

**WHITEWATER VALLEY PRESBYTERY**  
**Stated Assembly Meeting**  
**DOCKET**

**Wednesday, February 12 - 10:00 am**  
**CrossRoads Church, Westfield**

***CREATIVE AS THE SPIRIT***

*(Requests for new business to be added to the docket need to be forwarded to Terry Epling, Stated Clerk 24 hours prior to the start of the Assembly Meeting.)*

**GATHERING THE ASSEMBLY**

**10:00 am**    **Call to Worship and Order**  
**Ruling Elder Ron Snow, Moderator**

One: God welcomes all from East and West, from North and South into the Kingdom of God.

**All: Lord, lead us to be your expansive people together, as Whitewater Valley Presbytery.**

One: God gives all of us talents to be the body of Christ, as the priesthood of believers.

**All: Lord, lead us to be your collaborative people together, as Whitewater Valley Presbytery.**

One: God was imaginative at the beginning of creation; God is creative even now and always will be.

**All: Lord, lead us to be your creative people together, as Whitewater Valley Presbytery.**

One: God continues to renew all of creation, sanctifying us with energy, intelligence, imagination, and love. God invites us to live into God's own dreams for our community.

**All: Lord, lead us to be your innovative people together, as Whitewater Valley Presbytery.**

**Welcome from the Host Pastor**

**Rev. Eric Lohe**

**Declaration of a Quorum**

**Ruling Elder Ron Snow, Moderator**

**Adoption of the Docket with New Business Protocol**

**Introduction of New Teaching and Ruling Elder Commissioners**

**10:10 am**    **Hymn/Song**

**10:20 am**    **Transitional Lead Presbyter's Report**

**Rev. Dr. Erin McGee**

**Strategic Planning Report and Initial Feedback**

**Rev. Kelley Jepsen**

**Stated Clerk's Report and Consent Agenda**

**Rev. Terry Epling**

**ACTION Consent Agenda:**

- November 6, 2024 Assembly Minutes
- Reported Actions/Minutes of Presbytery Commissions
  - Coordinating Council Commission,

**Pages 7- 39**

**Pages 40-42**

**EXPANSIVE**  
*as God's Kingdom*

**COLLABORATIVE**  
*as the Priesthood of All Believers*

**CREATIVE**  
*as the Spirit*

**INNOVATIVE**  
*as God's Dreams*





Steven J Ebling	9/22/1985	40
Scott C Fischer	10/20/1985	40
Kathleen O'Connell	11/18/1990	35
Terry Epling	6/30/1995	30
Elizabeth Marie Sandy	3/26/1995	30
Sharon Azbell	9/24/2000	25
Joy Bilger Goehring	1/23/2000	25
Christina D Starace	10/15/2000	25
Dena Vittorio	6/22/1980	25
Jeremy L Deck	5/15/2005	20
Amy Mildenberg	1/30/2005	20
Michael G Evanchak	12/12/2010	15
Terri Thorn	4/18/2010	15
Elinor Dale	1/11/2015	10
Gregory Phillip Steible	12/5/2015	10
Grace Payne	1/5/2020	5

### **Conclusions**

Connersville, Connersville with Rev. Beau Brown  
 First, Richmond with Rev. LydiaGrace Espiritu-Gray

### **Exemption Recommendation**

The COM interviewed Roy Peters for transfer of ordination credentials (G-2.0505), pending a call. His statement of faith is included in the meeting papers.

Based on its examination, and given his long ministry experience and affiliation with John Knox Presbyterian Church, and the receipt of a letter of good standing, Mr. Peters was determined to be eligible for exemption from ordination examinations (G-2.0205a(2)).

**ACTION:** COM recommends that presbytery grant that exemption. This requires a two-thirds vote of the presbytery.

### **Committee on Representation**

**Rev. Gretchen Schneider**

**ACTION:** Nominations of

RE Marilyn Kuhn, Personnel

TE Annie Epling, Board of Directors, Class of 2028

**10:55 am**

**Other Business**

**Ruling Elder Ron Snow, Moderator**

**Report of Gracious Dismissal of First Presbyterian Church, Liberty (FPC) from PC(USA) to A Covenant Order of Evangelical Presbyterians (ECO)** [Pages 81-97](#)  
**Elder Phil Votaw**

**ACTION:** Release according to the Dismissal Agreement and Mutual Releases by request of the Session and Vote of the Congregation (Fiduciary Agreement approved by Council and BOD)

**Report from the Administrative Commission to Dissolve Trinity Pages 98-101  
Presbyterian Church, Fort Wayne Elder Marj Sapp**

ACTION: Receive final report, approve dispersal recommendations, and dissolve the administrative commission with gratitude

Prayer of Thanksgiving for the ministries of FPC, Liberty and Trinity, Fort Wayne

**Amendments to the PC(USA) Constitution Ruling Elder Ron Snow, Moderator  
Summary Page 102**

Full Text of Amendments, Rationale, Comments Pages 103-160  
Process for Amendment Discussion and Voting Stated Clerk, Rev. Terry Epling

ACTION: The 226th General Assembly recommends the approval of Amendments 24-B, and 24-D through 24-L (Full Text provided in the Presbytery Meeting Post)

ACTION: The 226th General Assembly recommends the approval of Amendment 24-A: F-1.0403 in the Foundations of Presbyterian Polity amended as follows: (Deleted text is in ~~striketrough~~; 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.

*Presbyteries Voting as of 1/30/2025: 18 Affirmative; 2 Negative; 20 Have Voted; 147 To Vote; 66 Needed to Pass*

ACTION: The 226th General Assembly recommends the approval of Amendment Amendment 24-C: G-2.0104b amended as follows: (Deleted text is in ~~striketrough~~; 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.

*Presbyteries Voting as of 1/30/2025: 13 Affirmative; 6 Negative; 19 Have Voted; 148 To Vote; 71 Needed to Pass*

ACTION: The 226th General Assembly recommends the approval of Amendment 24-M Episcopal-Presbyterian Agreement on Local Sharing of Ministries: Full Text provided in the Presbytery Meeting Post #1

*Presbyteries Voting as of 1/30/2025: 20 Affirmative; 0 Negative; 20 Have Voted; 147 To Vote; 64 Needed to Pass*

### **Hymn/Song**

**12:00 pm      Sacrament of the Lord's Supper  
Invitation to the Table**

**Rev. Molly DeWitt, CRE Phil Votaw**

### **Great Thanksgiving**

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them up to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

It is truly right and just to give you thanks in every time and in every place, almighty God. We give you thanks for the gift of creation and the gift of your church. We are grateful that you have made us in your image, call us, and forgive us when we act as though we cannot hear your voice. We are grateful that you sustain us in love. And so, with all your people, with angels, archangels, and with all the company of heaven we praise and magnify your glorious name, joining our voices in the eternal hymn:

**Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is the one who comes in the name of the Lord.**

**Hosanna in the highest.**

We give you thanks for Jesus Christ, our host and our guest at this table. Through his birth, you took on flesh, affirming the goodness of our bodies and our world. Through his life, you took on suffering, sharing the truth of hope in desperation. Through his death, you took on death, revealing the depth of your love for us. Through his resurrection, you brought new creation, embodying the promise of life everlasting.

With thanksgiving, we take this bread and this juice, gifts of the earth through which you bless us, and we offer ourselves in your service. According to Christ's commandment:

**We remember his death.  
We proclaim his resurrection.  
We await his coming in glory.**

Pour out your Holy Spirit upon us, O God, and upon these gifts of fruit and grain, that we may taste your goodness, see your presence, and become one with you and your body. Gathered at your table, we join all your saints who have gone on before us and remember them now before you in silence. In life and in death, we belong to you. All thanks and praise to you, O God, Holy Three-in-One, now and forever.

**Amen.**

**The Words of Institution**

**Communion of the People**

**Prayer after Communion**

**Hymn/Song**

**THE ASSEMBLY IS SENT TO SERVE**

**12:25 pm      The Presbyterian Investment and Loan Program - Rebates      Linda Sharp**

**Charge and Benediction      Rev. Joy Edeker**

**Adjourn**

**12:35 LUNCH**

**FUTURE ASSEMBLIES**

**May 3 - Orchard Park Presbyterian Church, Indianapolis**

**November 5 - Second Presbyterian Church, Indianapolis**

**Presbytery of Whitewater Valley  
Stated Assembly Meeting,  
Saturday, November 6, 2024  
MINUTES**

**CONVENING THE MEETING****Call to Order and Opening Prayer**

Whitewater Valley Presbytery met at Faith Presbyterian Church, Indianapolis, and by Zoom video conference for a stated meeting on November 6, 2024. The Moderator, Rev. Charlotte Lohrenz, called the meeting to order at 10:00 a.m. The Rev. Lohrenz led a call to worship as an opening prayer.

**Welcome from Host**

The Rev. Charlotte Lohrenz, pastor of Faith Presbyterian Church, Indianapolis, welcomed presbyters to the church.

**Quorum**

The Stated Clerk, Rev. Terry Epling, confirmed that a quorum was present. A quorum is 20 Teaching Elders and 20 Ruling Elders representing at least 15 congregations. The attendance report is included at the end of these minutes. **[ADDENDUM I]**

**Adoption of the Docket**

The Docket was provided electronically in advance of the meeting. The Moderator called for amendments to the proposed docket. There being no amendments, the docket was approved by consent.

**New Business**

The Moderator instructed presbyters to submit items of new business to the Stated Clerk by 10:30 a.m. for consideration later in the gathering.

**Litany of Thanksgiving for All the Saints**

The Moderator and Vice-Moderator, Ruling Elder Ron Snow, led a litany of remembrance for the Ruling Elders and Ministers of Word and Sacrament who died in 2023. Following the singing of verse one of *For All the Saints*, the Stated Clerk and Transitional Lead Presbyter, the Rev. Dr. Erin McGee, joined the Moderator and Vice-Moderator to recite the names of those who had died.

Rev. Lohrenz and Dr. McGee prayed a prayer of thanksgiving. Presbytery joined in singing verses three and five of *For All the Saints*.

**Transitional Lead Presbyter**

The Rev. Dr. Erin McGee, Transitional Lead Presbyter, reported on her ministry. She emphasized that we are the Body of Christ together and celebrate our broad diversity as a gift of God. She reported on the ongoing work of the Strategic Planning Team. Dr. McGee expressed gratitude for new pastoral leaders and candidates under care.

Dr. McGee presented Moderator Charlotte Lohrenz with a new Moderator's cross in thanksgiving for her service and for use by future moderators.

### **Stated Clerk's Report**

The Stated Clerk, Rev. Terry Epling, pointed to the *Proposed Amendments to the Constitution and Episcopal Presbyterian Agreement on Local Sharing of Ministries* included with the papers for this meeting. These items referred from the 226<sup>th</sup> General Assembly for action by the presbyteries, will be included in the business of the next stated meeting in February 2025.

The Clerk announced that Annual Statistics of the Church will be collected before the next stated meeting. The report includes statistics, as well as church information, terms of call for installed pastors, the necrology report, and 2025 commissioner assignments.

### **Consent Agenda (ADDENDA II-III)**

The Stated Clerk introduced the items included in the consent agenda.

The minutes of the September 7, 2024, Stated Assembly were approved without amendment.

The unaudited financial reports for the period ending September 30, 2024, were received.

The reports of the Coordinating Council Commission, Commission on Preparation for Ministry, and Commission on Ministry were received. **(ADDENDUM II)**

The Board of Directors shared an updated version of the *Investment Policy*. **(ADDENDUM III)**

### **THE WORD FOR THE ASSEMBLY**

The Rev. Dr. Tim McNinch and the Rev. Kim Olson preached a collaborative sermon titled *One Love, One Heart – Let's Get Together* based on scripture readings from Numbers 11:14-17, 24-30, and 1 Corinthians 12:4-11.

### **Affirmation of Faith**

Ruling Elder Ron Snow, Vice-Moderator led the presbytery in an Affirmation of Faith.

### **COORDINATING COUNCIL COMMISSION**

#### **2025 Budget**

Ruling Elder Greg Maiers presented the 2025 Mission Operations and Mission Focus Budget for a second reading. The Coordinating Council recommended adoption of the budget. It was approved. **(ADDENDUM IV)**

#### **Dismantling Systemic Racism Policy Team**

Ruling Elder Muriel Treadwell, a member of the Dismantling Systemic Racism Policy Team formed by the Coordinating Council, presented the proposed *Dismantling Systemic Racism and its Structural Legacies* policy for a second read.

On the recommendation of the Coordinating Council the policy was adopted. **(ADDENDUM V)**



**COMMISSION ON PREPARATION FOR MINISTRY**

The Rev. Rex Espiritu, Moderator of the Commission on Preparation for Ministry [CPM], reported for the commission.

**Commissioned Ruling Elders**

The Commission on Preparation for Ministry presented Ruling Elder Bart Ost and Ruling Elder Mark John for commissioning. They successfully completed the required coursework and were examined and approved by the Commission to serve within congregations of the presbytery with the following functions: preaching, administering the sacraments, moderating Session (when invited by the current Session Moderator). Their statements of faith were provided for information.

On the recommendation of the Commission on Preparation for Ministry, presbytery approved their commissions.

The Rev. Charlotte Lohrenz, Moderator, led the presbytery in a commissioning liturgy.

**Reception of a Candidate**

The Commission of Preparation for Ministry presented Mr. Ian Clark, a member of Northminster Presbyterian Church, Indianapolis, and a student at Austin Theological Seminary, for reception as a Candidate for Ministry of Word and Sacrament.

Mr. Clark affirmed the constitutional questions for Candidacy. Presbyters promised to support and encourage him in his continued preparation. The Moderator, Rev. Charlotte Lohrenz, prayed a blessing prayer.

**COMMISSION ON MINISTRY****Examination for Ordination: Tom Markey**

Ruling Elder Sandy Shearer, Moderator of the Commission on Ministry, presented Mr. Tom Markey for examination for Ordination. Mr. Markey received a call as Associate Pastor for Youth and Families at Second Presbyterian Church, Indianapolis. The call was validated by the Commission and terms of call approved.

Mr. Markey's biography and statement of faith were provided in advance with the meeting papers. Mr. Markey responded to five questions. A motion was made, seconded and approved to arrest the examination (call the question).

The Commission on Ministry recommended and presbytery approved sustaining the examination and authorizing an Administrative Commission appointed by the Moderator to ordain Tom Markey as a Teaching Elder/Minister of Word and Sacrament.

The Rev. Darren Hoffman prayed for Mr. Markey as he embarks on this ministry.

**Examination for Ordination: Audrey Thorne**

Ruling Elder Sandy Shearer, Moderator of the Commission on Ministry, presented Ms. Audrey Thorne for examination for Ordination. Ms. Thorne received a call as Lake Fellow Intern at Second Presbyterian Church, Indianapolis. The call was validated by the Commission and terms of call approved.

Ms. Thorne's biography and statement of faith were provided in advance with the meeting papers. Ms. Thorne responded to six questions. A motion was made, seconded and approved to arrest the examination (call the question).

The Commission on Ministry recommended and presbytery approved sustaining the examination and authorized New York City Presbytery to ordain Audrey Thorne as a Teaching Elder/Minister of Word and Sacrament.

The Rev. Gretchen Schneider prayed for Ms. Thorne as she embarks on this ministry.

### **COMMITTEE ON REPRESENTATION**

The Rev. Gretchen Schneider, Moderator of the Committee on Representation, was invited to bring the committee's report.

#### **Vice Moderator**

On the recommendation of the Committee on Representation, presbytery elected the Rev. Shawn Coons as Vice Moderator for a one-year term.

#### **Coordinating Council Commission**

On the recommendation of the Committee on Representation, presbytery elected to the Coordinating Council Commission: Ruling Elder Marcie Wissner (First, Fort Wayne) in the class of 2025; and, the Rev. Greg Steible in the class of 2026.

#### **Commission on Ministry**

On the recommendation of the Committee on Representation, presbytery elected to the Commission on Ministry: the Rev. Jon Reinink in the class of 2025; and in the class of 2027, Ruling Elder Bill Werling (Grace, Fort Wayne), the Rev. Kevin Boyd, Ruling Elder Patty McKinnon (John Knox, Indianapolis), the Rev. Winterborne Harrison-Jones, the Rev. Brian Shivers, Ruling Elder Gabe Goncalves (Northminster, Indianapolis), and the Rev. Ruth Moore.

#### **Commission on Preparation for Ministry**

On the recommendation of the Committee on Representation, presbytery elected to the Commission on Preparation for Ministry: Ruling Elder Charles Chae (Korean PC of Indianapolis) in the class of 2025.

#### **Board of Directors**

On the recommendation of the Committee on Representation, presbytery elected to the Board of Directors in the class of 2028: Ruling Elder Michael Whitfield (First, Shelbyville); and, Ruling Elder Rob Rothrock (Northminster, Indianapolis).

#### **Committee on Representation**

On the recommendation of the Committee on Representation, presbytery elected to the Committee on Representation in the class of 2027: Rev. Carol Paik; Rev. Jerry Deck; Ruling Elder Judi Trabue (Tabernacle, Indianapolis); Ruling Elder Ted Smith (First, Bluffton); and Rev. Gretchen Schneider.

#### **Synod of Lincoln Trails**

On the recommendation of the Committee on Representation, presbytery elected the Rev. Peter Zinn as a Commissioner to the Synod of Lincoln Trails in the class of 2027.

**Installation of the Moderator and Vice-Moderator**

The Rev. Charlotte Lohrenz, Moderator, led the installation of Ruling Elder Ron Snow as Moderator, and the Rev. Shawn Koons as Vice-Moderator. The Moderator-elect and Vice-Moderator-elect responded affirmatively to the constitutional questions for installation. Rev. Lohrenz prayed then announced that they were installed. She presented the Moderator's cross to Mr. Snow and invited the presbyter to congratulate him.

**The Lord's Supper**

Following the singing of a hymn, The Rev. Greg Steible and the Ruling Elder Sam Frost presided at communion. Following communion, the Assembly joined in singing *Here in this Place*.

**Adjournment**

Presbyters viewed a mission video highlighting the Hurricane Relief efforts of First PC, Fort Wayne. Lauren Rogers, Mission Engagement Advisor for the PC(USA) spoke to the presbytery about her ministry.

There being no further business, the Moderator declared, without objection, that the meeting would be adjourned to lunch.

The next stated meeting was announced for Wednesday, February 12, 2025.

The benediction was given by Ruling Elder Patty McKinnon.

The assembly was adjourned at 12:20 p.m.

Rev. Terry L. Epling, Stated Clerk

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**ATTENDANCE ROLL [ADDENDUM I]**

**LOCATION-CHURCH NAME                      RULING ELDER NAME**

Anderson-First (4)	Jason	Knapp	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Avon-White Lick (2)	Virginia	Sheets	Elder Commissioner
			Elder Commissioner
Bluffton-First (3)	Ted	Smith	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Boggstown-First (1)			Elder Commissioner
Brookville-Mt. Carmel (1)			Elder Commissioner
Clayton-First (1)			Elder Commissioner
Connersville-First (1)	Fred	Sess	Elder Commissioner
Edinburgh-First (1)	Lois	Steel	Elder Commissioner
Elwood-First (1)			Elder Commissioner
Fishers-New Hope (5)	Carolyn	Kendall	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Fort Wayne-First (6)	Lucy	Foltz	Elder Commissioner
	Carolyn	Krebs	Elder Commissioner
	Marj	Sapp	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Fort Wayne-Grace (3)	Jill	Werling	Elder Commissioner

			Elder Commissioner
			Elder Commissioner
Fort Wayne-United Faith (1)			Elder Commissioner
Franklin-First (3)			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Greensburg-First (2)			Elder Commissioner
			Elder Commissioner
Greensburg-Kingston (1)			Elder Commissioner
Greensburg-Springhill (2)			Elder Commissioner
			Elder Commissioner
Greenwood (3)			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Hartford City-First (1)			Elder Commissioner
Indianapolis Fairview (3)	Reba	Curtis	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Indianapolis-Faith (4)	Gene	Shipman	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Indianapolis-First Meridian Heights (4)			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Indianapolis-Irvington (5)	Lynda	Dunlevy	Elder Commissioner
	T.J.	Hengst	Elder Commissioner
			Elder Commissioner
			Elder Commissioner

			Elder Commissioner
Indianapolis-John Knox (3)	Bev	Ray	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Indianapolis-Korean (1)			
Indianapolis-Northminster (5)	Jenni	Heimach	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Indianapolis-Orchard Park (6)	Pat	Cowall-Hanover	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Indianapolis-Second (10)	Ron	Snow	Elder Commissioner
	Jerry	Hallet	Elder Commissioner
	Nancy	Frick	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Indianapolis-Southminster (2)			Elder Commissioner
			Elder Commissioner
Indianapolis-Tabernacle (5)	Dan	Hursh	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner

Indianapolis-Witherspoon (3)	Muriel	Treadwell	Alternate Elder Commissioner
	Georgia	Dodson	Elder Commissioner
			Elder Commissioner
Jonesboro-First (1)			Alternate Edler Commissioner
Knightown-Bethel (1)			Elder Commissioner
Lewisville-First (1)			Elder Commissioner
Liberty-First (1)	Tonya	Paddock	Elder Commissioner
McCordsville-Christ (1)	Ron	King	Elder Commissioner
Muncie-First (5)			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Muncie-St. Andrew (1)			Elder Commissioner
New Castle-First (3)			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Noblesville-First (3)			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Portland-First (1)			Elder Commissioner
Richmond-First (3)			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
Rushville-First (1)			
Rushville-Trinity (1)			Elder Commissioner
Shelbyville-First (3)	Michael	Whitfield	Elder Commissioner

	Patty	Stone	Elder Commissioner
			Elder Commissioner
Tipton-First (1)			Elder Commissioner
Westfield-CrossRoads (1)	Cindy	Rouse-Baird	Elder Commissioner
Winchester-First (1)			Elder Commissioner
Zionsville-Zionsville PC (6)	Jerry	Deek	Elder Commissioner
	Sharon	Pierce	Elder Commissioner
	Cynthia	Carr	Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner
			Elder Commissioner

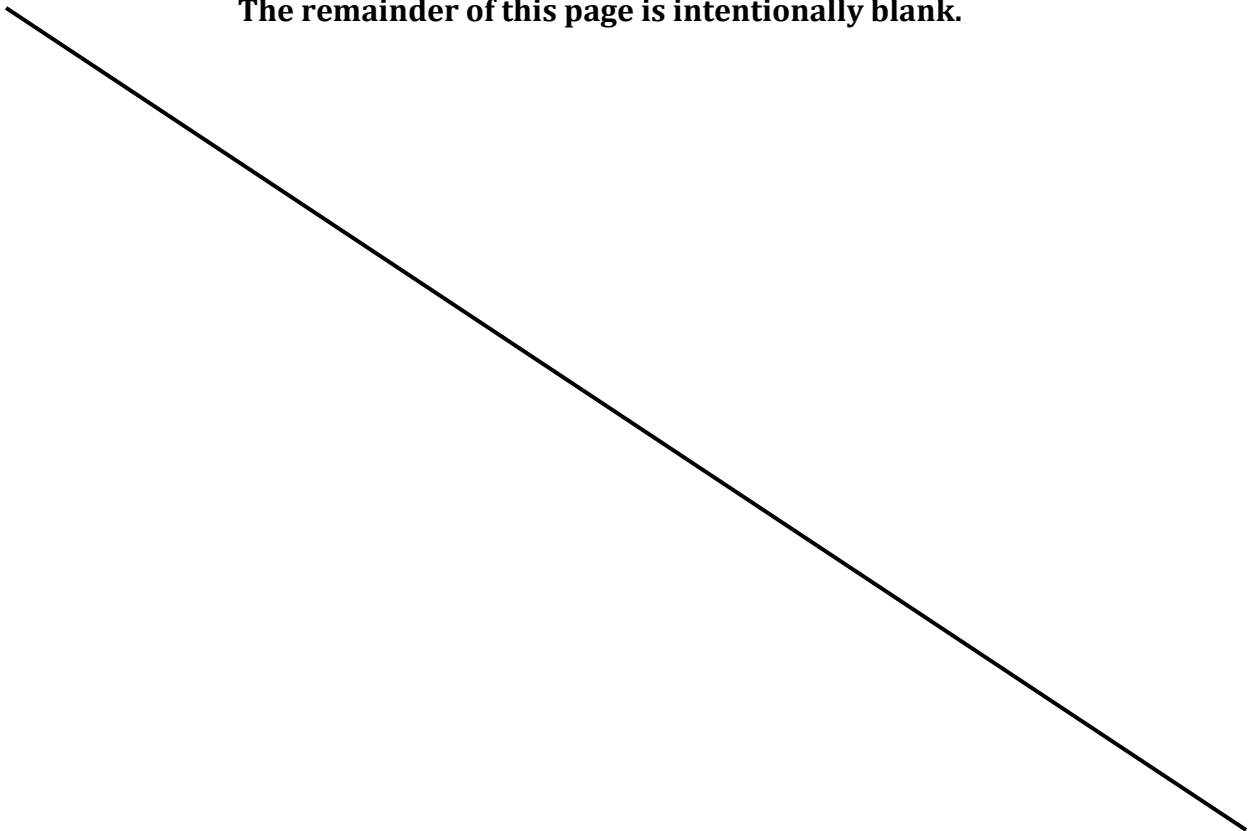
**MINISTER MEMBERS PRESENT:**

<b>Youngsoo</b>	<b>An</b>
<b>Kevin</b>	<b>Bausman</b>
<b>Glen</b>	<b>Bell</b>
<b>Shawn</b>	<b>Coons</b>
<b>Mona</b>	<b>Dale</b>
<b>Benjamin</b>	<b>Davison</b>
<b>Sara</b>	<b>Dorrien-Christians</b>
<b>Ed</b>	<b>Dykstra</b>
<b>Jan</b>	<b>Dykstra</b>
<b>Steve</b>	<b>Ebling</b>
<b>Anne</b>	<b>Epling</b>
<b>Terry</b>	<b>Epling</b>
<b>Rex</b>	<b>Espiritu</b>
<b>Lyle</b>	<b>Ewing</b>
<b>Vern</b>	<b>Farnum</b>
<b>Robert</b>	<b>Heimach</b>
<b>Christopher</b>	<b>Henry</b>
<b>Christopher</b>	<b>Henry</b>
<b>Karen</b>	<b>Herbst-Kim</b>
<b>Daren</b>	<b>Hoffman</b>
<b>Peter</b>	<b>Jessen</b>
<b>David</b>	<b>Kim</b>
<b>Rachel</b>	<b>Klompmaker</b>



<b>George</b>	<b>LaMaster</b>
<b>Karen</b>	<b>Lang</b>
<b>Trish</b>	<b>Lisa</b>
<b>Charlotte</b>	<b>Lohrenz</b>
<b>Alice</b>	<b>McDowell</b>
<b>Deb</b>	<b>Mitchell</b>
<b>Ruth</b>	<b>Moore</b>
<b>Mark</b>	<b>Morningstar</b>
<b>Gracie</b>	<b>Payne</b>
<b>Ann</b>	<b>Pitman</b>
<b>Jonathan</b>	<b>Reinink</b>
<b>Ronald</b>	<b>Rockey</b>
<b>Mike</b>	<b>Samson</b>
<b>Gretchen</b>	<b>Schneider</b>
<b>Scott</b>	<b>Shelton</b>
<b>Brian</b>	<b>Shivers</b>
<b>Alan</b>	<b>Thames</b>
<b>Madison</b>	<b>VanVeelan</b>
<b>Garrett</b>	<b>Vittorio Schindler</b>
<b>Marena</b>	<b>Vittorio Schindler</b>
<b>Beth</b>	<b>Wagner</b>
<b>Wally</b>	<b>Wilson</b>

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**ADDENDUM II**  
**COORDINATING COUNCIL**

PURPOSE: The Coordinating Council Commission shall be to envision, facilitate, and evaluate the mission of the Presbytery and to administer its ongoing work. The CCC serves as the administrative body of the Presbytery.

October 23, 2024 Meeting

- The Council in a Special Order of Day heard a presentation from the Amistad Commission. The Council was asked by the Board of Directors to provide an opinion on the question: *Does this building as a community center proposal fall within the mission and vision of the Presbytery, and does this community center proposal rise to the priority of receiving this level of financial support now and into the future?* The result of the discussion, as recorded by Zoom, was a motion by Council to:

- convey to the Amistad New Worshipping Community (NWC) that WVP is committed to the ministry of Amistad,
- seek additional input before a financial decision regarding the request for the building, and,
- ask the Amistad AC to consider separating the NWC from the community center.

This motion was passed. This information was sent to the Board of Directors.

-The Council approved the organizational plan, dates, and locations for the 2025 Presbytery Assembly Meetings:

- Wednesday, February 12, 2025 on Zoom
- Saturday, May 3, 2025 in Person, Location Orchard Park PC, Indianapolis
- Wednesday, November 5 in Person, Second PC, Indianapolis
- Plan After Feedback via Survey:
  - 3 Presbytery Meetings Annually - Feb, May, Oct/Nov
  - Alternate 2 Wednesdays/1 Saturday & 2 Saturdays/1 Wednesday
  - February on Zoom; May and November in-person
  - November at the home church of the outgoing Moderator
  - When possible, include educational or inspirational opportunities with meetings

- The Council heard the report of the Mission Partnership Work Group, and voted to approve several small grants they recommended.

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## **ADDENDUM II**

### **Whitewater Valley Presbytery Assembly November 6, 2024 COMMISSION ON PREPARATION FOR MINISTRY REPORTED ACTIONS – CONSENT AGENDA**

The Commission on Preparation for Ministry (CPM) guides, nurtures, and oversees those preparing to become ordained teaching elders in accordance with the mandates and provisions of the Book of Order G-2.06 and G-3.30307.

#### **Purpose**

The COPM shall provide supervision, oversight, and counsel to those enrolling/enrolled as inquirers and candidates and preparing for the office of Minister of Word and Sacrament.

#### **Inquirers/Candidates/CREs and Liaisons**

- Candidate Ian Clarke (Annual Consultation interview 10.21.2024) | Roz Lancaster, CPM liaison
- Candidate Sandy Garcia (Annual Consultation early spring 2025) | Alice McDowell, CPM liaison
- Candidate Mary Mitchell (Annual Consultation mid 2025) | A.J. Mildenburg, 2024 CPM liaison
- Certified Ready to Receive a Call – Tom Markey | Becky Hagarty, CPM liaison
- Pre-Inquiry intro for Joel Gunderman at seminary in Princeton | M. Rex Espiritu, CPM moderator

#### **CRE Graduates**

- Mark John – (interview 10.21.2024) | presbytery commissioning to commence pending
- Bart Ost – (interview 8.12.2024) | presbytery commissioning to commence pending

#### **CRE Training**

- Kristen Lehr – interview 2025 | Jim Pfeiffer, CPM liaison
- Stephanie Davidsen – interview 2025 | Mary Krupp, CPM liaison
- Michael Jones – interview 2025 | Jim Pfeiffer, CPM liaison

#### **October 21, 2024**

The CPM met on Monday, October 21 at 9:30 a.m. to interview inquirer Ian Clarke, moved to candidacy and CRE Mark John, approved for commissioning. The CRE candidate was required to:

- provide a personal statement of faith
- provide a self-evaluation of experience during training and readiness to be ordained as a CRE
- present a 5–7-minute sermon to CPM
- and be examined with follow-up questions by the CPM

Respectfully Submitted,

M. Rex Espiritu (Portland, FPC), Minister of Word and Sacrament, Moderator (2024) CPM

## COMMISSION ON MINISTRY (COM)

of

### Whitewater Valley Presbytery

**PURPOSE:** The COM shall provide supervision, oversight, and counsel to all Ministers of Word and Sacrament of the Presbytery, to Commissioned Ruling Elders (CREs) providing pastoral service to churches or other ministries, and to all churches of the Presbytery in matters of pastoral staffing. When appropriate and by invitation of a Session or head of staff, the COM may provide consultation related to other staffing matters. –*Whitewater Valley Presbytery, Commission on Ministry (COM) Manual of Operations, Approved November 6, 2019.*

#### BEGINNINGS:

- Rev. Molly DeWitt, Pastor, Southminster Presbyterian Church, Indianapolis, effective 9/9/24
- Rev. Beau Brown, Temporary Supply, First Presbyterian Church of Connersville, effective 11/1/24

#### CONCLUSIONS:

- Rev. Gary Kornell, Bridge Pastor, Southminster Presbyterian Church, Indianapolis, effective 9/8/24

#### ORDINATION ANNIVERSARIES:

- |                |                   |          |
|----------------|-------------------|----------|
| ➤ Peter Zinn   | November 2, 1979  | 45 years |
| ➤ Rex Espiritu | December 12, 2004 | 20 years |

#### TRANSFER OF MEMBERSHIP:

- Rev. Michael Evanchak, transfer from Milwaukee Presbytery

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## **ADDENDUM II**

### **2024 Board of Directors Actions**

#### **February 22, 2024**

National Bank of Indianapolis Beneficial Owner Resolution: The bank requires one additional person to be an “umbrella” signatory. Phil moved that Erin McGee was the signatory, Shawn seconded, and the MOTION passed.

#### **April 18, 2024**

Trinity Presbyterian Church - Lyle Ewing, on the AC, asked if BOD would have any issue selling the building to a PCA church. The appraised value is roughly \$410,000, as noted in an email from the AC clerk. The realtor did a market valuation of \$1,300,000 (Dan from Berkshire Hathaway.) BOD approves selling the building to a PCA congregation, assuming it is the highest fully funded market purchase offer. The AC is also asking for a commercial realtor recommendation. Shawn moved that we do these two things. Karen seconded. Motion passed.

#### **10/17/2024**

**Amistad Ft. Wayne** - The planned renovation will cost \$350,000 intitally. Bob discussed referring to the Council with a summary of BOD’s discussion to solicit the Council’s opinion on the AC’s presentation and how that relates to the mission and vision of the Presbytery as a whole. The motion was made by Shawn and seconded by Nancy. MOTION passed.

**Investment Policy** – The task force has finalized its draft of an investment policy for BOD and Presbytery Assembly approval. According to current operating procedures, BOD can approve without the Assembly’s concurrence. Shawn recommended sharing the policy at the November Assembly meeting. There was discussion about what the annual spending formula should be (3.5%). Since we do not have any history with our fund, it was thought a conservative number would be good to start with. Shawn moved to approve the investment policy and Bob seconded. As a friendly amendment, it was added that New Covenant would be the investment broker. MOTION passed. (Policy Attached.)

**Trinity AC – Sale of Building / Purchase Agreement** – from Redemption Bible Church. \$1,000,100 is the sale price, with \$28,500 in earnest money. Sale is contingent upon several conditions, e.g., Phase 1, inspection, buyer financing, etc. Phil moved we approve the purchase agreement. Shawn seconded. MOTION passed.

#### **PYOCA, Inc.- Lease proposal**

Lease needs to be in place if DNR does not sign release which would allow sale of property to PYOCA. If DNR does sign the release, then this is a non-issue. The monthly lease amount will equal whatever the monthly costs to the Presbytery are. The details of the lease will be worked out by the attorneys, such as who pays for a bad HVAC unit. This amount would be approved by the BOD before the end of the year. Motion to approve the process as outlined in the document was made by Phil; Shawn seconded. MOTION passed.

## ADDENDUM III

### Whitewater Valley Presbytery Investment Policy

Approved by the Board of Directors and Presbytery Assembly  
February 12, 2025

#### I. Purpose

The Board of Directors of Whitewater Valley Presbytery is charged in the presbytery's Standing Rules dated November 6, 2019, in section 8.4 "The Board of Directors shall provide oversight to all legacies and bequest of all monies and property, real and personal, that may be given, granted, devised, or bequeathed to Presbytery and shall use, manage, and convey the same under the direction and instructions of Presbytery or as specified in the Manual of Administrative Operations."

The Board of Directors shall direct the investments held by the presbytery, having as its objective the safety and productivity of the fund investments.

In carrying out its responsibility to manage the presbytery's investments, the Board of Directors is guided by a theology of stewardship to use the resources of the presbytery for empowering God's ministry within the geographical bounds of the presbytery and beyond.

#### II. Ethical Guidelines

The Board of Directors recognizes that the presbytery's primary ministry is to serve Jesus Christ by assisting its member churches and ministers in answering and following God's call through mission, education, congregational development, worship, prayer, and stewardship.

The presbytery recognizes its connection with the Presbyterian Church (U.S.A.) and its responsibility to follow General Assembly guidelines and the *Book of Order*. Therefore, the Board of Directors will use its best judgment in assessing how Christian ethical principles might be applied to the presbytery's investments.

#### III. Investment Objectives

The Board of Directors shall manage the investment funds or portfolios as described below. The Board of Directors may engage the services of an independent investment advisor or portfolio manager as it deems appropriate to advise, direct, and prescribe investments for the presbytery's funds. The Board of Directors may give the investment advisors or portfolio managers discretion in the selection of securities within the parameters of this policy. The portfolio will consist of a mixture of mutual funds and exchange-traded funds that consist of equity and fixed-income funds using the allocations described below.

##### Long-term funds

Long-term funds are defined as those monies held for perpetuity or for a time horizon of greater than five (5) years. With this time period, long-term portfolios can accept more risk in the portfolio which means a larger allocation to equity or stock securities. Diversification is important with long-term portfolios to provide exposure to multiple asset classes to manage risk and reduce volatility. Long-term funds are invested for growth with capital appreciation and income, a concept known as total return. Over shorter periods of time, long-term funds will experience market volatility. For longer periods of time, these funds are invested to protect purchasing power producing a sustainable distribution for the designated use of the funds.

A specific type of long-term fund may be funds restricted by the donor to be permanent assets. Permanent endowment funds have principal restricted where the principal is to be held and invested for perpetuity, where the principal is not available for expenditure. The Assets Mix for long-term investments is included in Appendix A.

**Short-term Funds**

Short-term funds have a time horizon of less than five (5) years. Due to the shorter time horizon, risk to principal should be minimized or eliminated. The presbytery maintains operating reserve funds for daily operations and to manage through times of financial change or hardship. As such, the funds may be needed at any time. The protection of principal is of utmost importance for operating reserve funds and the presbytery will avoid investment risk with operating reserve funds. A recommended asset allocation for short-term funds is as follows.

For the purposes of this asset allocation, short-term instruments such as FDIC insured Certificates of Deposits and Treasury Bills and Notes are considered Fixed Income. Money Market accounts are considered cash.

The Assets Mix for long and short-term investments is included in Appendix A.

**IV. Investments**

Investments may be made by portfolio managers and investment advisors in low-cost, no load, mutual funds and/or exchange traded funds in the following broad categories: U.S. common stock, foreign equities, American Depository Receipts (ADR's), preferred stock, convertible stock, corporate bonds, debt securities issued or guaranteed by the U.S. government, its agencies, or instrumentalities, asset-backed securities, mortgaged backed securities, certificates of deposit, short term loans to banks, and short-term money market instruments.

Investments may not be made in margin purchases, hedging, short sales, options, commodities, oil, gas or mineral leases, mineral rights royalty, contracts, letter stock purchases, privately placed securities, or cryptocurrency.

Overall, the Board of Directors will follow as much as possible Mission Responsibility through Investment guidelines and/or recommendations from the Office of Faith-based Investing and Corporate Engagement. These guidelines include PC USA General Assembly guidance on divestment and proxy voting guidelines.

When considering socially responsible investments, the Board of Directors will examine all pertinent financial data and consider the investment's social purposes and impact to decide whether the risk presented is justified.

**Strategy**

The Committee believes that investing in securities with higher return expectations outweighs their short-term volatility risk. As a result, most assets will be invested in equity or equity-like securities. Fixed-income securities are used to lower the portfolio's short-term volatility and provide stability, especially during periods of weak or negative equity markets. The investment managers will adhere to a socially responsible investment strategy. There are numerous definitions of socially responsible investing, and any strategy will not satisfy everyone. We will seek investment managers with an investment strategy that avoids companies profiting from tobacco, alcohol, gambling, and firearms. We will also seek investment managers who take an active role in promoting other socially responsible practices involving issues such as the way a company treats its employees, how it interacts with the communities where it manufactures and sells its products, and its environmental record.

## **V. Diversification**

Investments shall be diversified across market capitalizations and geographically across industries and business sectors. International investments shall be diversified across political regions, with particular attention paid to the political stability of the governing bodies and the region.

Total investment in any one company shall not exceed 5% of the total market value of the presbytery's invested assets.

## **VI. Restrictions**

There shall be no restrictions on the purchase of fixed-income securities issued by the United States Treasury or an agency of the United States Government.

## **VII. Supervision**

- A. The Board of Directors shall have direct responsibility for overseeing and managing all invested funds and for establishing investment policies and procedures.
- B. The Board of Directors will review the fund's asset allocation quarterly and ensure that the investment targets are being met.
- C. The performance of the investment managers shall be reviewed annually by the Board of Directors (or the Management Sub-Committee appointed by the Board of Directors).
- D. The Investment Policy shall be reviewed annually by the Board of Directors.
- E. The Board of Directors shall have the power to recommend to the Assembly the engagement or discharge of investment managers, advisors, custodians, or other fiscal agents.
- F. The Board of Directors shall consider soliciting proposals from other firms/financial managers at least every five years to ensure that the money is being invested prudently and efficiently.

## **VIII. Amendments**

This policy can be amended or replaced by a majority vote by the Board of Directors with the approval of the Whitewater Valley Presbytery Assembly.

## **IX. Distribution policy**

The distribution policy determines the amount of funds available for use by the presbytery. A distribution policy applies to all funds; however, endowment funds and funds held for perpetuity have more detailed and complex distribution policies. All funds should have a distribution policy to note when and how the presbytery will expend assets from the funds. Short term funds like operating reserve funds have a distribution policy that allows expenditures at times when there are financial operating deficits, and when certain capital or planned expenditures are incurred.

Distribution policies are particularly important for long-term funds due to their complex nature and investments. The presbytery follows the Uniform Prudent Management of Institutional Funds Act (UPMIFA), which has been adopted by the state of Indiana. UPMIFA governs true endowment funds where the donor has permanently restricted those funds. While board designated or quasi endowments are not governed by UPMIFA, the presbytery has applied UPMIFA concepts to these funds to build donor confidence and simplify investment and distribution processes. The presbytery follows UPMIFA considerations when determining proper distributions from these funds, which includes the following.

- The duration and preservation of the endowment funds,
- General economic conditions,



### ADDENDUM III

- Effects of inflation and deflation,
- Expected total return from yield and appreciation,
- The charity's other resources, and
- The charity's investment policy statement.

The presbytery follows the practice of total return, except where the principal is restricted. It spends a portion of the capital appreciation along with the net income, so distributions increase with increases in the funds. This allows the funds to keep pace with inflation and thus protects purchasing power. The formula for calculating the distribution of these funds is known as the spending formula.

The spending formula produces a predictable distribution from the fund to aid with budgeting and reserve capacity. The Board of Directors has set the spending formula for distributions from long-term funds (Appendix B.)

The Presbytery Board of Directors will review the spending formula periodically. All adjustments to the spending formula shall be approved by a majority vote of the Board of Directors and the Presbytery Assembly as necessary.

#### X. Approvals

\_\_\_\_\_  
Robert McCauley  
Board of Directors

\_\_\_\_\_  
Terry Epling  
Stated Clerk

\_\_\_\_\_  
Date

\_\_\_\_\_  
Date

Appendix A.

Long-Term Investments Asset Allocation

	Target	Range
Equities	70%	63%-77%
Fixed Income	28%	21%-35%
Cash	02%	01% -09%

Short-Term Investments Asset Allocation

	Target	Range
Equities	0.0%	0%-0%
Fixed Income	98%	50%-99%
Cash	02%	01%-50%

Appendix B.

The annual spending formula will not exceed 3.5% of the average market value of the “fund” over the prior twelve calendar quarter-ends for which the fund had a balance.

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## **ADDENDUM IV**

Presbytery of Whitewater Valley- Assembly Meeting

November 6, 2024

# **2025 Operating Ministry & Shared Mission Budget**

**(Second Read)**

- **Mission Operations Budget Summary**
  - **The first-read budget included the original General Assembly per capita increase of .40 for 2025 to \$10.20. The General Assembly approved per capita at \$10.84 for 2025. This increase and other adjustments from the budget 1<sup>st</sup> read are highlighted in the budget report.**
  
- **Mission Focus Units Budget Summary**
  - **Council, CPM, Mission & Partnership, and the Community Engagement teams submitted budgets at 2024 levels for 2025. COM submitted an increase of \$5,250, reflecting anticipated candidate evaluations and increased costs for Boundaries Training and new training-related programs.**

Mission Operations Fund-2025 Council Budget 2nd Read Whitewater Valley Presbytery	2023 Actual	2024 Approved	2024 Est. Actual	2024 + (-) Est Actual	2025 2nd Read Budget	2025 +(-) 2024 Budget	2025 Comments/Budget Assumptions
<b>RESOURCES</b>							11,057 Presbytery Adj Membership (-416/3.6%) @ 99%
<b>Per Capita Partnership</b>							
001-40000-000 - Per Capita - WVP (\$30.00 2024)	346,899	332,720	332,720	-	332,771	51	\$30.40 +.40 (revenue neutral)
001-40001-000 - Per Capita - Dismissed Congregations	-	5,000	3,000	(2,000)	5,000	-	
001-40002-000 - Prior Yr Per Capita - WVP	(101)	1,000	-	(1,000)	1,000	-	
<b>Per Capita-WVP (\$28.63 '20/'21, \$29.50 '22/'23, \$30.00 '24)</b>	346,799	338,720	335,720	(3,000)	338,771	51	2025 Per Capita @ \$30.40 +.40
001-40005-000- SOLT (\$3.81 in 2024)	44,453	42,255	42,255	-	41,823	(432)	
001-40006-000 - Prior Yr Per Capita - SOLT	-	-	-	-	-	-	
<b>Per Capita-SOLT (\$3.81 2017-2024)</b>	44,453	42,255	42,255	-	41,823	(432)	2025 Per Capita @ \$3.81 est. no change
001-40010-000 - Per Capita - G/A (\$9.80 2024)	115,060	108,688	108,688	-	118,992	10,304	1st Read \$111,967
001-40011-000 - Prior Yr Per Capita - G/A	-	-	-	-	-	-	
<b>Per Capita-G/A (\$8.95 '20, \$8.98 '21/'22, \$9.85 '23, \$9.80 '24)</b>	115,060	108,688	108,688	-	118,992	10,304	2025 Per Capita @ \$10.84 +1.04 >>(\$11.26 for 2026)
<b>Total Per Capita - G/A &amp; SOLT</b>	159,513	150,943	150,943	-	160,815	9,872	
<b>Total Per Capita (\$43.61 2024)</b>	506,312	489,663	486,663	(3,000)	499,586	9,923	2025 Per Capita \$45.05 +1.44 -1st Read \$492,561
<b>Partnerships</b>							
001-42000-000 - MITER Support Services	-	-	-	-	-	-	
001-42027-000 - Synod Bookkeeping Services	11,500	12,948	12,948	-	13,595	647	Presbytery Provided Bookkeeping Services
001-42028-000 - Synod IT Support Services	5,000	5,500	5,500	-	5,775	275	Presbytery Provided Technology Services
<b>Synod Partnership</b>	16,500	18,448	18,448	-	19,370	922	
<b>Banking/Investments/Misc. Income</b>							
001-43005-000 - Hope Legacy Endowment	-	-	15,000	15,000	21,000	21,000	
001-43000-000 - Interest Income	19,923	7,500	16,000	8,500	12,500	5,000	
001-43500-000 - Misc Income	486	675	675	3,924	500	(175)	
<b>Banking/Investments/Misc.</b>	20,409	8,175	31,675	27,424	34,000	25,825	
<b>Total RESOURCES</b>	<b>543,221</b>	<b>516,287</b>	<b>536,787</b>	<b>24,424</b>	<b>552,957</b>	<b>36,670</b>	1st Read \$545,931
<b>INVESTMENTS IN MINISTRY</b>							
<b>STAFF LEADERSHIP</b>							
<b>Executive Staff</b>	(EP - 2023)						
001-50000-000 - Transitional Lead Presbyter - Salary	55,006	50,000	50,000	-	52,500	2,500	5.0% COLA - Personnel Committee
001-50005-000 - Transitional Lead Presbyter - Housing	41,599	40,000	40,000	-	40,000	-	Adjusted per EMcGee
001-50007-000 - Transitional Lead Presbyter - SECA Offset	7,390	6,885	6,885	-	7,076	191	
<b>Transitional Lead Presbyter -Compensation</b>	103,995	96,885	96,885	-	99,576	2,691	
001-50010-000 - Transitional Lead Presbyter - BOP	37,676	35,100	35,100	-	39,775	4,675	BOP Transitional Pastor Participation (43%)
001-50015-000 - Transitional Lead Presbyter - Medical Savings	2,000	2,000	2,000	-	2,000	-	
001-50020-000 - Transitional Lead Presbyter - 403(b) Match	2,400	2,400	575	(1,825)	2,489	89	
001-50026-000 - Transitional Lead Presbyter - Executive Coach	-	-	-	-	-	-	
001-50025-000 - Transitional Lead Presbyter - Continuing Ed	(1,263)	2,000	2,000	-	2,000	-	
<b>Transitional Lead Presbyter - Benefits</b>	40,813	41,500	39,675	(1,825)	46,264	4,764	
<b>Total Transitional Lead Presbyter</b>	144,808	138,385	136,560	(1,825)	145,841	7,456	
001-50100-000 - Stated Clerk-Salary	27,286	28,630	28,630	-	30,062	1,432	5.0% COLA Per Personnel Committee
<b>Stated Clerk - Compensation</b>	27,286	28,630	28,630	-	30,062	1,432	
001-50105-000 - Stated Clerk - BOP	1,681	2,863	-	(2,863)	-	(2,863)	2024 Line Item Error \$2,863 put in 403b - moved bal (-2.5%) to 001-51035
001-50160-000 - Stated Clerk- Med Savings	-	-	-	-	-	-	
001-50165-000 - Stated Clerk- 403(b) Match	-	-	716	716	752	752	
001-50305-000 - Stated Clerk Continuing Ed	500	500	500	-	500	-	
001-50115-000 - Stated Clerk- FICA	-	-	-	-	-	-	
<b>Stated Clerk-Benefits</b>	2,181	3,363	1,216	(2,147)	1,252	(2,111)	
<b>Total Stated Clerk</b>	29,467	31,993	29,846	(2,147)	31,313	(680)	
<b>Total Executive Staff</b>	174,275	170,378	166,406	(3,972)	177,153	6,775	

Mission Operations Fund-2025 Council Budget 2nd Read Whitewater Valley Presbytery	2023 Actual	2024 Approved	2024 Est. Actual	2024 + (-) Est Actual	2025 2nd Read Budget	2025 +(-) 2024 Budget	2025 Comments/Budget Assumptions
<b>Support Staff</b>							
001-50175-000 - A.A. Program & IT - Salary	50,249	52,761	52,761	-	55,399	2,638	5.0% COLA Per Personnel Committee
Information Technology-Compensation	50,249	52,761	52,761	-	55,399	2,638	
001-50180-000 - A.A. Program & IT - Pension/D&D	5,276	5,540	5,540	-	5,540	-	
001-50180-000 - A.A. Program & IT - Healthcare	10,837	11,150	11,150	-	12,042	892	
001-50185-000 - A.A. Prog & IT-Medical Saving	5,000	5,000	5,000	-	5,000	-	
001-50190-000 - A.A. Prog & IT-403(b) Match	-	-	-	-	-	-	
001-50195-000 - A.A. Program & IT - FICA	3,966	4,036	4,036	-	4,238	202	
Information Technology-Benefits	25,079	25,726	25,726	-	26,820	1,094	
<b>Total Information Technology</b>	75,328	78,488	78,488	-	82,219	3,731	
001-50200-000 - Office Assistant - Salary	42,520	44,646	44,646	-	46,878	2,232	
Admin Assistant-Compensation	42,520	44,646	44,646	-	46,878	2,232	
001-50205-000 - Office Assistant - Pension/D&D	4,465	4,688	4,688	-	4,688	-	
001-50205-000 - Office Assistant - Healthcare	10,646	11,150	11,150	-	12,042	892	
001-50210-000 - Office Assist-Medical Savings	5,000	5,000	5,000	-	5,000	-	
001-50215-000 - Office Assist-403(b) Match	1,080	1,116	1,116	-	1,172	56	
001-50220-000 - Office Assistant - FICA	3,375	3,415	3,415	-	3,586	171	
Office Assistant-Benefits	24,566	25,369	25,369	-	26,488	1,119	
<b>Total Office Assistant</b>	67,086	70,015	70,015	-	73,366	3,351	
001-50300-000 - Business/Finance - Salary	-	-	-	-	33,500	33,500	
Business/Finance -Compensation	-	-	-	-	33,500	33,500	
001-50305-000 - Business/Finance- Pension/D&D	-	-	-	-	3,350	3,350	
001-50310-000 - Business/Finance - Healthcare	-	-	-	-	12,042	12,042	
001-50315-000 - Business/Finance-403(b) Match	-	-	-	-	838	838	
001-50320-000 - Business/Finance- FICA	-	-	-	-	2,563	2,563	
Business/Finance - Benefits	-	-	-	-	18,791	18,791	
<b>Total Business/Finance</b>	-	-	-	-	52,291	52,291	
<b>Outsourced Services (bookkeeping)</b>							
001-50267-000 - Bookkeeping - Presbytery & Ministries	40,085	42,089	42,089	-	20,475	(21,614)	
001-50269-000 - Bookkeeping - Synod	12,331	12,948	12,948	-	-	(12,948)	
001-50270-000 - WVP Committee/Church Staff Support	19,656	20,639	20,639	-	-	(20,639)	
<b>Total Outsourced Services</b>	72,072	75,676	75,676	-	20,475	(55,201)	
<b>Total Support Staff</b>	214,486	224,180	224,180	-	228,351	4,172	
<b>Other Personnel Investments</b>							
001-50320-000 Staff Bonus/Gifts/Other	6,400	-	-	-	-	-	
001-50321-000 EP Employer Gift	5,765	-	-	-	-	-	
001-50326-000 Employer FSA Adjustments	(563)	-	-	-	-	-	
001-50345-000 TLP Search	18,280	-	-	-	-	-	
<b>Total Other Personnel Investments</b>	29,882	-	-	-	-	-	
<b>TOTAL LEADERSHIP</b>	418,644	394,557	390,585	(3,972)	405,505	10,949	

Mission Operations Fund-2025 Council Budget 2nd Read Whitewater Valley Presbytery	2023 Actual	2024 Approved	2024 Est. Actual	2024 + (-) Est Actual	2025 2nd Read Budget	2025 +(-) 2024 Budget	2025 Comments/Budget Assumptions
<b>PROFESSIONAL/OFFICE/INSURANCE</b>				-			
<b>Other Professional Services</b>				-			
<b>Accounting/Other Services</b>				-			
001-50515-000 - Payroll Processing Fees	2,340	1,500	1,500	-	1,500	-	
001-50520-000 - Financial Audit Fees	6,800	11,800	11,800	-	6,500	(5,300)	Review 2024
001-50527-000 - HRA/FSA Benefits Administration	1,591	1,500	1,750	250	4,000	2,500	Increased plan participants to 53 (Per COM)
<b>Total Accounting/Other Services</b>	10,731	14,800	15,050	250	12,000	(2,800)	
<b>Banking/Investment</b>				-			
001-50530-000 - Bank Charges/Fees	1,015	750	1,100	350	1,000	250	Increased Sweep Fees
<b>Total Banking/Investment</b>	1,015	750	1,100	350	1,000	250	
<b>Total Professional Services</b>	11,746	15,550	16,150	600	13,000	(2,550)	
				-			
<b>Office Lease/Operations</b>				-			
001-50550-000 - Office Lease	24,994	24,733	25,000	267	26,438	1,705	2.5% plus \$300 for conf rooms
<b>Total Office Lease/Maintenance</b>	24,994	24,733	25,000	267	26,438	1,705	
				-			
<b>Office Operations</b>				-			
001-50600-000 - Office Supplies	742	800	750	(50)	750	(50)	Synod Offsets/Shares Total Cost
001-50605-000 - Kitchen Supplies	193	150	150	-	150	-	Synod Offsets/Shares Total Cost
001-50610-000 - Copier Lease & Maintenance	905	1,100	1,100	-	1,000	(100)	Synod Offsets/Shares Total Cost
001-50630-000 - Postage/Shipping	527	500	500	-	525	25	
001-50635-000 - Dues/Subscriptions	-	50	50	-	50	-	
001-50640-000 - Newsletter Service	294	-	-	-	600	600	
<b>Total Office Operations</b>	2,661	2,600	2,550	(50)	3,075	475	
<b>Information Technology</b>				-			
<b>Hardware/Software/Maintenance</b>				-			
001-50700-000 - IT Hardware	4,751	4,000	3,000	(1,000)	3,000	(1,000)	Employee PC/Laptops updated 2023/2024
001-50710-000 - Other Computer	17	-	-	-	-	-	
001-50750-000 - IT/Network Support Services	-	250	250	-	250	-	
001-50725-000 - Software Applications	6,748	5,800	6,800	1,000	7,000	1,200	Increased software costs & subscriptions
<b>Total Information Technology</b>	11,516	10,050	10,050	-	10,250	200	
<b>Communications/Internet</b>				-			
001-50800-000 - Phone Service	1,296	1,250	1,250	-	1,300	50	Synod Offsets/Shares Total Cost (WVP investigating options)
001-50805-000 - Cellular Service	1,656	1,500	1,500	-	2,250	750	Employee cell phone reimbursements
001-50835-000 - Website/Domain Hosting	294	300	350	50	300	-	
001-50840-000 - Teleconferencing/Net Meeting	300	-	-	-	-	-	Moved to 001-50725
<b>Total Communications/Internet</b>	3,546	3,050	3,100	50	3,850	800	
<b>Insurance</b>				-			
<b>Workers Compensation</b>				-			
001-50900-000 - Workers Comp Presbytery	900	1,000	1,000	-	1,000	-	
<b>Total Workers Compensation</b>	900	1,000	1,000	-	1,000	-	
<b>General Liability/Umbrella</b>				-			
001-50920-000 - General Liability Presbytery	5,378	5,500	6,400	900	7,000	1,500	Increased GL/Umbrella premiums - Increase of \$1k from 1st Read
<b>Total General Liability/Umbrella</b>	5,378	5,500	6,400	900	7,000	1,500	
<b>Total Insurance (GL/Umbrella/WC)</b>	6,278	6,500	7,400	900	8,000	1,500	
<b>PROFESSIONAL/OFFICE/INSURANCE</b>	60,741	62,483	64,250	1,767	64,613	2,130	

Mission Operations Fund-2025 Council Budget 2nd Read Whitewater Valley Presbytery	2023 Actual	2024 Approved	2024 Est. Actual	2024 + (-) Est Actual	2025 2nd Read Budget	2025 +(-) 2024 Budget	2025 Comments/Budget Assumptions
<b>REIMBURSEMENTS</b>				-		-	
<b>OGA/Exec/Other Staff</b>				-		-	
<b>General Assembly Meetings</b>				-		-	
001-51000-000 - G/A Meetings Reg/Lodging	3,000	3,000	2,000	(1,000)	1,500	(1,500)	Partially funded each year (adj for current meeting stucture)
001-51005-000 - G/A Meetings Airfare/Mileage	750	750	850	100	750	-	Partially funded each year (adj for current meeting stucture)
001-51010-000 - G/A Meetings Food/Refreshment	250	250	475	225	125	(125)	Partially funded each year (adj for current meeting stucture)
<b>Total General Assembly Meetings</b>	4,000	4,000	3,325	(675)	2,375	(1,625)	
<b>Executive Reimbursements</b>	(EP 2023)			-		-	
001-51025-000 - Transitional Lead Presbyter Mileage	4,033	7,500	5,000	(2,500)	6,000	(1,500)	Adjusted per EMcGee
001-51026-000 - Transitional Lead Presbyter Prof Expenses	2,899	7,500	3,000	(4,500)	6,000	(1,500)	Adjusted per EMcGee
<b>Total EP Reimbursements</b>	6,932	15,000	8,000	(7,000)	12,000	(3,000)	
<b>Other Reimbursements</b>				-		-	
001-51035-000 - Stated Clerk Reimbursable Exp	2,941	1,500	3,500	2,000	3,000	1,500	Onsite Session Reviews/Remote Office Travel - see note 001-50105-000
001-51048-000 - Financial Services Reimbursable Exp	2,158	1,500	1,250	(250)	-	(1,500)	Employed position
<b>Total Other Reimbursements</b>	5,099	3,000	4,750	1,750	3,000	-	
<b>Total GA Meeting/Executive/Other</b>	16,031	22,000	16,075	(5,925)	17,375	(4,625)	
<b>Presbytery/Council</b>				-		-	
<b>Meetings Travel/Mileage</b>				-		-	
001-51052-000 - Presbytery Meetings	3,039	2,800	3,000	200	3,000	200	3 meetings (2 in-person) - reduced from \$4k 1st Read
001-51050-000 - Travel & Mileage-Presbytery	142	250	350	100	500	250	Increased travel and mileage rate - increase from \$400 from 1st Read
001-51055-000 - Travel & Mileage-Council	70	250	250	-	250	-	
001-51060-000 - Travel & Mileage-Other Groups	1,563	1,000	1,500	500	1,500	500	Increased travel and mileage rate
001-51056-000 - Council Meals	819	500	500	-	500	-	
001-51057-000 - COM Meals	783	1,500	2,000	500	2,000	500	Increase based on current year est. expense
001-51061-000 - Retired Pastors Support	2,556	2,500	2,750	250	2,500	-	Retired pastor participation (capped)
<b>Total Presbytery/Council/COM</b>	8,972	8,800	10,350	1,550	10,250	1,450	
<b>Meetings Admin/Office Supplies</b>				-		-	
001-51065-000 - Office, Printing, Misc-Presby	-	200	200	-	-	(200)	
001-51070-000 - Office, Printing, Misc-Council	-	-	-	-	-	-	
<b>Total Meetings Misc. / Supplies</b>	-	200	200	-	-	(200)	
<b>Moderator's Office</b>				-		-	
001-51080-000 - Moderator Mileage	69	500	500	-	500	-	
001-51081-000 - Moderator Training/Reimb	500	750	750	-	750	-	
<b>Total Moderator's Office</b>	569	1,250	1,250	-	1,250	-	
<b>Total Presbytery/Council</b>	9,541	10,250	11,800	1,550	11,500	1,250	
<b>Total Reimbursements</b>	25,572	32,250	27,875	(4,375)	28,875	(3,375)	
<b>Other/Miscellaneous</b>				-		-	
001-51090-000 - Memorials/Flowers/Gifts	175	650	650	-	650	-	
001-51099-000 - Misc. Expense/Prior Period Adjustment	349	-	-	-	-	-	
<b>Total Other/Memorials/Gifts</b>	524	650	650	-	650	-	
<b>TOTAL REIMBURSEMENTS</b>	26,096	32,900	28,525	(4,375)	29,525	(3,375)	
<b>TOTAL LEADERSHIP/OFFICE/REIMBURSEMENTS</b>	505,481	489,940	483,360	(6,580)	499,643	9,703	1st Read \$499,602
<b>Per Capita (Pass Thru)</b>				-			
<b>G/A Per Capita Disbursement</b>				-			
001-51100-000 - G/A Per Capita - Churches	119,727	112,435	112,435	-	120,194	7,759	
<b>G/A Per Capita Disbursement</b>	119,727	112,435	112,435	-	120,194	7,759	1st Read \$113,098
<b>SOLT Per Capita Disbursement</b>				-			
001-51110-000 - SOLT Per Capita-Churches	46,311	43,712	43,712	-	42,245	(1,467)	
<b>SOLT Per Capita Disbursement</b>	46,311	43,712	43,712	-	42,245	(1,467)	
<b>Total Per Capita Expense</b>	166,038	157,235	157,235	-	163,526	6,291	
<b>TOTAL INVESTMENTS IN OPERATING MINISTRY</b>	671,519	647,175	640,595	(6,580)	663,169	15,994	1st Read \$656,032

Mission Operations Fund-2025 Council Budget 2nd Read Whitewater Valley Presbytery	2023 Actual	2024 Approved	2024 Est. Actual	2024 + (-) Est Actual	2025 2nd Read Budget	2025 +(-) 2024 Budget	2025 Comments/Budget Assumptions
<b>ALLOCATIONS</b>				-			
<b>001-XXXX-000 Leadership</b>	(39,440)	(39,456)	(39,058)	397	(40,551)	(1,095)	
<b>001-XXXX-000 Office Services</b>	(5,529)	(6,248)	(6,425)	(177)	(6,461)	(213)	
<b>001-XXXX-000 Reimbursements/Other</b>	(2,820)	(3,290)	(2,853)	438	(2,953)	338	
<b>Allocation from Mission Focus Units</b>	(47,789)	(48,994)	(48,336)	658	(49,964)	(970)	10% from Mission Focus Units
<b>Allocations from Other Funds</b>	(36,893)	(36,000)	(43,447)	(7,447)	(37,000)	(1,000)	3% Other Funds Admin/Services
<b>Total Allocations</b>	(84,682)	(84,994)	(91,783)	(6,789)	(86,964)	(1,970)	
<b>Total INVESTMENTS IN MINISTRY (After Allocations)</b>	<b>586,837</b>	<b>562,181</b>	<b>548,812</b>	<b>(12,920)</b>	<b>576,205</b>	14,024	1st Read \$569,072
<b>Net Total Surplus / (Deficit)</b>	<b>(43,616)</b>	<b>(45,894)</b>	<b>(12,025)</b>	<b>33,869</b>	<b>(23,248)</b>	22,646	1st Read (\$23,140)
<b>Estimated Beginning Of Year Fund Balance</b>	117,706	74,090	74,090		62,066		
<b>Estimated Resources</b>	543,221	516,287	536,787		552,957		
<b>Estimated Investments</b>	586,837	562,181	548,812		576,205		
<b>Estimated/End Of Year Fund Balance</b>	74,090	28,197	62,066		38,819		Min. Target Balance \$25,000

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Mission Focus Units 2025 2nd Read Budget Whitewater Valley Presbytery	2023 Actual	2024 Approved Budget	2025 2nd Read Budget	2024 + /(-) 2025 Budget	2025 Comments/Budget Assumptions
<b>RESOURCES</b>					
Presbytery Basic Mission					
<b>Total BASIC MISSION RESOURCES</b>	<b>135,265</b>	<b>146,000</b>	<b>146,000</b>	-	80% WVP, 15% PMA, 5% SOLT
<b>INVESTMENTS</b>					
<b>PRESBYTERY COUNCIL</b>					
Presbytery/Council Priorities	-	500	500	-	
Council Leadership Retreat-w/COM	-	2,500	2,500	-	
<b>COMMUNITY ENGAGEMENT TEAM</b>					
Grants & Scholarships	-	500	500	-	
General Program Support	-	1,500	1,500	-	
Church Grants Pulpit Supply	-	1,000	1,000	-	
Youth Triennium	4,500	4,500	4,500	-	
<b>MISSION PARTNERSHIP TEAM</b>					
Hispanic Ministries Lead Team	8,000	7,600	7,600	-	
Amistad Cristiana (Ft Wayne)	7,648	7,648	7,648	-	account moved from COM
Church Grants / Mission Partnerships	10,000	12,500	10,000	(2,500)	moved \$2,500 to Tech Grants
Church Grants Technology/Communications	1,000	1,500	4,000	2,500	
Pyoca, Inc.	31,000	29,450	29,450	-	
Westminster Neighborhood Services Inc.	20,400	19,380	19,380	-	
Congo Helping Hands Inc.	2,370	2,252	2,252	-	
<b>TOTAL PRESBYTERY COUNCIL</b>	<b>84,918</b>	<b>90,830</b>	<b>90,830</b>	-	
<b>COMMISSION ON MINISTRY</b>					
Ministerial Concerns	-	1,000	1,000	-	
Background Checks	143	200	200	-	
Leader Development	10,897	7,000	8,500	1,500	Leaderwise
Emergency Assistance	-	1,000	1,000	-	
Boundaries/Ethics/Anti-racism Training	-	250	4,000	3,750	Boundaries/Anti-racism Training
<b>TOTAL COMMISSION ON MINISTRY</b>	<b>11,040</b>	<b>9,450</b>	<b>14,700</b>	<b>5,250</b>	
<b>COMMITTEE ON PREPARATION FOR MINISTRY</b>					
Preparation for Ministry/Leaderwise	1,365	1,365	4,865	3,500	Leaderwise 4-6 Candidates
Congregational Candidates Education	-	1,000	-	(1,000)	
Books & Scholarships	2,500	3,500	1,000	(2,500)	
<b>TOTAL COMMITTEE ON PREPARATION</b>	<b>3,865</b>	<b>5,865</b>	<b>5,865</b>	-	
<b>TOTAL INVESTMENTS</b>	<b>99,823</b>	<b>106,145</b>	<b>111,395</b>	<b>5,250</b>	

Mission Focus Units 2025 2nd Read Budget Whitewater Valley Presbytery	2023 Actual	2024 Approved Budget	2025 2nd Read Budget	2024 + /(-) 2025 Budget	2025 Comments/Budget Assumptions
<b>MISSION ALLOCATION TO OPERATING MINISTRY</b>					
Offset to Mission Operations Leadership	39,440	39,456	40,551	1,095	
Offset to Mission Operations Office Services	5,529	6,248	6,361	113	
Offset to Mission Operations Reimb./Other	2,820	3,290	3,043	(247)	
<b>TOTAL MISSION ALLOCATIONS</b>	47,789	48,994	49,955	961	
<b>TOTAL INVESTMENTS/ALLOCATIONS</b>	<b>147,612</b>	<b>155,139</b>	<b>161,350</b>	6,211	
<b>Net Excess</b>	(12,348)	(9,139)	(15,350)	<b>(6,211)</b>	

BOY Fund Balance	86,460	74,113	64,974
Resources	135,265	146,000	146,000
Investments	147,612	155,139	161,350
EOY Fund Balance	<b>74,113</b>	<b>64,974</b>	<b>49,624</b>

**Target Fund Balance \$50,000**

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**POLICY STATEMENT ON DISMANTLING RACISM and its STRUCTURAL LEGACIES**  
**Whitewater Valley Presbytery**

*To do righteousness and justice is more acceptable to the Lord than sacrifice. — Proverbs 21:3*

*There is no longer Jew nor Greek, There is no longer slave nor free; There is no longer male nor female; For all of you are one in Christ. — Galatians 3:28*

*God has created the peoples of the earth to be one universal family ... .In reconciling love (God) overcomes the barriers between brothers (sisters) and breaks down every form of discrimination based on racial or ethnic differences, real or imaginary. — Confession of 1967, 9.44*

*In sovereign love God created the world good and makes everyone equally in God’s image, male and female, of every race and people. — A Brief Statement of Faith, 10.3, 1990*

*God sends the Church to work for justice in the world: exercising its power for the common good; dealing honestly in personal and public spheres; seeking dignity and freedom for all people... — Presbyterian Church (U.S.A.) Book of Order, W-5.0304*

The biblical witness, the modern confessional statements, and the pronouncements of the General Assembly remind us that racism has no place in the Body of Christ.

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**Definition:**

Racism is more than individual acts of bigotry or prejudice. Racism is any system, institution, or cultural practice or tradition, which protects or prefers the lives, property, and status of White people-- or any group which takes power over another, at the expense of our siblings of color or other marginalized persons or groups.

**Purpose:**

The purpose of this policy is to acknowledge the pervasive sin of racism in our society and our church and commit Whitewater Valley Presbytery (WVP) to the work of confronting and dismantling racism and its structural legacies.

**Strategy:**

We will take steps that lead to systemic change by:

**Reframing the Cultural Narrative**

It is essential that we find ways to name the reality of a culture in which structural racism does exist. As we work to reframe that reality, we will explore the pitfalls and injustice of a culture that continues to perpetuate racism in policies and practices that affect the lives of Black People and other People of

Color in every existing social structure, including education, health care, economic opportunities, housing, criminal justice, food availability, environmental care, and more. As a presbytery, we commit ourselves to engaging in regular and consistent conversations that work to reframe the cultural narrative every day of the year.

### **Role-modeling and Communicating the Desired Change**

Replacing the current reality of structural racism with a new reality requires more than naming what is wrong. Replacing the existing structure also requires articulating beliefs and demonstrating behaviors that contribute to a new structure. Establishing change in our culture will require us to role-model actions that are consistent with our goals. As a presbytery, we commit ourselves to communicating the necessity of change by word and deed. As leaders within the Church, we commit ourselves to acting in ways that will demonstrate that structural racism can be dismantled, and racial equity and justice upheld. These commitments will shape how the presbytery operates, how it does its business, the kinds of programs we offer, the priorities upon which we choose to focus every day of the year.

### **Reinforcing a New System of Beliefs**

Through every stage of the cultural changes to come, it will be important to continue to communicate our beliefs and our expectations, and to articulate explicitly and consistently reinforce our commitment to dismantling structural racism. As a presbytery, we commit ourselves to this ongoing work of the people of God for the people of God, every day of the year.

WVP shall seek to accomplish the missional work of building the body of Christ by requiring anti-racism training for our clergy and making available credible, trusted resources to enable and better equip our congregations as they examine and confront the issues of racial injustice, systemic racism, restorative justice, and racial healing.

### **Implementation:**

1) The first component of the policy is structured education. WVP shall create a Dismantling Racism Team. The Dismantling Racism Team will receive funding to provide training and resources for this essential work. This team will offer training for our clergy, lay leadership, and member congregations on racial and social justice. The Dismantling Racism Team will facilitate the creation of training by utilizing resources including but not limited to non-profit organizations dedicated to catalyzing social justice through service and “allyship” to offer this training.

- a) Attendance at a workshop is **mandatory** for all minister members of WVP and WVP staff once every three years. All minister members of WVP and WVP staff must participate fully. The cost of the training will be paid from WVP funds. The Commission on Ministry will maintain a roster of those needing and those who have completed the training and will report the list to the Stated Clerk annually.
- b) Attendance at a workshop is **encouraged** for: Chairs of WVP committees and commissions, church staffs, including directors of music, education, and youth, as well as members of WVP congregations, so that WVP may learn more about the work of identifying and ending racism and its historical legacies.

- c) WVP invites and encourages clergy and lay members to embrace this discipline of training and commit to the work of confronting and ending racism. The training will provide information and insights into anti-racism efforts; **however, a workshop is only a beginning. Ongoing prayer, study, conversation, discernment, and practice by and among WVP members will be essential.**

2) The major work within the Presbytery of dismantling racism, of restoring right relationships with God and each other, will be done within the member congregations of WVP.

- a) WVP, through its Dismantling Racism Team, will identify educational resources for our congregations, some of whom may just be starting to explore the issues of racism and racial injustice while others have already begun to study and take actions toward increased racial justice and healing. The Dismantling Racism Team will maintain on the WVP website a compendium of trusted resources (written, visual, or experiential) to illuminate and guide this work wherever our congregations may be on this journey.
- b) Financial assistance in the form of training grants may also be available to congregations. Applications for financial assistance may be directed to the Chair of the Mission and Partnership Working Team of the Coordinating Commission Council.
- c) These tools are intended to aid our member congregations as they seek a deeper awareness of the sin of racism and its historic and systemic corrosive effects and discern how they may become agents of racial justice and reconciliation.

### **Conclusion:**

Our mission as members of the church of the Triune God is to be agents of salvation, justice, and reconciliation. These training workshops and educational resources are an opportunity and a means for our body to turn away from the sin of racism and its historical legacies, to act as faithful disciples of Christ in ministering and caring for the marginalized in our world, and to witness God's love for all creation. We humbly undertake this work, trusting that God's Holy Spirit will be our guide and inspiration.

## **GLOSSARY of TERMS**

### 1) **RACIAL EQUITY**

- a) Racial equity refers to the condition that would be achieved if one's racial identity, in a statistical sense, did not determine how one fares.
- b) Racial equity is also a commitment that resources are distributed based on need, recognizing that "equal" treatment, opportunities, and resources are not enough within the context of historical and structural racism and discrimination that continue to manifest in our society.

- c) This includes the elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes or fail to eliminate them.

## 2) **DEFINITIONS**

- a) For the purposes of this policy and norming language across the organization, the following terms shall have these meanings:

- i) **Race** – A false classification of human beings, created during a period of worldwide colonial expansion, by Europeans using themselves as the model for humanity for the purpose of assigning and maintaining white access to power and advantage. This classification developed into a social construct that has real life implications for all individuals within a society.

- ii) **Ethnicity** – Groups that share a common identity-based ancestry, language, or culture. It is often based on religion, beliefs, and customs as well as memories of migration and colonization.

- iii) **People of Color** – Refers to individuals who may identify as Black or African – American, Asian, South Asian, Middle Eastern, Pacific Islander, Latinx, Indigenous, and multiracial. Often used interchangeably with the term “black and brown.”

- A. Latinx** – Relating to people of Latin American origin or descent (used as a gender-neutral or non-binary alternative to Latino or Latina).

- iv) **Racism** – Social and institutional power combined with racial prejudice. It is a system of advantage for those considered white, and of oppression for those who are not considered white. It is a white supremacy system.

- A. Color-blind Racism** – A present day racial ideology that holds the belief that people, institutions and policy makers should try to ignore race in order to claim a desire to treat all persons equally but having the effect of justifying oppression. Color-blindness uses a set of ideas, phrases, and stories to discount racial oppression. Furthermore, color-blindness plays on the myth that the social realities of race and racism have all but disappeared as a factor shaping the life changes of all Americans.

- B. Institutional Racism** – Policies and practices in institutions or organizations that result in oppressing people of color while maintaining white supremacy regardless of the intent or consciousness of individuals in the institution.

- C. Structural Racism** – Systems (e.g. educational, economic, criminal justice, healthcare, etc.) that oppress people of color while maintaining white supremacy.

- D. Anti-Racism** – Efforts and ideas that challenge and resist racism of all types with an emphasis on institutions, structures, and systems rather than primarily focusing on individuals who are socialized in a society built on racist ideologies, policies, and practices.

- v) **White Supremacy** – A historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by White peoples and nations originating from the European continent for the purpose of maintaining and defending a system of wealth, power, and advantage.

- vi) **Privilege/Advantage** – Unintentional advantage a person has by being a member of the dominant group in any given environment (race, class, able bodied, gender, sexual orientation, etc.)
- vii) **Bias** – The attitudes or stereotypes that affect one’s understanding, actions, and decisions in a conscious or unconscious manner (e.g. feelings about other people based on characteristics such as race, ethnicity, age and appearance).
  - A. Implicit Bias** – Refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner.
- viii) **Oppression** – A relationship of dominance and subordination between groups of people in which one benefits from the systematic abuse, exploitation, and/or injustice directed toward the other.
- ix) **Intersectionality** – Framework that explores the dynamic between co-existing identities (e.g. black, woman, poor, lesbian) and connected systems of oppression (e.g. racism, sexism, classism, homophobia).
- x) **Racial Disproportionality** – The ratio between the percentage of persons in a racial or ethnic group at a particular decision point or experiencing an event (e.g. maltreatment, incarceration, school dropouts, suspensions/expulsions, etc.) compared to the percentage of the same racial or ethnic group in the overall population.
- xi) **Racial Disparity** – Unequal outcomes experienced by one racial or ethnic group when compared to another racial or ethnic group (in contrast, disproportionality compares the proportion of one racial or ethnic group to the same racial or ethnic group in the population).
- xii) **Educational Equity** – Increasing academic achievement for all students while narrowing the gaps between the lowest and highest performing students.
- xiii) **Opportunity Gaps** – Refers to the ways in which race, ethnicity, socioeconomic status, English proficiency, community wealth, familial situations, experience of homelessness, technological proficiency or other factors contribute to or perpetuate lower educational achievement and attainment for certain groups of students.

**Coordinating Council Commission  
MINUTES**

Wednesday, January 21, 2025

**Call to Order, Quorum, and Opening Prayer**

The Coordinating Council Commission (CCC) met via Zoom video conference at 4:30 p.m. on Wednesday, January 21, 2025. The Moderator, the Rev. Elizabeth Kaznak-Hall, called the meeting to order and declared a quorum present. Rev. Kaznak-Hall opened the meeting with prayer. Everyone introduced themselves and the Moderator declared a quorum present (a quorum is one-half the members present).

**Roll of Attendees**

**Present:**

Shawn Coons  
Pat Cowall-Hanover  
Dennis Davenport  
Annetta Davis  
Samuel M. Frost  
Martin Garcia  
Chuck Hanhart  
Jenni Heimach  
Elizabeth Kaznak-Hall  
Roger McDaniel  
Chuck Marion  
Sharon Pierce  
Ron Snow  
Marena Vittorio-Schindler  
Jill Werling  
Marcie Weisner  
Carrie Winebrenner  
Trish Lisa, Personnel Chair

**Staff Attending:**

Erin McGee, Transitional Lead Presbyter  
Terry Epling, Stated Clerk  
Eric Herzog, Financial Consultant

**Approval of Minutes**

A motion has been made, seconded and approved to adopt the Council Minutes from October 23, 2024, with amendments to the roll of attendees.



## **Presbytery Assembly**

Coordinating Council reviewed the proposed docket for the February 12, 2025, Presbytery Assembly.

A motion was made, seconded and approved to adopt the following protocol for voting on proposed amendments: limit discussion/debate to 15 minutes per amendment; limit speakers to 2 minutes per amendment; debate to alternate pro/con, and two in-person attendees followed by one zoom attendee; the moderator has discretion to extend debate; the wording of amendments and the denomination-wide voting tallies will be reported in the meeting packet.

## **Equalization of Commissioners**

The Stated Clerk invited discussion of the values informing equalization of ruling elder commissioners and minister members. The Equalization formula has not been amended since before 2020. Possible formulas were discussed and Council members volunteered to assist with the process. The topic was postponed until the next Council meeting.

## **New Business Policy**

A motion was made, seconded and approved to require notice of proposed new business at least 24 hours prior to the convening of a stated meeting for review by the Moderator.

## **Report from Transitional Lead Presbytery**

The Rev. Dr. Erin McGee reported concerning her ministry in the presbytery.

Dr. McGee oriented Coordinating Council members to the role of the Council and their responsibilities as members.

She also reported on progress by the Strategic Planning Team. The team developed a first draft of a mission statement, which was shared with the Council: *To be a catalyst to equip leaders to shepherd healthy, bold communities of faith.*

## **Trinity P.C., Fort Wayne Administrative Commission**

Council received the final report of the Administrative Commission to Dissolve Trinity Presbyterian Church, Fort Wayne.

## **Liberty P.C. Fiduciary Team**

The fiduciary team appointed to negotiate the terms of Gracious Dismissal of Liberty Presbyterian Church to the Covenant Order of Evangelicals (ECO) reported the agreement they had developed.

A motion was made, seconded and approved to recommend adoption of the agreement to the Presbytery.

## **Committee on Representation**

Ruling Elder Marcie Weisner reported the Committee on Representation's nomination of Ruling Elder Marilyn Kuhn to the Personnel Committee, and the Rev. Dr. Anne Epling to the Board of Directors.

## **Mission and Partnership Work Group**

The Mission and Partnership Work Group recommended, and Council approved the budget for the Hispanic Ministry Lead Team (HMLT) for 2025.

## **Finance Committee**

The Finance Committee recommended, and Council approved the 2025 budget for the Circle City Dinner Church (CCDC). Roger McDaniel volunteered to join the CCDC Team.

Eric Herzog informed the Council that all the information is not in to close the 2024 financial records. Council members will receive the report by email, and it will be provided to the Presbytery at the February stated meeting.

## **Personnel Committee**

The Rev. Trish Lisa reported for the Personnel Committee. The Committee recommended, and Council approved updates to the *Personnel Manual* for clarity, language usage, and compliance with the Board of Pensions.

The Personnel Committee recommended and Council approved updates to position descriptions for Presbytery staff.

## **Adjournment**

There being no further business a motion was made, seconded, and approved to adjourn the meeting at 6:40 p.m. The Rev. Kaznak-Hall prayed a closing prayer.

The next meeting is scheduled for February 18, 2025, at 4:30 p.m. via Zoom video conference.



Rev. Terry Epling,  
Council Clerk

**Whitewater Valley Presbytery**  
**COMMISSION ON MINISTRY**  
**January 29, 2025**

**MINUTES**

**Class of 2025**

\*Dan Bowell  
\*Jan DeVries  
\*Eric Gale  
\* Jim Millikan  
\*Ron Snow  
\*Phil Votaw  
\*Dennis Whitson  
\*Jon Reinink

**Class of 2026**

Youngsoo An  
\*Carla Beard  
\*Ramona Dale  
\*Carolyn Kendall  
\*Gracie Payne  
\*Sandra Reid  
\*Garrett Schindler  
\*Wally Wilson

**Class of 2027**

\*Bill Werling  
\*Kevin Boyd  
\*Patty McKinnon  
\*Winterbourne  
Harrison-Jones  
\*Brian Shivers  
\*Gabe Gonçalves  
\*Ruth Moore

*(\*Those marked with an \* were present.)*

**CALL TO ORDER, OPENING PRAYER**

The Co-Moderator, Gracie Payne, called the meeting to order at 10:00 a.m. and opened the meeting with prayer. A quorum was present.

**WELCOME TO NEW MEMBERS**

Rev. Payne welcomed the new class of members and invited all members to introduce themselves.

**CONSENT AGENDA APPROVAL**

Rev. Payne placed the Consent Agenda on the floor and invited questions and discussion. The Rev. Dr. Erin McGee, Transitional Lead Presbyter, introduced the items on the Consent Agenda and fielded questions. The following business items were approved by consent:

- COM Minutes of December 2, 2024;
- Contracts and Terms of Call for 2025;
- Changes in pastoral relationships
  - Connersville with Beau Brown (moved to Supply Preaching) and,
  - First, Richmond, Pastoral relationship dissolved with LydiaGrace Espiritu- Gray;
- Appointment of Moderator
  - Erin McGee for First, Richmond
  - Erin McGee for First, Winchester
- Education for Extending the Table First of Grant County  
Dr. McGee conducted a training with Ruling Elders at First PC of Grant County on Extending the Table (communion) to those unable to attend worship.

## **Covenant of Closure of Pastoral Relationships**

A motion was made, seconded and discussed to amend the *Covenant of Closure of Pastoral Relationships* regarding exclusion of the departing pastor's spouse to add "at least one year after a new pastoral leader is called."

A motion was made, seconded and approved to postpone consideration of this item of business and the *Covenant of Closure* to the next meeting.

## **COM/CPM SOLT Gathering**

Dr. McGee and Patty McKinnon encouraged members to register and attend the Synod's COM/CPM Retreat in Peoria.

## **Orientation**

The Co-Moderators lead exercises for Community-Building

Dr. McGee oriented members to the 2025 COM Manual including the Charge for the Commission, COM in the Standing Rules and Manual of Operations, Delegated Authority from Assembly, the Organization of Commission and roster of Commission Members, Teams, and Liaisons, and Reporting at Meetings.

## **Visioning (World Cafe)**

The Commissioners divided into their teams for discussions about team responsibilities.

## **12:00 p.m. Lunch**

The Commission recessed for lunch at noon. Rev. Payne prayed a blessing of the meal. During lunch commissioners participated in Team Trivia.

## **Rev. Roy Peters and First PC, Rushville**

### **Exemption Recommendation**

The COM interviewed Roy Peters on August 28, 2024 for transfer of ordination credentials (G-2.0505), pending a call.

Based on its examination, and given his long ministry experience in PC(USA) congregations, his affiliation with New Hope Presbyterian Church, Fishers, the appropriate ordination credential verification, and education within the Reformed Tradition, Mr. Peters was determined to be eligible for exemption from ordination examinations (G-2.0205a(2)).

**ACTION:** COM recommends that presbytery grant that exemption. This requires a two-thirds vote of the presbytery.

### **Fit of Call Interview**

COM reconvened at 1:00 p.m. for a goodness of fit interview with the PNC of First Presbyterian Church, Rushville, and the Rev. Roy Peters for a six-month contract as part-time temporary pastor. Rev. Peters was previously examined by COM for transfer of his membership, pending a call.

A motion was made, seconded, and approved to postpone action on this item until the next meeting and after Erin McGee, Jim Millikan, and at least one other commissioner from COM meet with the session and Rev. Peters to discuss the commission's concerns about the expectations of the pastorate given Rev. Peter's commute and availability.

Rev. Payne prayed with the commission.

Rev. Peters and the members of the PNC returned to the room to discuss further and explain the COM's decision and concerns.

Rev. Brian Shivers prayed to close this part of the conversation.

### **Adjournment**

There being no other business, the commission agreed by consent to adjourn the meeting at 2:45 p.m. Rev. Moore prayed the closing prayer.

Roy Peters – 4 Questions

**1. Provide a brief statement of your theological viewpoints, with special attention to those items/themes that are directive for your ministry.**

Below are concise theological statements that outline my ministry:

- God is One in Three Persons, Father, Son and Holy Spirit
- God is the creator of all things in heaven and on earth and has created all things good.
- Humans were created in God's image; through our sin, we separated ourselves from God, and we cannot fix the separation.
- Jesus Christ is God's Son, fully God and fully human.
- Christ's Incarnation, Atonement, Resurrection, and Second Coming: God became flesh and dwelt among us. Through Christ's death on the cross, our sins are atoned for. His resurrection signifies victory over sin and assures eternal life. Christ will return to judge the living and the dead.
- Justification by Grace through Faith: Our salvation is a gift from God and is not earned through our works.
- The Holy Spirit is active in the lives of believers.
- Jesus Christ is the head of the Church.
- The Church observes two Sacraments: Baptism and the Lord's Supper.
- Authority of Scripture: The Bible is God's inspired, authoritative Word.
- Priesthood of Believers: Every believer has direct access to God through Jesus Christ and is called to serve the Church.
- Covenant Theology: God's presence is evident through covenants.
- Divine Calling: The role of a pastor is a divine calling.
- God's love encompasses all people.

**2. State your view of the Sacraments and how you consider them significant in your understanding of the service of worship**

The sacraments serve as the primary means of grace established by Christ for the life of the Church. Baptism symbolizes and seals the unity with the body of Christ, signifying the cleansing of sin, rebirth in Christ, and inclusion in the covenant community of the Church. It represents an outward sign of inward grace. In the Reformed tradition, infant baptism is practiced based on the belief that it signifies the inclusion of infants in God's covenant and promises deliverance from sin. Additionally, the Reformed Church adheres to the belief in just one baptism, as Calvin described it as a lifelong washing away of sin. The Lord's Supper is a unique symbol of worship commemorating Christ's sacrifice on

the cross. By partaking in the bread, wine (or grape juice), believers symbolically remember Christ's Body and Blood and His ultimate sacrifice. This grace provides spiritual nourishment and renewal, reminding us of Christ's atoning work. The Lord's Supper Table is open to all believers.

Sacraments are integral to worship as they connect believers to Christ's historical and redemptive work, reinforcing their faith and commitment to live out the gospel daily.

**3. Please describe your involvement in the life and work of the Presbyterian Church (U.S.A.) aside from the specific tasks of your vocational position.**

I served as pulpit supply at Milford First Presbyterian (MI) from 2004 to 2010. I am currently serving as a Deacon at New Hope Presbyterian Church. I have been a member of a Presbyterian Church and a willing volunteer for over twenty years.

**4. What would you isolate as the most significant elements in Presbyterian polity as they impact your work as a minister and presbyter?**

The emphasis on order is integral to maintaining unity, clarity, and effectiveness in the Church's mission and ministry. Several critical aspects of the polity are of particular importance. Shared Leadership ensures that decisions are made collectively, allowing for diverse viewpoints within a specific congregation. Mutual Accountability dictates that higher councils have the authority to review and regulate the actions of lower councils. This checks and balances system helps prevent power abuse and ensures that actions align with the church's mission. Decision-making by Consensus involves making decisions by majority vote after discussion and debate following Roberts Rules. This process allows for the collective wisdom of council members to be considered. These elements collectively foster a collaborative, accountable, and well-ordered environment for ministry, enabling ministers and presbyters to serve effectively and faithfully.

## **Roy Peters- Journey of Faith**

Born in New York, I was raised in Florida and have resided in ten states. I am the proud father of two children: Jacob, who recently graduated from Boise State University, and John, who is attending public school in Michigan.

I hold a degree in photography from Daytona Beach Community College, but God had other plans for me outside of photography. I committed to Christ at age 20 and discerned a call to ministry in 1984. My sense of purpose was solidified while working in the children's ministry at an Assemblies of God Church, which propelled me to pursue studies in Pastoral Ministries at Southeastern College of the Assemblies of God. I was ordained in the Assemblies of God denomination and then served as a Children's Pastor and a Youth Pastor in different church settings. Then I furthered my education by obtaining a Master of Divinity degree from The Southern Baptist Theological Seminary in Louisville, KY. This time of study found me uneasy with some of the theology of the Assemblies of God and I found a greater connection and resonance within the larger Reformed Tradition. Following those studies, I did not serve again in Assemblies of God congregations but retained my ordination and undertook a year-long internship and accomplished four units of CPE at Methodist Medical Center. Upon fulfilling the necessary units, I was appointed as a staff chaplain at a hospital trauma center.

In 1996, I temporarily left the ministry to work with my father, who had acquired a truck dealership. What started as temporary leave became a nearly thirty-year commitment to the dealership. Throughout this time, my involvement in church life remained steadfast, but it was neither an Assemblies of God nor a Baptist church. My involvement and leadership were in Presbyterian Church (USA) congregations. Particularly, I took on roles in preaching, teaching, and caring at Milford First Presbyterian in Milford, Michigan and continued to actively engage with Presbyterian Church USA congregations, contributing through teaching, leading services, and supporting various ministries over these decades. I have embarked on mission trips and dedicated time to volunteering at esteemed charitable organizations, such as the Burrito Project, Make a Wish, and Food Pantries. When I moved to the Indianapolis area, I joined New Hope Presbyterian Church in Fishers.

Over the past year and a half, I have again felt a strong sense of God's calling. At the encouragement of many at New Hope, including their former interim pastor, I have started on this journey to be able to serve in the PC(USA). I have recognized God's guidance throughout this period and gained valuable insights about his spiritual journey. My COM liaison, Ramona Dale, who is a pastor who has transferred from another denomination, has played a crucial role in preparing me for ministry and offering ongoing support. I have completed the required courses and served as pulpit supply in the Presbytery. I am deeply drawn to serving as a pastor in a local church, and I eagerly anticipate answering God's call to full-time ministry.

*John 15:12-13 My command is this: Love each other as I have loved you. Greater love has no one than this: to lay down one's life for one's friends.*



## Whitewater Valley Presbytery, CPM, Jan 27, 2025, 9:30a

Present (in person and via Zoom): Charles Chae, Molly DeWitt, Rex Espiritu, Becky Hagarty, Mary Krupp, Roz Lancaster (Moderator), Erin McGee (Transitional Lead Presbyter), Alice McDowell, Tim McNinch, Jim Pfeiffer (Clerk), Ann Pitman, Amanda Stricker,

Absent:

The meeting was opened with a reading and prayer by the Moderator and all members introduced themselves and gave their hopes for the Commission for this year.

The Docket, previously sent by Erin, was approved by consent.

Minutes of the Oct 24, 2024 meeting were approved.

Orientation: Erin went through the powerpoint presentation on orientation to the work of CPM (prepared by Roz), which entailed a review of the Handbook For Those Preparing for the Calls of Ministry of Word and Sacrament (MWS) and Commissioned Ruling Elders (CRE). Commission members asked questions and discussed various points.

Liaisons:

These were discussed. Erin encouraged us all to be sensitive to how well these liaison relationships are working, and be open to reassignment. She also reminded us that there is a file on all candidates and the material can be accessed by liaisons by contacting Erin. The new assignments are:

Mary Mitchell was assigned to Tim McNinch

David Voltz was assigned to Ann Pitman

Carla Beard was assigned to Molly DeWitt

Meeting with Dan Bowell

A background packet for Dan was included in our materials, providing his personal history, a letter from his Session, his belief statement and a sample of an imagined ministry encounter with a teen inquirer.

Dan joined from zoom. Moderator Roz asked members to introduce themselves. She then asked Dan to tell his story. Dan elaborated on the written materials. He cited his ministry history including subbing for Laurie Wolcott before her retirement in 2023, and then more permanently afterward. Dan delivered a sermon on the temptation of Jesus in Luke 4, and Hebrews 4:14-16. He noted Jesus' developing his own sense of call in his baptism and then this temptation. The wilderness is a "part of the real world", a place of limited resources, "a significant chunk of the landscape where much of humanity lives much of the time." He noted the fasting and thus vulnerability of Jesus. He noted Jesus' prayer life in that setting. The challenge and response of the temptation itself was cited and the contents of each challenge. Dan then compared them with our challenges, noting we will not always succeed against temptation. Dan then transitioned to the Hebrews passage, citing God's mercy and grace to us. Members then interacted with Dan, commending him on the sermon, the translations used, his habit of including the full text in the bulletin. Dan gave the background of his "letter to a 14 year old" and his one page statement of faith. He elaborated on the "only God" refrain in his statement, noting his appreciation of the ontological argument and St. Anselm's definition of

God. Dan also gave a thumbnail of the Grant County congregation: 42 members, averaging 28 in attendance, a participatory group in worship, with many members in their older years. Dan described his self care, which includes time with grandchildren, and work with a local library.

Vote: Unanimous to approve his re-commissioning.

Erin outlined the process going forward, which includes a final vote on his re-commissioning at the Feb 12 meeting of Presbytery.

Sandy Garcia's request re CPE requirement:

The Commission re-affirmed that a unit of CPE remains the requirement for persons on the MWS track. Roz and Alice will talk with Sandy within the week looping in Tim and Erin, to establish the specifics of her needs vis a vis each of the two CPE options: Lutheran Hospital (17 week) and Ascension St Vincent or IU Health (11 week summer), so that the Commission can discern what kinds of help the Presbytery may be able to provide. Will send out findings via email

Interviews for March:

Sandy Garcia

Kristen Lehr

Stephanie Davidson

Next Meetings:

March 17

June and October dates will be circulated by email.

The meeting was closed with prayer by Erin at 12:05p.

### Opening Prayer and Call to Order

The Board of Directors met virtually on January 23, 2025, 9:30 am, via Zoom.

The meeting was called to order by Bob McAulay, moderator, who opened the meeting with prayer.

Present: Annie Epling, Karen Filler, Nancy Frick, Bob McAulay, Girtha Perkins, Rob Rothrock, Phil Votaw, Mike Whitfield

Excused:

Staff Present: Eric Herzog, Erin McGee

Bob welcomed the group and had the group introduce themselves to each other. Girtha said that her concern was about timeliness, not whether the BOD has the authority to act. Nancy moved approval of the minutes as amended. The minutes from the November 11, 2024, meeting were approved.

### Lead Transitional Presbyter Report – Erin McGee

BOD roles and responsibilities- Legal and corporate responsibilities for the orderly and efficient functioning of the Presbytery. The two main items BOD oversees are the Presbytery's property and Presbytery's corporation fund and its reserve capacity. BOD is a commission and reports directly to the Presbytery Assembly. Commission on Ministry, Council and BOD have equal standing in authority, so sometimes there need to be friendly discussions among these bodies for any "multi-jurisdictional" questions.

Corporation Fund – the BOD manages Fund 005. It includes administrative commissions and the Presbytery's reserve capacity. It therefore funds property expenses and receives disposition income. Other accounts in the fund are restricted in some way but are disbursed through the authority of BOD (or other bodies as directed by the restrictions). The balance sheet of the Presbytery is the BOD's responsibility, but they are primarily responsible for the corporation fund (005). There are some restricted funds that have had no disbursements in years. It may be possible to close some of these accounts and return the balances to the general fund. The balance sheet also includes funds on deposit with PILP, which backs PILP loans for individual churches in the Presbytery. This allows churches to get interest rebates on their loans based on having 1% of the total loan balance in PILP investments.

Audit – The BOD asks for a full compliance audit when executive staff changes. Since that happened in the last year, we did a full audit. This costs about \$12,000 (as opposed to a review which is about \$6000). The audit was unqualified, clean, and without deficiencies. Motion to approve audit report for 2023 and to engage Comer Nowling to do the 2024 financial review. Karen seconded. The money is budgeted in the Presbytery's operations fund. MOTION passed.

Gracious Dismissal of Liberty – The congregation has agreed to the terms of BOD, and they will be graciously dismissed to the Evangelical Covenant Order (ECO). Terms of the dismissal are in a letter in the BOD packet. Annie moved and Mike seconded. MOTION passed.

Amistad AC and Results of Visit to Their Building – Nancy summarized the visit. The BOD was graciously received, and the passion of Rev. Martin and their congregation was apparent. The church where they are currently worshipping is thriving. The group wondered if there would be philanthropic support for a similar ministry so close. The proposal is for the AC to find a buyer-partner for the building who would then support the renovation of the building. If a buyer partner cannot be located in this timeframe, the BOD will then look at other options, such as disposing of the property. There was discussion on how Amistad's ministry was being funded. Funding is in place for this year, but longer-term planning and strategizing needs to be done. Amistad ministry will be in a \$50,000 deficit for 2024. There was general agreement to recommend to the AC to explore finding a partner buyer who would purchase the building at a discounted price. Martin has had conversations with the Bridge of Hope owner. Originally, he (Javier) was not interested in purchasing the building at market rate, but he could be interested in a discounted price. Motion to approve the AC search for a buyer partner to continue Amistad's ministry in Presbytery's building in Fort Wayne and report back to BOD by July 1, 2025. BOD will decide the disposition of the building at that time. MOTION passed.

Trinity AC Administrative Report – AC has made recommendations on the disbursement of assets from the sale of the building. In the past, there has been more discussion with ACs about the disbursements than there have been in this case. Erin hopes the Presbytery will make some guiding principles for how disbursements will be made. This is how other presbyteries handle building sales. The BOD receives the report and there is no need for a motion, but the BOD can offer comments. Mike asked that we comment that going forward, Council and BOD will work together to provide guidance on how future disbursements will be

made.

PYOCA – Lease proposal. In a letter from PYOCA attorney David Frangos, PYOCA would like to enter into an extension of the prior operating agreement it has with the Presbytery. Presbytery attorney, Judy Woods, is setting up a meeting with PYOCA to discuss the need for a lease. They will work on what agreement needs to be in place now. They will also meet with DNR who was supposed to have an agreement in place before the end of 2024 and the previous state administration. How the new administration may act is unknown. Eric suggested we ask Judy to act post haste to get an agreement in place since Presbytery has a continuing liability with PYOCA operating as a separate corporation on the property. BOD concurred.

Next meeting date is April 10, 2025, which is the second Thursday instead of the third, due to Maundy Thursday.

Bob adjourned the meeting at 11:30 am.

Respectfully submitted,

Phil Votaw



January 29, 2025 – Coordinating Council Finance Committee Report

**December 2024 Financial Reports Summary**

- Mission Operations Ministry Fund
  - Ended the year with a deficit of (\$8,126). This represents an (anticipated) improvement of \$36,700 compared to the budget forecast.
  - Total fund revenue exceeded the budget by \$28,231. Church gifts to presbytery per capita ended the calendar year above the budget estimates. Interest earned on excess cash exceeded the budget forecast, reflecting the elevated interest rate environment during 2024 and the Hope Legacy Endowment earnings.
  - Variances in fund disbursements (at the Group level) were higher than usual (e.g., office services and reimbursements). The variances are likely unique to 2024, as the presbytery addressed a leadership transition, additional in-person meetings, and several administrative initiatives designed to improve communications (phone system, newsletter, software, copy machine). However, the total budgeted disbursements ended the year at \$8,747 below budget (1.5%).
  - The fund ended the year with a surplus balance of \$65,965, exceeding the \$25k minimum balance established for this fund.
  
- Mission Focus Units Fund
  - Ended the year with a surplus of \$1,444. This represents a \$10,583 improvement compared to the budgeted deficit forecast.
  - Total resources gifted by churches to presbytery shared mission at budget for the period.
  - Fund disbursements in 2024 were below budget by \$9,854, primarily due to budget shortfalls for Council, Community Engagement, COM, and CPM line items.
  - The fund ended the year with a surplus balance of \$75,557, exceeding the \$50k minimum balance established for this fund.
  
- Presbytery Unrestricted net assets \$912,454, Designated/Restricted net assets \$1,201,206, and Permanently Restricted net assets \$54,658 on December 31, 2024.

**2026 Presbytery Budgets Development Timeline (1<sup>st</sup> Read)**

	1st Read	2nd Read
Budget Request Mailing	03/15/2025	07/15/2025 *Mission & Growth Only
Request Due to ECH	04/10/2025	08/10/2025
Finance Committee Meeting	04/24/2025	08/21/2025
Council Meeting	(email vote)	09/15/2025
Assembly Meeting	05/03/2025	11/05/2025

**Whitewater Valley Presbytery**  
**Analysis of Res & Invest - Council\_ECH**  
**Fund: Mission Operations**  
**January to December 2024**

Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
<b>RESOURCES</b>						
<b>MISSION OPERATIONS</b>						
<b>Per Capita-WVP</b>						
001-40000-000 - Per Capita - WVP	\$337,107.03	\$332,720.00	\$4,387.03	\$332,720.00	101.32 %	\$346,899.34
001-40001-000 - Per Capita-Dismissed Congregations	\$0.00	\$5,000.00	(\$5,000.00)	\$5,000.00	0.00 %	\$0.00
001-40002-000 - Prior Year Per Capita - WVP	\$0.00	\$1,000.00	(\$1,000.00)	\$1,000.00	0.00 %	(\$100.68)
<b>Total Per Capita-WVP</b>	<b>\$337,107.03</b>	<b>\$338,720.00</b>	<b>(\$1,612.97)</b>	<b>\$338,720.00</b>	<b>99.52 %</b>	<b>\$346,798.66</b>
<b>Per Capita - G/A &amp; SOLT</b>						
001-40005-000 - Per Capita - SOLT	\$43,124.42	\$42,255.00	\$869.42	\$42,255.00	102.06 %	\$44,453.36
001-40010-000 - Per Capita - G/A	\$110,135.12	\$108,688.00	\$1,447.12	\$108,688.00	101.33 %	\$115,059.59
<b>Total Per Capita - G/A &amp; SOLT</b>	<b>\$153,259.54</b>	<b>\$150,943.00</b>	<b>\$2,316.54</b>	<b>\$150,943.00</b>	<b>101.53 %</b>	<b>\$159,512.95</b>
<b>Total MISSION OPERATIONS</b>	<b>\$490,366.57</b>	<b>\$489,663.00</b>	<b>\$703.57</b>	<b>\$489,663.00</b>	<b>100.14 %</b>	<b>\$506,311.61</b>
<b>OTHER RESOURCES</b>						
<b>Partnerships</b>						
001-42027-000 - SOLT Bookkeeping Services	\$12,948.00	\$12,948.00	\$0.00	\$12,948.00	100.00 %	\$11,500.00
001-42028-000 - SOLT IT Support Services	\$5,500.00	\$5,500.00	\$0.00	\$5,500.00	100.00 %	\$5,000.00
<b>Total Partnerships</b>	<b>\$18,448.00</b>	<b>\$18,448.00</b>	<b>\$0.00</b>	<b>\$18,448.00</b>	<b>100.00 %</b>	<b>\$16,500.00</b>
<b>Banking/Investments</b>						
001-43000-000 - Interest Income	\$17,721.15	\$7,500.00	\$10,221.15	\$7,500.00	236.28 %	\$19,923.14
001-43025-000 - Hope Legacy Endowment	\$15,232.35	\$0.00	\$15,232.35	\$0.00	0.00 %	\$0.00
<b>Total Banking/Investments</b>	<b>\$32,953.50</b>	<b>\$7,500.00</b>	<b>\$25,453.50</b>	<b>\$7,500.00</b>	<b>439.38 %</b>	<b>\$19,923.14</b>
<b>Misc. Resources</b>						
001-43500-000 - Refunds/Misc. Income	\$248.99	\$675.00	(\$426.01)	\$675.00	36.89 %	\$485.76
001-43501-000 - Gift - Retired Clergy Meals	\$2,500.00	\$0.00	\$2,500.00	\$0.00	0.00 %	\$0.00
<b>Total Misc. Resources</b>	<b>\$2,748.99</b>	<b>\$675.00</b>	<b>\$2,073.99</b>	<b>\$675.00</b>	<b>407.26 %</b>	<b>\$485.76</b>
<b>Total OTHER RESOURCES</b>	<b>\$54,150.49</b>	<b>\$26,623.00</b>	<b>\$27,527.49</b>	<b>\$26,623.00</b>	<b>203.40 %</b>	<b>\$36,908.90</b>
<b>Total RESOURCES</b>	<b>\$544,517.06</b>	<b>\$516,286.00</b>	<b>\$28,231.06</b>	<b>\$516,286.00</b>	<b>105.47 %</b>	<b>\$543,220.51</b>
<b>INVESTMENTS</b>						
<b>Leadership</b>						
<b>Staff Salaries/Benefits</b>						
<b>Executive</b>						
<b>Transitional Lead Presbyter</b>						
001-50000-000 - TLP - Salary	\$50,000.00	\$50,000.00	\$0.00	\$50,000.00	100.00 %	\$55,006.00
001-50005-000 - TLP - Housing	\$39,999.84	\$40,000.00	\$0.16	\$40,000.00	100.00 %	\$43,462.30
001-50007-000 - TLP-SECA Offset	\$6,885.04	\$6,885.00	(\$0.04)	\$6,885.00	100.00 %	\$7,390.00
001-50010-000 - TLP - BOP	\$35,211.48	\$35,100.00	(\$111.48)	\$35,100.00	100.32 %	\$37,675.92
001-50015-000 - TLP - Medical Savings	\$2,000.00	\$2,000.00	\$0.00	\$2,000.00	100.00 %	\$2,000.04
001-50020-000 - TLP - 403(b)	\$568.80	\$2,422.00	\$1,853.20	\$2,422.00	23.48 %	\$2,400.00
001-50025-000 - TLP - Prof Development	\$2,000.00	\$2,000.00	\$0.00	\$2,000.00	100.00 %	(\$1,262.52)
<b>Total Transitional Lead Presbyter</b>	<b>\$136,665.16</b>	<b>\$138,407.00</b>	<b>\$1,741.84</b>	<b>\$138,407.00</b>	<b>98.74 %</b>	<b>\$146,671.74</b>

**Whitewater Valley Presbytery**  
**Analysis of Res & Invest - Council\_ECH**  
**Fund: Mission Operations**  
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Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
<b>Stated Clerk</b>						
001-50150-000 - Stated Clerk - Salary	\$28,630.08	\$28,630.00	(\$0.08)	\$28,630.00	100.00 %	\$27,285.81
001-50155-000 - Stated Clerk - BOP	\$0.00	\$0.00	\$0.00	\$0.00	0.00 %	\$1,680.56
001-50165-000 - SClerk 403(b)	\$715.75	\$715.75	\$0.00	\$715.75	100.00 %	\$0.00
001-50171-000 - Stated Clerk - Prof Development	\$500.00	\$500.00	\$0.00	\$500.00	100.00 %	\$500.00
<b>Total Stated Clerk</b>	<b>\$29,845.83</b>	<b>\$29,845.75</b>	<b>(\$0.08)</b>	<b>\$29,845.75</b>	<b>100.00 %</b>	<b>\$29,466.37</b>
<b>Total Executive</b>	<b>\$166,510.99</b>	<b>\$168,252.75</b>	<b>\$1,741.76</b>	<b>\$168,252.75</b>	<b>98.96 %</b>	<b>\$176,138.11</b>
<b>Administration</b>						
<b>Information Technology</b>						
001-50175-000 - A.A. Program & IT - Salary	\$52,761.55	\$52,761.00	(\$0.55)	\$52,761.00	100.00 %	\$50,249.04
001-50180-000 - A.A. Program & IT - BOP	\$17,195.00	\$16,690.00	(\$505.00)	\$16,690.00	103.03 %	\$16,112.62
001-50185-000 - A.A. Prog & IT-Medical Savings	\$5,000.00	\$5,000.00	\$0.00	\$5,000.00	100.00 %	\$5,000.00
001-50195-000 - A.A. Program & IT - FICA	\$4,151.41	\$4,036.00	(\$115.41)	\$4,036.00	102.86 %	\$3,966.46
<b>Total Information Technology</b>	<b>\$79,107.96</b>	<b>\$78,487.00</b>	<b>(\$620.96)</b>	<b>\$78,487.00</b>	<b>100.79 %</b>	<b>\$75,328.12</b>
<b>Office Assistant</b>						
001-50200-000 - Office Assistant - Salary	\$44,646.00	\$44,646.00	\$0.00	\$44,646.00	100.00 %	\$42,520.08
001-50205-000 - Office Assistant - BOP	\$16,091.93	\$15,838.00	(\$253.93)	\$15,838.00	101.60 %	\$15,111.12
001-50210-000 - Office Assist-Medical Savings	\$5,000.00	\$5,000.00	\$0.00	\$5,000.00	100.00 %	\$5,000.00
001-50215-000 - Office Assist-403(b) Match	\$1,116.00	\$1,116.00	\$0.00	\$1,116.00	100.00 %	\$1,080.33
001-50220-000 - Office Assistant - FICA	\$3,530.17	\$3,415.00	(\$115.17)	\$3,415.00	103.37 %	\$3,375.17
<b>Total Office Assistant</b>	<b>\$70,384.10</b>	<b>\$70,015.00</b>	<b>(\$369.10)</b>	<b>\$70,015.00</b>	<b>100.53 %</b>	<b>\$67,086.70</b>
<b>Total Administration</b>	<b>\$149,492.06</b>	<b>\$148,502.00</b>	<b>(\$990.06)</b>	<b>\$148,502.00</b>	<b>100.67 %</b>	<b>\$142,414.82</b>
<b>Financial</b>						
<b>Financial Consultant</b>						
001-50267-000 - Bookkeeping - Presbytery	\$42,089.00	\$42,089.00	\$0.00	\$42,089.00	100.00 %	\$40,085.00
001-50269-000 - Bookkeeping - Synod	\$12,948.00	\$12,948.00	\$0.00	\$12,948.00	100.00 %	\$12,331.00
001-50270-000 - Committee & Church Support	\$20,639.08	\$20,639.00	(\$0.08)	\$20,639.00	100.00 %	\$19,656.00
<b>Total Financial Consultant</b>	<b>\$75,676.08</b>	<b>\$75,676.00</b>	<b>(\$0.08)</b>	<b>\$75,676.00</b>	<b>100.00 %</b>	<b>\$72,072.00</b>
<b>Total Financial</b>	<b>\$75,676.08</b>	<b>\$75,676.00</b>	<b>(\$0.08)</b>	<b>\$75,676.00</b>	<b>100.00 %</b>	<b>\$72,072.00</b>
<b>Total Staff Salaries/Benefits</b>	<b>\$391,679.13</b>	<b>\$392,430.75</b>	<b>\$751.62</b>	<b>\$392,430.75</b>	<b>99.81 %</b>	<b>\$390,624.93</b>
<b>Other Personnel Investments</b>						
001-50320-000 - Staff Bonus	\$6,000.00	\$0.00	(\$6,000.00)	\$0.00	0.00 %	\$6,400.00
001-50321-000 - EP Retirement Employer Contrib	\$0.00	\$0.00	\$0.00	\$0.00	0.00 %	\$5,765.00
001-50326-000 - FSA/HRA Account Adjustments	(\$4,966.46)	\$0.00	\$4,966.46	\$0.00	0.00 %	(\$562.77)
<b>Total Other Personnel Investments</b>	<b>\$1,033.54</b>	<b>\$0.00</b>	<b>(\$1,033.54)</b>	<b>\$0.00</b>	<b>0.00 %</b>	<b>\$11,602.23</b>
<b>TLP Search Committee</b>						
001-50345-000 - TLP Search Ads/Advertising	\$0.00	\$0.00	\$0.00	\$0.00	0.00 %	\$455.00
001-50350-000 - TLP Search Travel/Other	\$0.00	\$0.00	\$0.00	\$0.00	0.00 %	\$6,720.55
001-50355-000 - TLP Search Moving	\$0.00	\$0.00	\$0.00	\$0.00	0.00 %	\$9,241.44
<b>Total TLP Search Committee</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>0.00 %</b>	<b>\$16,416.99</b>

**Whitewater Valley Presbytery**  
**Analysis of Res & Invest - Council\_ECH**  
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Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
<b>Total Leadership</b>	\$392,712.67	\$392,430.75	(\$281.92)	\$392,430.75	100.07 %	\$418,644.15
<b>Office Services</b>						
<b>Accounting</b>						
001-50515-000 - Payroll Processing Fees	\$1,355.00	\$1,500.00	\$145.00	\$1,500.00	90.33 %	\$2,340.00
001-50520-000 - Financial Audit Fees	\$11,800.00	\$11,800.00	\$0.00	\$11,800.00	100.00 %	\$6,800.00
001-50527-000 - Benefit Administrator Fees	\$1,539.85	\$1,500.00	(\$39.85)	\$1,500.00	102.66 %	\$1,590.65
<b>Total Accounting</b>	<u>\$14,694.85</u>	<u>\$14,800.00</u>	<u>\$105.15</u>	<u>\$14,800.00</u>	<u>99.29 %</u>	<u>\$10,730.65</u>
<b>Banking/Investment</b>						
001-50530-000 - Bank Charges/Fees	\$796.59	\$750.00	(\$46.59)	\$750.00	106.21 %	\$1,014.90
<b>Total Banking/Investment</b>	<u>\$796.59</u>	<u>\$750.00</u>	<u>(\$46.59)</u>	<u>\$750.00</u>	<u>106.21 %</u>	<u>\$1,014.90</u>
<b>Office Lease/Maintenance</b>						
001-50550-000 - Office Lease	\$25,563.14	\$24,733.00	(\$830.14)	\$24,733.00	103.36 %	\$24,993.60
<b>Total Office Lease/Maintenance</b>	<u>\$25,563.14</u>	<u>\$24,733.00</u>	<u>(\$830.14)</u>	<u>\$24,733.00</u>	<u>103.36 %</u>	<u>\$24,993.60</u>
<b>Office Operations</b>						
001-50600-000 - Office Supplies	\$827.05	\$800.00	(\$27.05)	\$800.00	103.38 %	\$741.86
001-50605-000 - Kitchen Supplies	\$55.93	\$150.00	\$94.07	\$150.00	37.29 %	\$193.20
001-50610-000 - Copier Lease & Maintenance	\$1,578.69	\$1,100.00	(\$478.69)	\$1,100.00	143.52 %	\$904.50
001-50630-000 - Postage/Shipping	\$635.14	\$500.00	(\$135.14)	\$500.00	127.03 %	\$526.89
001-50635-000 - Newsletter Service	\$276.50	\$0.00	(\$276.50)	\$0.00	0.00 %	\$294.00
001-50640-000 - Dues & Subscriptions	\$49.37	\$50.00	\$0.63	\$50.00	98.74 %	\$0.00
<b>Total Office Operations</b>	<u>\$3,422.68</u>	<u>\$2,600.00</u>	<u>(\$822.68)</u>	<u>\$2,600.00</u>	<u>131.64 %</u>	<u>\$2,660.45</u>
<b>Information Technology</b>						
<b>Communications/Internet</b>						
001-50800-000 - Phone Service	\$1,634.68	\$1,250.00	(\$384.68)	\$1,250.00	130.77 %	\$1,296.10
001-50805-000 - Cellular Service	\$1,125.00	\$1,500.00	\$375.00	\$1,500.00	75.00 %	\$1,656.27
001-50835-000 - Website/Domain Hosting	\$341.20	\$300.00	(\$41.20)	\$300.00	113.73 %	\$294.34
001-50840-000 - Teleconferencing/Net Meeting	\$0.00	\$0.00	\$0.00	\$0.00	0.00 %	\$300.00
<b>Total Communications/Internet</b>	<u>\$3,100.88</u>	<u>\$3,050.00</u>	<u>(\$50.88)</u>	<u>\$3,050.00</u>	<u>101.67 %</u>	<u>\$3,546.71</u>
<b>Server/Desktop Hardware</b>						
001-50700-000 - Desktop/Server Hardware	\$4,540.02	\$4,000.00	(\$540.02)	\$4,000.00	113.50 %	\$4,750.86
001-50705-000 - Infrastructure/Security Hardware	\$0.00	\$0.00	\$0.00	\$0.00	0.00 %	\$17.11
001-50725-000 - Software Subscriptions/Fees	\$6,833.65	\$5,800.00	(\$1,033.65)	\$5,800.00	117.82 %	\$6,748.39
001-50750-000 - IT/Network Support Services	\$86.69	\$250.00	\$163.31	\$250.00	34.68 %	\$0.00
<b>Total Server/Desktop Hardware</b>	<u>\$11,460.36</u>	<u>\$10,050.00</u>	<u>(\$1,410.36)</u>	<u>\$10,050.00</u>	<u>114.03 %</u>	<u>\$11,516.36</u>
<b>Total Information Technology</b>	<u>\$14,561.24</u>	<u>\$13,100.00</u>	<u>(\$1,461.24)</u>	<u>\$13,100.00</u>	<u>111.15 %</u>	<u>\$15,063.07</u>
<b>Insurance</b>						
001-50920-000 - Liability/WC Insurance	\$6,881.00	\$6,500.00	(\$381.00)	\$6,500.00	105.86 %	\$6,278.00
<b>Total Insurance</b>	<u>\$6,881.00</u>	<u>\$6,500.00</u>	<u>(\$381.00)</u>	<u>\$6,500.00</u>	<u>105.86 %</u>	<u>\$6,278.00</u>
<b>Total Office Services</b>	<u>\$65,919.50</u>	<u>\$62,483.00</u>	<u>(\$3,436.50)</u>	<u>\$62,483.00</u>	<u>105.50 %</u>	<u>\$60,740.67</u>
<b>Reimbursements/Misc.</b>						
<b>Executive Staff</b>						



**Whitewater Valley Presbytery**  
**Analysis of Res & Invest - Council\_ECH**  
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Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
<b>General Assembly Meetings</b>						
001-51000-000 - G/A Meetings Lodging	\$2,050.89	\$3,000.00	\$949.11	\$3,000.00	68.36 %	\$3,000.00
001-51003-000 - G/A Meetings Registration	\$224.00	\$0.00	(\$224.00)	\$0.00	0.00 %	\$0.00
001-51005-000 - G/A Meetings Airfare/Mileage	\$848.16	\$750.00	(\$98.16)	\$750.00	113.09 %	\$750.00
001-51010-000 - G/A Meetings Food/Refreshments	\$260.15	\$250.00	(\$10.15)	\$250.00	104.06 %	\$250.00
<b>Total General Assembly Meetings</b>	<b>\$3,383.20</b>	<b>\$4,000.00</b>	<b>\$616.80</b>	<b>\$4,000.00</b>	<b>84.58 %</b>	<b>\$4,000.00</b>
<b>EP Reimbursements</b>						
001-51025-000 - TLP Mileage & Travel	\$5,566.40	\$7,500.00	\$1,933.60	\$7,500.00	74.22 %	\$4,032.86
001-51026-000 - TLP Meals/Professional Exp	\$3,020.82	\$7,500.00	\$4,479.18	\$7,500.00	40.28 %	\$2,899.16
<b>Total EP Reimbursements</b>	<b>\$8,587.22</b>	<b>\$15,000.00</b>	<b>\$6,412.78</b>	<b>\$15,000.00</b>	<b>57.25 %</b>	<b>\$6,932.02</b>
<b>Other Reimbursements</b>						
001-51035-000 - Stated Clerk Reimbursable Expenses	\$3,574.02	\$3,647.00	\$72.98	\$3,647.00	98.00 %	\$2,941.48
<b>Total Other Reimbursements</b>	<b>\$3,574.02</b>	<b>\$3,647.00</b>	<b>\$72.98</b>	<b>\$3,647.00</b>	<b>98.00 %</b>	<b>\$2,941.48</b>
<b>Total Executive Staff</b>	<b>\$15,544.44</b>	<b>\$22,647.00</b>	<b>\$7,102.56</b>	<b>\$22,647.00</b>	<b>68.64 %</b>	<b>\$13,873.50</b>
<b>Other Staff</b>						
001-51047-000 - Financial Consultant Reimbursed	\$1,614.70	\$1,500.00	(\$114.70)	\$1,500.00	107.65 %	\$2,158.34
<b>Total Other Staff</b>	<b>\$1,614.70</b>	<b>\$1,500.00</b>	<b>(\$114.70)</b>	<b>\$1,500.00</b>	<b>107.65 %</b>	<b>\$2,158.34</b>
<b>Presbytery/Council/ECC</b>						
<b>Meetings/Travel/Mileage</b>						
001-51050-000 - Travel & Mileage-Presbytery	\$415.54	\$250.00	(\$165.54)	\$250.00	166.22 %	\$142.24
001-51051-000 - Presbytery Speakers	\$1,661.81	\$0.00	(\$1,661.81)	\$0.00	0.00 %	\$0.00
001-51052-000 - Presbytery Assembly Expense	\$3,403.01	\$2,800.00	(\$603.01)	\$2,800.00	121.54 %	\$3,039.45
001-51055-000 - Travel & Mileage-Council	\$238.66	\$250.00	\$11.34	\$250.00	95.46 %	\$70.00
001-51056-000 - Council Reimbursements/Meals	\$355.80	\$500.00	\$144.20	\$500.00	71.16 %	\$818.56
001-51057-000 - COM-CPM Meals/Retreat	\$1,812.02	\$1,500.00	(\$312.02)	\$1,500.00	120.80 %	\$783.23
001-51060-000 - Travel & Mileage-Other Groups	\$1,289.05	\$1,000.00	(\$289.05)	\$1,000.00	128.90 %	\$1,562.78
001-51061-000 - Retired Pastors Support	\$2,364.94	\$2,500.00	\$135.06	\$2,500.00	94.60 %	\$2,555.83
<b>Total Meetings/Travel/Mileage</b>	<b>\$11,540.83</b>	<b>\$8,800.00</b>	<b>(\$2,740.83)</b>	<b>\$8,800.00</b>	<b>131.15 %</b>	<b>\$8,972.09</b>
<b>Meetings Admin/Office Supplies</b>						
001-51065-000 - Office, Printing, Misc-Presbytery	\$0.00	\$200.00	\$200.00	\$200.00	0.00 %	\$0.00
<b>Total Meetings Admin/Office Supplies</b>	<b>\$0.00</b>	<b>\$200.00</b>	<b>\$200.00</b>	<b>\$200.00</b>	<b>0.00 %</b>	<b>\$0.00</b>
<b>Moderator's Office</b>						
001-51080-000 - Moderator Travel Reimbursements	\$366.67	\$500.00	\$133.33	\$500.00	73.33 %	\$68.60
001-51081-000 - Moderator Other Expenses	\$750.00	\$750.00	\$0.00	\$750.00	100.00 %	\$500.04
<b>Total Moderator's Office</b>	<b>\$1,116.67</b>	<b>\$1,250.00</b>	<b>\$133.33</b>	<b>\$1,250.00</b>	<b>89.33 %</b>	<b>\$568.64</b>
<b>Total Presbytery/Council/ECC</b>	<b>\$12,657.50</b>	<b>\$10,250.00</b>	<b>(\$2,407.50)</b>	<b>\$10,250.00</b>	<b>123.49 %</b>	<b>\$9,540.73</b>
<b>Gifts/Misc.</b>						
001-51090-000 - Memorials/Flowers/Gifts	\$100.00	\$650.00	\$550.00	\$650.00	15.38 %	\$174.79
001-51099-000 - Misc. Exp PYear/Adjust	\$387.67	\$0.00	(\$387.67)	\$0.00	0.00 %	\$349.30
<b>Total Gifts/Misc.</b>	<b>\$487.67</b>	<b>\$650.00</b>	<b>\$162.33</b>	<b>\$650.00</b>	<b>75.03 %</b>	<b>\$524.09</b>

**Whitewater Valley Presbytery**  
**Analysis of Res & Invest - Council\_ECH**  
**Fund: Mission Operations**  
**January to December 2024**

Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
<b>Total Reimbursements/Misc.</b>	\$30,304.31	\$35,047.00	\$4,742.69	\$35,047.00	86.47 %	\$26,096.66
<b>Per Capita</b>						
<b>G/A Per Capita Disbursement</b>						
001-51100-000 - G/A Per Capita - Churches	\$112,435.40	\$112,435.00	(\$0.40)	\$112,435.00	100.00 %	\$119,726.72
<b>Total G/A Per Capita Disbursement</b>	\$112,435.40	\$112,435.00	(\$0.40)	\$112,435.00	100.00 %	\$119,726.72
<b>SOLT Per Capita Disbursement</b>						
001-51110-000 - SOLT Per Capita-Churches	\$43,712.00	\$43,712.00	\$0.00	\$43,712.00	100.00 %	\$46,310.55
<b>Total SOLT Per Capita Disbursement</b>	\$43,712.00	\$43,712.00	\$0.00	\$43,712.00	100.00 %	\$46,310.55
<b>Total Per Capita</b>	\$156,147.40	\$156,147.00	(\$0.40)	\$156,147.00	100.00 %	\$166,037.27
<b>Missions Allocations/Transfers</b>						
001-60201-000 - Investment From Mission Focus Units	(\$48,993.96)	(\$48,996.00)	(\$2.04)	(\$48,996.00)	100.00 %	(\$47,789.04)
001-60202-000 - Investments From Other Funds	(\$43,447.23)	(\$36,000.00)	\$7,447.23	(\$36,000.00)	120.69 %	(\$36,893.03)
<b>Total Missions Allocations/Transfers</b>	(\$92,441.19)	(\$84,996.00)	\$7,445.19	(\$84,996.00)	108.76 %	(\$84,682.07)
<b>Total INVESTMENTS</b>	\$552,642.69	\$561,111.75	\$8,469.06	\$561,111.75	98.49 %	\$586,836.68
<b>Net Resources/Investments</b>	(\$8,125.63)	(\$44,825.75)	\$36,700.12	(\$44,825.75)	18.13 %	(\$43,616.17)

**Whitewater Valley Presbytery**  
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**Fund: Mission Focus Units**  
**January to December 2024**

Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
<b>RESOURCES</b>						
<b>MISSION FOCUS UNITS</b>						
<b>Basic Mission</b>						
<b>Shared Mission</b>						
010-40025-000 - WVP Shared Missions	\$144,929.58	\$146,000.00	(\$1,070.42)	\$146,000.00	99.27 %	\$132,464.63
<b>Total Shared Mission</b>	<b>\$144,929.58</b>	<b>\$146,000.00</b>	<b>(\$1,070.42)</b>	<b>\$146,000.00</b>	<b>99.27 %</b>	<b>\$132,464.63</b>
<b>Directed Mission</b>						
010-40030-000 - Camp PYOCA - Directed	\$1,500.00	\$0.00	\$1,500.00	\$0.00	0.00 %	\$1,500.00
010-40045-000 - Congo Helping Hands - Directed	\$300.00	\$0.00	\$300.00	\$0.00	0.00 %	\$1,300.00
<b>Total Directed Mission</b>	<b>\$1,800.00</b>	<b>\$0.00</b>	<b>\$1,800.00</b>	<b>\$0.00</b>	<b>0.00 %</b>	<b>\$2,800.00</b>
<b>Total Basic Mission</b>	<b>\$146,729.58</b>	<b>\$146,000.00</b>	<b>\$729.58</b>	<b>\$146,000.00</b>	<b>100.50 %</b>	<b>\$135,264.63</b>
<b>Total MISSION FOCUS UNITS</b>	<b>\$146,729.58</b>	<b>\$146,000.00</b>	<b>\$729.58</b>	<b>\$146,000.00</b>	<b>100.50 %</b>	<b>\$135,264.63</b>
<b>Total RESOURCES</b>	<b>\$146,729.58</b>	<b>\$146,000.00</b>	<b>\$729.58</b>	<b>\$146,000.00</b>	<b>100.50 %</b>	<b>\$135,264.63</b>
<b>INVESTMENTS</b>						
<b>PRESBYTERY COUNCIL</b>						
010-60001-000 - Presby/Council Emerging Priorities	\$0.00	\$500.00	\$500.00	\$500.00	0.00 %	\$0.00
010-60002-000 - Council Leadership Retreat	\$0.00	\$2,500.00	\$2,500.00	\$2,500.00	0.00 %	\$0.00
<b>Total PRESBYTERY COUNCIL</b>	<b>\$0.00</b>	<b>\$3,000.00</b>	<b>\$3,000.00</b>	<b>\$3,000.00</b>	<b>0.00 %</b>	<b>\$0.00</b>
<b>COMMITTEES OF COUNCIL</b>						
<b>MISSION &amp; PARTNERSHIP</b>						
<b>Local/Regional Mission</b>						
<b>Camp PYOCA</b>						
010-60005-000 - Camp PYOCA	\$29,450.04	\$29,450.00	(\$0.04)	\$29,450.00	100.00 %	\$31,000.00
<b>Total Camp PYOCA</b>	<b>\$29,450.04</b>	<b>\$29,450.00</b>	<b>(\$0.04)</b>	<b>\$29,450.00</b>	<b>100.00 %</b>	<b>\$31,000.00</b>
<b>WNM</b>						
010-60010-000 - Westminster Neighborhood Services	\$19,380.00	\$19,380.00	\$0.00	\$19,380.00	100.00 %	\$20,400.00
<b>Total WNM</b>	<b>\$19,380.00</b>	<b>\$19,380.00</b>	<b>\$0.00</b>	<b>\$19,380.00</b>	<b>100.00 %</b>	<b>\$20,400.00</b>
<b>Hispanic Ministries</b>						
010-60020-000 - Hispanic Ministries Lead Team	\$7,600.00	\$7,600.00	\$0.00	\$7,600.00	100.00 %	\$8,000.04
<b>Total Hispanic Ministries</b>	<b>\$7,600.00</b>	<b>\$7,600.00</b>	<b>\$0.00</b>	<b>\$7,600.00</b>	<b>100.00 %</b>	<b>\$8,000.04</b>
<b>Amistad Christiana - Ft.Wayne</b>						
010-60164-000 - Amistad Cristiana Support	\$7,648.00	\$7,648.00	\$0.00	\$7,648.00	100.00 %	\$7,647.96
<b>Total Amistad Christiana - Ft.Wayne</b>	<b>\$7,648.00</b>	<b>\$7,648.00</b>	<b>\$0.00</b>	<b>\$7,648.00</b>	<b>100.00 %</b>	<b>\$7,647.96</b>
<b>Total Local/Regional Mission</b>	<b>\$64,078.04</b>	<b>\$64,078.00</b>	<b>(\$0.04)</b>	<b>\$64,078.00</b>	<b>100.00 %</b>	<b>\$67,048.00</b>
<b>Domestic/International Mission</b>						
<b>Congo Helping Hands</b>						
010-60040-000 - Congo Helping Hands	\$2,252.04	\$2,252.00	(\$0.04)	\$2,252.00	100.00 %	\$2,370.00
<b>Total Congo Helping Hands</b>	<b>\$2,252.04</b>	<b>\$2,252.00</b>	<b>(\$0.04)</b>	<b>\$2,252.00</b>	<b>100.00 %</b>	<b>\$2,370.00</b>
<b>Total Domestic/International Mission</b>	<b>\$2,252.04</b>	<b>\$2,252.00</b>	<b>(\$0.04)</b>	<b>\$2,252.00</b>	<b>100.00 %</b>	<b>\$2,370.00</b>
<b>Mission Grants</b>						

**Whitewater Valley Presbytery**  
**Analysis of Res & Invest - Council\_ECH**  
**Fund: Mission Focus Units**  
**January to December 2024**

Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
010-60180-000 - Technology/Communications	\$1,500.00	\$1,500.00	\$0.00	\$1,500.00	100.00 %	\$1,000.00
010-60183-000 - Mission in Congregations	\$12,500.00	\$12,500.00	\$0.00	\$12,500.00	100.00 %	\$10,000.00
<b>Total Mission Grants</b>	<b>\$14,000.00</b>	<b>\$14,000.00</b>	<b>\$0.00</b>	<b>\$14,000.00</b>	<b>100.00 %</b>	<b>\$11,000.00</b>
<b>Total MISSION &amp; PARTNERSHIP</b>	<b>\$80,330.08</b>	<b>\$80,330.00</b>	<b>(\$0.08)</b>	<b>\$80,330.00</b>	<b>100.00 %</b>	<b>\$80,418.00</b>
<b>COMMUNITY ENGAGEMENT</b>						
010-60071-000 - Grants & Scholarships	\$0.00	\$500.00	\$500.00	\$500.00	0.00 %	\$0.00
010-60165-000 - Events/Training	\$656.60	\$0.00	(\$656.60)	\$0.00	0.00 %	\$0.00
010-60172-000 - Program Support	\$0.00	\$1,500.00	\$1,500.00	\$1,500.00	0.00 %	\$0.00
010-60173-000 - Youth Triennium	\$4,500.00	\$4,500.00	\$0.00	\$4,500.00	100.00 %	\$4,500.00
010-60181-000 - Church Grant Pulpit Supply	\$0.00	\$1,000.00	\$1,000.00	\$1,000.00	0.00 %	\$0.00
<b>Total COMMUNITY ENGAGEMENT</b>	<b>\$5,156.60</b>	<b>\$7,500.00</b>	<b>\$2,343.40</b>	<b>\$7,500.00</b>	<b>68.75 %</b>	<b>\$4,500.00</b>
<b>Total COMMITTEES OF COUNCIL</b>	<b>\$85,486.68</b>	<b>\$87,830.00</b>	<b>\$2,343.32</b>	<b>\$87,830.00</b>	<b>97.33 %</b>	<b>\$84,918.00</b>
<b>MINISTRY SUPPORT</b>						
<b>Committee on Ministry</b>						
010-60150-000 - Ministerial Concerns	\$0.00	\$1,000.00	\$1,000.00	\$1,000.00	0.00 %	\$0.00
010-60155-000 - Sub-Committees	\$0.00	\$200.00	\$200.00	\$200.00	0.00 %	\$0.00
010-60158-000 - Boundaries/Ethics Training	\$0.00	\$250.00	\$250.00	\$250.00	0.00 %	\$2,145.59
010-60160-000 - Leader Development	\$1,175.65	\$7,000.00	\$5,824.35	\$7,000.00	16.80 %	\$8,751.16
010-60162-000 - Emergency Assistance	\$0.00	\$1,000.00	\$1,000.00	\$1,000.00	0.00 %	\$0.00
010-60170-000 - Background Checks	\$83.70	\$0.00	(\$83.70)	\$0.00	0.00 %	\$143.40
<b>Total Committee on Ministry</b>	<b>\$1,259.35</b>	<b>\$9,450.00</b>	<b>\$8,190.65</b>	<b>\$9,450.00</b>	<b>13.33 %</b>	<b>\$11,040.15</b>
<b>Preparation for Ministry</b>						
010-60175-000 - Preparation for Ministry	\$9,545.35	\$1,365.00	(\$8,180.35)	\$1,365.00	699.29 %	\$1,365.00
010-60176-000 - CPM - Books & Scholarships	\$0.00	\$3,500.00	\$3,500.00	\$3,500.00	0.00 %	\$2,500.00
010-60177-000 - Congregational Candidates Education	\$0.00	\$1,000.00	\$1,000.00	\$1,000.00	0.00 %	\$0.00
<b>Total Preparation for Ministry</b>	<b>\$9,545.35</b>	<b>\$5,865.00</b>	<b>(\$3,680.35)</b>	<b>\$5,865.00</b>	<b>162.75 %</b>	<b>\$3,865.00</b>
<b>Total MINISTRY SUPPORT</b>	<b>\$10,804.70</b>	<b>\$15,315.00</b>	<b>\$4,510.30</b>	<b>\$15,315.00</b>	<b>70.55 %</b>	<b>\$14,905.15</b>
<b>Missions Allocations/Transfers</b>						
010-60203-000 - Mission Ops Leadership Allocation	\$39,456.12	\$39,456.00	(\$0.12)	\$39,456.00	100.00 %	\$39,440.04
010-60204-000 - Mission Ops Office Services Alloc	\$6,247.92	\$6,248.00	\$0.08	\$6,248.00	100.00 %	\$5,529.00
010-60205-000 - Mission Ops Reimb./Other Alloc	\$3,289.92	\$3,290.00	\$0.08	\$3,290.00	100.00 %	\$2,820.00
<b>Total Missions Allocations/Transfers</b>	<b>\$48,993.96</b>	<b>\$48,994.00</b>	<b>\$0.04</b>	<b>\$48,994.00</b>	<b>100.00 %</b>	<b>\$47,789.04</b>
<b>Total INVESTMENTS</b>	<b>\$145,285.34</b>	<b>\$155,139.00</b>	<b>\$9,853.66</b>	<b>\$155,139.00</b>	<b>93.65 %</b>	<b>\$147,612.19</b>
<b>Net Resources/Investments</b>	<b>\$1,444.24</b>	<b>(\$9,139.00)</b>	<b>\$10,583.24</b>	<b>(\$9,139.00)</b>	<b>-15.80 %</b>	<b>(\$12,347.56)</b>

Whitewater Valley Presbytery  
Balance Sheet  
December 2024

Accounts

ASSETS		
<b>Current Assets</b>		
<b>Cash/Checking</b>		
WVP NBI (Sweep) #9492	\$1,749,082.10	
<b>Related Ministry Checking</b>		
028-10034-000 - CCDC NBI #0707	\$81,250.01	
<b>Amistad PNC #7133</b>		
026-10027-000 - Amistad Cristiana PNC Checking	\$2,181.71	
<b>Total Amistad PNC #7133</b>	<b>\$2,181.71</b>	
<b>Total Related Ministry Checking</b>	<b>\$83,431.72</b>	
<b>Other Cash</b>		
	\$197.00	
<b>Total Cash/Checking</b>	<b>\$1,832,710.82</b>	
<b>Savings/Money Markets</b>		
PNC Money Market #XXXX2862	\$16,963.27	
PILP Mission MM #100004	\$635,245.02	
<b>Total Savings/Money Markets</b>	<b>\$652,208.29</b>	
<b>Investments ( &gt; 1-year)</b>		
New Covenant Funds (PCUSA)	\$534,226.26	
Presbyterian Foundation	\$14,850.38	
<b>Total Investments ( &gt; 1-year)</b>	<b>\$549,076.64</b>	
<b>Total Current Assets</b>		\$3,033,995.75
<b>Fixed Assets</b>		
		\$616,654.98
<b>Total ASSETS</b>		<b>\$3,650,650.73</b>

LIABILITIES, FUND BALANCE, & Restricted Funds

<b>LIABILITIES</b>		
<b>Current Liabilities</b>		
Accounts Payable (Trade)	\$84,721.97	
Employee HRA/FSA	\$77,918.01	
Other Benefits Payable	\$6,827.88	
<b>Total Current Liabilities</b>		<b>\$169,467.86</b>
<b>Passthrough</b>		
		\$76.51
<b>Hispanic Ministires</b>		
		\$108,418.69
<b>Other Liabilities</b>		
<b>Other Liabilities</b>		
001-29960-000 - Deferred Inc-SOLT Rise Up	\$11,739.13	
001-29973-000 - General Assembly Meetings	\$17,416.10	
005-29974-000 - Deferred Income (Trinity FW)	\$1,152,328.76	
010-29962-000 - Youth Triennium	\$22,885.65	
<b>Total Other Liabilities</b>	<b>\$1,204,369.64</b>	
<b>Total Other Liabilities</b>		<b>\$1,204,369.64</b>
<b>Total LIABILITIES</b>		
		<b>\$1,482,332.70</b>
<b>FUND BALANCE</b>		
<b>Unrestricted</b>		
001-30000-000 - MO Fund Balance	\$65,964.99	
005-30000-000 - Corp. Fund Balance	\$770,931.76	
010-30000-000 - MFU Fund Balance	\$75,557.17	
<b>Total Unrestricted</b>	<b>\$912,453.92</b>	
<b>Designated/Donor Restricted</b>		
014-31000-000 - COM Smock Renewal Cking	\$17,272.10	
015-31000-000 - Committee on Ministry Fund Balance	\$5,839.44	
016-31000-000 - COM Smock Emergency Grant	\$25,417.65	
017-31000-000 - New Ministry Initiative Fund Bal	\$12,341.94	
020-31000-000 - Hispanic Ministries Fund Balance	\$69,888.03	

**Whitewater Valley Presbytery  
Balance Sheet  
December 2024**

**Accounts**

026-31000-000 - Amistad Cristiana Fund Balance	(\$50,571.81)	
028-31000-000 - CCDC Fund Balance	\$134,216.05	
030-31000-000 - Church Development Fund Balance	\$1,033.58	
031-31000-000 - Small Congregations Fund Balance	\$12,001.27	
032-31000-000 - Campus Ministries Fund Balance	\$1,286.70	
033-31000-000 - Mission in Congregations Balance	\$23,505.74	
036-31000-000 - Missional Transformation Balance	\$54,857.52	
038-31000-000 - Candidates - CPM Fund Balance	\$19,890.82	
039-31000-000 - Johnson Schships Fund Balance	\$878.11	
040-31000-000 - Pentecost Fund Balance	\$19,696.41	
041-31000-000 - Peacemaking Fund Balance	\$31,691.41	
042-31000-000 - Hunger Fund Balance	\$8,368.10	
044-31000-000 - Refugee Resettlement Fund Balance	\$1,590.81	
050-31000-000 - POT Fund Balance	\$193,172.09	
062-31000-000 - Spencer Mem Training Fund Balance	\$2,175.17	
805-31000-000 - PYOCA Capital Fund Balance	\$616,654.98	
<b>Total Designated/Donor Restricted</b>	<b>\$1,201,206.11</b>	
<b>Permanently Restricted</b>		
100-32000-000 - Michael Fund Balance	\$387.50	
101-32000-000 - Irene Johns Fund Balance	\$5,508.03	
102-32000-000 - Johnson Fund Balance	\$10,500.00	
103-32000-000 - Sanderson Paden Fund Balance	\$17,064.94	
104-32000-000 - Forest Hill Fund Balance	\$21,197.53	
<b>Total Permanently Restricted</b>	<b>\$54,658.00</b>	
<b>Total FUND BALANCE</b>	<b>\$2,168,318.03</b>	<b>\$2,168,318.03</b>
<b>Total LIABILITIES, FUND BALANCE, &amp; Restricted Funds</b>		<b>\$3,650,650.73</b>

## **Personnel Manual of Whitewater Valley Presbytery**

### **1. General Principles**

1.1 The Form of Government, Chapter 3 of Form of Government (G-3.0110), states the specific powers and responsibilities of the Presbytery, and provides that Presbytery administrative staff may be authorized.

1.2 The intent of this document is also to be consistent with applicable federal and state employment rules, regulations and guidelines.

1.3 The opportunity to employ staff carries with it the responsibility to develop policies and procedures which encourage effectiveness in work and help to clarify relationships between employees. Such policies and procedures are demonstrated in the following paragraphs:

### **2. Purpose of Personnel Policy Statements**

2.1 This policy statement represents the Presbytery's commitment to take seriously the Gospel as applied to social and economic justice. As a Christian organization, the Presbytery has an obligation to apply Christian social ethics to itself as an employer as it models the Gospel to society.

2.2 Further, if the Presbytery expects those in its employees to honor their responsibilities, it must express its concern for them as people.

2.3 Personnel policies enable the Presbytery to give its best thought and experience to problems before they arise, thus enabling the Presbytery to avoid making policy based on crisis.

2.4 Policies should be reviewed annually and updated when needed.

### **3. Style of the Presbytery Personnel System**

3.1 The basic style of the Presbytery personnel system is based on a commitment to use the full human resources available. It reflects a management style that is supportive in nature, seeking to secure and maintain the cooperation of all staff who perform certain Presbytery functions. It is a style of shared rights, responsibilities, and accountability.

### **4. Employer Rights and Responsibilities**

#### **4.1 Rights:**

a. To establish basic work goals consistent with the purpose of Presbytery.

- b. To establish an overall structure designed to best accomplish the basic goals.
- c. To establish and administer a personnel system which can meet the personnel needs of the structure.
- d. To establish position descriptions and qualifications for functions and determine those who are qualified to perform such functions in accordance with policies of the Presbytery and the Constitution of the Presbyterian Church (USA).
- e. To establish and administer the process for compensation, career development, benefits, working conditions, promotions, transfers, dismissals and other phases of employment.
- f. To expect employees to be productive in their assigned functions.
- g. To exercise suitable discipline.

#### **4.2 Responsibilities:**

- a. To be faithful to the purpose of the Presbytery.
- b. To ensure that policies and administration of those policies are consistent with the rights of the employees and supportive of their career objectives.
- c. To provide equal opportunity for all employees in all aspects of every phase of employment as outlined in the general requirements of the Presbyterian Church (USA) affirmative action procedures.
- d. To provide adequate and equitable compensation to employees.
- e. To assist the employees in meeting their career goals and objectives.
- f. To provide regular performance reviews and evaluations for all employees which relate to their work objectives within the goals of the Presbytery, and to provide employees an opportunity to participate in evaluating their own performance in relation to these objectives.
- g. To provide benefits and working conditions that promote the general welfare and well-being of all employees in an equitable manner.
- h. To establish and maintain open communication with employees on matters concerning their welfare and the Presbytery's interests.
- i. To establish and administer a process which provides for the hearing and resolution of complaints and grievances.



j. To seek that employee opinion and present to any appropriate forum dealing with personnel practices and procedures.

k. To give adequate time and thought to the input which is provided in such forums.

## **5. Employee Rights and Responsibilities**

### **5.1 Rights**

a. To receive adequate information from which to develop an understanding of their role and function in the total structure of the Presbytery.

b. To receive regular information on the quality of their performance.

c. To have as much control as possible over their own career development.

d. To be kept informed of proposed changes in personnel policies.

e. To have working conditions that promote general welfare and encourage productivity.

f. To receive adequate compensation and other benefits under a fair and open process.

### **5.2 Responsibilities**

a. To give their best performance in their assigned functions.

b. To provide requested representation to, and participate fully in, any committee or group on which employees are given representation.

c. To understand their role and function in the context of the goals of the Presbytery; and to honor their commitment to these goals and objectives as agreed upon by their acceptance of employment in the Presbytery of Whitewater Valley.

## **6. Personnel Policies**

### **6.1 Basic Policies**

a. Determination of Personnel Guidelines and Policy—Personnel policies are determined by the Presbytery Coordinating Council Commission (aka Council) upon recommendation by the Council's Committee on Personnel. These policies are part of the Manual of Administrative Operations (Book of Order G-3.0106); provisions in the constitution about consultation apply to amendments.

b. Employment Practices—The Presbytery is committed to employment practices that are in accordance with the guidelines established by the Book of Order, policies of the General Assembly of the Presbyterian Church (U.S.A.), and in compliance with all applicable federal, state and local employment laws.

c. Employment at the Presbytery is based upon capabilities and qualifications without discrimination because of race, color, sex, age, national origin, disability, veteran status, genetic history, or any other protected characteristic as established by law. This policy applies to all policies and procedures related to recruitment and hiring, promotions/transfers, compensation, benefits, termination, and all other terms and conditions of employment.

d. An employee with questions or concerns about any type of discrimination in the workplace should bring these matters to the attention of the Lead Presbyter (LP) as Head of Staff. Any employee who believes this policy has been violated should immediately:

1. Identify the offensive behavior to the individual who engaged in the conduct and request that it stop, if the employee feels comfortable taking such action and believes it would be helpful, and

2. Notify the Lead Presbyter (LP). If the issue concerns or involves the LP, staff is to contact the chair of the Personnel Committee. In other matters, the LP and the Personnel Committee will work in partnership.

e. Any supervisor who receives a report and believes that this policy has been violated should immediately notify the Lead Presbyter.

f. Complaints will be fairly and promptly investigated. Appropriate disciplinary action will be taken against any individual who is determined to have violated this policy. The Presbytery will endeavor to treat complaints confidentially, although the enforcement of this policy will be paramount.

g. The Presbytery will not tolerate retaliation in any form against any employee because that person has made a good-faith complaint about possible conduct that violates this policy or who has properly participated in an investigation. Any employee who believes such conduct has occurred should immediately report the conduct through the identified reporting mechanisms above.

h. The Presbytery provides equal employment opportunity for employees and job applicants.

i. It also provides reasonable accommodation for disabled individuals in accordance with applicable law.

j. The legal corporate employer of all Presbytery staff is The Presbytery of Whitewater Valley, Inc., a legal corporation in the state of Indiana.

k. The categories of employment by which each employee shall be identified are:

1. Full-time status employees work equal to or more than the number of hours required to qualify for medical benefits through the Board of Pensions.
2. Part-time status employees work less than the number of hours required to qualify for medical benefits through the Board of Pensions.
3. Salaried employees are paid a pre-determined amount on a regular basis regardless of time invested.
4. Hourly employees are paid a predetermined amount per hour for the number of hours worked.
5. Elected employees are those whose position has been approved by the Presbytery Assembly by vote, ordinarily the Stated Clerk and the Lead Presbyter.
6. Non-elected employees are those hired by an interview process with the Lead Presbyter/Head of Staff and the Personnel Committee.

### **6.3 Tenure**

a. For the Stated Clerk: In accordance with G-3.0104 the Stated Clerk shall serve a definite term as determined by the Coordinating Council Commission and recommended to the Presbytery at the time of the Stated Clerk's election. The Stated Clerk must also be a ruling elder or minister of Word and Sacrament.

b. For the Lead Presbyter: The Lead Presbyter serve a definite term as determined by the Coordinating Council Commission and recommended to the Presbytery at the time of the Lead Presbyter's election. The Lead Presbyter must also be a ruling elder or minister of Word and Sacrament.

c. For non-elected staff: Employment is based upon annual performance review and evaluation. The first six months of employment are considered probationary, giving the employee and the supervisor an opportunity to evaluate interest and qualification for the position under actual working conditions. Employment will remain at-will at all times, meaning that either the employee or the Presbytery can end the relationship with or without cause or notice.

#### **6.4 Positions, Recruitment and Selection**

##### a. Position Descriptions

1. Position descriptions are required for each position.
2. Position descriptions will be written by the Personnel Committee, in consultation with the Lead Presbyter and approved by the Coordinating Council Commission.
3. Position descriptions will be reviewed annually at the time of performance reviews and evaluation.

b. Recruitment and Selection of Elected Staff: All positions shall be determined in accordance with the necessary provisions of the Form of Government, Chapter 3, and the Equal Employment Opportunity of the Presbytery to ensure that positions are known to all congregations within the Presbytery.

c. Recruitment and Selection of Non-elected Staff: The Lead Presbyter, as Head of Staff, working with the Personnel Committee of the Coordinating Council Commission will actively seek to fill positions in keeping with the Equal Employment Opportunity Program of the Presbytery to ensure that positions are known to all congregations within the Presbytery.

#### **6.5 Other Employment Policies**

##### a. Conflict of Interest:

1. No employee shall accept any gift, gratuity, grant service or any special favor from any person(s) or businesses which provide or receive goods and services, or which seek to provide or receive goods and services to or from the Presbytery. Minor courtesies, such as luncheons, dinners or similar arrangements in connection with

business discussions, however, may be received. In addition, if an employee is called upon to participate in a decision in which the interest of the Presbytery conflicts with his or her personal interests, the employee shall abstain from participating in the decision. Employees should ensure that any outside employment, particularly in a church of the Presbytery, will not interfere with the performance of their duties or produce a conflict of interest in the pursuit of those duties. Any question regarding this should be reviewed with the Personnel Committee through the Lead Presbyter as the Head of Staff. All employees shall avoid even the appearance of conflict of interest, special interest, or any other inappropriate conduct. If an employee discovers that s/he may be in a position of conflict of interest, s/he shall report this conflict immediately to the Personnel Committee through the Lead Presbyter as Head of Staff.

b. Privacy:

1. The Presbytery shall establish procedures necessary to guarantee the confidentiality of medical and employment records in accordance with the privacy guidelines established by the General Assembly and those regulated by HIPPA.

c. Electronic Devices, Use and Security:

1. The intent of the Presbytery's policy concerning electronic devices and the connectivity that they enable employees is to protect the Presbytery's fiduciary responsibility to its employees and members. This policy is applicable to all employees, including temporary employees and outside consultants, contractors and other external users of Presbytery information. All employees are responsible for ensuring compliance with this policy. Failure to comply with this policy by an employee subjects that person to potential to appropriate disciplinary action.

1. Users of the internet and its services must demonstrate business needs.

2. Sending or receiving sexually oriented material, images, or content or any other inappropriate content is strictly prohibited.

3. Users will not place Presbytery information or material on any publicly accessible computer which supports anonymous file transfer protocol (FTP) or similar services.
4. User logins, passwords, credit card numbers and other data that can be used to gain access to Presbytery information and services will not be sent over the internet in readable form. Appropriate and reliable encryption methods will be used to protect these data.
5. The reproduction of words and copyrighted material available through the internet is allowed only with permission of the author or owner.
6. If a user states affiliation with the Presbytery when communicating via the internet, the user will indicate that the opinions expressed are those of the user, and not necessarily those of the Presbytery.
7. Users will not publicly disclose internal Presbytery information via the internet if that information might adversely affect public or member relations, or the Presbytery's public image.
8. To properly maintain and manage information assets in support of Presbytery business, management must reserve the right to examine all data stored in or transmitted by the Presbytery's computers and related facilities. Therefore, users should not have expectations of privacy in relation to use of the Presbytery's access of internet connectivity or through any devices used toward that end.

## **6.6 Salary Administration**

- a. Terms of Call: When a Minister of Word and Sacrament of the Presbyterian Church (USA) is called to one of the elected staff positions, that person will be provided with the normative written terms of call.
- b. Salary Policies: Salaries for staff positions will be recommended by the Personnel Committee of the Coordinating Council Commission and approved as part of an annual operating budget. The Presbytery is committed to salary administration principles which will provide fair pay for the work

performed, incentive for personal achievement and growth, equity of payment for positions of relative value, flexibility to meet the many changes in organization, functions, positions, and personnel. Salary levels will be maintained in a manner which results in the salary levels being consistent, equitably related to salaries paid by congregations to pastors, responsive to changes in the cost of living, and in keeping with the Church's philosophy and objectives. Initial placement within a salary range should reflect a judgment of the qualifications and experience of the employee relative to the position requirements.

c. Salary Review and Increments: Any cost of living authorized by the Presbytery will be applied to the salary ranges for all positions at the same time. Salaries will be reviewed annually.

### **6.7 Withholding**

a. When requested in writing by an employee, the Presbytery may withhold taxes for Ministers of Word and Sacrament who are exempt from withholding, but nevertheless wish to have money withheld from their pay.

### **6.8 Housing Allowance**

a. When in compliance with Federal and State tax laws, the Presbytery will assist eligible staff members ordained as Ministers of Word and Sacrament who wish to claim an exclusion for "an allowance to provide a home." The employee is solely responsible for determining the proper amount of exclusion, making written request for designation of such an allowance in advance, filing any forms, and any other administration of the housing allowance provision.

### **6.9 Honoraria**

a. In general, honoraria received for service that is considered part of a person's position description will be returned to the donor or given to the Presbytery.

### **6.10 Services to Employers other than the Presbytery of Whitewater Valley**

a. Members of the staff may be permitted to perform short term services for another employer with the approval of the Lead Presbyter in consultation with the Personnel Committee.

b. Professional service beyond reasonable short-term contracts should be rendered only after consultation with the Personnel Committee.

### **6.11 Reimbursement of Expenses**

a. Qualified expenses incurred by employees in the performance of their work assignments are reimbursed in accordance with the Presbytery Accountable Reimbursement Plan utilizing proper supporting documentation.

b. Authorized expenses related to mileage for approved business travel shall be reimbursed at the current rate set by the IRS.

### **6.12 Other Benefits for Full-Time Employees**

#### **a. Social Security:**

1. Personnel are covered by the Federal Old Age and Survivors Benefits Act (Social Security). The employee's share of the tax is withheld on behalf of employees not serving in their positions as Ministers of Word and Sacrament. Those serving in their positions as Ministers of Word and Sacrament are considered self-employed for purposes of Social Security; therefore, taxes are neither withheld nor paid for them. However, at the request of an ordained Minister of Word and Sacrament or Commissioned Ruling Elder serving as an elected staff member, an amount equal to the employer's portion of this tax may be provided as an offset for the SECA tax liability.

#### **b. Pension and Cafeteria Plans:**

1. All staff members serving full-time are provided Health Insurance, Life and Disability Insurance, and Pension ordinarily through the Board of Pensions of the Presbyterian Church (USA) for which dues will be paid on their behalf by the Presbytery of Whitewater Valley. Additional benefits will be determined by the Personnel Committee of the Coordinating Council Commission and approved in the annual budgeting process.

2. All employees shall be covered by the Workers' Compensation laws of the State of Indiana and included under the Worker's Compensation Insurance coverage provided by the Presbytery.



### **6.13 403(b) Employer Matching Benefit**

The employer will provide a match contribution to all employee contributions to the PC USA Fidelity 403b up to 2.5% of their annual compensation.

### **6.14 Vacation for Full-Time Staff**

- a. Vacation with pay is provided for all full-time employees for rest, refreshment and relaxation.
- b. All staff should submit vacation requests to the Lead Presbyter as Head of Staff two weeks prior to vacation for approval.
- c. In consultation with and by approval of the Lead Presbyter/Head of Staff, an employee may roll over up to five (5) vacation days into the subsequent calendar year.
- d. Elected Staff: Elected, full-time staff are entitled to paid vacation according to the Terms of Call and as mandated by the Book of Order and the Minimum Compensation Standards of the Presbytery.
- e. Non-Elected Staff: Non-elected, full-time staff are entitled to paid vacation is granted according to tenure:
  - One year of employment – One week (5 working days)
  - Two years of employment – Two weeks (10 working days)
  - Seven years of employment – Three weeks (15 working days)
  - Ten years of employment – Four weeks (20 working days)
  - Fourteen years of employment – Five weeks (25 working days)
- f. Any staff working less than 40 hours per week are entitled to paid vacation on a pro-rated based on the percentage of 40 hours regularly scheduled to work.
- g. Paid time off for community service is considered paid vacation time.

### **Holidays for Full-Time Staff**

- a) The following holidays will be observed:
  - New Year's Day (if on a Saturday or Sunday, the adjacent work day is granted as holiday)
  - Martin Luther King, Jr. Birthday
  - Good Friday
  - Memorial Day
  - Juneteenth (conditioned as New Year's Day above)

- Independence Day (conditioned as for New Year's Day above)
- Labor Day
- Thanksgiving Day and the following Friday
- Christmas Day and one additional day (providing two consecutive days off other than Saturday or Sunday)

b. The Presbytery Office will normally be closed the last week of December. The exact dates will be determined by the Lead Presbyter/Head of Staff with approval by the Personnel Committee. The number of days allowed may vary depending on the calendar year. These days are paid time off and are not to be counted against other vacation time.

c. Employees may take unpaid time on Election Day to vote. If they desire to work at the polls on Election Day, they may do so with the approval of the Lead Presbyter/Head of Staff.

#### **6.15 Sick Leave for Full-Time Staff**

a. All staff full-time members are entitled to up to 10 working days of paid sick leave each calendar year, cumulative up to 120 days. Sick leave entitlement during the first year of employment will be prorated according to the length of employment.

b. Any staff working less than 40 hours per week are entitled to paid sick leave on a pro-rated based on the percentage of 40 hours regularly scheduled to work.

c. At the time of termination of employment (either voluntary or involuntary), an employee shall have no claim for pay in lieu of unused sick leave.

d. All employees are to call in, text, or otherwise notify their supervisor or the Lead Presbyter when requesting time for sick leave.

#### **6.16 Leaves of Absence for Full-Time Staff**

a. Leaves with Pay: Leaves of absence with pay are provided for under the following circumstances with approval of the Lead Presbyter/Head of Staff in consultation with Personnel Committee of the Coordinating Council Commission

1. For jury duty and for a regular training period of U.S. Armed Forces (up to two weeks leave) differential pay will be provided to make the employee's remuneration whole.

2. For Family Leave is provided in accordance with the Family Leave Policies of Whitewater Valley Presbytery found in the document, *Ministry Together*, including

- Parental Leave
- Family Care Leave
- Grief Leave

3. Staff shall remain in contact with the Lead Presbyter/Head of Staff due leaves of absence, and particularly be apprised of the employee's intention to return to work in order to facilitate adequate distribution of work and scheduling.

#### **6.17 Professional Development Leave for Elected Staff**

a. Up to two weeks annual professional development leave with pay may be granted within the following guidelines:

1. Professional Development Leave is directly related to career goals and objectives as well as for the development of skills that will be useful within the life of the Presbytery.
2. Professional Development Leave is not additional vacation but may be taken in conjunction with vacation.
3. Professional Development Leave may accumulate over a period of up to four years (a total of eight weeks).
4. A report on the specific accomplishments of the Professional Development leave will be provided to the Personnel Committee of the Coordinating Council Commission.
5. Professional Development Leave will not be granted as part of severance conditions when a staff member leaves the employment of the Presbytery.

#### **6.18 Extended Professional Development Leave**

a. In order to enable employees with specific needs or opportunities to give extended study to subject areas which will contribute to the work of the Presbytery as well as their own technical or professional development, an extended Professional Development Leave (also referred to as a Sabbatical)

with pay, may be granted by the Presbytery Council Commission at the recommendation of the Personnel Committee with the following guidelines:

1. At least five years of continuous service and at least one year from any previous two-week Professional Development Leave.
2. A detailed written plan of study and clearly identified goals and objectives will be set forth by the employee and should be approved by the Presbytery Coordinating Council Commission at the recommendation of the Personnel Committee.
3. The employee, in conjunction with the Lead Presbyter/Head of Staff, will develop a plan far enough in advance to adjust the Presbytery's budget and staffing plans.
4. The maximum length of an extended Professional Development Leave or Sabbatical will be four (4) months, which may be taken in conjunction with earned vacation within a particular year but may not be combined with a two-week Professional Development Leave.
5. Following a Sabbatical, it is expected that a staff member will continue in the employment of the Presbytery for at least 12 months. If the staff member terminates employment with the Presbytery without fulfilling this requirement, s/he will reimburse the Presbytery for the salary received during the leave according to the percentage of this requirement which is unfulfilled.
6. Sabbatical leave will not be granted as part of severance conditions when a staff member leaves the employment of the Presbytery.

#### **6.19 Annual Comprehensive Performance Review**

a. An annual performance review will be conducted for all staff by the Personnel Committee of the Coordinating Council Commission in cooperation with the Lead Presbyter/Head of Staff. Written performance appraisals will be reviewed by the employee, and the supervisor and employee shall sign and date the appraisal.

#### **6.20 Corrective Action**

a. It is the policy of the Presbytery to maintain standards of employee performance, attendance and conduct which will allow the employer to fulfill its mission. The goal of corrective action, therefore, is to assist an employee to achieve an acceptable level of performance, attendance or conduct.

b. The determination of appropriate corrective action is within the discretion of the Lead Presbyter/Head of Staff. To ensure consistent and fair treatment of all employees and to protect the Presbytery and the Lead Presbyter/Head of Staff from liability, the Personnel Committee of the Coordinating Council Commission, Presbytery legal counsel, or other appropriate resources shall be consulted to determine specific corrective action for performance problems in individual circumstances.

c. To insure fair and equitable treatment of all employees, the following elements should be considered in the determination of appropriate corrective action:

1. The employee shall be informed of specific unacceptable performance or conduct and advised of the consequences of continued unacceptable actions/performance. If appropriate, an action plan shall be developed with the employee to resolve the problem. Examples of corrective action may include verbal warnings, written warnings, and/or suspension.
2. A written report of any corrective action determined by the employee and the Lead Presbyter/Head of Staff shall be prepared and retained in the employee's personnel file.
3. The employee may respond in writing and have the response placed in the employee's personnel file.
4. Failure by the employee to respond to a plan for corrective action may result in further actions up to and including dismissal.
5. All corrective actions must be administered in a non-discriminatory manner in compliance with the Presbytery policies on equal opportunity employment and affirmative action.

### **6.21 Suspension Policies**

a. Suspension is a temporary separation pending investigation and occurs following consultation with the person involved. Once an employee has been suspended, the next step is an investigation of facts related to the suspension. This investigation should be done through the Coordinating Council Commission and/or the Investigating Committee of the Presbytery through consultation between the Lead Presbyter/Head of Staff, the Moderator of the Personnel Committee, and the Moderator of the Coordinating Council Commission. The suspended employee is to be notified of the investigation and has the right to appear before the

Coordinating Council Commission, with or without advocate, in order to provide facts related to the suspension.

b. For elected staff, concurrence for suspension is required by the following persons or groups: Lead Presbyter/Head of Staff (unless that person is being considered for suspension), the Personnel Committee and the chair of the Coordinating Council Commission.

c. For non-elected staff, concurrence is required from the Lead Presbyter/Head of Staff and the Personnel Committee of Coordinating Council Commission.

d. Once an investigation is complete, the Coordinating Council Commission of Presbytery is charged with the authority to decide toward resolution of the suspension that may include extension of the suspension, reinstatement of the employee with or without pay, or discharge.

## **6.22 Termination Policies**

### **a. Resignation**

1. While not mandatory due to being an at will employer, the Presbytery requests a resignation (voluntary separation) period of one month written notice for elected staff and two weeks written notice for non-elected staff.
2. The Lead Presbyter/Head of Staff may waive the period of written notice with discretion.
3. Employees who resign and remain throughout the requested resignation period may be paid the cash equivalent of their unused but earned vacation from the first day of the year through the last day of employment, not including rollover days, at the date of separation.

### **b. Discharge**

1. Causes for discharge may include, but are not limited to:
  - i. Unsatisfactory performance after receiving verbal and written warnings.
  - ii. Insubordination.
  - iii. Intentional abuse or gross misuse of property and/or funds of the Presbyterian Church (U.S.A.)
  - iv. Sexual misconduct or harassment as defined by the Presbytery's policy.

- v. Consistently unprofessional; unethical behavior; or illegal actions.
  - 2. Discharge for cause may take place with written notice from the Presbytery Coordinating Council Commission in consultation with the Personnel Committee in the case of elected staff. For non-elected staff, discharge for cause shall be with written notice from the Lead Presbyter/Head of Staff.
- c. Retirement
  - 1. Employees who wish to plan for a gradual transition to retirement are encouraged communicate with the Personnel Committee 6 or more months prior to the retirement date.

### **6.23 Anti-Harassment Policy**

- a. The Presbytery will not tolerate or condone harassment of its employees of any kind.
- b. The Presbytery will abide by all the policies as listed in the Sexual Misconduct Policy for the Prevention of and Response to Instances of Sexual Misconduct in *Ministry Together*.

### **6.24 Whistleblower Policy**

- a. All employees are required to report any activity that believe to be inappropriate, illegal or in violation of Presbytery policies to either the Lead Presbyter/Head of Staff or to the chair of the Personnel Committee of the Coordinating Council Commission.
  - 1. A thorough investigation of the complaint/allegation will be undertaken at the direction of the Moderator of the Presbytery's Coordinating Council Commission and a response made to the complaint/allegation.
  - 2. Reports may be made knowing that they will be fully held in confidence if possible, while recognizing that some details and/or identities may need to be revealed in order to fully investigate.
  - 3. Employees who file reports will be advised of the findings and the resolution.
  - 4. Employees who file complaints/allegations of illegal or unethical behavior in good faith, report suspected violation of Presbytery policy, or participate in an investigation of such may do so without fear of

retaliation or adverse employment action and with confidence that their concerns will be thoroughly investigated.

### **7.0 Part-Time Non-Elected Staff Policies**

a. Definition: Part-time employees work less hours than necessary to qualify for medical benefits with the Board of Pensions.

b. Eligibility: After one year, part-time employees are eligible for:

1. Holiday pay, if the holiday falls on one of the regularly scheduled business days for a particular part-time employee.
2. Jury duty differential pay.
3. Sick pay allowance as five days per year sick pay. It does not accumulate nor carry over. Doctor's excuse required after three days.
4. Worker's Compensation.
5. Social Security participation.
6. If a part-time employee is later placed on full-time basis, prorated service credit will be given from the first day of the part-time employment in the calculation of sick leave and vacation benefits.

### **8.0 Temporary Employees**

a. Definition: Those employed for a short period, less than three (3) months, are not paid for holidays, sick leave, or other leaves, and do not earn vacation leave during their temporary employment. They are not eligible for participating in the Pension Plan of the Presbyterian Church (U.S.A.).



**A Covenant for a Process of  
Gracious Dismissal of a Congregation**

**“In Christ all the fullness of God was pleased to dwell, and through Christ God reconciles all things, whether on earth or in heaven, making peace by the blood of the cross (Colossians 1:19-20). In Christ’s name, therefore, the Church is sent out to bear witness to the good news of reconciliation with God, with others, and with all creation. In Christ the Church receives its truth and appeal, its holiness, and its unity. (Book of Order, F-1.0205)”**

**The Presbytery of Whitewater Valley of the Presbyterian Church (U.S.A.) is guided by these foundational words of our shared polity. We especially claim these words in times when member congregations of this Presbytery believe that they are being called away from their historic connection with this Presbytery and with the Presbyterian Church (U.S.A.). Therefore, during a process of gracious dismissal, we covenant the following with this particular congregation:**

- We believe that it is possible to further the peace, unity and purity of the Church, minimizing confrontations while we seek to discern and follow the will of Christ. Therefore, both the Presbytery and members of this congregation covenant that even in times of disagreements and conflict we will seek to uphold one another, build up one another, respect one another, and love one another, to the end that this process bears witness to the good news of reconciliation with God, with others, and with all creation.**
- We believe that a matter of this degree deserves focused attention and prayer by both the Presbytery and the local congregation. We believe that to seek God’s will requires significant time and energy. Therefore, both the Presbytery and members of this congregation covenant to enter into a mutual discernment process that is neither unduly hurried nor unreasonably extended.**
- We believe that Scripture teaches us to “honor everyone (I Peter 2:17).” We believe that each participant in the process is a child of God, possessing a conscience formed by the Spirit of Christ under the guidance of Scripture. Therefore, both the Presbytery and members of this congregation covenant that throughout this process we will honor our Presbyterian tradition that recognizes that there are “truths and forms with respect to which persons of good character and principle may differ” and with regard to those differences it is our Christian duty “to exercise mutual forbearance toward each other. (G-1.0300)”**

- We believe that “Presbyteries shall be open at all times to communications regarding the life and ministry of their congregations. (G-3.0307).” Therefore, both the Presbytery and members of this congregation covenant to engage in a process that seeks input from as many members of the congregation as possible in order to discern what best honors the life and ministry of this particular congregation as it discerns its future.
- We believe that all members of a congregation should be provided pastoral care regardless of their stance regarding staying within the Presbyterian Church (U.S.A.) or departing with the congregation. Therefore, both the Presbytery and members of this congregation covenant to take all possible steps to provide pastoral care and nurture to all members during this process.
- We believe that the Trust Clause (G-4.02, and especially G-4.0203) is meant to strengthen the ability of congregations to bear witness to the broader community. Therefore, both the Presbytery and members of this congregation covenant to act in a pastoral manner rather than in an adversarial manner in regard to the provisions of this part of our polity.
- We believe that neither the ministry of the departing congregation nor the Presbytery should be impeded. Therefore, both the Presbytery and members of this congregation covenant together to seek ways to uphold this belief in all negotiations related to fiduciary matters.

As we covenant together these things, we keep in mind that we are sisters and brothers in Christ. And we are reminded always that there is one Church, for there is one Spirit, one hope, “one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.” (Ephesians 4:5-6)

Signatures of Congregational Representatives

Cynthia L Morgan  
Clerk  
Moloch Greaves, Treas.  
Junda S. Crawford  
Allen Paddock  
Jayne Crawford

Signatures of Presbytery Representatives

Alan Thomas

## **DISMISSAL AGREEMENT AND MUTUAL RELEASES**

THIS AGREEMENT FOR DISMISSAL AND MUTUAL RELEASES (“Agreement”) is entered into by and among the First Presbyterian Church of Liberty, Indiana, a/k/a as the Presbyterian Church of Liberty, Indiana (the “Liberty Church”) and the Presbytery of Whitewater Valley (the “Presbytery”), each a “Party” and together they are jointly the “Parties,” to this Agreement. The Parties, in consideration of the mutual promises and covenants, and the acts or acts of forbearance done pursuant to those promises and covenants, as set forth in this Agreement, and for other good and valuable consideration, the adequacy of which is hereby acknowledged, now agree as follows:

### **Article I. Background and Understandings; Definitions**

**Section 1.01** The Liberty Church is currently a particular congregation of the Presbyterian Church (U.S.A.) (“PC(USA)”) and is located within the geographic bounds and jurisdiction of the Presbytery. The Liberty Church is organized under the laws of Indiana, and has a principal place of business in Liberty, Indiana. A majority of members of the Liberty Church, including current members of its Session, desire that the congregation to sever its affiliation with the PC(USA), to be dismissed as a member congregation of the PC(USA), and to affiliate with A Covenant Order of Evangelical Presbyterians (“ECO”). The Liberty Church agrees to be dismissed from the PC(USA) on the terms and conditions in this Agreement and agrees that it will be dissolved as a member congregation of the PC(USA) as a result of this Agreement and the transactions contemplated by this Agreement.

**Section 1.02** After discernment and due diligence by both the Presbytery and the Liberty Church, it is deemed that the congregation’s separation from the PC(USA) is appropriate in this circumstance. There is no viable remnant of the congregation wishing to remain as members of the PC(USA) and there is currently no indication that a PC(USA) congregation would be a viable mission in the community served by the Liberty Church. Acting pursuant to the authority granted to it by the PC(USA) Constitution, including specifically the provisions of the Book of Order, G-4.02, the Presbytery agrees to dismiss the Liberty Church on the terms and conditions in this Agreement.

**Section 1.03** Subject to the terms and conditions in this Agreement, and in accordance with the PC(USA) Book of Order, the Presbytery has determined that the disposition of the property of the Liberty Church shall remain with the Liberty Church in order to fulfill its mission to the community.

#### **Section 1.04 Definitions**

- (a) “Presbyterian Church (U.S.A.)” or “PC(USA)” means the Presbyterian Church (U.S.A.) in both its ecclesial and corporate forms, and includes its officers, elders, deacons, trustees, directors, members, Ministers of Word and Sacrament, employees, staff, volunteers, committees, commissions, representatives, successors, affiliates, and assigns.
- (b) “Presbytery” means the Presbytery of Whitewater Valley in both its ecclesial and corporate forms, and includes its officers, elders, deacons, trustees, directors, members,

Ministers of Word and Sacrament, employees, staff, volunteers, committees, commissions, representatives, successors, affiliates, and assigns.

- (c) “Liberty Church” means the First Presbyterian Church, located at 103 E. Union St., Liberty, IN, 47353 (with a mailing address at 17 W. Union St., Liberty, IN, 47353), in both its ecclesial and corporate forms, and includes its officers, elders, deacons, trustees, directors, members, Ministers of Word and Sacrament, employees, staff, volunteers, committees, commissions, representatives, successors, affiliates, and assigns.
- (d) “Real Property” means the real estate, including the land and all improvements thereon, located at 103 E. Union St., Liberty, IN, 47353, and more particularly identified on Exhibit A to this Agreement (Legal Description of the Real Property).
- (e) “Intellectual Property” means materials and information subject to copyright (including common law copyright), trade secret, trade dress, trademark and service mark protection under federal or Indiana law.
- (f) “Personal Property” means personal property, whether tangible or intangible, presently located on the Real Property.
- (g) “Effective Date” means the last date on which the duly authorized representatives of all Parties have executed and delivered all items, documents, and Exhibits required by this Agreement and have paid the sums due under this Agreement, and in any event shall not be before the day after the Presbytery by a majority vote of its assembly has approved the execution of this Agreement.

## **Article II. Transfer of Members**

**Section 2.01** The Parties jointly acknowledge that as of the date of execution of this agreement, each member of the Liberty Church previously ordained as an elder, deacon, or Minister of Word and Sacrament in the PC(USA) has renounced and relinquished all rights and privileges of ordained office in the PC(USA) and has so indicated in writing by signing Exhibit B to this Agreement.

**Section 2.02** The Parties acknowledge that the Presbytery is required to make an individualized determination regarding the status of each member of the current Liberty Church congregation and determine each member’s desire to withdraw from the PC(USA), respecting the rights of individual church members to determine their own church affiliation, and the Parties further acknowledge that the Presbytery has performed its duties with due diligence and care. The Liberty Church session, which has represented to the Presbytery (and the Presbytery has received no information to the contrary) that all of the current members of the Liberty Church congregation wish to withdraw from the PC(USA) and be transferred to ECO with the exception of those members who have signed the attached Exhibit C to this Agreement regarding membership in the PC(USA). The Liberty Church Session will place individual members who do not wish to join ECO in contact with the Presbytery in order to provide for their pastoral care. All Parties shall take reasonable steps to transfer promptly the membership of any individual who indicates that he or she was improperly accounted for or transferred/not transferred.

**Article III. Process, Indemnification and Representations for Dissolution of the Liberty Church Congregation**

**Section 3.01** The Presbytery will dissolve the Liberty Church as a PC(USA) church, recognizing that the Liberty Church shall continue as an Indiana corporate entity. This dissolution shall be subject to and dependent upon the Liberty Church satisfying all requirements, covenants, and conditions of this Agreement. Ecclesiastical dissolution shall not relieve either The Liberty Church or the Presbytery of any obligations undertaken in this Agreement. This Agreement may be enforced under Indiana law at law and in equity as a valid and binding contract between and among the Parties.

**Section 3.02** The Liberty Church warrants and confirms that it is a corporation created under the laws of the State of Indiana, and that it is in good standing under the laws of the State of Indiana, having operated its business in full compliance with law, including without limitation federal, state and local tax and employment laws applicable to it.

**Section 3.03 EACH PARTY AGREES TO ACCEPT ALL PROPERTY TRANSFERRED, ASSIGNED OR CONVEYED TO IT, AS IS, WITHOUT ANY EXPRESS OR IMPLIED WARRANTIES OF ANY KIND WHATSOEVER AS TO THE CONDITION OF SUCH PROPERTY, AND FURTHER AGREES TO HOLD THE CONVEYING PARTY HARMLESS AND DEFEND AND INDEMNIFY THE CONVEYING OR OTHER PARTY FROM ALL CLAIMS AND LIABILITIES IN CONNECTION WITH SAID PROPERTY.**

**Section 3.04** The Liberty Church represents and warrants to the Presbytery that (a) it has truthfully, fully and correctly disclosed to the Presbytery its financial condition, including all of its property in which it claims any interest or beneficial interest, including, without limitation, restricted, designated or endowed funds, gifts, bequests, trusts, wills, foundations, real and personal property; (b) as of the date of this Agreement, the Liberty Church is not the debtor or obligor (directly or indirectly as obligor, co-obligor, guarantor or accommodation party) on any loan or financial obligation in excess of \$1000.00 and further acknowledges and agrees that is solely responsible for paying all amounts due or owing in connection with or related to any such indebtedness, loan or obligation (in any amount), including without limitation, principal, interest, fees, points, costs, attorneys' fees, other charges, or amounts. The Liberty Church agrees and acknowledges that the Presbytery has relied on and will rely on these representations and warranties (as well as all other promises, covenants, representations and warranties of the Liberty Church in this Agreement) in executing this Agreement.

**Section 3.05** Upon request by the Presbytery, within a commercially reasonable timeframe, the Liberty Church shall provide verification of removal and/or satisfaction of any obligation or claim asserted by the Liberty Church against the Real or Personal Property being transferred and shall hold the Presbytery harmless and fully indemnify the Presbytery from any such claim or obligation.

**Section 3.06** The Parties agree in good faith to cooperate to complete any legal or regulatory filings not specifically enumerated in this Agreement that are necessary to effectuate the terms of this Agreement.

**Section 3.07** The sequencing of events as set forth in this Agreement is intended to provide a logical methodology for effectuation of the terms of this Agreement. Any minor deviation from the sequence which may occur is not deemed to be a material breach of this Agreement.

**Section 3.08** The Liberty Church shall be responsible for preparing in recordable form, and for all costs, fees and expenses related to, any Quitclaim Deed contemplated herein, and any releases, assignments and other documents of transfer reasonably required to release, assign or transfer any property covered by this Agreement. All such documents shall be in standard commercial form for such types of transfers or in a form agreeable to the counsel for the Parties.

#### **Article IV. Provisions Regarding Property Transfers**

**Section 4.01** The First Presbyterian Church of Liberty, Indiana, Inc. is the current holder of the deed for the Real Property described in Exhibit A to this Agreement and will own the Real Property free and clear of any beneficial interest on the part of the Presbytery or PC(USA), pursuant to this Agreement.

**Section 4.02** Conditioned on the Liberty Church's performance of its obligations under this Agreement, the Presbytery releases any legal or beneficial interest it may have or could assert in the Real Property. A quitclaim deed from the Presbytery is attached as Exhibit D to this Agreement.

**Section 4.03** The Liberty Church shall remove any signage with PC(USA) marks, name or logo thereon, and shall take reasonable steps to make it clear to the discerning public that the Liberty Church is no longer affiliated with the PC(USA). Additionally, The Liberty Church shall make disclosures and representations on its website(s), social media posts, and other public communications indicating it is no longer affiliated with the Presbytery or the PC(USA).

**Section 4.04** The Liberty Church will retain possession of all Personal Property currently located on the Real Property except as provided in Article V below.

**Section 4.05** The Liberty Church shall indemnify and hold the Presbytery harmless in order to ensure that the Presbytery has no obligation on and is not responsible for any other expenses whatsoever with respect to the Real Property or Personal Property transferred pursuant to this Agreement.

#### **Article V. Minutes, Registers and Rolls and PC(USA) Historical and Logo Property**

**Section 5.01** The Presbytery, on behalf of the PC(USA), shall own, receive and retain original church minutes (including congregational, session, deacons, trustees, committees, and Presbyterian Women minutes and records) and membership lists or rolls (including records and rolls of baptisms, weddings deaths, births, ordinations, and membership) of The Liberty Church

for all times during which it was affiliated with the PC(USA), which shall include all times up to the Effective Date of this Agreement. All of the foregoing are the “Ecclesiastical Records.”

**Section 5.02** On or before the Effective Date, the Liberty Church shall deliver to the Presbytery all original Ecclesiastical Records. The Liberty Church may retain copies of the Ecclesiastical Records for its records, at its own expense.

**Section 5.03** The Liberty Church represents to the Presbytery that it has not retained any items such as Bibles, books, hymnals, prayer books, communion ware, banners, vestments, paraments, silver service, and similar items that bear the PC(USA) or Presbytery logo, name, indicia, sign, symbol, seal or markings, or that have special historical significance to the Presbytery or the PC(USA) (the “Historical and Logo Property”), all of which shall be retained by the Presbytery.

## **Article VI. Payment**

On or before the Effective Date, in consideration of the promises, covenants, agreements, forbearances, warranties and representations in this Agreement, the transfer of Real, Personal and other Property as provided for in this Agreement, unpaid per capita amounts due from The Liberty Church to the Presbytery, and amounts and attorneys’ fees incurred by the Presbytery in connection with this Agreement, The Liberty Church shall pay to the Presbytery the sum of Thirteen Thousand Dollars (\$13,000.00) plus the Presbytery’s actual attorneys’ fees and costs incurred in connection with this Agreement and the transactions contemplated by this Agreement which amount is not expected to be more than \$5,000.00 (the “Payment”). The Payment shall be made by wire transfer according to the instructions provided by the Presbytery to the Liberty Church.

## **Article VII. Church Employees**

The Liberty Church agrees to hold harmless and defend and indemnify the Presbytery and the PC(USA) from any claim made by any of the Liberty Church’s members, ministers, personnel or staff, whether paid or volunteer, whether ordained or not ordained, in connection with any matter pertaining to any matter occurring prior to the Effective Date, except for the Presbytery’s PC(USA)’s own intentional, negligent or fraudulent acts. This agreement to hold harmless and defend and indemnify the Presbytery and the PC(USA) shall include any matter concerning services performed for or on behalf of the Liberty Church by any such persons at any time prior to the Effective Date, including without limitation, any claim for any accrued wages, salary, commission, bonus, pension, benefit, and other employee compensation payments and any amounts due to federal or state taxing authorities in connection with any employee compensation amounts for all periods prior to and after the Effective Date. In addition, the Liberty Church shall pay and be solely responsible for providing all employee compensation and benefits for any Church personnel for all periods prior to and after the Effective Date, all in accordance with applicable law, and the Liberty Church shall satisfy all obligations imposed by applicable federal or state law, including without the limitation obligations under the Consolidated Omnibus Budget Reconciliation Act of 1985, as amended (“COBRA”), relating to pension or health benefit contribution privileges of any former employee of the Liberty Church

whether terminated by the Liberty Church incident to this Agreement or otherwise.

### **Article VIII. Releases and Non Disparagement**

**Section 8.01** In consideration of the agreements, promises, covenants and forbearances in this Agreement, and effective upon the complete and final execution of the transactions contemplated by this Agreement, the Presbytery, and the Liberty Church, each on behalf of itself and any current or former officers, directors, members, elders, deacons, ministers, trustees, agents, beneficiaries, trustees, committees. Commissions, representatives, employees, attorneys, successors, predecessors, affiliates, related entities, and assigns, and all other individuals and entities acting on its behalf, hereby waives, releases, forever discharges, and agrees that it will not in any manner institute, prosecute, or pursue any complaints, charges, claims for relief of any kind, demands, suits, actions, or causes of action (including, without limitation, claims for attorneys' fees and expenses and costs), against any other Party to this Agreement, whether in law or in equity, under contract, tort or any other legal basis or subject area, or under any statute, rule, regulation, order, or law, whether federal, state, or local, on any grounds whatsoever, arising from the beginning of time through the Effective Date of this Agreement, in any way related to the subject matter of this Agreement, including the ownership of real, personal or intellectual property, or the books and records, of the Liberty Church. Nothing in this paragraph shall limit the ability of any party hereto from seeking to enforce the provisions of this Agreement.

**Section 8.02** Each Party agrees (for itself and its current and future officers, directors, ministers, elders, deacons, trustees, employees, and representatives) that it shall not disparage the other Party or the officers, directors, ministers, elders, deacons, trustees, employees, and representatives of the other Party, and shall not make any statement that implies that this Agreement was made other than by mutual agreement and on an amicable basis.

### **Article IX. Insurance, Indemnification, Compliance**

**Section 9.01** The Liberty Church represents and warrants that it has filed all federal, state and local tax returns, including informational returns, required to be filed by it, and has paid all federal, state, and local income, sales, use, property, payroll, and other taxes and assessments (including interest and penalties) to the extent that such have become due; that no claims for additional taxes have been asserted against The Liberty Church and no audits are pending with respect to any of its tax liabilities. The Liberty Church acknowledges and agrees that it (and its officers and directors as may be required under applicable law) are solely responsible for any amounts which may become due to any taxing authority for the Liberty Church for or with respect to any time prior to or after the Effective Date and agrees to indemnify the Presbytery and PC(USA) from any such claims or amounts.

**Section 9.02** The Liberty Church agrees to hold harmless and indemnify the Presbytery and the PC(USA) from any claims for personal injury associated with any Property subject to this Agreement. The Liberty Church further represents and warrants that prior to the Effective Date, it has continuously maintained adequate and sufficient property and casualty insurance on any property that subject to this Agreement; it knows of no such claims against or related to any



such property; and will continue to maintain adequate and sufficient property and casualty insurance on all such property for a period not less than two years following the Effective Date by prepaying the premiums for such insurance and naming the Presbytery as a co-insured on or before the Effective Date. The Liberty Church shall provide a certificate or other proof of insurance to the Presbytery upon request.

## **Article X. Miscellaneous Provisions**

**Section 10.01 Representation by Counsel.** The Parties to this Agreement acknowledge that they have had the opportunity to seek legal counsel concerning the matters resolved by the Agreement, and the Agreement itself. Each Party has had an opportunity to negotiate freely the terms of this Agreement, and each Party has had the benefit of advice of counsel or the right to seek such advice before entering into this Agreement and therefore this Agreement shall be enforced and construed without any presumption as to which Party caused it to be drafted or written.

**Section 10.02 Choice of Law.** The Agreement shall be governed by and construed in accordance with the laws of the State of Indiana, without regard to or application of conflict of law rules or principles.

**Section 10.03 Severability.** Should any provision of this Agreement be declared or determined by any court to be illegal or invalid, the validity of the remaining parts, terms, or provisions shall not be affected thereby, and said illegal or invalid part, term, or provision shall not be deemed to be part of this Agreement.

**Section 10.04 Headings.** The headings in this Agreement are included for convenience and ease of reading and are not a substantive part of this Agreement and shall not otherwise have any effect in interpreting or applying this Agreement.

**Section 10.05 Survival.** All representations, warranties, agreements to indemnify, insure, defend and hold harmless any Party shall survive this Agreement indefinitely.

**Section 10.06 Entire Agreement.** The Agreement constitutes the entire agreement between the Parties and supersedes all prior agreements and understandings, if any, between the Parties. Any representations, promises, or statements not set forth in the Agreement are of no force and have no effect and have not been relied upon. The Agreement shall not be amended or modified in any way without the written consent of the Parties. The Agreement shall not be construed against the Party preparing it but shall be construed as if all the Parties jointly prepared the Partial Settlement Agreement, and any uncertainty or ambiguity shall not be interpreted against any one Party.

**Section 10.07 Counterparts.** This Agreement may be executed in any number of counterparts, each of which shall be deemed an original, but all of which shall together constitute a single agreement. This Agreement may be executed by facsimile or other electronic means and shall constitute an original execution.

**Section 10.08 Authority.** Each person executing this Agreement hereby represents and warrants that he or she is a duly authorized representative of the party for which he or she acts

and is fully and legally empowered to execute and deliver this document on behalf of the party for whom he or she acts.

**Section 10.09 Notice Provisions.** All notices given pursuant to this Agreement shall be in writing and shall be delivered by hand or sent by United States registered mail, postage prepaid, with a copy sent simultaneously via email, addressed as follows (or to another address or person as the Party may specify in notice to the others):

If to The Liberty Church:

Cynthia L. Morgan  
17 W. Union Street  
Liberty, IN, 47353  
Telephone: 513-461-1879  
Email: [Cindy.morgan47353@gmail.com](mailto:Cindy.morgan47353@gmail.com)

If to the Presbytery:

Rev. Dr. Erin McGee  
Presbytery of Whitewater Valley  
1100 W. 42<sup>nd</sup> Street  
Indianapolis, IN 46208  
Telephone: (317) 923-3681  
Email: [emcgee@whitewatervalley.org](mailto:emcgee@whitewatervalley.org)

and with a copy to:

Judy L. Woods  
Judy L. Woods Law LLC  
14203 Rowling Place  
Camel, IN 46033  
Telephone: (317) 339.4751  
Email: [Judy.Woods@Jwoodslaw.com](mailto:Judy.Woods@Jwoodslaw.com)

**Article XI. Exhibits to this Agreement**

- |           |                                                                                         |
|-----------|-----------------------------------------------------------------------------------------|
| Exhibit A | Legal Description of Real Property                                                      |
| Exhibit B | List of Ordained Persons Renouncing their Membership and Ordination Vows in the PC(USA) |
| Exhibit C | List of Persons Retaining Membership in the PC(USA)                                     |
| Exhibit D | Presbytery's Quit Claim Deed for Transfer of Real Property                              |

IN WITNESS WHEREOF, intending to be legally bound, the Parties have entered into the Agreement as of the Effective Date.

“LIBERTY CHURCH”

\_\_\_\_\_  
By: Cynthia L. Morgan, Clerk of Session  
of the First Presbyterian Church of Liberty,  
Indiana

\_\_\_\_\_  
Date

\_\_\_\_\_  
By: Malcolm W. Keasling, a member of the  
Session of the First Presbyterian Church of  
Liberty, Indiana

\_\_\_\_\_  
Date

“THE PRESBYTERY”

\_\_\_\_\_  
By: Rev. Erin McGee, Transitional Lead  
Presbyter of the Presbytery of Whitewater  
Valley

\_\_\_\_\_  
Date

\_\_\_\_\_  
By: Terry Epling, the Stated Clerk of the  
Presbytery of Whitewater Valley

\_\_\_\_\_  
Date

**EXHIBIT A**

**LEGAL DESCRIPTION OF THE FIRST PRESBYTERIAN CHURCH  
OF LIBERTY, INDIANA**

In Union County, in the State of Indiana, to wit:

Fifty-one and one-half (51 and 1/2) feet off of the south side of In-Lot No. 94 in the town of Liberty, Indiana.

ALSO: A Part of In-Lot No. 95 in the town of Liberty, described as follows, to-wit: Beginning 81 feet and 4 inches north of the southwest corner of said in-lot No. 95 and running thence north 63 feet and 8 inches; thence east 72 feet; thence south 63 feet and 8 inches; thence west to the place of beginning.

ALSO: A part of In-Lot Number Ninety-five (95) in the Town of Liberty, described as follows to-wit: Beginning at the South West corner of said lot running thence North Eighty one feet and four inches (81' 4") thence East Seventy two feet and 6 inches (72' 6") thence South Eighty one feet and four inches (81' 4") thence West Seventy two feet and Six inches (72° 6") to the place of beginning.

Parcel #: 81-08-12-101-012.009-003

Property Address: 103 E. Union St., Liberty, IN 47353

**Exhibit B**

**Persons Renouncing Ordination in the Presbyterian Church (U.S.A.)**

I affirm that by signing my name on this form below, that I hereby (i) renounce my membership in the First Presbyterian Church of Liberty, Indiana and the Presbyterian Church (U.S.A.); (ii) renounce my ordination as an elder, deacon or Minister of Word and Sacrament in the Presbyterian Church (U.S.A.); and (iii) voluntarily release and relinquish any privileges or rights I may have or have had as a result of my membership or ordained status; and (iv) affirm that I understand and agree that I may not be restored to membership in or ordained office in the Presbyterian Church (U.S.A.) automatically and without first qualifying for and meeting the requirements for membership and/or ordained status according to the rules and requirements of the Presbyterian Church (U.S.A.), including its Book of Order, then in effect. This Renunciation is effective as of the Effective Date the Agreement for Dismissal and Mutual Releases between the First Presbyterian Church of Liberty, Indiana and the Presbytery of Whitewater Valley or the date I have signed my name below if later.

Jeffery

<u>Scott Buttery</u>	<u>Elder</u>	<u>2/2/25</u>
Signature	Elder/Deacon/Minister	Date
<u>Scott Buttery</u>		
Printed Name		

<u>Cynthia L Morgan</u>	<u>Elder</u>	<u>2/2/25</u>
Signature	Elder/Deacon/Minister	Date
<u>Cynthia L Morgan</u>		
Printed Name		

<u>Jayne Crawford</u>	<u>Elder</u>	<u>2/2/25</u>
Signature	Elder/Deacon/Minister	Date
<u>Jayne Crawford</u>		
Printed Name		

Linda S. Crawford  
Signature  
Linda S. Crawford  
Printed Name

Deacon/Elder  
Elder/Deacon/Minister

2-2-25  
Date

Betty Crawford  
Signature  
Betty Crawford  
Printed Name

Elder  
Elder/Deacon/Minister

2-2-25  
Date

Kristy Quante  
Signature  
Kristy Quante  
Printed Name

Elder  
Elder/Deacon/Minister

2-2-25  
Date

Dean Richards  
Signature  
Dean Richards  
Printed Name

Elder  
Elder/Deacon/Minister

2-2-25  
Date

Malcolm W. Keasling  
Signature  
MALCOLM W. KEASLING  
Printed Name

Elder  
Elder/Deacon/Minister

2-2-25  
Date

Bonnie Ross-Keasling  
Signature  
Bonnie Ross-Keasling  
Printed Name

Elder  
Elder/Deacon/Minister

2-2-25  
Date

Signature  
\_\_\_\_\_  
Printed Name

Elder/Deacon/Minister

Date

**Exhibit C**

**Persons Retaining Membership in the Presbyterian Church (U.S.A.)**

By signing my name on this form below, I affirm that I wish to retain my membership in the Presbyterian Church (U.S.A.) and do not wish to become a member of A Covenant Order of Evangelical Presbyterians ("ECO"). I understand the Presbytery of Whitewater Valley will contact me to assist me in transferring my membership to Presbyterian Church (U.S.A.) church and to provide pastoral support if I request it.

Allen Paddock  
Signature  
Allen Paddock  
Printed Name      2/2/25 Date

\_\_\_\_\_  
Address  
\_\_\_\_\_  
Email      Telephone No.

Jonya F. Paddock  
Signature  
Jonya F. Paddock 2/2/25  
Printed Name      Date

\_\_\_\_\_  
Address  
\_\_\_\_\_  
Email      Telephone No.

\_\_\_\_\_  
Signature  
\_\_\_\_\_  
Printed Name      Date

\_\_\_\_\_  
Address  
\_\_\_\_\_  
Email      Telephone No.

\_\_\_\_\_  
Signature  
\_\_\_\_\_  
Printed Name      Date

\_\_\_\_\_  
Address  
\_\_\_\_\_  
Email      Telephone No.

# QUIT-CLAIM DEED

**THIS INDENTURE WITNESSETH, That**

**The Presbytery of Whitewater Valley,**

("Grantor") of Marion County, State of Indiana, **QUITCLAIM(S) to**

**The First Presbyterian Church of Liberty, Indiana, Inc.,**

("Grantee"), of Union County, State of Indiana, for other valuable consideration, the receipt and sufficiency of which is hereby acknowledged, the following described real estate in Union County, in the State of Indiana:

**Fifty-one and one-half (51 ½) feet off of the south side of In-Lot No. 94 in the town of Liberty, Indiana.**

**ALSO: A Part of In-Lot No. 95 in the town of Liberty, described as follows, to-wit: Beginning 81 feet and 4 inches north of the southwest corner of said in-lot No. 95 and running thence north 63 feet and 8 inches; thence east 72 feet; thence south 63 feet and 8 inches; thence west to the place of beginning.**

**ALSO: A part of In-Lot Number Ninety-five (95) in the Town of Liberty, described as follows to-wit: Beginning at the South West corner of said lot running thence North Eighty one feet and four inches (81' 4") thence East Seventy two feet and 6 inches (72' 6") thence South Eighty one feet and four inches (81' 4") thence West Seventy two feet and Six inches (72' 6") to the place of beginning.**

**Parcel #: 81-08-12-101-012.009-003**

**Property Address: 103 E. Union St., Liberty, IN 47353**

**Grantee's Mailing Address:**

This conveyance is made subject to all conditions, restrictions, stipulations, limitations, easements and rights of way, affecting said real estate and to all Zoning Regulations of said County, State of Indiana.



**In Witness Whereof**, said Grantors have hereunto set their hands this \_\_\_\_\_ day of February, 2025.

“THE PRESBYTERY”

\_\_\_\_\_  
By: Rev. Erin McGee, Transitional  
Lead Presbyter of the Presbytery of  
Whitewater Valley

\_\_\_\_\_  
By: Terry Epling, the Stated Clerk of  
the Presbytery of Whitewater Valley

STATE OF INDIANA, COUNTY OF \_\_\_\_\_:SS

Before me, a Notary Public in and for said County and State, personally appeared Rev. Erin McGee, Transitional Lead Presbyter, and Terry Epling, the State Clerk, of the Presbytery of Whitewater Valley, who acknowledged execution of the foregoing Quit-Claim Deed, and who, having been duly sworn, stated that any representations therein contained are true.

Witness my hand and Notarial Seal this \_\_\_\_\_ day of February, 2025.

My commission expires:

\_\_\_\_\_

This instrument prepared by: Lillie Mae Hubbard, Attorney-at-Law, Liberty, IN 47353 “I affirm, under the penalties for perjury, that I have taken reasonable care to redact each Social Security number in this document, unless required by law.” Janell A. Scherer

**Report of the Administrative Commission  
Trinity Presbyterian Church  
Fort Wayne, Indiana Whitewater Valley Presbytery January 23, 2025**

For the purpose of dissolving Trinity Presbyterian Church, Fort Wayne, Indiana, after a congregational vote on October 22, 2023, the Whitewater Valley Presbytery appointed an Administrative Commission (AC) to act on Presbytery's behalf, effective November, 2023, with the following powers and functions for the purpose of dissolving a congregation in a timeframe required to complete the work as specified below:

- Consult with remaining Session members to facilitate the work of the AC
- Arrange for pastoral care of congregation members
- Ascertain the financial status and outstanding financial obligations of the congregation, secure Session records, secure the legal rights to all property (real and personal) held by or for the benefit of the congregation
- Dispose moveable personal property of the congregation, secure the building and property, attend to matters of insurance, dispose of building and grounds and convey any proceeds to The Presbytery of Whitewater Valley, Inc
- Recommend to the Presbytery the use of assets of the congregation
- Plan and participate in a Service of Witness and determine the effective dissolution date
- Secure the assistance of any other individuals as appropriate to assist with the work of the AC and take such actions in the name of and on behalf of the Presbytery of Whitewater Valley, as shall be reasonably necessary to accomplish the general purpose of this resolution and all other business and actions related to the dissolution of the congregation
- Provide a written report of actions of the AC at the conclusion of its work which will be presented to the Presbytery Assembly with dismissal of the AC to follow.

**Members of the AC include:**

- Teaching Elder Hal Thomas, Moderator, (Honorably Retired)
- Ruling Elder DeWayne Reed (Trinity Presbyterian Church, Session member)
- Ruling Elder Marj Sapp, (Elder, First Presbyterian Church, Fort Wayne)
- Teaching Elder Lyle Ewing (Honorably Retired and former moderator of Session)
- Ruling Elder Charlie Hill
- Teaching Elder Deborah Mitchell, Clerk (Honorably Retired)

**The following is a summary of our work:**

The first meeting of Trinity AC was held on December 2, 2023 at the church; Hal Thomas and Deb Mitchell were chosen consensus as Moderator and Clerk, respectively. DeWayne Reed assumed the duties for the AC of property manager during the transition. Lyle Ewing continued to meet with the former Trinity Session members to act as pastoral care liaison.

It was the desire of the Session to turn the building over to a specific church, and to have the building fund be transferred to the new church for repairs and building maintenance.

There was a building endowment fund established specifically for the building and there were discussions about how to honor the intentions of the donors through that fund. It became apparent in January that the former Trinity Session misunderstood that they were in control of funds and disbursements, but the AC informed them that the AC had been granted that authority with its establishment. We all agreed to work closely to honor their intentions with the distribution of assets and to be open to opportunities that would be the best next life for the property.

During March, April and May, binders of Membership Rolls, Baptisms, and Minutes were collected and turned over to the Presbytery office. Financial books, records, and historical information were also gathered and taken to the Presbytery office. At the beginning of April, the mailing address for Trinity became c/o Presbytery. On April 18, 2024, the Trinity bank account was closed and \$158,062.56 was transferred to the Presbytery. Vendors (utilities, waste management, insurance) had all been on auto pay, so care was taken to determine recurring bills and to switch them from auto pay to forward invoices to the Presbytery to be paid. All of Trinity's ongoing bills and all payroll, business entity, taxes, and income and expenses were resident on their computer. Several reports were downloaded, providing financial documentation for the past few years. The computer itself was not cleaned and redeployed until after the close of the sale of the property.

Although Sunday worship services ceased Christmas Eve, 2023, the final Service of Witness was to be held in the late spring to accommodate the greatest number of members (past and present). Between Christmas Eve and the Service of Witness, the day ministries continued, providing members and neighbors with a softer transition. There was careful time and effort spent to contact all members and friends of Trinity via mailed invitations to the final service. The final service and community dinner was held on June 30, 2024, which was the formal date of dissolution.

On May 20th, the AC consulted Dan O'Neil, President of the Commercial Division of Berkshire Hathaway (BH) in Indianapolis. Mr. O'Neil was instrumental in the sale of the Witherspoon Church on Michigan Road and Hope Presbyterian in Plainfield. He was highly recommended by Eric, who worked closely with the Board of Directors and Dan in these Presbytery property transactions.

Dan explained that BH uses an Institutional Sales Process that takes about 60 days to go to market and then has an interval of accepting bids, showing the property, and vetting the potential buyers. He anticipated the process to be complete by the end of the year. We approved Dan as our realtor, and we began the process. We put the church on the market with signage the day after the Service of Witness – July 1.

Trinity held two open houses for church members and ministry partners to take items that could benefit their ministries. We kept an inventory of the number of churches who were blessed with items from the life of Trinity. All AC members and Peg Reed

spent a long day in July sharing the “moveable” property of the congregation. We were inspired to see the excitement of some of the neighbor churches, many with young pastors, who were thrilled to finally have speakers and whiteboards and Bibles for their ministries. Members from Grace, Fort Wayne, filled up a couple of vans of items that will bless their ministry including a sheet music and choir supplies. St. Vincent de Paul volunteers came and hauled away much of the parlor furniture and bookcases. At one point, we were blessed with a piano concert. A couple of pastors formed a prayer circle with the AC and they prayed for the number of lives that were touched by the ministries of Trinity. They prayed that the former members of Trinity will find church homes. They prayed that the church building would bless generations to come. It was a bittersweet experience.

In October, with a few qualified potential buyers (all churches) for the property, we shifted the New Covenant Funds to the Presbytery. This was an endowment fund that enjoyed growth in 2024 that was established specifically for building repairs. The terms of sale of the property negated the need for this expenditure. The AC agreed that the “building” fund could be used by the Amistad New Worshipping Community (NWC) for their building repairs.

We met in November prior to the close to determine disbursement. We drafted disbursements based on an estimated final sale number. The church sale closed on December 18, 2024 for \$942,469.50. The proceeds of the sale of net of expenses have been received by Presbytery. Below are our final distribution instructions.

This A/C wishes to formally thank DeWayne and Peg Reed for going above and beyond in the heavy lifting aspects of cleaning the church out, being ever available for property access, mowing the lawn, and communicating with former church members. The missional, community focused spirit of Trinity lives on, and continues to bless other churches and ministries. We are honored to have served as members of this Commission and pray that God's will was accomplished.

Hal Thomas, Moderator  
Deb Mitchell, Clerk  
DeWayne Reed  
Marj Sapp  
Lyle Ewing  
Charlie Hill

On behalf of the Trinity Presbyterian Church Administrative Commission,

---

Hal Thomas, Moderator

### Trinity Administrative Commission Disbursements

Property Sale (net)	\$942,469.50	
AC Account Balance	\$211,701.17	
Unposted Disbursements	\$1,154,170.67	
Smock Grant Refund	-\$3,113.17	
Final Utilities/Other	-\$165.99	
Holdback - Contingent Liabilities	-\$5,000.00	
	-\$8,279.16	
<b>Balance to disburse by the AC</b>	<b>\$1,145,891.51</b>	
<b>Total Endowment Bucket</b>	<b>\$535,891.52</b>	
Each Endowment beginning balance (25%)	\$133,972.88	
Approx 4% annual distribution	Woodburn Christian Childrens Home	\$5,358.92
	Associated Churches	\$5,358.92
	Ft Wayne Rescue Mission	\$5,358.92
	Clergy Emergency Fund	\$5,358.92
		\$21,435.66
<b>Total One Time Disbursement Bucket</b>	<b>\$610,000.00</b>	
Grace PC	\$50,000.00	
First PC	\$50,000.00	
Amistad	\$50,000.00	
Amistad NWC Building fund	\$110,000.00	
United Faith PC	\$50,000.00	
United Faith Food Bank	\$15,000.00	
Jail Ministry	\$10,000.00	
Presbytery Operating Ministry (per capita)	\$15,000.00	
PC USA Giving Catalog/SDOP	\$10,000.00	
Promise of Tomorrow	\$250,000.00	
	<b>\$610,000.00</b>	
<b>Net Balance</b>	<b>-\$0.01</b>	(rounding deficit)

**BOOK OF ORDER PROPOSED AMENDMENTS**  
RECOMMENDED BY THE 226<sup>TH</sup> GENERAL ASSEMBLY  
AND PRESENTED TO PRESBYTERIES FOR THEIR  
AFFIRMATIVE OR NEGATIVE VOTE

**SUMMARY**

(Full text is available with meeting papers)

AMENDMENT NUMBER	BOO 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-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 ( <i>concurrences would still be allowed, but not required</i> )
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
24-M		Episcopal-Presbyterian Agreement on Local Sharing of Ministries

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

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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](http://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).

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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 ~~strikethrough~~; 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.

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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 precedented.

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.

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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.

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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.

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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 ~~strikethrough~~; 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.

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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>

## 22-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 ~~striketrough~~; 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.

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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*.

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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.

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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.

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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).

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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.<sup>6</sup>

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.<sup>7</sup> 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.

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<sup>6</sup> *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.

<sup>7</sup> 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 following<sup>8</sup>, 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

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<sup>8</sup> 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.).<sup>1</sup>

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)*

## **INTRODUCTION<sup>2</sup>**

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.’<sup>3</sup> 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.

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

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

<sup>3</sup> *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 churches<sup>4</sup>. 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*.<sup>5</sup> 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;

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<sup>4</sup> 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.”

<sup>5</sup> 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 (episcopate) 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 Communion--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 Union<sup>9</sup>.

**\*\*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

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<sup>9</sup> [https://en.wikipedia.org/wiki/Churches\\_Uniting\\_in\\_Christ](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 218<sup>th</sup> 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.

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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>