encourage diocesan bishops and presbyteries to provide a regular occasion for planning, discussing, resourcing for missional, educational and liturgical life together. In addition, to explore possibilities for new church development and redevelopment together,” as well as provide a process to support and implement the above recommendations (guidelines).

Our two churches have agreed to be in dialogue for the specific purpose of considering the question of the mutual recognition of ordained ministries, as a step towards the unity that is Christ’s will for his Church. Our current agreement enabled The Episcopal Church and the Presbyterian Church (U.S.A.) in June of 2017 to formally and publicly participate in the

Churches Uniting in Christ recognition of ordered ministry. This public proclamation underscores and casts away possible barriers of our current agreement to move forward in missional partnership.

On the basis of converging but not yet wholly compatible understandings of the ordained ministry, and sufficient agreement in faith and ministry, together with a marked growing together of our two churches over recent decades, this group proposes that our churches deepen our current relationship.

Sharing in ecumenical ministry

We agree with the World Council of Churches' 2013 *The Church: Towards a Common Vision* in regard to ordered ministry, there is no single pattern of ministry in the New Testament, though all churches would look to Scripture in seeking to follow the will of the Lord concerning how ordained ministry is to be understood, ordered and exercised. At times, the Spirit has guided the Church to adapt its ministries to contextual needs (cf. Acts 6:1-6). Various forms of ministry have been blessed with the gifts of the Spirit. Early writers, such as Ignatius of Antioch, insisted upon the threefold ministry of bishop, presbyter and deacon. This pattern of three related ministries can be seen to have roots in the New Testament; eventually it became the generally accepted pattern and is still considered normative by many churches today... Among the several means for maintaining the Church's apostolicity, such as the scriptural canon, dogma and liturgical order, ordained ministry has played an important role. Succession in ministry is meant to serve the apostolic continuity of the Church.⁶

Both The Episcopal Church and the Presbyterian Church (U.S.A.) reflect the threefold ordered ministries expressed by Ignatius of Antioch (bishop, presbyter and deacon), however in our polities express them differently or "locally adapted" and both denominations hold, in the broad ecumenical sense, apostolic succession.⁷ Both The Episcopal Church and the Presbyterian Church (U.S.A.) have recognized the gift of *episkopé*, the ministry of oversight, locally adapted, as expressed in the 2017 Churches Uniting in Christ mutual recognition or ordered ministry.

⁶ *The Church: Towards a Common Vision* (Faith and Order Paper No. 214) (Geneva: WCC, 2013), 26. Cf. Ignatius of Antioch's Letter to the Magnesians 6 and 13; Letter to the Trallians 7; Letter to the Philadelphians 4; Letter to the Smyrnaeans 8.

⁷ See *The Book of Order of the Presbyterian Church in the United States of America* (Philadelphia: PCUSA, 1789), "bishop" and "pastor" are interchangeable, and it is the pastor, as moderator of the session, that oversees as a member of the presbytery and presides at the ordination of elders and deacons. Cf. "The Successor to Peter: A Paper for Discussion from the Presbyterian Church (U.S.A.)", Unilateral Discussion PC(USA) and Vatican. Louisville, Kentucky, December 6-7, 2000. Endnote 5, "It may be of some interest that prior to the 1983 reunion of the northern and southern branches of Presbyterianism, the Book of Order of the northern branch, the United Presbyterian Church in the U.S.A., offered several titles for ministers of Word and Sacrament, among them the title 'bishop.' If one looks, say, at the roll calls in the minutes of the Presbytery of Philadelphia around the middle of the nineteenth century one will read 'The following bishops were in attendance.....' The concept was that every installed pastor of a congregation is bishop of a congregationally constituted diocese. He or she is surrounded by presbyters or 'elders' and assisted by 'deacons.'" Here, on a small scale, as a parochial diocese, Presbyterians have the historic threefold ministry expressed by Ignatius.

Specifically, the ecumenical dialogue between The Episcopal Church and the Presbyterian Church (U.S.A.), in round two and in this round three, recognize that diocese bishops and presbytery moderators have similar constituted ecclesial authority and expression of the gift of *episkopé* as it relates to presiding at ordination, as well as installing or instituting a presbyter to a pastoral relationship.

Guided by the World Council of Churches' 1982 foundational paper, *Baptism, Eucharist, Ministry*, Chapter VI, as well as the 2013 *The Church: Towards a Common Vision* (Faith and Order Paper No. 214), presbyteries and dioceses are strongly encouraged to invite presbytery moderators and diocese bishops to participate in each other's celebrations of ministry, not only ordinations but also installations and institutions, and bishops and moderators share an ecumenical blessing. It is also strongly encouraged in their ordination of presbyters that each also includes bishops from other denominations with whom each church shares recognition of mutual ministry (i.e. Evangelical Lutheran Church in America and Northern Province and the Southern Province of the Moravian Church in America). Finally, we fervently pray that when a presbytery moderator is installed, an Episcopal bishop or their designee be present, and when an Episcopal bishop is consecrated, a Presbyterian moderator or their designee be present, and both be invited in those moments of celebration to share an ecumenical blessing.

Limited orderly exchange of ministers

Within the current agreement (2008-2009), and without exceeding the discretion of The Episcopal Church bishops and Presbyterian Church (U.S.A.) presbyteries, there shall be provision for the following exchange of ordered ministers between our churches:

- the acceptance of Episcopal presbyters (those ordained and referred to as *priests*) in Presbyterian placements and in ecumenical ministries where the Presbyterian Church has the right of appointment;
- the acceptance of Presbyterian Church presbyters (specifically those ordained and consecrated to the ministry of the Word, Sacrament, and teaching, referred to as *ministers of Word and Sacrament* or *teaching elders*) in Episcopal appointments such as ecumenical ministries and cooperating parishes where the Episcopal Church has the right of appointment.
- This agreement does not enable ordained ruling elders and commissioned pastors (also known as commissioned ruling elders) of the Presbyterian Church (U.S.A.), nor deacons of The Episcopal Church or Presbyterian Church (U.S.A), to be considered.

THE GUIDELINES FOR LIMITED ORDERLY EXCHANGE OF MINISTERS

For missional purposes and in consultation between the diocesan bishop and local presbytery, a presbyter may be licensed (permitted) by the appropriate Ecclesiastical Authority to serve under the following guidelines.

The limited orderly exchange process begins with the identification of a ministry needed by the appropriate Ecclesiastical Authority of the inviting body and the identification of a presbyter from

the sending body who may serve in that ministry setting.

The Ecclesiastical Authority of the inviting body initiates the process of the limited orderly exchange between the placement or ecumenical ministry to be served and the presbyter. The presbyter does not initiate the process of exchange.

The inviting body shall consult with the appropriate Ecclesiastical Authority of the presbyter to determine the suitability of the potential service and to receive the concurrence of the sending body. The presbyter remains accountable to the sending church for the continuation of ministerial status.

Both The Episcopal Church and the Presbyterian Church (U.S.A.) agree that experience in and knowledge of one's own tradition is seen as necessary before serving in a different tradition. Therefore, the limited orderly exchange of minister's opportunities are only open to presbyters who have been ordained for at least three years and active within the ministry of their denomination.

Presbyters serving in a limited orderly exchange position shall be temporary under this agreement. The service of presbyters should ordinarily be for a two- to four-year period, which may be renewed. Should a presbyter of one church intend to serve permanently in another church then the process of the transfer or reception of ministerial status should be followed according to the rules of the receiving Church.

Should a disciplinary process be necessary, the presbyter remains under the jurisdiction of the sending body, but the inviting body may be asked to participate as necessary.

Pension and medical coverage is through the church of ecclesiastical membership.

Functions

When a presbyter is licensed or commissioned by the appropriate Ecclesiastical Authority, the presbyter is authorized to:

- to exercise pastoral or administrative responsibility;
- lead public worship as a presbyter under the direction of diocesan bishop or presbytery;
- preach the Gospel;
- celebrate and administer the sacraments within the guidelines specified below;
- prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of diocesan bishop or presbytery;
- and present the good news of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the Church, assisting with the diocese or presbytery's ministry of evangelism partnership.

While a presbyter serves a particular placement or ecumenical setting because we do not yet have reconciliation and full interchangeability of ordained ministries, as stated in the current agreement, all authorization for these special opportunities must conform to the Book of Common Worship and the Constitution of the Presbyterian Church (U.S.A.), and the Book of

Common Prayer and the Constitution and Canons of The Episcopal Church. What this means explicitly is that:

- Presbyterian presbyters will use the authorized or commended worship resources of the Presbyterian Church (U.S.A.) unless authorized by the diocesan bishop to use Episcopal worship resources (with the exception of Eucharist prayers);
- Episcopal priests will use the authorized or commended worship resources of The Episcopal Church unless authorized by the presbytery to use Presbyterian worship resources;
- Priests and presbyters are bound to the Eucharist liturgies of their respective prayer books and denominational resources when they preside;
- Both priests and presbyters may use authorized or commended worship resources of the Evangelical Lutheran Church in America, in which both churches are in full communion, including the Eucharist liturgies, with the authorization of the “inviting” Ecclesiastical Authority.

Training, Examination, and Oversight

A presbyter who serves under the terms of this Agreement on Limited Orderly Exchange of Ministers shall receive such preparation and instruction, or formation, as determined by the diocesan bishop or presbytery to be appropriate to the particular placement or ecumenical setting and length of time shall be determined by the Ecclesiastical Authority’s own rule.

The presbyter shall be examined by the appropriate Ecclesiastical Authority as to personal faith, motives for seeking to serve, and the areas of instruction determined by diocesan or presbytery.

The presbyter authorized under the terms of this Agreement shall work under the supervision of the diocesan bishop or presbytery. The diocesan bishop or presbytery may at any time withdraw this authorization for reasons it deems good and sufficient. A presbyter shall be assigned as a mentor and local supervisor.

An authorization may be for no more than four years, and no less than two. Within an appropriate time before the expiration of the commission, the presbyter shall review the covenant relationship with the diocesan bishop and presbytery. The commission may be renewed with the consent of all interested parties (i.e. diocesan bishop and presbytery, presbyter, authorized representative(s) of a particular placement or ecumenical ministry).

A presbyter who has been authorized 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 above until commission is renewed in order to serve in placement or ecumenical setting by the appropriate Ecclesiastical Authority.

Celebration of an Ecumenical Ministry

When the diocesan bishop or presbytery is satisfied with the qualifications of a presbyter to serve a particular placement or ecumenical ministry providing the services described above, it shall

commission and institute/install the presbyter to service as designated by the diocesan bishop or presbytery while also abiding by the following:

Both diocese and presbytery will be invited to the Service.

The inviting diocesan bishop or presbytery moderator shall, at the time of such celebration, read this preface to the Service:

The Ecclesiastical Authority of this Diocese/Presbytery is satisfied that A.B. accepts the Doctrine, Discipline, and Worship of this Church and desires to serve this Church in full accord to [the Episcopal Presbyterian Agreement]. We are about to confer upon A.B. the grace and authority of Holy Orders/ordered ministry as this Church has received them and requires them for the exercise of the ministry of a presbyter.

The certificates of the commission shall contain the words:

Acknowledging the ministry which A.B. has already received and hereby adding to that commission the grace and authority of Holy Orders/ordered ministry as understood and required by this Church for the exercise of the ministry of a presbyter.

Following the rites of each church for instituting or installation, the presenters present the presbyter saying

In baptism, N. was clothed with Christ. N. was ordained a presbyter by Bishop N. of the Diocese of N./the Presbytery of N., and is now called by God through the voice of the church to serve as

_____.

The people respond

We remember with joy our common calling to serve Christ, and we celebrate God's call to N., to serve among us as _____.

The sending bishop or presbytery moderator asks the candidate to reaffirm their particular ordination in regard to a priest or a presbyter.

The inviting bishop or presbytery moderator addresses the presbyter, saying

While affirming and upholding your ordination vows as a presbyter in The Episcopal Church/Presbyterian Church (U.S.A.), while you labor in covenant relationship with the Diocese of N./Presbytery of N., will you honor the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the Constitution/canons of this Church, obey the ecclesiastical authority of the bishop and presbytery, and other ministers who may have authority over you and your work during this covenant relationship?

Answer

I am willing and ready to do so, and I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal/Presbyterian Church as required in order to be commissioned to labor as _____ under covenant agreement of our two churches.

At the appropriate time during the service of institution or installation, the presbyter kneels facing the people and is surrounded by the bishop, presbytery moderator, and all other priests and presbyters. With the bishop and presbytery moderator's hands laid on the presbyter, as well as the other priests and presbyters, one of the following⁸, or a similar prayer, is said aloud by the inviting bishop or presbytery moderator

Come to our help, Lord, Holy Father, almighty and eternal God; you are the source of every honor and dignity, of all progress and stability. You watch over the growing family of humanity by your gift of wisdom and your pattern of order. When you had appointed high priests from among the people of Israel to lead your people, you also chose others to serve with them and to help them in their task; and so there grew up the ranks of presbyters and the offices of Levites, established by sacred rites.

In the desert, you extended the spirit of Moses to seventy wise men who helped him to rule the great company of his people. You shared among the sons of Aaron the fullness of their father's power, to provide worthy priests in sufficient number for the increasing rites and worship, and elders to care for the spiritual and temporal welfare of God's people. With the same loving care you gave companions to your Son's apostles to help in teaching the faith: they preached the gospel to the whole world. Lord, grant also to us such fellow workers, for we are weak and our need is greater. Provide for us presbyters who will provide for the worship and care of your people as we seek to be the body of Christ in the world.

Almighty Father, strengthen by your Holy Spirit this servant of yours the dignity of your eternal priesthood in Christ, as a servant of servants. Renew within him/her/them the Spirit of holiness. As a co-worker with bishops, pastors and fellow presbyters may he/she/they be faithful to the ministry that he/she/they receives from you, Lord God, and be to others a model of right conduct. May he/she/they be faithful in working with your people, as well as ordered deacons, fellow presbyters and pastors, so that the words of the Gospel may reach the ends of the earth, and the family of nations, made one in Christ, may become God's one, holy people. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

OR

⁸ Prayers adapted from Catholic Church, International Committee on English in the Liturgy, *Ceremonial of Bishops: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope John Paul II* (Revised), "Rite of Ordination of Presbyter". Liturgical Press, 1989.

O God, the source of all holiness, whose grace is ever effective, whose blessing is ever fulfilled, pour out on these servants of yours the gift of your blessed Holy Spirit. By their noble and exemplary lives let them prove that they are elders of the people, true to the Gospel of Christ our Lord and to the norms for presbyters as laid down by Paul to Timothy and Titus. Let them meditate on your law day and night, so that they may believe what they have read, teach what they have believed, and practice what they have taught. May justice, constancy, mercy, courage, and all the other virtues be reflected in their every way of life. May they inspire others by their example, and hearten them by their admonitions. May they keep pure and spotless the gift of their calling. For the worship of your people may they celebrate the mystery of Holy Communion and living a sacramental life in community. May they through persevering charity mature in the unity of the faith and of the knowledge of the Son of God, reflecting Christ clearly, and rise on the day of the Resurrection with a good conscience, true faith, and the full gifts of the Holy Spirit. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever. Amen.

Followed by a declaration similar to

N., you are instituted/installed to service in this church as _____ in the name of the Father, of the Son, and of the Holy Spirit.

Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God through him.

Following the service of institution or installation, the Eucharistic celebrant shall be the bishop in Episcopal settings, and ordinarily the authorized presbyter in PC(USA) settings.

RATIONALE

PARTICIPANTS

Representing the Episcopal Church: the Rt. Rev. Eugene Taylor Sutton (co-chair), the Rev. Canon Elise Johnstone (co-vice chair), Dr. Michael Booker, Elizabeth Ring, the Rev. Dr. Joseph Wolyniak, and Richard Mammana and the Rev. Margaret Rose serving as staff.

Representing the Presbyterian Church (U.S.A.): Ruling Elder Anne Bond (co-chair), the Rev. Dr. Neal Presa (co-vice chair), the Rev. Terri Ofori, the Rev. Dr. Christian Boyd, the Rev. Robert Foltz-Morrison, the Rev. Brooke Pickrell, the Rev. Brian Entz, and Ruling Elder Dr. Dianna Wright serving as staff liaison.

PREAMBLE: The Urgency of the Times

Such a Time as This

The Book of Esther recalls a time of great challenge. Likewise, our current time finds our world amid many challenges, including a global pandemic with still yet unknown overall effects on the Church. The global Christian Church around the world has found itself in a season of reinvention and redefinition. The events of 2020 have called us to ask ourselves what it truly means to be Christian.

Individual congregations have been challenged to adapt to a changing world in ways that have shattered our links with the past and old ways of doing church. In so doing, we have focused on the core duties of being Christ in the world. This has created both challenges and opportunities.

Global Pandemic and Racial Endemic

Our time stands in particular need of unity. Both the Presbyterian Church (U.S.A.) and the Episcopal Church acknowledge the historical and present reality of sin of racism and white supremacy that denies the impartiality of God, the reconciling work of Christ, the gift of the Holy Spirit poured forth into all persons. Both bodies acknowledge their complicity and that they are called to end all racial discrimination, repenting and ministering to those injured by it. We cannot remain silent about this divisiveness, nor did Jesus: “Recognizing what they were thinking, Jesus said, ‘Any country that divides itself into groups which fight each other will not last very long.’” (Matt 12.25, GNT). Reform always comes from the margins, whether it be that prophetic voice crying in the wilderness or activists on city streets protesting the death of another person of color as if Black lives do not matter.

Accordingly, there is a present and historical urgency borne in this agreement is to move both churches toward that unity in mission. The triune mission of God is the foundation of the church’s unity and its mission in the world. It is among the last of Jesus’ prayers: “That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.” (John 17.21, ESV) This document represents the culmination of many decades of dialogues between the Episcopal Church in America and the Presbyterian Church (U.S.A.).¹

The Church, guided by God’s wisdom, can embrace this opportunity and examine how ecclesial

bodies can work together.

Tearing Down Ecclesiastical Barriers

Old walls had prevented mission and ministry together, and in this time of notable change, the participants of the bi-lateral dialogue between the Episcopal Church and the Presbyterian Church (U.S.A.) invite our ecclesial bodies to consider this limited exchange agreement on the local sharing of ministries for passage at the General Convention 2021 and General Assembly 2022.

The old walls preventing work together have been torn down through a vastly changing world and church context. With the foundation of the 2008 Episcopal Presbyterian Agreement, our common full communion partners of the Evangelical Lutheran Church in America, and the Moravian Church (Northern and Southern Provinces), our work together through Churches Uniting in Christ, work together in public witness as well as numerous collaborative local ministries, a pathway has been created for continued mission and ministry together, toward the unity that God calls us to.

Thus, the Presbyterian/Episcopal Dialogue requests our respective authorizing bodies to consider the following Agreement; to continue the Dialogue with future deliberations; and that both of our Heads of Communion commit themselves publicly to this effort and to consider a public celebration of our progress to date and our hope for the future.

Psalm 133:1 Oh, how good and pleasant it is, when kindred live together in unity! (St. Helena Psalter)

INTRODUCTION²

The Church does not live for itself. It is called into being by the Gospel of Jesus Christ to serve the mission of the triune God in the world. ‘The Church belongs to God. It is the creation of God’s Word and the Holy Spirit. It cannot exist by and for itself.’³ The mission of God is a single, all-embracing mission which confronts the Church with a range of complementary tasks. Impelled by the joyful duty of giving praise and thanks to God for all the blessings of creation and redemption, the Church seeks to serve God by making known the Good News of salvation and by meeting human need wherever it finds it. In accordance with God’s purpose to ‘gather up all things in Christ’ (Eph. 1:10), the Church is called to embody in an anticipatory way the reconciliation and communion of all people.

¹ The Episcopal Church and the Presbyterian Church (U.S.A.) have been in ecumenical dialogue since the 19th century.

² Adapted from *For the Sake of the Gospel: Mutual Recognition of Ordained Ministries in the Anglican and Uniting Churches in Australia*, 2001.

³ *The Nature and Purpose of the Church*, Faith and Order Paper No. 181 (Geneva: WCC, 1998), §9.

The Church knows well that its mission is compromised at every point by its disunity, which continues at many levels despite the great ecumenical achievements of the last century. How can the Church credibly proclaim the unity of humankind when it is too fractured to recognize a common baptism and to gather around one eucharistic table in the one apostolic faith? We have institutionalized divisions in the Church and come to accept them as normal, forgetting that they are a stumbling-block and a barrier to faith for many. We overlook the fact that they stand in conflict with the will of Christ and amount to a refusal of the unity which is his gift.

The witness of the Church – its service of the mission of God – will be greatly enhanced by the overcoming of historic divisions between the churches⁴. The removal of barriers between our two churches, The Episcopal Church and the Presbyterian Church (U.S.A.), while not providing an instant or complete solution to the problems and challenges confronting the Church, will be a step of great importance, especially when seen together with other comparable steps being considered by our churches. In many places in rural and urban parts of the United States, for example our churches have diverse communities that have benefited greatly from the sharing of ordained ministries. Missionally, our two churches could expand in joint planting of new worshipping communities, as well as a partner in union or federated parishes which are referred to as *ecumenical congregations*.⁵ The matter is not less urgent, nor are the advantages less significant, in the deepening of our covenant relationship in order to establish new eucharistic communities and mission projects which feed the body, mind, and souls of God's people.

The proposals in this paper have been formulated out of our obedience to the Gospel and the better discharge of our call to mission. Unity is for the sake of mission. Changes in the socio-economic pattern of life in the U.S. in recent years provide an opportunity to develop the unity between our two churches. When Christians demonstrate in their lives that the barriers which divide the rest of society do not divide the Church, the Gospel is proclaimed. We may be certain that we are called, together, to grow in mission, the mission of the Church, within the mission of the triune God.

AFFIRMING THE CURRENT ECUMENICAL AGREEMENT

This group affirms the current Episcopal Presbyterian Agreement of 2008. Among these were:

- We acknowledge one another's churches as churches belonging to the one, holy, catholic, and apostolic Church;
- We acknowledge that in our churches the Word of God is authentically preached and the sacraments of Baptism and Eucharist are duly administered;

⁴ See The Book of Common Prayer p 855: "The mission of the Church is to restore all people to unity with God and each other in Christ."

⁵ See *Together Towards Life: Mission and Evangelism in Changing Landscapes*. Edited by Jooseop Keum (Geneva: WCC, 2013).

- We acknowledge one another's ordained ministries as given by God and instruments of grace, and look forward to the time when the reconciliation of our churches makes possible the full interchangeability of ministers;
- We acknowledge that personal and collegial oversight (episcopé) is embodied and exercised in our churches in a variety of forms, episcopal and non-episcopal, as a visible sign of the Church's unity and continuity in apostolic life, mission, and ministry.
- We agree that The Episcopal Church will invite members of the Presbyterian Church (U.S.A.) to receive Holy Communion in their churches and the Presbyterian Church (U.S.A.) will invite members of The Episcopal Church to receive Holy Communion in their churches. We encourage the members of our churches to accept this Eucharistic hospitality and thus express their unity with each other in the one Body of Christ.

In short, we recognize and affirm the validity of one another's churches which provide for their covenant communities word and sacrament, ordered ministries, as well as the embodiment and exercise of the ministry of oversight (communally, collegially, and personally). However, due to the divergence in our equally valid ecclesiastical polities, and to some extent, existing church traditions and customs limit interchangeability of ordered ministers, and thus full communion, at this time. Despite this recognition, this group believes it has prayerfully discerned a way forward through which our two churches may continue to journey together in a complementary manner and enriching each other as we participate in the mission of God.

PRESBYTERIAN GLOSSARY

***Apostolic function of episkopé** –The apostolic function of those who oversee the ministry of the church, as reflected in various New Testament texts, is the function exercised by the apostles in spreading the Gospel and exists so that the Church maintains its witness to Jesus Christ.

***Apostolic succession** – Continuity with the ministry of the early church, especially the disciples of Jesus. Reformed and Roman Catholics believe that there is an apostolic succession, though they locate that succession differently.

***Apostolic era** –The period of the history of Christianity when the original apostles of Jesus were still alive.

The Book of Common Worship (BCW) – A liturgical resource in the Presbyterian Church (U.S.A.) consisting of various liturgies and prayers consistent with the *Directory for Worship* section of Book Two of the Constitution, *The Book of Order*. The BCW's most recent edition was published in 2018.

***Catholicity** – As described in the baptismal catechesis of Cyril of Jerusalem, refers not simply to geographic extension but also to the manifold variety of local churches and their participation in the fullness of faith and life that unites them in the one community.

Church – The one holy catholic apostolic church in every time and in every place. Depending on context, may also refer corporately to an ecclesial communion/denomination, e.g. The Episcopal Church, The Presbyterian Church (U.S.A.).

Churches – Fellowship of ecclesial communions/denominations, e.g. Churches Uniting in Christ, World Council of Churches, World Communion of Reformed Churches.

church (lowercase “c”) – The local expression of an ecclesial communion/denomination, i.e. congregation, parish.

Commissioned Pastor (also known as commissioned ruling elder) – A ruling elder authorized by a presbytery to limited pastoral service assigned by a presbytery for a limited time. Commissioned pastors may be authorized by the presbytery to moderate session, administer the sacraments, and officiate marriages where permitted by state law.

Commissioning – An act of God through the voice of the Church whereby a council of the Church authorizes, blesses, and entrusts to an individual, usually one who is in ordered ministry, to discharge the duties and responsibilities of a particular ministry.

***Communion(s)** – The community fellowship gathered at the table together. Since we have not yet realized the goal of all churches being in communion with each other –essentially recognize

our being one Church as Christ prayed we would be –we are different communions gathering at different tables with only imperfect unity in Christ.

Constitution of The Presbyterian Church (U.S.A.) – The governing documents that frame the ecclesial life of the Presbyterian Church (U.S.A.). The Constitution consists of two parts: Book One is *The Book of Confessions*, expressing in twelve creeds, catechisms, confessions, and statements of faith what Presbyterians believe; and Book Two is *The Book of Order*, expressing how Presbyterians live out their confessional belief with respect to governance, church discipline, and principles of worship.

Councils – Duly constituted gatherings of ruling and teaching elders for discernment and decision-making for the spiritual welfare of the church. The councils of the church are the session, presbytery, synod, and General Assembly. Each council is distinct but mutually related to one another, the action of one council is understood to be an action on behalf of the whole and the whole church's act through that appropriate council, with the larger part of the church, or a representation thereof, governing the smaller. The session consists of all teaching elders serving in a local congregation and active ruling elders. Presbytery, synod, and General Assembly consist of an equal number of teaching and ruling elders. (adapted from *The Book of Order*, F- 3.0203)

Covenant Partnership - An ecclesiastical and ecclesial relationship whereby each participating communion acknowledges that it is undertaking a serious commitment, one that involves actions as well as words. Covenant partnership cannot be achieved without awareness of existing differences and similarities among the partners; it will demand dedication to walking and working together in ways that may, at times, represent a break with the past. Walking together involves not only the likelihood, but also the certainty of mutual challenge and change; because of this commitment, each body will eventually be different in ways that presently cannot be seen. The partner churches commit themselves to this new relationship with seriousness of intent, and full assurance that the One who calls us to greater visible unity is faithful and worthy of trust. (*Presbyterian Church (U.S.A.) Covenant Agreement with the Moravian Church*, p. 9)

***Diakonia** – The ministry of service. Many churches ordain deacons, in others deacons are officers of the church but not ordained.

***Ecclesiology** –The theology of the nature and purpose of the church.

***Ecumenicity** –The character of being ecumenical –being concerned with the unity of the churches.

***Episcopacy** – The office of oversight of the church and its ministry. Every church has some way of overseeing the church, keeping it faithful to the Gospel, fostering its unity, and overseeing the work of the ministry and the work of the church in service to the world. In this dialogue, we have focused on episcopacy as a central ecumenical issue. Thus in this document the meanings of episcopacy are somewhat different in each communion.

***Episkopé** – A Greek word meaning “oversight” from which we get the English word “episcopal,” indicating reference to a bishop or governance by bishops. In ecumenical dialogue, the use of the word episkopé has become the standard way to refer to the ministry of oversight, which includes, but is not limited to, the office of bishop. This use of episkopé has also become a way to invite those churches that have not retained the episcopal office to recognize that the ministry of that office is nevertheless present in and vital to their churches.

Executive Presbyter/General Presbyter – A chief administrative staff member employed and called by a presbytery to help provide pastoral care and guidance, administrative functions, and other such duties as determined by a presbytery in order to effectively support the mission and ministries of congregations, validated ministries, and teaching/ruling elders in that presbytery.

***Feast of Eucharist** – The Lord’s Supper, the word “Eucharist” means “thanksgiving,” the feast of the Lord’s Supper is a meal of thanksgiving. Also known as Holy Communion to denote that in the feasting of the bread and cup, the assembled community is in communion with the triune God and with the Church universal in every time and in every place.

Full Communion – An ecclesiastical and ecclesial relationship between churches characterized by the following: recognition of each other as churches in which the gospel is rightly preached and the sacraments rightly administered according to the Word of God; withdrawal of any historic condemnation by one side or the other as inappropriate for the life and faith of our churches today; continuation of recognition of each other’s Baptism and authorize and encourage the sharing of the Lord’s Supper among their members; recognition of each other’s various ministries and make provision for the orderly exchange of ordained ministers of Word and Sacrament; establishment of appropriate channels of consultation and decision-making within the existing structures of the churches; commitment of themselves to an ongoing process of theological dialogue in order to clarify further the common understanding of the faith and foster its common expression in evangelism, witness, and service; pledge themselves to living together under the Gospel in such a way that the principle of mutual affirmation and admonition becomes the basis of a trusting relationship in which respect and love for the other will have a chance to grow. (*A Formula of Agreement Between the Evangelical Lutheran Church in America, the Presbyterian Church (USA), the Reformed Church in America, and the United Church of Christ on Entering into Full Communion on the Basis of “A Common Calling,” p. 1*)

Holy Orders – Also known as ordered ministry, these designate ordained offices into which women and men are called by God and confirmed by councils of the church to serve the people of God. These offices include bishop/priest, pastor, elder, and deacon.

Interchangeability – Mutual recognition and mutual exchange of ordained ministers between two communions who have been duly authorized and commissioned by their respective ecclesiastical authority (diocesan bishop or presbytery).

Installation – A liturgical service whereby a council of the church officially places an ordinand in a particular ministry. An installed ordinand is ready to be commissioned with specific responsibilities and duties.

***Koinonia** – A Greek word meaning community, communion, or fellowship.

***Legitimate diversity** – Legitimate diversity is diversity that does not violate a legitimate norm. Churches differ in what they consider legitimate diversity to include. “The Unity of the Church: Gift and Calling--The Canberra Statement” of the World Council of Churches, 1991 states that, “Diversity is illegitimate when, for instance, it makes impossible the common confession of Jesus Christ as God and Saviour the same yesterday, today and forever (Heb. 13:8); salvation and the final destiny of humanity as proclaimed in Holy Scripture and preached by the apostolic community.”

Moderator – A constitutional office of the various councils of the church whose origin is from the Church of Scotland, representing the unity of the Church in council. The office of moderator is to preside over the proceedings of the appropriate council, guiding the council to discern the will and mind of Christ, ensuring that such deliberation is done “decently and in good order.” (1 Corinthians 14:40) The moderator of a session is usually a teaching elder of a local congregation, or a commissioned pastor authorized by a presbytery, or another presbyter authorized by a presbytery. The moderators of a presbytery, synod, and General Assembly are elected by that respective council. The Moderator/Co-Moderators of the General Assembly is an ambassador of the Assembly, representing the “sign of the bond of unity, community, and mission in the life of the church.” (*Organization for Mission*, IV.A.2, pp. 6-7)

Ordered Ministry – Christ’s ministry and authority exercised through the ministry of the whole people of God, from whom certain women and men are specially called to particular functions in specific offices. The New Testament describes two primary ordered offices and their ordered ministry: the office of deacon to the ordered ministry of *diakonia* and the office of presbyter to the ordered ministry of Word and Sacrament (in the case of teaching elder) and the ordered ministry of shared governance (in the case of ruling elder).

Ordinands – Individuals who are inquiring or candidates for ordination to the ministry of Word and Sacrament and who are under care by a session and a presbytery.

***Presbyterian and presbyterian** – Presbyterian refers to a form of church organization in which the governance of the church is in the hands of the elders (presbyteros, oin Greek). Presbyterian with a capital P is the name of particular churches, which characterize themselves by their presbyterian polity and subscribe to the Reformed theological tradition.

Presbytery – A governing council in Presbyterian polity consisting of an equal number of teaching elders (ministers of Word and Sacrament) and ruling elders commissioned by the sessions of local congregations in a designated region.

***Recognition** – “Accept[ing] the legitimacy and authenticity of other churches as the Church in the dialogical process towards fuller communion.” (Timothy T. N. Lim, *Ecclesial Recognition with Hegelian Philosophy, Social Psychology, and Continental Political Theory* [Boston: Brill, 2017], 5.)

Reformed – A Protestant theological tradition that is “in continuity with the classical Reformed theologians of the sixteenth century like Calvin and Bullinger, for example, and with the confessions of that tradition” (Jane Dempsey Douglass, “What is Reformed Theology?” The Princeton Seminary Bulletin 11, no. 1 (1990): 4.)

Ruling elder – Active members in a local congregation who have been elected by a local congregation, and ordained and installed by that congregation’s session to exercise shared spiritual leadership in the session and councils of the church with teaching elders.

Sacraments – “The Word of God enacted and sealed in the life of the Church, the body of Christ. They are gracious acts of God, by which Christ Jesus offers his life to us in the power of the Holy Spirit. They are also human acts of gratitude, by which we offer our lives to God in love and service. The Sacraments are both physical signs and spiritual gifts, including words and actions, surrounded by prayer, in the context of the Church’s common worship. They employ ordinary things—the basic elements of water, bread, and wine—in proclaiming the extraordinary love of God. The Reformed tradition recognizes the Sacraments of Baptism and the Lord’s Supper (also called Eucharist or Holy Communion) as having been instituted by the Lord Jesus Christ through the witness of the Scriptures and sustained through the history of the universal Church.” (*The Book of Order*, W-3.0401)

Session – A local governing council in Presbyterian polity consisting of the pastoral staff and ruling elders of a local congregation.

Stated Clerk/Clerk of Session – A constitutional office of the various councils (called a clerk of session in the case of a session) who preserves and defends the Constitution of the Presbyterian Church (U.S.A.), with the moderator of the appropriate council interpret the actions of that council, and insures the accurate recording of the appropriate council’s deliberations. The Stated Clerk of the General Assembly is understood to be the head of communion, and together with the Moderator/Co-Moderator of the General Assembly represents the unity of the Church. The Stated Clerk of the General Assembly is the chief ecumenical officer of the Presbyterian Church (U.S.A.) and is the chief executive officer of the Office of the General Assembly, one of six national agencies of the Presbyterian Church (U.S.A.).

Synod – “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.” (*The Book of Order*, G-3.0401)

Teaching elder (also known as a minister of Word and Sacrament) – An ordained office in Presbyterian polity to exercise spiritual leadership in and through the councils of the church by the ministries of preaching and teaching the Word, administering the Sacraments, and attending to the health of ecclesial life in a ministry context.

World Communion of Reformed Churches (WCRC) – A global fellowship founded in 2010 with the merger of the World Alliance of Reformed Churches and the Reformed Ecumenical Council consisting of 233 member churches in 110 countries representing 100 million Christians from the Reformed, Presbyterian, United, Uniting, Congregational, and Waldensian theological traditions. The WCRC secretariat’s headquarters is in Hanover, Germany, and is governed by a General Council that meets every seven years, and between General Councils is governed by an Executive Committee.

World Council of Churches (WCC) – A global fellowship founded in 1948 consisting of 350 member communions in 110 countries representing over 500 million Christians worldwide. The Episcopal Church and the Presbyterian Church (U.S.A.) are founding members of the WCC. The WCC secretariat’s headquarters is in Geneva, Switzerland and is governed by an Assembly that meets every seven years, and between Assemblies is governed by a Central Committee.

*From the “Glossary” section of *The One Body Of Christ: Ministry In Service To The Church and The World*, Roman Catholic –Reformed Dialogue of the United States, Round Eight: 2012-2017. pp. 4-5.

EPISCOPAL GLOSSARY

+Anglican Communion - Churches in communion with the See of Canterbury throughout the world. Member churches exercise jurisdictional independence but share a common heritage concerning Anglican identity and commitment to scripture, tradition, and reason as sources of authority. The Episcopal Church is the embodiment of the Anglican Communion in the USA and several other countries.

+Anglicanism - This way of life is the system of doctrine, and approach to polity of Christians in communion with the See of Canterbury (the bishop/diocese that is the ecclesiastical center for England and eventually all of the Anglican Communion). The term derives from the word which, in a variety of forms, refers to the people of the British Isles, and especially the English.

****Archdeacon** - A clergy person with a defined administrative authority delegated by the diocesan bishop.

#Bishop - One of the three orders of ordained ministers in the church, bishops are charged with the apostolic work of leading, supervising, and uniting the church. They stand in the historic succession, maintaining continuity with the ministry of the early Church and between Christian communities today. Bishops serve as chief pastors of the church, exercising a ministry of oversight and supervision. They are consecrated bishops for life. Since the bishop's ministry is a ministry of oversight, the term "episcopal" (derived from the Greek *episcopos*, "overseer") is applied to matters pertaining to bishops. An "episcopal" church is a church governed by bishops, and "episcopal" services are led by bishops.

****Bishop – Assistant** - A bishop, ordinarily a full-time member of the diocesan staff, who is appointed rather than elected and assists in carrying out the episcopal ministry of the diocese.

****Bishop – Assisting** - In common usage, a bishop who aides the diocese by providing additional episcopal services on a temporary basis. Appointed by, and serves at the pleasure of, the diocesan bishop, or the Standing Committee if there is no bishop.

****Bishop Coadjutor** - The elected bishop, with the right of succession upon the resignation of the diocesan bishop, who serves with the diocesan bishop.

****Bishop, Diocesan** - Also known as the Ordinary of a diocese. A diocesan bishop, as distinct from a suffragan, assistant, or coadjutor bishop. The term apparently springs from the understanding of "ordinary jurisdiction" which is held in canon law to be the jurisdiction "permanently and irremovably annexed to" the office of bishop. By canon, a bishop may not

resign jurisdiction without the consent of the House of Bishops. A bishop must resign from all jurisdiction at the age of seventy-two.

****Bishop, Presiding** - Chief Pastor and Primate of the Episcopal Church.

****Bishop Provisional** - If a diocesan bishop resigns with no bishop coadjutor (who has the right of succession) a diocese may call a bishop provisional who serves as the bishop, with full authority, for an interim period of up to three years, until the consecration of a new diocesan bishop.

****Bishop Suffragan** - A bishop who does not automatically succeed a diocesan bishop. Elected by the diocese to serve indefinitely at the direction of the diocesan bishop.

+ ***The Book of Common Prayer*** - Official book of worship of the Episcopal Church. The BCP provides liturgical forms, prayers, and instructions so that all members and orders of the Episcopal Church may appropriately share in common worship. Anglican liturgical piety has been rooted in the Prayer Book tradition since the publication of the first English Prayer Book in 1549. The current and defining edition of *The Book of Common Prayer* for the Episcopal Church was ratified in 1979.

****The Book of Occasional Services** - Book of optional services and texts prepared by the Standing Commission on Liturgy and Music.

****Canon** - The word has several different meanings in the church.

- 1) The canon of scripture
- 2) Church law
- 3) As an ecclesiastical title, a canon may be a member of the clergy or laity on the staff of a cathedral, diocese or other institution
- 4) In liturgy, the fixed portion of the Great Thanksgiving

****Canon to the Ordinary** - Clergy or lay person who serves as assistant to the diocesan bishop.

****Canonical Residence** - Clergy serving under the jurisdiction of the ecclesiastical authority of a diocese are canonically resident in that diocese. Clergy may move from jurisdiction to jurisdiction pursuant to canonical procedures.

Church – The one holy catholic apostolic church in every time and in every place. Depending on context, may also refer corporately to an ecclesial communion/denomination, e.g. The Episcopal Church, The Presbyterian Church (U.S.A.).

Churches – Fellowship of ecclesial communions/denominations, e.g. Churches Uniting in Christ, World Council of Churches.

church (lowercase “c”) – The local expression of an ecclesial communion/denomination, i.e. congregation, parish.

Churches Uniting in Christ – A covenant relationship among eleven Christian Communions--mainline American denominations (including both predominantly white and predominantly black

churches), and was inaugurated on January 20, 2002 in Memphis, Tennessee on the balcony of the Lorraine Motel. It is the successor organization to the Consultation on Church Union⁹.

****Commission on Ministry (COM)** - Pursuant to Title III, Canon 1, each diocese is required to establish a COM to assist the bishop in determining the present and future needs for ministry in the diocese.

Consultation on Church Union (COCU) - Was an effort on the part of several ecclesial bodies towards church unity in the United States, that began in 1962 and in 2002, it became Churches Uniting in Christ (CUIC).

Constitution and Canons of The Episcopal Church - The Constitution and Canons is the official set of governing rules for The Episcopal Church's bodies (*General Convention: House of Bishops and House of Deputies*). *The Book of Common Prayer (BCP)* is a part of the *Constitution and Canons of the Episcopal Church*.

****Curate** - The term typically refers to an assisting priest in a parish.

****Cure** - The pastoral and geographical responsibility and charge of a member of the clergy.

****Deacon** - One of three offices to which people can be ordained in the Episcopal Church, along with priests and bishops. The deacon's vocation lies in serving – especially the weak, the poor, the sick, the lonely – and in interpreting to the church the needs and hopes of the world. The sign of the office of deacon is a stole worn over the left shoulder and fastened under the right arm. In the Eucharist, deacons read the gospel, lead the Prayers of the People, introduce the confession, prepare the altar, assist with the distribution of the bread and wine, perform the ablutions, and dismiss the people.

****Diocese** - A geographical area that serves as the primary unit of organization in the Episcopal Church. A bishop and a legislative body—a convention or council—oversee each diocese.

****Diocesan Convention** - Annual meeting of lay and clerical representatives from the congregations of a diocese to elect members of diocesan committees and deputies to General Convention, make decisions about diocesan policy, conduct other diocesan business (e.g., budget, program) and from time to time, elect a bishop for the diocese.

****Diocesan Transition Minister** - The clergy or lay member of the diocesan staff responsible for assisting the bishop, worshipping communities and individuals in transition.

Ecclesial body - A religious fellowship whose congregations are unified in their observance to its beliefs and traditions.

****Ecclesiastical Authority** – The responsible individual or body in a church institution. In a diocese, this authority rests with the diocesan bishop. Should the episcopate be vacant or the bishop be incapacitated, the responsibility falls upon the Standing Committee or other bishop

⁹ https://en.wikipedia.org/wiki/Churches_Uniting_in_Christ

The Episcopal Church – A Christian ecclesial body made up of 111 dioceses or convocations in the United States and 17 countries. The Episcopal Church is a member of the worldwide Anglican Communion.

****Episcopal Church Center** - The churchwide ministries office of the Episcopal Church housing the office of the Presiding Bishop, his or her staff, and other church-related offices. Located in New York City.

****Executive Council of the Episcopal Church** - The national body that administers the program and policies adopted by the General Convention.

Ecumenical congregations – A congregation comprising of at least two or more ecclesial bodies.

Episcopal/episcopal – Episcopal refers to being of the Episcopal Church; episcopal is a term referring to bishop, from the Greek *episkopos*, meaning ‘overseer’. As above, an "episcopal" church is a church governed by bishops, and "episcopal" services are led by bishops.

Episcopal Presbyterian Agreement of 2008 - The Agreement between the Episcopal Church and the Presbyterian Church (U.S.A.) was approved by the 218th General Assembly (2008) and ratified by presbyteries in 2009. The 76th General Convention of the Episcopal Church approved the Agreement in 2009. Both churches authorized another round of dialogue to continue to address theological and missional issues.

****General Convention** - The national legislative body of the Episcopal Church. It consists of a House of Bishops and a House of Deputies (four lay persons and four clergy persons from each diocese). Convention meets every three years.

****House of Bishops** - Part of the two-house legislature of General Convention. All diocesan, suffragan, coadjutor, assistant, and most resigned and retired bishops are members of this body, which also meets periodically between General Conventions.

****The Hymnal 1982** - The collection of hymn texts, tunes, and service music authorized for use in the Episcopal Church. Also widely used: *Lift Every Voice and Sing II (LEVAS)*; and *Wonder, Love and Praise*.

Institution – Occurring in a service of Celebration of a New Ministry, a bishop shares a letter of institution conferring the responsibilities of a priest in charge of a parish.

****Office for Transition Ministry** - A church-wide office that maintains a database of Episcopal and other clergy and lay professionals in Communion with the Episcopal Church, and the worshipping communities of the Episcopal Church. OTM has a website that allows clergy and lay leaders to search for worshipping communities that are themselves in search, using each other's gifts, skills and experiences to identify possible opportunities for ministry together in order to assist the church to live into God's mission in the world.

****Pastor** (as used in the Episcopal Church) - Term for a member of the clergy. It evokes one aspect of the priestly role, which is that of pastoral ministry: caring and protective responsibility for the sick, the grieving, the needy, and those in pain. It is a term especially appropriate for

bishops, since they are ordained to “feed and tend the flock of Christ,” who is the Good Shepherd. (It does not normally mean a clergy person in charge of a parish as in the ELCA.) The laity shares in the pastoral role of the clergy, and a growing number of parishes have lay pastoral care teams.

+Priest or presbyter - From the Greek *presbyteros*, "elder." In the NT, "presbyter" indicates a leader of the church. The English word "priest" is derived from "presbyter," and used as a synonym for presbyter. After the Reformation, some churches began to use the term "presbyter" for the minister who preaches the word and administers the sacraments. The Anglican Church used the term "priest" for this order of ministry. The 1979 BCP, and thus the Episcopal Church, uses both terms. For example, directions for the Ordination of a Priest require that "at least two presbyters must be present". The Catechism notes that "the ministry of a priest or presbyter" is "to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the gospel; to administer the sacraments; and to bless and declare pardon in the name of God."

****Priest, related terms:**

Priest-in-Charge - Practices vary widely among dioceses. In a parish without a rector, the priest-in-charge generally contracts with the vestry, in consultation with the bishop, to perform many of the functions of a rector.

Rector – Elected by the vestry of a parish in consultation with the bishop and serves as the leader of the parish with respect to its spiritual life and mission. In charge of liturgy, music, education, outreach, and pastoral care, the rector has full use of the parish property to carry out his or her office, hires and supervises lay and clerical staff, and is generally entitled to preside at all vestry and parish meetings.

Vicar – The title applies to the priest-in-charge of a mission congregation, serving at the pleasure of and representing the bishop.

****Primate** - The chief bishop in an Anglican Province is called a primate. The term relates to primacy, which in ecclesiastical terms is the status of being first, or presiding, among other bishops.

****Province**

1) An internal division of an autonomous national church of the Anglican Communion. There are nine provinces in the Episcopal Church, including overseas jurisdictions.

2) An autonomous national church member of the Anglican Communion.

Sacrament – From the Catechism of the 1979 BCP: an outward and visible sign of an inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace. In The Episcopal Church there are two great sacraments: Holy Baptism and the Holy Eucharist. There are five sacramental rites: confirmation, ordination, holy matrimony, reconciliation of a penitent, and unction.

****Standing Committee** - A body that shares the ecclesiastical authority of the diocese with the bishop in certain defined areas (e.g., clergy discipline, property of parishes, ordination). In the absence of a bishop it sometimes becomes the sole ecclesiastical authority. Its members are elected by the diocesan convention. It also serves as the bishop's council of advice.

+Vestry - The vestry is the legal representative of an Episcopal parish with regard to all matters pertaining to its corporate property. The number of vestry members and the term of office varies from parish to parish. Vestry members are usually elected at the annual parish meeting. The presiding officer of the vestry is the rector.

+Warden - Officers of a parish. Two wardens are typically selected to serve with members of the vestry. The wardens are generally ranked "senior" and "junior." The senior warden is usually the primary elected lay leader of the congregation, and serves as a principal liaison between the parish and the rector. The junior warden is often given responsibility for the upkeep of the parish buildings and grounds.

+Glossary definitions used or adapted from "An Episcopal Dictionary of the Church, A User Friendly Reference for Episcopalians," Church Publishing, New York, 2000, Don S. Armentrout and Robert Boak Slocum, editors.

****Glossary definitions used or adapted from the Episcopal Glossary of "Principles for the Orderly Exchange of Clergy between the Episcopal Church and the Moravian Church in America, Northern and Southern Provinces" from 2009/2010.**

The Assembly Committee on Ecumenical and Interfaith Partnerships approved Item ECU-05 by 45/0. The 226th General Assembly (2024) approved Item ECU-05 by consensus.

For the full report on ECU-05, go to <https://www.pc-biz.org/search/3001207>

Stated Clerk's Report to Mission Presbytery
March 7-8, 2025
First Presbyterian Church, Kerrville

Proposed Amendments to the Constitution

I'd like to lay out as clearly as I can how we'll vote on the Proposed Amendments on Friday afternoon.

- ❖ We will vote by ballot. Ballots will be handed out to the commissioners at the meeting.
- ❖ There will be no amendments to the motions.
- ❖ We will vote by omnibus motion, all of the amendments taken together.
- ❖ There will be a motion and a second to approve the proposed amendments.
- ❖ Time for discussion will follow the second to the motion.
- ❖ During the discussion, you may lift any proposed amendments to deliberate.
 - To do so, go to a mic, say your name, from what church you are a commissioner, and the proposed amendment(s) you want to discuss.
 - If you cannot get to a mic, one will be brought to you; raise your hand.
 - **We are just lifting out items at this point, not debating them.**
- ❖ After everyone has had a chance to lift proposed amendments out of the omnibus motion, the rest will be approved together by vote. You do not have to mark the proposed amendments we vote on in the omnibus.
- ❖ We will commence discussion of the items lifted out and vote on them individually.
 - We will discuss the proposed amendments in the order that they were lifted out.

Annual Statistical Reports

- ❖ I've included the report with the churches that submitted their reports in the packet. Know that if any information is captured in any of the columns, the report is considered submitted.
- ❖ If churches did not get their reports in, the numbers from the last Annual Statistical Report submitted remain on the report. Per Capita is based on that number.
- ❖ I also added the 2025 and 2024 Mission Presbytery statistical reports. While the report says 2024, it has 2023 numbers. The denomination has not yet compiled the 2024 numbers.

Review of Presbytery Minutes

- ❖ As Session minutes are reviewed, so are Presbytery minutes. Ours (will be) were done on February 25-26, 2025, at the Presbyterian Mission Center in Irving, TX.

Robert's Rules of Order (RRO) /Parliamentary Procedure

RRO/Parliamentary Procedure helps the presbytery unify and be heard. It ensures that minority and majority opinions are heard. It offers a framework for fair discussion on the issues before us.

As presbytery commissioners, you have rights: to know, to speak, to vote, to hold office.

Three Parliamentary Principles:

1. The rights and the unity of the body shall be preserved.
2. the will of the majority shall prevail.
3. The rights of the minority shall be protected.

Fairness is at the heart of discerning the will of the body: We work together with respectful regard for each other.

Ask, "what is best for the whole presbytery?" and not, "What is best for me?"

Some Parliamentary Basics for Mission Presbytery Meetings

The Moderator: The Moderator of Mission Presbytery is elected to preside over our meetings and, in the Book of Order, "possesses the authority necessary for preserving order and for conducting efficiently the business of the body" (G-3.0104).

As needed, the Moderator rules on points of order.

DO NOT INSTRUCT/YELL AT THE MODERATOR THE RIGHT WAY TO APPLY ROBERTS RULES OF ORDER. THE STATED CLERK IS PRESENT TO HELP THE MODERATOR IF HE OR SHE NEEDS IT.

Making a motion: A motion is made and brought to a vote through these steps:

1. Rise and walk to the mic so that the Moderator can give you a turn to have the floor as the recognized speaker. If unable to move to a mic, you may raise your hand to be recognized.
2. When the Moderator recognizes you, say your name, whether you're a minister or a ruling elder, and the congregation you represent.
3. State your motion, e.g., "Moderator, I move that Mission Presbytery serve homemade cinnamon rolls at every stated meeting."
4. The motion requires a second (the person offering the second does not need to be recognized), and the Moderator will restate your motion to be sure everyone hears it. You then speak to the motion, addressing the Moderator.
5. The Moderator will call for a discussion of the motion and will recognize members who wish to speak for or against it.
6. After restating the motion to be sure we're all clear about what we're voting on, the Moderator will call for all those in favor of the motion to say "aye" or "yes," and all those opposed to it to say "no," and will announce whether the motion has passed.

Give the Stated Clerk your written motion before you give it.

Amending a motion

1. During a debate on a motion, the Moderator may recognize a speaker who moves that the original motion be revised. For example, "Moderator, I move to amend the motion to include 'and coffee to go with the cinnamon rolls.'"
2. The motion to amend needs a second. Once done, the Moderator will recognize speakers who wish to debate the amendment.
3. Following the debate and restatement of the motion to amend, the Moderator will call for a vote on the amendment (**not on the original motion**).
4. Rarely someone will amend the amended motion. That's fine. See 1-3.
5. The newly amended main motion must be voted on if the amendment passes.
6. The original motion will be voted on if the amendment does not pass.

Again, give the Stated Clerk your written motion as amended.

Common Actions:

- **Division of the house** -- a request for a re-vote using a show of hands or by standing ("standing division") to get a clear count of the votes on either side.
- **Ballot vote:** A presbytery may request a ballot vote, and we're ready for that. Ballots are in the name tag holder commissioners wear during the meeting.
- **Move to postpone (to a particular time)** -- a debatable motion considered when one does not want to "table the motion" indefinitely.
- **Call for the order of the day** -- a request that the meeting hold to its own docket, moving directly to the item of business scheduled for that time by the earlier vote to approve the docket
- **Point of order** -- a request from a presbyter for clarification by the Moderator
- **Move the previous question, or "call the question"** -- This is to end the discussion and move to vote. It requires a second. Calling the question requires $\frac{2}{3}$ vote. If the motion passes, move to the vote on the motion at hand. If it doesn't, the discussion on the motion may continue. **Do not yell, "Call the question," from the floor. Go to a mic and address the Moderator.**
- **Move to adjourn** -- We need a motion/second to adjourn at the end of the meeting, after which we will close with prayer.

<u>Location</u>	<u>Pin</u>	<u>Organization Name</u>	<u>Stats Submitted</u>	<u>Membership Accepted</u>	<u>Congregation Accepted</u>	<u>Racial Ethnic Accepted</u>	<u>Finance Accepted</u>	<u>Suppl. Questions</u>
Adamsville	8845	First Adamsville						
Austin	10338	Hope	Y	Y	Y	Y	Y	
	10600	Shepherd of the Hills	Y	Y	Y	Y	Y	
	11552	Austin Taiwanese						
	11699	Genesis	Y	Y	Y	Y	Y	
	12042	Presbyterian Church of Lake Travis	Y	Y	Y	Y	Y	
	12091	New Covenant Fellowship						
	21668	Covenant	Y	Y	Y	Y	Y	
	21669	El Buen Pastor						
	21670	Faith	Y	Y	Y	Y	Y	
	21671	Central						
	21673	Hyde Park	Y	Y	Y		Y	
	21674	University	Y	Y	Y	Y	Y	
	21675	Westlake Hills	Y	Y	Y	Y	Y	
	21676	Westminster	Y	Y	Y	Y	Y	
	8621	First	Y	Y	Y	Y	Y	
	8634	St Andrews		Y	Y	Y	Y	
Beeville	21678	First	Y	Y	Y	Y	Y	
Boerne	3449	St Mark						
Brownsville	11840	Primera Iglesia-Mexico	Y	Y	Y	Y	Y	
	21680	First	Y	Y	Y			
Burnet	21682	Burnet		Y	Y	Y	Y	
Canyon Lake	11111	Canyon Lake						
Cheapside	8623	Cheapside						
Collegeport	21684	First	Y	Y	Y	Y	Y	
Copperas Cove	3446	First	Y	Y	Y	Y	Y	
Corpus Christi	11554	Faith Community	Y	Y	Y	Y	Y	
	11628	Island	Y	Y	Y	Y	Y	
	21686	El Divino Salvador	Y	Y	Y	Y	Y	
	21689	Grace						
	21690	Jackson Woods	Y	Y	Y	Y	Y	
	21691	Parkway	Y	Y	Y	Y	Y	
Cotulla	21694	First	Y	Y	Y	Y	Y	

<u>Location</u>	<u>Pin</u>	<u>Organization Name</u>	<u>Stats Submitted</u>	<u>Membership Accepted</u>	<u>Congregation Accepted</u>	<u>Racial Ethnic Accepted</u>	<u>Finance Accepted</u>	<u>Suppl. Questions</u>
Cuero	21696	First		Y				
Del Rio	21697	First	Y	Y	Y	Y	Y	
Dripping Springs	12121	Dripping Springs	Y	Y	Y	Y	Y	
El Campo	21701	First	Y	Y	Y	Y	Y	
Elgin	21702	First						
Fredericksburg	21707	Memorial						
Georgetown	11792	San Gabriel	Y	Y	Y	Y	Y	
	21708	First	Y	Y	Y	Y	Y	
Giddings	21709	First	Y	Y	Y	Y	Y	
Goliad	21710	Goliad						
Gonzales	21711	The Presbyterian Church	Y	Y	Y	Y	Y	
Harlingen	21713	Second						
	21714	Treasure Hills						
Harper	8628	Harper						
Helotes	21715	Forest Hills	Y	Y	Y	Y	Y	
Junction	21716	First						
Karnes City	21717	First						
Kerrville	21718	First	Y	Y	Y	Y	Y	
Kingsville	21719	First	Y	Y	Y	Y	Y	
	21720	Gethsemane	Y		Y	Y	Y	
La Grange	21722	First						
LaFeria	21712	New Hope						
Lago Vista	10843	Rolling Hills Community						
Lampasas	8857	First	Y	Y	Y	Y	Y	
Laredo	21724	Sinai						
Leander	12340	Live Oak						
	21725	Leander	Y	Y	Y	Y	Y	
Llano	21726	First						
Lockhart	21727	First	Y	Y	Y	Y	Y	
	21728	Faith/Fe	Y	Y	Y	Y	Y	
Luling	21729	First	Y	Y	Y	Y	Y	
Manchaca	7767	St Johns						
Marble Falls	21730	St Andrew	Y	Y	Y		Y	

<u>Location</u>	<u>Pin</u>	<u>Organization Name</u>	<u>Stats Submitted</u>	<u>Membership Accepted</u>	<u>Congregation Accepted</u>	<u>Racial Ethnic Accepted</u>	<u>Finance Accepted</u>	<u>Suppl. Questions</u>
McAllen	12044	First Korean	Y	Y	Y	Y	Y	
	21732	First	Y	Y	Y	Y	Y	
Mercedes	21734	First		Y	Y	Y	Y	
Mission	21735	First	Y	Y	Y	Y	Y	
New Braunfels	21737	First	Y	Y	Y	Y	Y	
	21738	New Braunfels	Y	Y	Y	Y	Y	
Palacios	21739	First						
Pipe Creek	11110	Pipe Creek	Y	Y	Y	Y	Y	
Pleasanton	21741	First	Y	Y	Y	Y	Y	
Port Lavaca	21743	First		Y	Y	Y	Y	
	7925	Six Mile		Y	Y	Y	Y	
Refugio	21747	First		Y				
Rockport	21750	First		Y	Y	Y		
Rocksprings	21751	First						
Round Rock	10869	Round Rock	Y	Y	Y	Y	Y	
	11794	Grace	Y	Y	Y	Y	Y	
	10427	Holy Trinity	Y	Y	Y	Y	Y	
	10759	Northminster	Y	Y	Y	Y	Y	
	21752	Alamo Heights						
	21755	Boldtville	Y	Y	Y	Y	Y	
	21756	Covenant						
	21757	Crestholme	Y	Y	Y	Y	Y	
	21758	Emmanuel	Y	Y	Y	Y	Y	
	21760	Grace	Y	Y	Y	Y	Y	
	21765	Cross Roads	Y	Y	Y	Y	Y	
	21767	Northwood						
	21769	St Andrew	Y	Y	Y	Y	Y	
	21770	San Pedro		Y	Y	Y	Y	
	23344	First Korean						
	8047	Oak Hills	Y	Y	Y	Y	Y	
San Antonio	8635	Divine Redeemer	Y	Y	Y	Y	Y	
	8636	Los Angeles Heights	Y	Y	Y	Y	Y	
	8637	Madison Square	Y	Y	Y	Y	Y	

<u>Location</u>	<u>Pin</u>	<u>Organization Name</u>	<u>Stats Submitted</u>	<u>Membership Accepted</u>	<u>Congregation Accepted</u>	<u>Racial Ethnic Accepted</u>	<u>Finance Accepted</u>	<u>Suppl. Questions</u>
San Antonio	8640	University	Y	Y	Y	Y	Y	
San Benito	21772	First	Y	Y	Y	Y	Y	
	21773	Iglesia Getsemani						
San Marcos	21774	First	Y	Y	Y	Y	Y	
	21775	Memorial						
Schulenburg	12197	St Paul's						
Seguin	21776	First						
Sinton	21777	Sinton	Y	Y	Y	Y	Y	
Smiley	8633	Pilgrim						
Smithville	8638	First	Y	Y	Y	Y	Y	
Taylor	21781	Everlasting Hope	Y	Y	Y	Y	Y	
Tivoli	21782	Tivoli						
Uvalde	21783	First	Y	Y	Y	Y	Y	
Victoria	21785	First						
	21786	Grace	Y	Y	Y	Y	Y	
	21787	Nicea						
Weslaco	21788	First						
	21789	San Pablo						
Wimberley	11200	Wimberley	Y	Y	Y	Y	Y	
Woodsboro	21790	Faith						
Total			69	77	76	73	74	0

2024 Presbytery Statistical Report

Report B.3



Presbytery **Mission**
Address 7201 Broadway #303, San Antonio, TX 78209
Phone 210-826-3296 **Fax** 210-826-0917
Email missionpby@missionpby.org
Web Site www.mission-presbytery.org

Membership

Prior Active Members	16997	Adjusted membership	16681
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Gains		Losses	
Certificate	141	Certificate	90
Youth Professions	106	Deaths	239
Professions & Reaffirmations	348	Deleted for any Other Reason	508
Total Gains	595	Total Losses	837
Total Ending Active Members	16439		

Baptisms		Average Weekly Worship Attendance	6101
Presented by Others	115	Friends of the Congregation	2094
At Confirmation	32	Ruling Elders on Session	602
All Other	24	Do you have Deacons? Yes / No	25 / 49

Age Distribution of Active Members		People with Disabilities	
17 & Under	479	Hearing impairment	585
18 - 25	884	Sight impairment	169
26 - 40	1624	Mobility impairment	492
41 - 55	2160	Other impairment	471
56 - 70	3093		
Over 70	3914	Gender Distribution	
Total Age Distribution	12154	Women	7175
		Men	5221
		Non-Binary	30

Youth in Congregation			
Age 4 and under	450	Middle School (6th – 8th grade)	611
Elementary School (K-5th grade)	1023	High School (9th – 12th grade)	668
		Total Youth	2752

Racial Ethnic			
Asian/Pacific Islander/South Asian	212	Native American/Alaska Native/Indigenous	19
Black/African American/African	225	White	10132
Middle Eastern/North African	38	Multiracial	153
Hispanic/Latino-a	823		
		Total Racial Ethnic	11602

Budgeted Income	28,150,959
Budgeted Expense	29,593,947

Receipts			
Regular Contributions	25,998,787	Bequests	2,173,445
Capital Building Fund	2,998,875	Other Income	3,276,879
Investment Income	2,596,834	Subsidy or Aid	161,400

Expenditures			
Local Program	26,062,473	Investment Expenditures	960,215
Local Mission	4,062,962	Per Capital Apprt	172,396
Capital Expenditures	4,106,131	Other Mission	874,635

<u>Location</u>	<u>Pin</u>	<u>Organization Name</u>	<u>Stats Submitted</u>	<u>Membership Accepted</u>	<u>Congregation Accepted</u>	<u>Racial Ethnic Accepted</u>	<u>Finance Accepted</u>	<u>Suppl. Questions</u>
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	12091	New Covenant Fellowship						
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	21669	El Buen Pastor						
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	21674	University	Y	Y	Y	Y	Y	
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	8634	St Andrews		Y	Y	Y	Y	
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Canyon Lake	11111	Canyon Lake						
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	11628	Island	Y	Y	Y	Y	Y	
	21686	El Divino Salvador	Y	Y	Y	Y	Y	
	21689	Grace						
	21690	Jackson Woods	Y	Y	Y	Y	Y	
	21691	Parkway	Y	Y	Y	Y	Y	
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Rockport	21750	First		Y	Y	Y		
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	21767	Northwood						
	21769	St Andrew	Y	Y	Y	Y	Y	
	21770	San Pedro		Y	Y	Y	Y	
	23344	First Korean						
	8047	Oak Hills	Y	Y	Y	Y	Y	
San Antonio	8635	Divine Redeemer	Y	Y	Y	Y	Y	
	8636	Los Angeles Heights	Y	Y	Y	Y	Y	
	8637	Madison Square	Y	Y	Y	Y	Y	

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	21775	Memorial						
Schulenburg	12197	St Paul's						
Seguin	21776	First						
Sinton	21777	Sinton	Y	Y	Y	Y	Y	
Smiley	8633	Pilgrim						
Smithville	8638	First	Y	Y	Y	Y	Y	
Taylor	21781	Everlasting Hope	Y	Y	Y	Y	Y	
Tivoli	21782	Tivoli						
Uvalde	21783	First	Y	Y	Y	Y	Y	
Victoria	21785	First						
	21786	Grace	Y	Y	Y	Y	Y	
	21787	Nicea						
Weslaco	21788	First						
	21789	San Pablo						
Wimberley	11200	Wimberley	Y	Y	Y	Y	Y	
Woodsboro	21790	Faith						
Total			69	77	76	73	74	0

Committee on Preparation for Ministry

Since the last meeting of Mission Presbytery, the CPM met on November 8, 2024 and January 24, 2025 at Austin Presbyterian Theological Seminary.

Information Items:

Ruling Elder Dillon Vanderford (First, San Benito) met with CPM to complete his work to become a Commissioned Ruling Elder. Dillon has successfully completed Mission Presbytery's requirements and after examination, CPM voted to approve him in this completion. We have communicated with the Commission on Ministry that Dillon has satisfactorily passed his final assessment with CPM. He is now under the umbrella of the COM.

Items needing Presbytery action:

1. Approve Yoan Zamora (First Korean, McAllen) to be enrolled as an Inquirer.
2. Approve Inquirer Joshua Clapp (First, El Campo) to be enrolled as a Candidate.
[Note: Josh will give a brief statement. The Presbytery is welcome to ask questions of Josh on his Christian faith, forms of Christian service undertaken, and motives for seeking the ministry. Questions are limited to these areas.]
3. Approve Inquirer David Angulo (First, Kerrville) to be enrolled as a Candidate.
[Note: David will give a brief statement. The Presbytery is welcome to ask questions of David on his Christian faith, forms of Christian service undertaken, and motives for seeking the ministry. Questions are limited to these areas.]

Sincerely,
Co-Chairs: Doug Dalglish and Melissa Kirkpatrick

David Angulo

Statement of Faith

I believe God to BE. God is, has been, and will be for all of eternity. Exodus 3:14 is one of the foundational texts of my personal faith. God reveals to Moses His name “I AM WHO I AM.” God, always there, being... God. God is holy, good, and sustains God’s creation. God is a God of relationship and communion, of being in one another. This is why I believe God to be in the form of the Trinity, Father, Son, and Holy Spirit, existing each person in God, they commune in perfect unity. God has created the universe, but most importantly for me, He has created humanity. God created humanity because of his nature as a God of relationship and communion. We were created in the image of God, *imago dei*. As such we share qualities with God, like love, compassion, care, and most importantly recognizing each other’s connection to one another and seeing God in one another. God made the world and sustains it by bringing about divine providence to all creation. God has created the rest of the world for us to live in, not to rule over it, abuse it or make it do what we want, but rather to steward it, care for it, and use it towards the well-being of all, instead of being driven by greediness. God wants to commune with us, always has, always will, and constantly calls us to commune with Him. In this attempt God sent his only begotten Son to humanity, to teach us about His great love, about how to live with one another, and most importantly how to love one another truly. However, this world is broken, and human nature has a tendency to idolatry, tyranny, and harm towards others. Jesus’ mission to the world was to stand “against the rulers, against the authorities, against the cosmic powers of (this present) darkness, against the spiritual forces of evil in the heavenly places.” He did so in a human body, with flesh and bones, experiencing joy, grief, friendship, love, fear, and ultimately death at the hands of these worldly powers. Jesus rose from the death and ascended to heaven, and he sits at the right hand of the Father. In his life, Jesus established the covenant life and gave us a commandment to love God and love one another in unity. And through his disciples and followers he established the church. He also left for us the Holy Spirit. The Spirit gives us courage, vitality, understanding, and wisdom to enter into the world that we have been called to serve as elected people. It gives us the tools necessary to show the goodness of God, share the good news, and bring about justice, compassion and love for all. Through the disciples and witnesses we receive the word of God, the Scriptures that offer a guide for Christian life, and a witness to the life of Christ, a model of how to act as the elected people. In Scripture, we encounter instances of special revelation (as Calvin would call it) to specific people, like the Israelites, but most importantly through Jesus Christ. I also believe in general revelation, the human ability for all to know God in our day-to-day life, through creation, our divine connection to God and others, and our human experience, including reason. It is through revelation that we know God, although not fully, we can never fully know God, and our life is a constant journey to knowing another “side” or unknown part of God. I also believe the church to have been elected for service and salvation. As Christians and elected people, we are called to obedience to God’s commandments to bring about justice, liberation, and freedom. We do this with the help of God, and the Holy Spirit, who are constantly revealing to us how to live in sovereign righteousness and love. I believe that the church exists where the Word of God is truly preached and heard, the Sacraments rightly administered, and ecclesiastical discipline uprightly ministered.

Joshua Clapp Statement of Faith

I believe in the one and only Triune God. Three distinct and equal parts of one complete and divine substance. We worship the Triune God alone.

I believe our Triune God is bigger and greater than our humanness can ever imagine and the Creator of all things. I believe we are all equally created in the imago Dei, the image of God, which means God is more expansive and diverse than we can imagine. God is the Alpha, Omega, and is in everything between the beginning and the end of the story. God created male and female and everything in between in God's own image. God created it all and saw that it was good.

I believe and trust in the grace of our Lord Jesus Christ, God incarnate, begotten but not created, fully human and fully God. I lean heavily into the moral influence of Christ's atonement and believe Jesus came to earth to show us how to live and to show us who God truly is. A God of love, mercy, grace, and a God who saves. Jesus was murdered on the cross because of and for the sins of the world. He was physically dead for three days and on the third day he was physically risen from the dead. Because of his life, death, and resurrection, we have been given the gift of salvation and life everlasting to abide in God's love forever. Christ's death and resurrection was and continues to be for the salvation of all humanity.

I believe in God the Holy Spirit with whom we are in fellowship with on this earth, given to us to abide with us until the day Christ comes again. I believe the Holy Spirit is with us always, filling every space in and around us. I believe the Spirit is like the *pneumati* (πνευματι) or *the air*, that filled John in Revelation 1:4. It is the air that fills our lungs and surrounds all space, connecting us to everything and everyone. The Spirit is in and around all things on earth; working to bring us all together to bring heaven to earth and create one complete and restored body to abide with the triune God forever.

I believe through Word and Sacrament we come to know our Triune God on a profound level. I believe the Word found in scripture is God's revelation of God's self to us. Through the stories of both the Old and New Testaments, the truth about God speaks to all of us and reveals who God is and who we are, as people, created in the imago Dei. I believe scripture interprets scripture and, in the context of reformed worship, scripture is always reforming us and what we know about God by continuing to be God's self-revelation to us, over and over again, each time we hear and proclaim the Word.

I believe God also reveals God's self to us through the sacraments of baptism and the Lord's supper. We are claimed by God before we are born, and our baptism marks our journey as members of Christ's body into the church and seals the covenant between Christ and the body. Each time we celebrate communion with one another, we are called to remember Christ's body and blood given for the salvation of all. Each time we eat of the bread and drink of the cup together, we become aware of the ever-present Spirit among us and to continue to grow us closer to each other and to the Triune God.

I believe, as God's church, we are called to be the physical body of Christ in the world. We are called to continue to do the work of Jesus today by feeding the hungry, freeing the oppressed, and spreading the good news of the Gospel. We are called to love our neighbors as ourselves and above all love the Triune God with our whole heart.

Commission on Ministry Report to Mission Presbytery
March 7-8, 2025

We will introduce new pastors: Tammie Gregory Carter, Lake Travis, Austin; Lora East, UPC, SA; Rev. Morsan McSweeney, retired military chaplain; Daniel Beteta, retired; Alex Pappas, FPC, Georgetown

Information

Pastor deaths

- Efrain Buenfil on November 4, 2024
- Anne White Beall on November 4, 2024
- Donald Liljestrand on January 28, 2025

E-votes

- 11/1/24 The examination of Rev. Tammy Gregory Carter was sustained.
- 11/1/24 The examination of Rev. Lora East, UPC, SA, was sustained.
- 11/15/24 The examination of David Coello, Treasure Hills, Harlingen, was sustained.
- 12/20/2024 Oak Hills, SA, permission to elect a PNC.
- 12/16/2024 Approve the examination of TE Morsan McSweeney,

Permission to serve outside the bounds of Mission Presbytery

- Rev. Kathy Anderson to officiate a wedding in the Presbytery of Western North Carolina on 11/2/2024.
- Rev. Gwynneth Livesay, in Denver Presbytery, as Manager of Spiritual Care at Intermountain Lutheran Hospital.

Permission to serve within the bounds of Mission Presbytery

Rev. David F. Judd, Grace Presbytery, to officiate a wedding in Horseshoe Bay on 11/2/2024.

Church closures

- First Presbyterian Church, Weslaco; its last worship service was 12/29/24. Laurie Palmer attended.
- St. John's, Austin; its last worship service will be on March 2, 2025. An Administrative Commission will be elected to close the church at the March meeting of Mission Presbytery. COM elected Amy Sutherlun to the AC.

Installation at Schreiner University

Rev. Dr. Dongwoo Lee, Chaplain at Schreiner University, will be installed on Tuesday, March 25, 2025. Time and Administrative Commission to be determined.

COM Action

Transfer to another Presbytery

- Ellen Hensle to Philadelphia Presbytery as she begins a new call on 12/1/24.
- Helen Boursier, retired, to Santa Barbara Presbytery
- Sarah Crowther-Dixon to Grace Presbytery. UKirk Campus Minister, TCU

Transfer from another presbytery

- Morsan McSweeney from the Presbytery of the Pacific; retired military;
Member-at-Large

Permission to open a pastoral position

COM approved the request of Westlake Hills, Austin, to open an Associate Pastor position for faith formation for young people and elect an APNC. Communion training for Ruling Elders

COM gave permission to TE Regina Maas to train Ruling Elders at FPC, Uvalde, to serve Communion when she is absent.

Waiver

FPC, Pleasanton and CP Mark Stoddard have asked for a waiver on the minimum terms of call. COM granted this request.

Retirement

Rev. Dr. Mark Roberts; Senior Strategist, Max De Pree Center for Leadership, Fuller Seminary, effective April 1, 2025.

Terms of Call, numbers rounded

Austin, Faith, and Amy Myhand, full-time

Salary \$21,250

Housing 36,000

BOP 14,885

½ SECA 4,380

Auto 250

Continuing Ed 2,000

Professional 2,750

Corpus Christi, Island, and Ken Ritchie, full-time

Salary \$29,500

Housing 52,000

BOP 20,411

½ SECA 6,161

Auto 2,000

Continuing Ed 2,000

Professional 6,000

Georgetown, San Gabriel, and Bill Pederson, full-time

Salary \$46,000

Housing 60,000

EOC 2,000
BOP 38,560
½ SECA 9,040
Professional 5,360

Lampasas, First, and Kevin Jones, full-time
Salary \$31,687
Housing 21,600
BOP in full
½ SECA 4,076

San Antonio, Cross Roads, and Brian Diebold, full-time
Salary \$64,000, includes ½ SECA Housing 28,758
403b 4,120
Flex Spending 3,880
Professional 2,600

Treasure Hills, Harlingen, and David Coello, full-time
Beginning March 25, 2025
Salary \$25,000
Housing 40,000
BOP 37,500
½ SECA 9,945
Auto 3,600
Study Leave 600

Wimberley and Clint Regen
Salary \$55,000
Housing 37,013
Other 350
BOP 39,716
½ SECA 7,066
Auto 1,500
Continuing Ed 2,500
Professional 1,200
Other 3,300

Interim Contracts, numbers rounded

Corpus Christi, Parkway, and Jane Pettit, full-time
Salary \$42,099
Housing 60,800
BOP 12,348
½ SECA 7,818

Auto 1,000
Continuing Ed 1,500
Karnes City, FPC, and David Dierksen, Interim Pastor, full-time
Salary \$36,850
Housing 19,150
BOP 24,080
½ SECA 4,284
Auto 12,000
Professional 500
Cont Ed/Books 500

San Antonio, Holy Trinity, and San Pedro, and Bryan Stamper, Interim HT/pt “In this agreement, Holy Trinity Presbyterian will pay San Pedro Presbyterian \$5,500/month, which will then be distributed to the Transition Team per San Pedro’s Session.”

Contracts, Commissioned Pastors, numbers rounded

Corpus Christi, Jackson Woods, and Kris Bair, part-time
Salary \$20,000
½ SECA 1,530
Auto 1,200
Continuing Ed 1,000
Professional 500
Presbytery meeting expenses 50%, meals per diem \$35 split 50%

Cotulla, First, and Karl Hays, part-time
One worship service each month: \$200; Auto, \$165/month

Luling, First, and Alice “Beth” Flynn
Beth Flynn serves on a volunteer basis

San Antonio, Grace, and Larry Sears, part-time
Salary \$16,767
Housing 12,000
Auto 800
Continuing Ed 600

San Antonio, Los Angeles Heights, and Jane Davis
Jane Davis serves on a volunteer basis

Sinton, and Kris Bair, part-time
Worship service \$175
Moderate session 35 per hour
Pastoral tasks 35 per hour (train church officers, pastoral care, etc)

Laredo, Sinai, and CP Rafael Dominguez, full-time

Salary \$30,720

Auto 360

Professional 540

Cont Ed 400

Luling, First, and CRE Beth Flynn

As a gift to the church, Beth is not accepting a salary

Contracts, numbers rounded

Emmanuel, SA, and Rev. Frank Vasquez, Stated Supply, part-time

Salary \$ 3,000

Housing 22,000

BOP 2,450 Minister's Choice

Austin, Shepherd of the Hills, and Rob Mueller, full-time

Parish Associate, Mission Coordinator; full-time beginning January 1, 2025

Salary \$62,000

SS/Medicare 4,743

Life Insurance 12

Austin, St. Andrews, and Erica Knisely, part-time

Salary \$ 7,023

Housing 30,000

EOC 1,851, 403b matching, 5%

½ SECA 2,681

BOP 13,943

Corpus Christi, El Divino Salvador, and Kathy Anderson, part-time

Salary \$21,000

Manse Value 12,000

Continuing Ed 500

Professional 500

San Antonio, Oak Hills, and Martha Langford, part-time

One month through January 2025

Housing \$3000

½ SECA 230

Pro Exp 250

PC(USA) and Sallie Watson, full-time

One-year contract, non-renewable

Associate Director for Mid-Council Relations

Salary \$97,275

PC(USA) post-retirement dues 12%

27 days vacation, 10 days sick leave, 3 days emergency leave, 10 days study leave

Approve and dismiss Administrative Commissions to Ordain and/or Install Pastors

Giddings, FPC, and Monica Smith, November 3, 2024, at 3:00 p.m.

RE Gordon Ringer

RE Lita Simpson

RE Larry Orsag: propound constitutional questions to the congregation

TE Bill Pederson: charge the congregation

TE Laurie Palmer: installation prayer

TE Sallie Watson: preside the AC, propound constitutional questions to the pastor, charge the pastor

Guests of the AC: Rev. Andy Smith, Rachel Smith

Covenant, Austin, and Ben Davison; January 19, 2025, at 4:00 p.m.

TE Thomas Daniel: charge the pastor

RE Mary Beth Bosworth: charge the congregation

TE Emily Wright: installation prayer

TE Dan Milford: preside the AC, propound constitutional questions to the pastor

CP Mark Stoddard

RE Rita Livingston

Guests of the AC: RE Dan Hart, Rev. Allan Poole (preach the sermon), and Laurie Palmer

Ordination: Susan Shaw-Meadow at FPC, Kerrville, 1/12/2025

RE Fred Gamble: preside and propound the constitutional questions

TE Monica Smith: preach the sermon

RE Jane Pickett: congregational constitutional questions

TE Gusti Newquist: charge the pastor—As Rev. Newquist could not be at the service, RE Meghan Lee read Rev. Newquist's charge.

TE David Meriwether: charge the congregation

TE Jasiel Hernandez Garcia: ordination prayer

TE Eubee Ham, TE Chad Lawson, RE Gina Acree, RE Carlos Baladez (absent due to health)

Guests of the AC: Rev. Ann Graham, Faith Lutheran, McDade, TX; Rev. Susan Montoya, Parish Associate, FPC, Kerrville

Installation: Alex Pappas at FPC, Georgetown, 2/9/2025

TE Dan Milford: propound the constitutional questions

TE Stacy Ikard: preside over the AC

Rev. Chris Currie: preach the sermon (guest)

RE Phil Boubert: congregational constitutional questions

TE Sarah Gaventa: charge the pastor (guest)

TE Harry Meisner, Grace Presbytery: charge the congregation (guest)

TE Margaret Aymer: installation prayer

RE Mary Wall, UPC, Austin; RE Beth Judd, FPC, Austin

Ordination: Samantha Innanen, Chaplain, Silverado Hospice, Austin

Shepherd of the Hills, Austin; March 2, 2025, 3:00 p.m. TE Britta

Dukes

TE Catriona Broadway

TE Leon Bloder

RE Carolyn Scruggs

RE Lex Gallion

RE Karen Sinclair-Sprouse

Guests: TE Dan Milford, TE Laurie Palmer

As I begin to share a glimpse of my faith journey with you, I want to start off with the words of psalm 8:4. "What is man that You are mindful of him..." The word mindful, when translated from Hebrew, is "zakar," meaning to "remember." And at the age of 15 is when I wholeheartedly encountered this God who remembered me; this divine being that thought of me even though I was in the dark all along. Since then, my life was never the same after having known God as a close friend.

Before that encounter, however, my school troubles at the time led me to seek God in prayer. I would ask God for good luck, and amazingly the prayer was answered. Looking back at it however, I've learned that there is no right or wrong way to pray to God. Just an honest and transparent way, even if it may not be theologically aligned with our teachings. Interestingly enough though, my "good luck," prayers created a longing for meaning and purpose. And in response to that emptiness, I started filling it with my pride in "me." But ultimately, the void grew wider. No one died in my family. No tragedies were taking place. Everything was going ok at home. And yet a void grew inside me.

And then there was that wonderful moment when it happened. The "aha" moment that happened during my first Sunday School experience. It was the first time the scriptures were opened before me, and in reading it alongside other young people, I found meaning, fulfillment, and purpose in my life. I found something that was simply out of this world living inside of me now. This growing void inside me found its ultimate destination in the divine being the scriptures pointed to. I WAS SAVED! I WAS SAVED! There was a breaking and a filling happening all at once. I was searching, while not knowing that someone was searching for me. I WAS SAVED! I was lost, and the one who remembered me, found me! From then on, throughout life's tumultuous seasons, I witnessed God's hands providing; God's grace healing, and God's mercy reassuring me of a future.

During my seminary years at NYTS and PTS (Princeton Theo. Sem.) I was led to explore different forms of ministry, and different methods of how to "do church." During my internship in Maryland, I started a book collegiate book club at a highschool, which allowed me to share the importance of higher education among minority students who would otherwise be told they could not qualify to go to certain institutions. This experience taught me that the church is not an isolated island unto itself. But an organism on the move; a connected being within and without, with a calling to exhibit God's love and justice to a world where many people believe the lies they hear and the lies they tell themselves.

Another internship which gave me a new understanding of church was when I was serving as a summer camp chaplain in Holmes Presbyterian Camp in upstate NY. During my time there I was able to minister to young people from different parts of the state of NY. And it was during this experience, where the idea of sanctuary expanded. Sanctuary was the grass, the heavenly bodies, the lakes, and the hills. The place of worship was alongside others at a picnic table, a boathouse, a trail in the woods, or inside a tent. Every space around me was and is sacred. And whenever I enter into a church as a minister, I do not look at it as an institution, but as one of many sacred spaces where people share stories of faith, love, joy, pain and sorrow. A space where the people, and their relationships are the most sacred. A place where the symbols of table, font, and cross are not things that are unmovable, but instead reach those deep places within that draw us to preserve the unity of the spirit in the bond of peace. Furthermore, these symbols whose meaning penetrate the hearts of God's people, also seek those who are still unaware that they are remembered by God.

As a husband and a father, I also learned about God's faithfulness in a way that made me value my vulnerability as a man much more than before. As a man in this society, we are naturally taught that we are the providers. But while being married and a father, I've grown to rely more upon God as the provider for myself, my wife, and my daughter.

Having served as an Ordained Minister for more than 11 years, I am aware that we are not the same church from 70 years ago, or even 5 years ago. But during my first call in San Benito, TX, I learned what I believe God calls us to do as ministers and parishioners during this time. While finishing up my last day at Getsemani, I decided to clean up the communion table. So while picking up the items from the table, the glass chalice fell on the floor and it shattered. In picking up the broken pieces, my hands were bleeding.

As a minister during a transitional time in the life of the body of Christ, I feel we are called to pick up the broken pieces. And while doing so, we will bleed along the way. The good news however, is that we don't bleed alone, nor do we pick them up by ourselves. God's grace is with us, lifting up each one's brokenness, and bleeding alongside us.

Rev. David Anthony Coello

Statement of Faith

I believe I am created by God, & in being a creature, I am created in God's image. Furthermore, I am created for purposes of serving & worshiping God. My sole purpose & greatest end is to render my life to my creator, serving & worshiping God, while being in perpetual form as an object of God's workmanship. Because God is alone & unto God's self all sufficient, I believe that it is in God alone that I find the source of my strength and the purpose of my call. I believe that God sent God's Son, Jesus Christ into the world to be the atoning sacrifice for my sins & the sins of the whole world. In Jesus Christ I encounter God's grace upon my life. No longer am I an enemy of God because of my sins, but through Jesus Christ, I am an object of God's grace. In Jesus, I also encounter the ultimate way of my life; my king; the one to whom I am called to obey, imitate, & give undivided glory! He is the image to which I am gracefully being formed into. In Jesus Christ, I encounter the "other" as my "fellow other" understanding that Jesus was not only the appropriation for my sins, but for the sins of the whole world. In Jesus Christ, I encounter the source of my hope, understanding that Jesus has resurrected from the grave, & lives with me in all that I do and go through. Therefore, in all, I encounter Jesus Christ as none other than my personal Lord and Savior. I believe in the Holy Spirit, God's very own Spirit, who is neither subordinate nor superior to God, but God's very self. I believe that God's Spirit equips me, empowers me, & edifies me in order that I may fulfill God's charge to render selfless service to God's people. The Spirit of God reminds me of Jesus' teachings, suffering, death, resurrection, & his return in infinite glory. The Spirit of God is the one that comforts me in my troubles, counsels me in my confusion, & convicts me of my sins. I believe in One Holy Catholic & Apostolic Church. I believe that the Church is the body of Christ & that Jesus Christ is the head of the Church. As a member of the body of Christ, I am called to bear witness of God's plan of reconciliation with humanity, God's redemptive purpose for humanity, & God's restoration of humanity, all through the proclamation of the gospel of Jesus Christ. As a member of the body of Christ, I along with my brothers & sisters are called together to reflect the love of Christ unto the whole world. I believe that my baptism is a sign & symbol that God has included me in God's grace & covenant. In being baptized in the name of the Father, Son, and Holy Spirit, I am reminded of God's faithfulness, & that I am a child of God forever. As I partake of the Lord's Supper I am reminded of the Lord's body which was broken on my behalf and the blood which was shed for the forgiveness of my sins. As I eat the bread and drink the cup, I am reminded that neither life nor death can separate me from the grace of God.

Journey of Faith

As a child, I grew up in a single parent home, and my mother did not know God. We moved from upstate NY to Tucson, AZ, and as a latch key kid, I was independent. I rode my bike to all the neighborhood churches, Protestant & Catholic churches, and showed up to church and attended by myself. I even asked the church to come to my house to save my mother, and they did, and my poor mother was mortified. My mother still speaks of this to this day, after all these years, and her having come to the Lord in the past 2 years, I can attest that the church was faithful. They did not turn me away, and somehow I was heard, because they did come. I am quite confident that we were the recipient of many prayers for that small 7-8 year old child who kept coming to church by herself and her mother. Somehow I always felt welcome, somehow I knew that the building with a cross over it was home, and I have always felt that regardless of the church denomination. I believe that they were a critical part of my journey, even if I don't remember their names, or their denomination.

I did not grow up with Aunties and Uncles, or grandparents around me, and my parents' (mother & step-father) friends were all their own age group. I literally did not know older people up close and personal. My elders at First Presbyterian Church of Hollywood (FPCH) were really the first older adults that I was around who shepherded and watched over me. Their love and compassion was not intrusive or judgmental, they had a curiosity, and complete interest in my work, my family, and the calling God had on my life. The young married class had been meeting together for 65 years, the next class 55 years, 45 years, 35 years, 25 years, and so on. I had never been around multigenerational groups of people who grew and stayed together relationally through all experiences of life and death, divorce at times, sickness, financial success & woes, war, all that happens in life, was being lived out together in this community. It was really the difference between every other church I had been a part of, was influential in my spiritual, physical, mental, and emotional development. It was the missing piece. I truly believe that God called me into this community for my healing, and to help me become a well-balanced and whole person. I needed to experience what I had not known, and not just for my own sake, but for the sake of those I would be serving, how to welcome, shepherd, teach, & guide those who would come in to my care. I learned from them how to journey with others, walk alongside of them, I hope as Jesus walks with us. No agenda, just love, acceptance, & kindness.

One of my elders, my dear sister Arlene, is in her nineties today. She was the chair of the PNC at FPCH for many years, was asked to train the Presbyterian students at Fuller Seminary how to take / pass the ordination exam due to her success assisting the 18 seminarians at the church, traveled to Kenya every year to assist in missions, along with other areas she assisted in. Arlene and I are still very close, she is one of my closest confidants and friends, and journeyed with me over the years, before, during, and after my military service. She has continued to be an inspiration and major influence of my faith journey. There are others that continue to inspire me out of this community.

Statement of Faith, Motivation and Service
Morsan M. McSweeney

1 My faith has grown this past year since I came under care at the First Presbyterian Church of
2 Hollywood. I have been a Christian for a number of years, but this year I learned how to trust and
3 believe in the LORD in new ways and in old areas of my life. I had thought that the *old woman*
4 was crucified, but there was so much more of me to experience *newness* in Christ. This year I
5 learned that indeed all things belong to God (my successes and my failures), and that God does
6 not always follow the plans I have made. It has been a year of slowing down, living in real time,
7 rather than forging ahead of myself, and learning how to live in the moment more fully. I thank
8 God for having great patience with me, and the community of faith that has stood by me to give
9 me the time and space to grow in all areas of my life. This year I learned how to walk the road of
10 the unexpected and how to commit those areas of my life to the LORD.

11
12 My faith has grown to include a renewed sense of membership and commitment within the body
13 of Christ, within the Presbyterian denomination, and within Hollywood Presbyterian Church. I
14 didn't realize how much I needed the body of Christ and my church, nor how much I loved my
15 church, and how much my church loved me. This past year I discovered the joy of being a
16 *Presbyterian* Christian. I had lived among this community in naivety, enjoying the church, and
17 growing in the knowledge of the Word of God, but I didn't fully understand the purpose of elder
18 and deacon committees, the session, and the presbytery. I have come to understand that these
19 offices and governing bodies are responsible for the building up of the Body of Christ by leading
20 people to faith and spiritual maturity in God's love. My appreciation for our representative form
21 of government has grown and I see the necessity and blessing of the relational nature of our
22 governing bodies. It has taught me to place my faith in God by trusting the hearts and minds of
23 the Lord's trusted servants, and submitting to the process as I see how God prevails in the
24 undertakings of our church leadership. It has given me a desire to join alongside of these men
25 and women of God in ministry, and to trust that together with God we can and will do great
26 things for the glory of God. I'm excited to be in the process of pursuing ordination as a minister
27 of Word and Sacrament with the Presbyterian Church.

28
29 My call as an Army Reserve military chaplain is a great call that I feel compelled to answer. I do
30 not know if I will be called into full-time Active Duty by God and by my country. Regardless, I
31 do know that I want to be deployed with our soldiers in the Middle East while we have soldiers
32 there. They are unique individuals who feel called to serve their country. Many soldiers lose their
33 faith in wartime, while others find God. I want all of our soldiers to know Jesus Christ. Yet my
34 heart and mind are open to wherever God may choose to send me. My vision has expanded as to
35 the ways I can serve in ministry, including police and fire department or hospital chaplaincies,
36 and working within a church setting as well. I have seen that pastors can and do often serve God
37 in a variety of contexts that is not always fixed in one location. There can be many stops along
38 the way throughout a life of ministry.

39
40 I have found joy in being a part of something that is far greater than I am, far greater than my
41 capabilities and my vision. It has been a joy to serve within this community, and to embrace my
42 call, and be embraced by the ministers and elders of Hollywood Presbyterian Church and the
43 Presbytery of the Pacific to help me in my preparation as a minister. This past year I participated
44 in the Spirit-Filled Prayer Services, in the Lenten and Advent series at HPC, and have continued
45 to lead a small group Bible Study. During the past two summers, I have been away training as a
46 chaplain in the Army, under chaplains who have supervised my training while I preached, created
47 and directed programs and trainings, taught Bible studies, and counseled soldiers. The training I
48 have received during the past year both in and out of the church, school, and military have further
49 strengthened my resolve and confirmed my calling to pursue being a minister of Word and
50 Sacrament within the Presbyterian tradition.

Conservation Easement at JKR is Done!

After nearly 6 years of work, the Conservation Easement is complete! By establishing a conservation easement on a portion of the JKR property we further live into the mission of John Knox Ranch “to Foster Experiences of Christian Community in the Beauty of God’s Creation” by protecting the land of JKR forever and protecting the camp and retreat ministry program through the creation of an endowment.

A conservation easement conserves natural land for generations while realizing some of the monetary value of the land now. In exchange for committing to never subdivide or develop a significant portion of the John Knox property, we will receive substantial funds to use for camp ministry in Mission Presbytery through long-range planning and site upgrades as well as setting up an endowment with Texas Presbyterian Foundation.

We have followed a very Presbyterian process!

- We completed strategic planning in 2020 with the JKR Committee and Presbytery leadership to the confirm decision to pursue a conservation easement.
- At the October 2020 meeting, Mission Presbytery approved the motion to pursue and sign a conservation easement.
- Along with our land trust partner, Hill Country Conservancy, we have applied for and received funding commitments from Hays County, Comal County, Texas Parks and Wildlife, USDA Natural Resource Conservation Service, Trull Foundation, and Hershey Foundation.
- We retained a conservation easement lawyer to review and represent Mission Presbytery and spent over a year working on the conservation easement legal document review with Hill Country Conservancy and each funding partner to come to a final approved agreement.
- We formed the JKR Conservancy Working Group consisting of a JKR Committee member (Bob Simpson), a Trustee (Rev. Matt Gaventa), and chair of Fiscal Oversight (Michael Day). This group carefully reviewed the Conservation Easement Document along with JKR Director, Henry Owen and Gwen Lacy, our conservation easement lawyer.
- At the July 11, 2024 the Trustees of Mission Presbytery approved the easement pending review by General Council.
- We received approval from General council at a called meeting in August 2024.
- Finally, on Dec 5, 2024 Stated Clerk, Laurie Palmer officially signed the closing documents!

Our Easement in a Nutshell

- We will forever protect 255 out of a total of 300 acres of John Knox Ranch. These 255 acres includes our precious Blue Hole spring, river frontage, flood plain area, and heavily wooded “nature preserve” area south of Carpers Creek (see map in your packet).
- In return for setting up the easement, there is a cash payout of \$3,570,000 which will be used to benefit camp ministry in Mission Presbytery through long-range planning and site upgrades as well as setting up an endowment with Texas Presbyterian Foundation.

- We will mostly be able to use the land the same way we have for the last 62 years of ministry. The two main restrictions are development and subdivision.
- There are several “Building Envelopes” in the easement area in which we can make repairs or build new facilities if we ever need/want.
- We retain the rights to create hiking trails, add wayfinding and educational signage, build new campsites, repair all existing structures (ropes course, lookout point, etc.), and trim trees and vegetation as needed.
- Hill Country Conservancy will be our long-term partner helping us to manage the easement, develop and enact a land management plan, and make sure we don’t break any rules!
- We retain full rights to develop and build on the remaining 45 acres of the property which is where all of the current buildings and utilities are located. We have locations picked out for any future buildings we may need. I.e. (Dining hall location out of the flood plain, more duplex cabins, lodge-style building).

The funds will allow us to:

- Create an endowment for camp ministry at John Knox Ranch
- Plan for our future through strategic planning and master site planning
- Invest in the site and facilities of John Knox Ranch
- We are also setting aside \$350,000 to directly benefit Mission Presbytery through the creation of a \$200,000 church retreat scholarship fund and a gift of \$150,000 to the presbytery budget.
- This scale of project isn’t possible without the patient work of dozens and dozens of people within and outside of the Presbytery. **Thank you** to the JKR staff, JKR committee, Presbytery staff, Trustees Committee, and General Council.

In this one (gigantic) project, we further live into the mission of John Knox Ranch “to Foster Experiences of Christian Community in the Beauty of God’s Creation” by protecting the land of JKR forever and protecting and enhancing the camp and retreat ministry program of John Knox Ranch.



Conservation Easement at John Knox Ranch



SUMMER CAMP 2025



**JOHN
KNOX
RANCH**

New to JKR?

Visit our website
to schedule a tour.



REGISTER AT
johnknoxranch.org

Scholarship application
available during
registration

SCHEDULE

DAY CAMP Ages 4 - 8 \$320 per session

Session 1 - **June 2 - 6**

Session 2 - **June 9 - 13**

Session 3 - **June 16 - 20**

Session 4 - **June 23 - 27**

Session 5 - **July 7 - 11**

Session 6 - **July 14 - 18**

Session 7 - **July 21 - 25**

Session 8 - **July 28 - Aug 1**

2ND - 5TH GRADE MINI CAMP \$330 per session

Session 1 - **May 31 - June 3**

Session 2 - **June 18 - 21**

3RD - 6TH GRADE RESIDENT CAMP

1 week - **June 22 - 27** \$600

1 week - **July 20 - 25** \$600

1 week - **July 27 - Aug 1** \$600

6TH - 9TH GRADE RESIDENT CAMP

5TH-9TH 9 day - **June 8 - 16** \$810

2 week - **July 6 - 18** \$975

1 week - **July 20 - 25** \$600

ADVENTURE CAMP Rising 9th - 11th Grade

Camping out on our nature preserve learning 9 day - **June 8-16** \$810

outdoor cooking, hiking, fire building, etc.

1 week - **July 20-25** \$600

LEADERS IN TRAINING Rising 10th - 12th Grade

9 day - **June 8 - 16** \$810

2 week - **July 6 - 18** \$975

COLORADO ADVENTURE Rising 9th - 12th Grade

A week long backpacking trip in
the Colorado Rocky Mountains.

June 22 - 28 \$1,150

Cost includes airfare!

FAMILY CAMP

Spring, March 14 - 16

Fall, August 22 - 24

Screen Cabin **\$75/person** + \$60 deposit

Duplex Cabin **\$125/person** + \$60 deposit

Casitas **\$175/person** + \$60 deposit



Retreat Scholarship Funding for Mission Presbytery Churches and Pastors

John Knox Ranch is your summer camp and retreat center! We want you to utilize JKR to help meet the needs of your community.

Facility Scholarships for Mission Presbytery Church Retreats

We believe all church families can benefit from spending intentional time at a retreat. A portion of the funding from establishing the Conservation Easement has been set aside to provide scholarships to Mission Presbytery churches for retreats. Scan the QR code to start the reservation inquiry process or reach out to our office.



Special Rental Pricing for Ministry Professionals

John Knox ranch is the perfect place for an individual retreat. We are happy to offer special discounted pricing for ordained pastors, church leaders, and campus ministers. Unfortunately, pets are not allowed. Please call the JKR office (830.935.4568) when you are ready to book your stay. We hope to see you soon!

- Tent Camping – \$10/night for up to 6 people. Fresh water is a short walk away. Fire ring and metal grate for cooking. <https://www.johnknoxranch.org/primitive-campsites>
- Screen cabin - \$10/night. Fresh water is a short walk away. Fire ring and metal grate for cooking. Shared bathroom facilities. <https://www.johnknoxranch.org/screened-cabins>
- Casita Cabin - \$100/night. 1 bedroom, one bath. Kitchenette. Bedroom has a queen bed and a twin bunk bed. <https://johnknoxranch.org/casitas>



Mission Presbytery Condensed Financial report
Year-to-Date as of December 31, 2024

Mission Presbytery

Operating Income	802,039.52	
Income from Sales\Separation of Churches	<u>1,543,215.93</u>	
Total Income	2,345,255.45	
Operating Expenses	<u>1,045,686.59</u>	
Excess\ (Loss)		<u><u>\$ 1,299,568.86</u></u>

Year-to-Date as of December 31, 2024

John Knox Ranch

Income	961,425.57	
Income from Conservation Easement	<u>3,474,343.00</u>	
Total Income	4,435,768.57	
Expenses	<u>970,058.10</u>	
Excess\ (Loss)		<u><u>\$ 3,465,710.47</u></u>

Mission Funds Received	Benevolence Received *	Annual Budget	% Received	Per Capita Received **	Per Capita Billed by GA
As of 12/31/2024	352,068	385,000	91.45	137,778	176,400
12/31/23	393,660	385,000	92.65	144,882	182,718
12/31/22	416,211	385,000	108.11	144,709	173,152
12/31/21	423,517	400,000	105.88	164,414	183,291
12/31/20	436,548	400,000	109.14	162,060	186,688
12/31/19	469,242	385,000	121.88	182,699	191,834
12/31/18	430,582	450,000	95.68	154,625	168,337
12/31/17	424,021	461,317	91.92	172,383	192,758
12/31/16	492,817	472,500	104.30	161,854	not available
12/31/15	525,879	472,500	111.30	146,838	not available

* 90% stays with MP 10% goes to GA\Synod

** All funds go to GA

Giving Report Through December 31, 2024

Report F.1

				2024 Shared Mission Support						2024 SPECIAL OFFERINGS							
City	Church	Pin #	Members as of 12.31.22	GENERAL (1)	MSN PBY (3)	SYNOD (4)	GA (2)	Total PRES'N Benevolence	PER CAPITA (8)	JOY (20)	OGHS (22)	PEACEMKG GA (2/3) (24)	PEACEMKG MP (1/3) (25)	PENTECOST (26)	THEOLOG. EDUC. (28)	Misc Gifts	Total
Copperas Cove	FPC	3446	87					-	853.00	672.00	499.00	260.13	129.87	289.80		1,100.00	\$ 3,803.80
Boerne	St. Mark PC	3449	280	7,853.75	3,500.00			11,353.75	3,000.00							3,760.00	\$ 18,113.75
Austin	St. John's PC	7767	52					-			145.00					-	\$ 145.00
Port Lavaca	Six Mile PC	7925	9					-									\$ -
San Antonio	Oak Hills	8047	166	1,000.00				1,000.00	1,029.00	1,131.00					250.00	750.00	\$ 4,160.00
Austin	FPC	8621	435	5,600.00				5,600.00	3,077.20	2,209.50	2,324.04	839.95	419.35	505.20			\$ 14,975.24
Cheapside	Cheapside PC	8623	8					-									\$ -
Harper	Harper PC	8628	40					-	392.00								\$ 392.00
Gonzales/Smiley	Pilgrim	8633	21					-									\$ -
Austin	St. Andrew's	8634	361	1,000.00				1,000.00	3,537.80								\$ 4,537.80
San Antonio	Divine Redeemer	8635	125	5,753.33				5,753.33	997.28	464.00	380.00						\$ 7,594.61
San Antonio	Los Angeles Heights	8636	28	300.00				300.00	284.20	200.00	117.00	65.03	32.47	372.00			\$ 1,370.70
San Antonio	Madison Square	8637	162	13,000.00				13,000.00								50,000.00	\$ 63,000.00
Smithville	FPC - Smithville	8638	73					-	617.40								\$ 617.40
San Antonio	University PC	8640	365	24,550.00				24,550.00	3,645.60	1,985.00	5,651.00	987.99	493.26	1,693.15	1,650.00	1,710.00	\$ 42,366.00
Adamsville	FPC	8845	5					-	54.20								\$ 54.20
Lampasas	FPC	8857	70	1,500.00				1,500.00	695.80	431.00	949.00					750.00	\$ 4,325.80
Austin	Hope PC	10338	332	2,446.00				2,446.00	3,586.80		1,227.00					2,000.00	\$ 9,259.80
San Antonio	Holy Trinity	10427	233	600.00				600.00	2,665.60		375.00						\$ 3,640.60
Austin	Shepherd of the Hills	10600	439	15,000.00				15,000.00	5,409.60							1,600.00	\$ 22,009.60
San Antonio	Northminster	10759	118	1,650.00				1,650.00	607.60								\$ 2,257.60
Lago Vista	Rolling Hills	10843	62					-									\$ -
Round Rock	Round Rock PC	10869	107	1,800.00				1,800.00	1,315.00								\$ 3,115.00
Pipe Creek	Pipe Creek PC	11110	69					-	803.60	373.00	448.62			135.00			\$ 1,760.22
Canyon Lake	Canyon Lake PC	11111	78	300.00	800.00			1,100.00	764.40	1,922.00	1,970.00			396.00			\$ 6,152.40
Wimberley	Wimberley	11200	193	50.00	500.00			550.00		265.00	989.36			327.00		475.00	\$ 2,606.36
Austin	Austin Taiwanese	11552	99	3,000.00				3,000.00	1,073.16								\$ 4,073.16
Corpus Christi	Faith Community	11554	70					-									\$ -
Corpus Christi	Island PC	11628	70	627.20	640.00			1,267.20	627.20			-	50.00			470.00	\$ 2,414.40
Austin	Genesis PC	11699	25	25.00				25.00	294.00					25.00			\$ 319.00
Georgetown	San Gabriel	11792	194	11,000.00				11,000.00	1,901.20		1,845.00	20.01	9.99	30.00	2,200.00	20,445.00	\$ 37,451.20
Round Rock	Grace PC	11794	219	13,062.40				13,062.40	2,038.40		531.00						\$ 15,631.80
Brownsville	Primera Iglesia	11840	58					-									\$ -
Austin	PC Lake Travis	12042	63					-		945.00	968.00			445.20			\$ 2,358.20
McAllen	First Korean	12044	46	-				-								500.00	\$ 500.00
Austin	New Covenant	12091	45					-									\$ -
Dripping Springs	Dripping Springs PC	12121	347					-	3,368.70								\$ 3,368.70
Schulenberg	St. Paul's PC	12197	27					-	292.68								\$ 292.68
Leander	Live Oak PC	12340	36					-									\$ -
Austin	Covenant PC	21668	1,869	10,000.00				10,000.00	17,081.40								\$ 27,081.40
Austin	El Buen Pastor	21669	65					-									\$ -
Austin	Faith PC	21670	116	3,449.40				3,449.40		694.00		574.29	286.71				\$ 5,004.40
Austin	Central PC	21671	302	9,975.00				9,975.00	5,855.55	1,237.00	1,851.00						\$ 18,918.55
Austin	Hyde Park PC	21673	63	642.00				642.00		75.00	2,200.00	421.88	210.62	230.20		171.00	\$ 3,950.70
Austin	University PC	21674	455	15,616.80				15,616.80		1,614.00	2,395.00	613.31	306.19	120.00			\$ 20,665.30
Austin	Westlake Hills	21675	1,729	37,000.00				37,000.00	17,365.60			7,413.71	3,701.29			6,000.00	\$ 71,480.60
Austin	Westminster	21676	452	20,341.40	694.26			21,035.66		1,329.00	4,792.47	1,388.53	694.26	564.00		1,850.00	\$ 31,653.92
Beeville	FPC	21678	104	987.38				987.38	1,078.00	364.00	200.00					1,530.10	\$ 4,159.48
Brownsville	FPC	21680	78	421.07				421.07	862.40		305.88					194.35	\$ 1,783.70
Burnet	Burnet PC	21682	47	650.00				650.00	441.00	668.00	510.00						\$ 2,269.00
Collegeport	FPC	21684	21	500.00				500.00	206.85								\$ 706.85
Corpus Christi	El Divino Salvador	21686	65	2,000.00				2,000.00	1,189.84	300.00	360.00						\$ 3,849.84
Corpus Christi	Grace PC	21689	276	8,751.30				8,751.30	2,695.00		100.00				48.20		\$ 11,594.50
Corpus Christi	Jackson Woods	21690	65					-	686.00	450.00	596.50			163.00			\$ 1,895.50
Corpus Christi	Parkway PC	21691	384					-	3,920.00	270.00	225.00						\$ 4,415.00
Cotulla	FPC	21694	11	500.00				500.00	75.88								\$ 575.88
Cuero	FPC	21696	89	964.76				964.76									\$ 964.76
Del Rio	FPC	21697	16					-	192.00	-							\$ 192.00

				2024 Shared Mission Support						2024 SPECIAL OFFERINGS							
City	Church	Pin #	Members as of 12.31.22	GENERAL (1)	MSN PBY (3)	SYNOD (4)	GA (2)	Total PRES'N Benevolence	PER CAPITA (8)	JOY (20)	OGHS (22)	PEACEMKG GA (2/3) (24)	PEACEMKG MP (1/3) (25)	PENTECOST (26)	THEOLOG. EDUC. (28)	Misc Gifts	Total
El Campo	FPC	21701	145	735.00				735.00									\$ 735.00
Elgin	FPC	21702	88					-									\$ -
Fredericksburg	Memorial PC	21707	48		1,000.00			1,000.00							750.00	1,000.00	\$ 2,750.00
Georgetown	FPC	21708	410	32,655.00				32,655.00	5,507.60	1,868.00	2,089.15					4,700.00	\$ 46,819.75
Giddings	FPC	21709	63	1,460.00				1,460.00	617.40			35.02	17.48			365.00	\$ 2,494.90
Goliad	Goliad PC	21710	49					-									\$ -
Gonzales	Gonzales PC	21711	105		2,000.00		-	2,000.00		1,185.28	1,386.01	232.62	116.13	315.25			\$ 5,235.29
La Feria	New Hope PC	21712	26	1,335.00	100.00			1,435.00	285.65	100.00				100.00		213.00	\$ 2,133.65
Harlingen	Second PC	21713	19					-	186.20								\$ 186.20
Harlingen	Treasure Hills	21714	167					-	1,485.00								\$ 1,485.00
Helotes	Forest Hills	21715	74					-		320.00	327.15			159.00			\$ 806.15
Junction	FPC	21716	143	5,033.34				5,033.34		100.00						2,666.70	\$ 7,800.04
Karnes City	FPC	21717	40					-	864.60								\$ 864.60
Kerrville	FPC	21718	432	605.85				605.85	9,279.08							720.00	\$ 10,604.93
Kingsville	FPC	21719	87	1,000.00	2,000.00			3,000.00	872.20	383.00	217.57					250.00	\$ 4,722.77
Kingsville	Gethsemane	21720	16					-									\$ -
La Grange	FPC	21722	102	1,750.00				1,750.00	1,029.00		275.00						\$ 3,054.00
Laredo	Sinai PC	21724	90					-									\$ -
Leander	Leander PC	21725	52	1,870.00				1,870.00	588.00		353.56						\$ 2,811.56
Ulano	FPC	21726	12					-									\$ -
Lockhart	FPC	21727	24					-	260.16								\$ 260.16
Lockhart	Faith/Fe PC	21728	35		157.00			157.00	343.00								\$ 500.00
Luling	FPC	21729	18					-									\$ -
Marble Falls	St. Andrew PC	21730	69	775.00				775.00	775.00								\$ 1,550.00
McAllen	FPC	21732	136	300.00				300.00	1,323.00	770.00	910.00	391.53	195.47	471.00			\$ 4,361.00
Mercedes	FPC	21734	24	500.00				500.00	254.80	98.00	100.00						\$ 952.80
Mission	FPC	21735	179					-									\$ -
New Braunfels	FPC	21737	51	-				-	499.80	-							\$ 499.80
New Braunfels	New Braunfels PC	21738	269	4,233.36	1,250.01			5,483.37	3,106.60	719.00	1,340.00	234.12	116.88	940.00	166.67	15,244.96	\$ 27,351.60
Palacios	FPC	21739	42					-	401.80	560.00	555.00			240.00			\$ 1,756.80
Pleasanton	FPC	21741	18	2,111.00				2,111.00	186.20		285.00						

Report F.1

				2024 Shared Mission Support					2024 SPECIAL OFFERINGS								
City	Church	Pin #	Members as of 12.31.22	GENERAL (1)	MSN PBY (3)	SYNOD (4)	GA (2)	Total PRES'N Benevolence	PER CAPITA (8)	JOY (20)	OGHS (22)	PEACEMKG GA (2/3) (24)	PEACEMKG MP (1/3) (25)	PENTECOST (26)	THEOLOG. EDUC. (28)	Misc Gifts	Total
Weslaco	San Pablo PC	21789	34					-									\$ -
Woodsboro	Faith United	21790	1					-									\$ -
San Antonio	First Korean	23344	118	3,000.00				3,000.00	1,156.40	500.00							\$ 4,656.40
	New Life Faith Community			400.00				400.00									\$ 400.00
TOTAL CHURCH GIFTS				330,369.74	14,191.27	-	-	344,161.01	137,778.19	27,981.78	43,904.52	14,953.52	7,516.57	9,096.80	5,064.87	120,826.11	\$ 711,283.37
Other External Church Gifts																	\$ -
INDIVIDUAL GIFTS				6,752.20	754.50			7,506.70								62,843.69	\$ 70,350.39
TOTAL GIFTS				337,121.94	14,945.77	-	-	352,067.71	137,778.19	27,981.78	43,904.52	14,953.52	7,516.57	9,096.80	5,064.87	183,669.80	\$ 782,033.76
			17,264														\$ -
Y-T-D Mission Pby 90% & +				303,409.75	14,945.77			318,355.52					7,516.57				\$ 325,872.09
Y-T-D Synod 5%				16,856.10		-		16,856.10		-							\$ 16,856.10
Y-T-D GA 5% & +				16,856.10			-	16,856.10	137,778.19	27,981.78	43,904.52	14,953.52		9,096.80	5,064.87	183,669.80	\$ 439,305.58
183,669.80																	\$ 183,669.80

Report F.1

[illegible]



NEED A NEW ROOF FOR THE SANCTUARY?

HVAC SYTEM ON ITS LAST GASP?

WORRIED ABOUT HIGH INTEREST RATES?

Mission Presbytery has a deal for you!

The Trustees oversee the H.M. King fund, which makes low-interest loans up to \$75,000 for capital repairs to church property.

To Apply: Go to the Mission Presbytery Homepage

(<https://www.mission-presbytery.org/>)

==> Resources

==> Forms

==> H.M. King Loan application

Questions? Contact Kevin Jones, chair of Trustees

fpcturtle@gmail.com or 512-564-0992 (talk or text)



Learn Committee Pastor Education Event Survey

The Learn Committee of Mission Presbytery plans to host an educational event for pastors and commissioned ruling elders. It is seeking input on which topics would best serve Mission Presbytery pastors. Please indicate your preferences on the 3-question survey via the QR code below. Thank you for your assistance!



Mission Presbytery

KIDS!

Join the Mission Presbytery KIDS Facebook Group!

This group is a space for children's ministry leaders, volunteers, and educators within Mission Presbytery to connect, share ideas, and support one another. Whether you are looking for curriculum recommendations, creative activity ideas, or a place to discuss challenges and successes, this community is here to help! Let's work together to nurture the faith of the next generation.



From the Mission Presbytery Learn Committee

SCRAPCE FALL EVENT

Education Beyond the Walls at
Austin Presbyterian Theological Seminary

**HOLISTIC WORSHIP: ENGAGING MORE
PEOPLE AND PEOPLE MORE FULLY**
with Karen Ware Jackson

Save The Date

October 13 - 15, 2025

On-Site and Online



Karen Ware Jackson and her husband, Rob, co-pastor First Presbyterian Church in Greenville, NC. They have two children who inspire them and ask insightful questions.

Karen is dedicated to interactive worship and intergenerational community, and she has authored two books, **When Kids Ask Hard Questions** (volumes 1 and 2), while also contributing to Practical Resources for Churches.