

WHITEWATER VALLEY PRESBYTERY
Stated Assembly Meeting
DOCKET

Wednesday, November 6, 2024 - 10:00 am
Faith Presbyterian Church, Indianapolis

***COLLABORATIVE AS THE PRIESTHOOD OF ALL
BELIEVERS***

GATHERING THE ASSEMBLY

10:00 am Call to Worship and Order
Rev. Charlotte Lohrenz, 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 each 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 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. Charlotte Lohrenz

Declaration of a Quorum
Adoption of the Docket

Rev. Terry Epling, Stated Clerk

10:10 am Litany of Thanksgiving for All the Saints: Necrology

One: Since we are surrounded by so great a cloud of witnesses,
let us also lay aside every weight
and the sin that clings so closely,
and let us run with perseverance the race that is set before us.

All: For All the Saints, GTG 326, stanza 1

One: God of the ages, we praise you for all your servants who have done justice, loved mercy,
and walked humbly with their God. We remember before you all those who have lived among
us, whose lives have shown us your truth, whose witness brought us and kept us in this
community of faith. We thank you for the ways in which they inspired our hearts by their witness
and strengthened our wills by their devotion.

EXPANSIVE
as God's Kingdom

COLLABORATIVE
*as the Priesthood of All
Believers*

CREATIVE
as the Spirit

INNOVATIVE
as God's Dreams



With thanksgiving, we remember these ruling elders who served congregations of Whitewater Valley Presbytery. . . .

One: Gracious God, we praise you for those we have known and loved, who, by their faithful obedience and steadfast hope, have shown the same mind that was in Christ Jesus.

Keep us grateful for their witness and, like them, eager to follow in the way of Christ. Number us among your saints, O God, and join us with the faithful of every age. Strengthened by their witness and supported by their fellowship, may we run with perseverance the race set before us and with them, receive the unfading crown of glory when we stand before your throne of grace, singing to Father, Son, and Holy Ghost.

All: For All the Saints, GTG 326, stanzas 3 and 5

Page 1 **10:20 am Transitional Lead Presbyter’s Report Rev. Dr. Erin McGee**

Witness to Serving - Clayton Presbyterian Church Video

Stated Clerk’s Report and Consent Agenda Rev. Terry Epling

Pages 2-66

Information: Proposed Constitutional Amendments
Annual Statistical Reporting

Pages 60-79

Consent Agenda: Assembly Minutes

Pages 80-85

September 2024 Financial Statements

Pages 86-94

Commission Reports

THE WORD FOR THE ASSEMBLY

10:30 am Scripture

Old Testament Scripture: Numbers 11:14-17, 24-30

New Testament Scripture: 1 Corinthians 12:4-11

Interpretation of the Word “One Love, One Heart - Let’s Get Together”

Rev. Dr. Tim McNinch and Rev. Kim Olson

RESPONSE OF THE ASSEMBLY

10: 45 am Affirmation of Faith

Ruling Elder Ron Snow, Vice Moderator

The call of Christ is to willing, dedicated discipleship. Our discipleship is a manifestation of the new life we enter through baptism. Discipleship is both a gift and a commitment, an offering, and a responsibility.

We have each come to this assembly because we have answered God’s call to serve in particular ways. Some serve as commissioners; others are called to serve as moderator, vice moderator, stated clerk or transitional lead presbyter. Two people will be commissioned as Commissioned Ruling Elders to serve the presbytery, two will be examined for ordination and one person will

be received as a candidate under care. Others will be elected to particular forms of service on boards and commissions of the presbytery.

The grace bestowed in our baptism is sufficient for our calling. By God's grace, we are saved and enabled to grow in faith and to commit our lives in ways that serve Christ.

Let's show our purpose by answering these questions.

Who is your Lord and Savior?

Jesus Christ is my Lord and Savior.

Will you be Christ's faithful disciple, obeying his Word and showing his love?

I will, with God's help.

Do you welcome the responsibility of this service because you are determined to follow the Lord Jesus, to love neighbors, and to work for the reconciling of the world?

I do.

Will you pray for and serve the people with energy, intelligence, imagination, and love, relying on God's mercy and rejoicing in the power of the Holy Spirit?

I will, with God's help.

Do we believe God calls us to live in community?

We do. United by the Holy Spirit, we are each given unique gifts and talents, not for individual glory, but for the common good, to build up the Church and serve the world.

Do we affirm that through collaboration, we reflect God's image more fully as we learn from one another, strengthen each other, and share in the work of God's Kingdom?

We do. In our diversity, we are made stronger, and through our cooperation, we are more effective in proclaiming the gospel, serving the needy, and promoting justice and peace.

Do we commit ourselves to work in harmony, setting aside pride and division, seeking unity in Christ?

We do. With humility and grace, we will support and encourage one another, knowing that together we are the hands and feet of Jesus in the world. In this spirit of collaboration, we affirm our faith, trusting that as we work together, God's love will be made known to all. Amen.

10:50 am Commission Reports

Coordinating Council Commission

Pages 103-107

ACTION: Dismantling Systemic Racism Policy

Ruling Elder Muriel Treadwell

Pages 108-109

Commission on Preparation for Ministry

Rev. Rex Espiritu

ACTION: Commissioning of CREs - Bart Ost, Mark John

One: Lead a life worthy of the calling to which you have been called, making every effort to maintain the unity of the Spirit in the bond of peace.

All: There is one body and one Spirit, just as we were called to the one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

One: We are called by God to be the church of Jesus Christ, a sign in the world today of what God intends for all humankind.

All: Let us live the great ends of the church which are the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world. . . .

One: Do we, members of and commissioners to the Presbytery of Whitewater Valley, confirm the call of God to Bart and Mark as Commissioned Ruling Elders in the service of Jesus Christ?

All: We do.

One: Will we support and encourage them in this ministry?

All: We will. . . .

One: On behalf of the Presbytery of Whitewater Valley, I welcome both of you to this ministry. May the Holy Spirit empower you in the ministry of our Lord and Savior Jesus Christ. Amen.

Pages 110

Receiving a Candidate - Ian Clark

Pages 111-116

Commission on Ministry

Ruling Elder Sandy Shearer

ACTION: Exams for Ordination

Tom Markey

Audrey Thorne

Beginnings

Rev. Beau Brown, Temporary Supply, First Presbyterian Church of Connersville

Anniversaries of Ordination

Peter Zinn November 25, 1979 45 years
Rex Espiritu December 12, 2004 20 years

Conclusions

Rev. Gary Kornell, Bridge Pastor, Southminster Presbyterian Church, Indianapolis

Pages 117-122

Committee on Representation
ACTION: Nominations

Rev. Gretchen Schneider

11:55 am Other Business

Installation of Moderator and Vice Moderator of the Assembly

One: Ron and Shawn, will you serve the people with energy, intelligence, imagination, and love, relying on God's mercy and rejoicing in the power of the Holy Spirit?

Moderator/Vice Moderator: I will, with God's help.

One: Do you, members of Whitewater Valley Presbytery, confirm the call of God to our brother and sister, Ron and Shawn as Moderator and Vice-Moderator of our presbytery in the service of Jesus Christ?

All: We do.

One: Will you support and encourage them in this ministry?

All: We will.

Prayer

Presentation of a Moderatorial Cross

Blessing

Hymn #401 *Here in This Place, stanzas 1-2*

12:00 pm Sacrament of the Lord's Supper

Rev. Greg Steible, CRE Sam Frost

Invitation to the Table

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 #401 Here in This Place, stanzas 3-4

12:25 pm

THE ASSEMBLY IS SENT TO SERVE

Pages 123-124

Community Engagement - Youth Ministry

Kristen Lehr, Emma Moore

Ministry Engagement Advisor PC(USA)

Lauren Rogers

Witness to Serving - First Presbyterian Church, Fort Wayne Video

Charge and Benediction

CRE Patty McKinnon

Adjourn

12:35 LUNCH

FUTURE ASSEMBLIES

February 12 - Zoom

May 3 - Orchard Park Presbyterian Church, Indianapolis

November 5 - Second Presbyterian Church, Indianapolis

2024 Q4 Impact Report - September 8 to November 6

Supporting, Caring, and Resourcing

Whitewater Valley Presbytery

49

Pastors Serving Churches

100

Retired, Validated, or At Large Pastors

9

Inquirers, Candidates or CREs in Training Under Our Care



2500

Miles Reimbursed to Ruling Elders and Staff



120

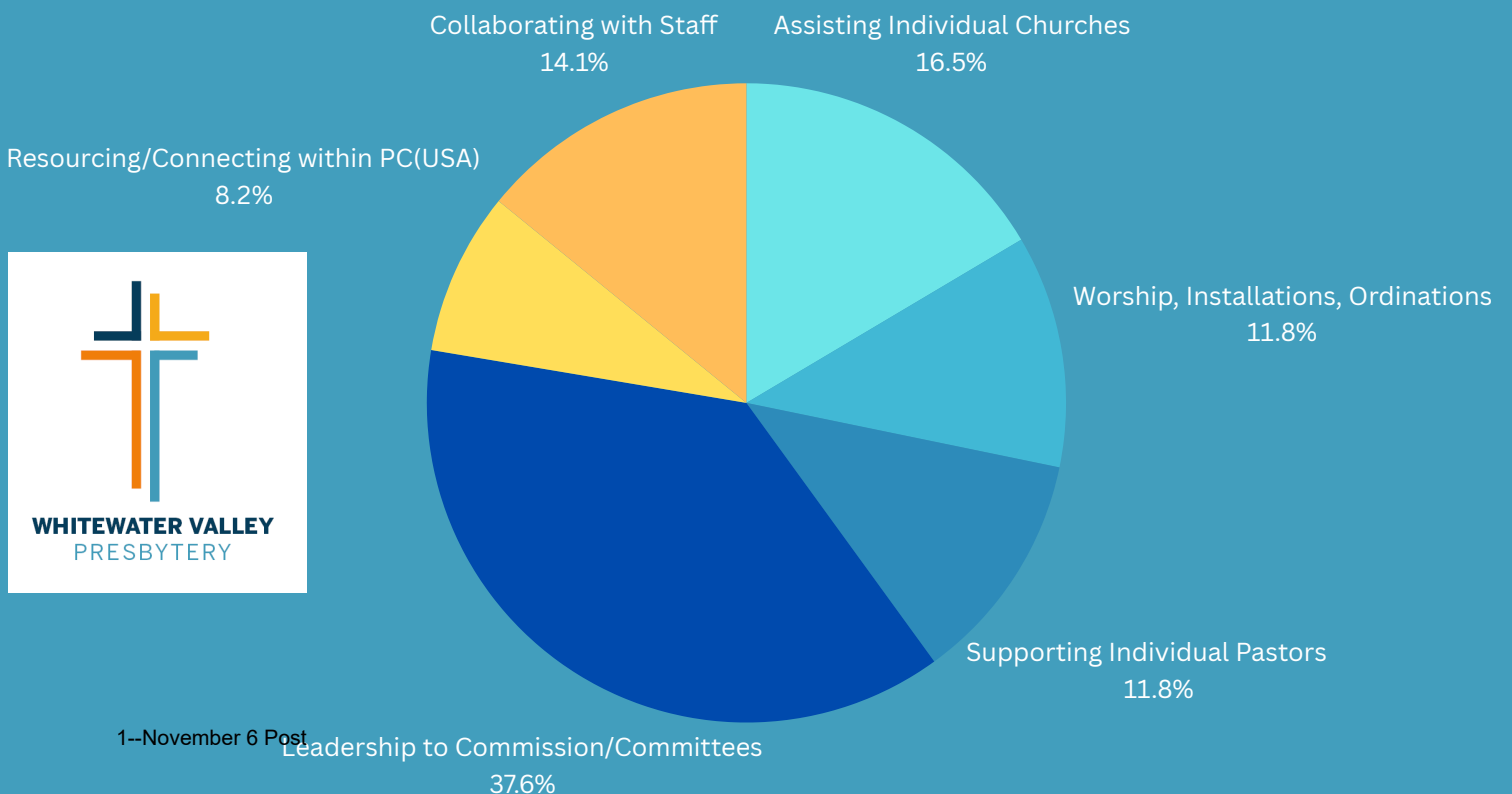
Meals provided to Presbytery Meeting Commissioners and Members Serving on Committees or Commissions



16

Resource Opportunities Listed in the E-Newsletter since the Last Presbytery Assembly Meeting

How Does Erin Spend Her Time?



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

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

FROM THE STATED CLERK

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

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

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

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

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

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24-A — F-1.0403

OPENESS TO THE GUIDANCE OF THE HOLY SPIRIT

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

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

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

“F-1.0403 Unity in Diversity ...

The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, *gender identity, sexual orientation*, disability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person. The Presbyterian Church (U.S.A.) shall guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership. No member shall be denied participation or representation for any reason other than those stated in this Constitution.

Background and Rationale

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

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

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

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

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

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

Comment – From the LGBTQIA+ Advocacy Task Force

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

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

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

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

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

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

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

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

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

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

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

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

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

24-B – G-1.0104

THE CONGREGATION

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

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

Shall G-1.0104 be added to Congregations in the Form of Government as follows?
(Deleted text is in ~~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.

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

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

24-C — G-2.0104b

ORDERED MINISTRIES OF THE CHURCH

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

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

Shall G-2.0104b be amended as follows:

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

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

Background and Rationale

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Comment – From the LGBTQIA+ Advocacy Task Force

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

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

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

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

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

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

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

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

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

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

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

24-D — G-2.0504b

PASTORAL RELATIONSHIPS

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

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

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

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

...

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

Background and Rationale

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

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

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

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

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

24-E — G-2.0504b

PASTORAL RELATIONSHIPS

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

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

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

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

G-2.0504b Temporary Pastoral Relationships

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

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

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

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

Background and Rationale

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

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

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

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

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

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

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

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

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

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

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

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

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

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

24-F — G-2.0610

PREPARATION FOR MINISTRY

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

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

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

(Deleted text is in ~~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.

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.

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

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

24-H — G-3.0106

GENERAL PRINCIPLES OF COUNCILS

G-3.0106 ADMINISTRATION OF MISSION (POL-11)

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

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

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

All councils shall adopt and implement the following policies: a sexual misconduct policy, a harassment policy, a child, ~~and youth~~, *and adults with vulnerabilities* protection policy, and an antiracism policy. Each council's policy shall include requirements for boundary training which includes the topic of sexual misconduct, and child sexual abuse prevention training for its members at least every thirty-six months.

Background and Rationale

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

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

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

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

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

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

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

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

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

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

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

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

24-I — G-3.0302d

THE PRESBYTERY

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

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

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

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

G-3.0302 Relations with Synod and General Assembly

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

Background and Rationale

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

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

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

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

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

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

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

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

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

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

24-J — G-3.0501

THE GENERAL ASSEMBLY

G-3.0501 COMPOSITION AND RESPONSIBILITY (GAP-04)

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

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

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

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

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

Background and Rationale

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

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

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

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

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

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

24-K — D-7.0501

INVESTIGATION

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

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

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

(Added text is in *italics*.)

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

Background and Rationale

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

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

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

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

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

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

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

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

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

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

24-L — D-7.0902b

ALLEGATIONS OF SEXUAL ABUSE

D-7.0902b ADMINISTRATIVE LEAVE (POL-04)

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

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

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

Background and Rationale

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Episcopal-Presbyterian Agreement on Local Sharing of Ministries

THE WAY FORWARD

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

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

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

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

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

Sharing in ecumenical ministry

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

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

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

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

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

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

Limited orderly exchange of ministers

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

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

THE GUIDELINES FOR LIMITED ORDERLY EXCHANGE OF MINISTERS

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

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

the sending body who may serve in that ministry setting.

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

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

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

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

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

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

Functions

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

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

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

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

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

Training, Examination, and Oversight

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

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

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

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

A presbyter who has been authorized and later ceases to serve in the specified ministry may continue to be listed as available to serve but is not authorized to perform the functions specified above until commission is renewed in order to serve in placement or ecumenical setting by the appropriate Ecclesiastical Authority.

Celebration of an Ecumenical Ministry

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

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

Both diocese and presbytery will be invited to the Service.

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

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

The certificates of the commission shall contain the words:

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

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

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

The people respond

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

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

The inviting bishop or presbytery moderator addresses the presbyter, saying

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

Answer

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

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

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

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

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

OR

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

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

Followed by a declaration similar to

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

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

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

RATIONALE

PARTICIPANTS

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

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

PREAMBLE: The Urgency of the Times

Such a Time as This

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

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

Global Pandemic and Racial Endemic

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

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

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

bodies can work together.

Tearing Down Ecclesiastical Barriers

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

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

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

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

INTRODUCTION²

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

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

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

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

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

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

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

AFFIRMING THE CURRENT ECUMENICAL AGREEMENT

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

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

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

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

- We acknowledge one another's ordained ministries as given by God and instruments of grace, and look forward to the time when the reconciliation of our churches makes possible the full interchangeability of ministers;
- We acknowledge that personal and collegial oversight (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 Union⁹.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

****Priest, related terms:**

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

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

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

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

****Province**

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

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

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

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

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

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

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

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

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

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

**Presbytery of Whitewater Valley
Stated Assembly Meeting,
Saturday, September 7, 2024
MINUTES**

CONVENING THE MEETING

Call to Order

Whitewater Valley Presbytery met at First Presbyterian Church, Bluffton, and by Zoom video conference for a stated meeting on Saturday 7, 2024. The Moderator, Rev. Charlotte Lohrenz, called the meeting to order at 10:00 a.m.

Welcome from Host

The Rev. Terry Epling, pastor of First Presbyterian Church, Bluffton, welcomed presbyters to the church. He highlighted the congregation's 180th anniversary, and the dedication of a new entry canopy (*porte cochère*) and electronic sign.

Opening Prayer

The Rev. Epling opened the meeting with prayer.

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.

Consent Agenda (ADDENDUM II)

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

The minutes of the May 1, 2024, Stated Assembly were approved with amendments to the roll and list of session records reviewed.

The unaudited second quarter financial reports were received.

The reports of the Coordinating Council Commission, Commission on Preparation for Ministry, and Commission on Ministry were received.

Transitional Lead Presbyter

The Rev. Dr. Erin McGee reported on her ministry. She emphasized the theme *Expansive as God's Kingdom* as being important for the presbytery and its congregations during times of change. Dr. McGee invited subscriptions to the new electronic newsletter,

which included an Impact Report on the presbytery's recent activities. She announced the members of the Strategic Planning Team.

General Assembly Commissioners' Reports

Commissioners Carolyn Kendall (Ruling Elder, New Hope), Rev. Deborah Mitchell, and Rev. Winterbourne Harrison Jones reported on their experiences serving at the General Assembly gathering in Salt Lake City, Utah. Elder Kendall served on the Environmental Justice Committee. Rev. Mitchell served on the Finance Committee. Rev. Harrison Jones served on the Mid-Councils Committee. They described the work of their committees and lifted up aspects of their assembly experience that brought them hope.

Commission on Ministry

Ruling Elder Sandy Shearer, Moderator of the Commission on Ministry, presented Dr. Timothy McNinch for examination for ordination. Dr. McNinch, a candidate under care of Mid-Kentucky Presbytery, sponsored by the Session of Crescent Hill Presbyterian Church, Louisville, presented with a call as Assistant Professor of Hebrew Scripture at Christian Theological Seminary, Indianapolis. He was examined by the Commission on Ministry for membership and goodness of fit. His statement of faith a biography were provided in advance of the gathering.

Elder Shearer asked the first question based on Romans 15:1-7. The Moderator invited questions from the floor. There were three additional questions asked. A motion was made, seconded and approved by consent to arrest the examination.

The Commission on Ministry recommended that the examination be sustained and the candidate approved for ordination as Minister of Word and Sacrament. The Moderator invited discussion. The motion was approved and the Moderator was authorized to organize an Administrative Commission to Ordain.

The Rev. Carrie Winebrenner prayed a prayer of blessing.

Affirmation of Faith

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

COORDINATING COUNCIL COMMISSION

Anti-Racism Policy Workgroup

Ruling Elder Tony Dzwonar and Ruling Elder Muriel Treadwell presented the proposed Policy Statement on Dismantling Racism and its Structural Legacies, and on behalf of the Coordinating Council Commission recommended its adoption.

The Moderator invited discussion. The policy was adopted. **(ADDENDUM III)**

Finance Committee

The Rev. Carrie Winebrenner, a member of the Finance Committee, presented the proposed 2025 budget for a first reading and invited feedback from presbyters. The budget will come to the November stated meeting for adoption.

COMMITTEE ON REPRESENTATION

The Rev. Gretchen Schneider, Moderator of the Committee on Representation, spoke to the process for nominations to the presbytery committees and commissions. Members of the committee who were present were introduced; the Rev. Jerry Deck, the Rev. Youngsoo An, and Ruling Elder Ted Smith (Bluffton, First).

COMMISSION ON MINISTRY

2025 Minimum Compensation Requirement

Ruling Elder Sandy Shearer, Moderator of the Commission on Ministry, presented the commission's 2025 Minimum Compensation recommendation and responded to a question from the floor. The recommendation was adopted. **(ADDENDUM IV)**

Transitions Within the Presbytery

1. Beginnings

The Rev. Joy Edeker, Pastor, First Presbyterian Church, Anderson
The Rev. Michael Evanchek, Validated Ministry, Hospital Chaplain
The Rev. Molly DeWitt, Pastor, Southminster Presbyterian Church, Indianapolis
The Rev. Phillip Jang, Interim Pastor, Korean Presbyterian Church of Indianapolis
The Rev. Ken Locke, Interim Pastor, Orchard Park Presbyterian Church, Carmel
The Rev. Betty Sandy, Honorably Retired
The Rev. Greg Steible, Pastor, New Hope Presbyterian Church, Fishers

2. Conclusions

The Rev. David Chaddock, Honorably Retired, from Validated Ministry as Pastoral Counselor
The Rev. Garrett and the Rev. Marena Vittoro-Scheindler, from Co-Pastors, First Presbyterian Church, Rushville

3. Ordination Anniversaries

David Noble	65 years	September 13, 1959
Timothy Shapiro	40 years	September 9, 1984
Robert McAulay	40 years	October 28, 1984
Scott Shelton	30 years	October 3, 1994
Madison VanVeelen	10 years	August 10, 2014

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 Patty McKinnon and Ruling Elder Sam Frost 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.

Candidate

Rev. Espiritu introduced Mary Mitchell, who attended via Zoom video link. Ms. Mitchell is a member of White Lick Presbyterian Church, Avon, and is a student at Louisville Presbyterian Theological Seminary. The Commission received her as a Candidate for ordination as a Minister of Word and Sacrament.

The Rev. Charlotte Lohrenz, Moderator, invited members of the White Lick Church to stand, and led the presbytery in a liturgy of care.

Tough Money Decisions

The Rev. David Crittenden (Ohio Valley Presbytery) spoke to his work on behalf of the Synod of Lincoln Trails to engage each presbytery in conversations about finances, particularly around changes in the Board of Pensions medical plan. Rev. Crittenden will lead three workshops in different locations. The schedule was shared and presbyters invited to participate.

The Lord's Supper

The Rev. Kelly Jepsen and the Rev. Ye In Park presided at communion. Following communion, the Assembly joined in singing *Let Us Build a House*.

Stated Clerk's Report

Renunciation of Jurisdiction

The Rev. Terry Epling, Stated Clerk, reported the renunciation of jurisdiction of Shannon Burford, communicated in writing by Mr. Burford to the Stated Clerk on June 11, 2024. (G-2.0509)

Death of Minister Member

The Stated Clerk reported the death of the Rev. Dr. John Stephen Park on July 23, 2024, in Fort Wayne. Dr. Park was 70 years old. He was ordained on August 9, 1980, and served as an Associate Pastor of First Presbyterian Church, Fort Wayne., from January 1, 1986 until July 7, 2010.

Call for a Day of Prayer

The Stated Clerk reminded presbytery of its commitment to a day of prayer on Sunday, September 22, 2024, to pray; for our nation's leaders now serving and those seeking elective office that they would embrace truth, work for peace, devote themselves to true justice, and be blessed by God with the wisdom, courage, and the desire to serve, which true leadership requires; for the citizens who will be voting in elections to see beyond labels and party and cast their votes for persons who embrace truth, peace, justice,

wisdom, and courage, and a humble and willing spirit to serve the people with energy, intelligence, imagination, and love; and, for an end to division and a new birth of freedom and peace in our nation and world.

Adjournment

Presbyters viewed a mission video highlighting the work of the Irvington Presbyterian Church's Arts Collective.

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, November 6, 2024, at Faith Presbyterian Church, Indianapolis.

The benediction was given by the Moderator, Rev. Lohrenz.

The assembly was adjourned at 12:35 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)	Caroli	Wolfe	Elder Commissioner
Avon-White Lick (2)	Annetta	Davis	Elder Commissioner
	Mary	Mitchell	Elder Commissioner
Bluffton-First (3)	Tim	Hartigan	Elder Commissioner
	Ted	Smith	Elder Commissioner
Boggstown-First (1)			Elder Commissioner
Brookville-Mt. Carmel (1)			Elder Commissioner
Clayton-First (1)	Amy	Jones	Elder Commissioner
Connersville-First (1)	Fred	Sess	Elder Commissioner
Edinburgh-First (1)			Elder Commissioner
Elwood-First (1)			Elder Commissioner
Fishers-New Hope (5)	Carolyn	Kendall	Elder Commissioner
Fort Wayne-First (6)	Mike	Shim	Elder Commissioner
	Carolyn	Krebs	Elder Commissioner
	Sandy	Shearer	Elder Commissioner
	Marj	Sapp	Elder Commissioner
Fort Wayne-Grace (3)	Tammy	Menkes	Elder Commissioner
Fort Wayne-United Faith (1)			Elder Commissioner
Franklin-First (3)			Elder Commissioner
Greensburg-First (2)	Darleen	Fox	Elder Commissioner
Greensburg-Kingston (1)			Elder Commissioner
Greensburg-Springhill (2)			Elder Commissioner
Greenwood (3)			Elder Commissioner
Hartford City-First (1)	Michael	Jones	Elder Commissioner
Indianapolis Fairview (3)	Rick	Bogigian	Elder Commissioner
	Reba	Curtis	Elder Commissioner
Indianapolis-Faith (4)	Susan Pfeil	Dauidsen	Elder Commissioner
Indianapolis-First Meridian Heights (4)			Elder Commissioner
Indianapolis-Irvington (5)	Lynda	Dunlevy	Elder Commissioner
	T.J.	Hengst	Elder Commissioner
Indianapolis-John Knox (3)	Patricia	McKinnon	Elder Commissioner
	Robert	Wistendahl	Elder Commissioner
Indianapolis-Korean (1)			
Indianapolis-Northminster (5)			Elder Commissioner
Indianapolis-Orchard Park (6)	Cynthia	Muse	Elder Commissioner
Indianapolis-Second (10)	Ron	Snow	Elder Commissioner
	Linda	Snow	Elder Commissioner

	Audrey	Thorne	Elder Commissioner
Indianapolis-Southminster (2)			Elder Commissioner
Indianapolis-Tabernacle (5)	Dan	Hursh	Elder Commissioner
	Mike	O'Banyel	Elder Commissioner
Indianapolis-Witherspoon (3)	Muriel	Treadwell	Elder Commissioner
	DeWillican	Middleton	Elder Commissioner
Jonesboro-First (1)	Richard	Wade	Elder Commissioner
Knightown-Bethel (1)			Elder Commissioner
Lewisville-First (1)			Elder Commissioner
Liberty-First (1)	Tonya	Paddock	Elder Commissioner
McCordsville-Christ (1)	Jill	Lyon	Elder Commissioner
Muncie-First (5)	Michelle	Kaitchuck	Elder Commissioner
	Aileen	Howard	Elder Commissioner
	Sue	Whitaker	Elder Commissioner
Muncie-St. Andrew (1)	Sue	Brose	Elder Commissioner
New Castle-First (3)			Elder Commissioner
Noblesville-First (3)			Elder Commissioner
Portland-First (1)			Elder Commissioner
Richmond-First (3)			Elder Commissioner
Rushville-First (1)			Elder Commissioner
Rushville-Trinity (1)	Larry	Scott	Elder Commissioner
Shelbyville-First (3)	Michael	Whitfield	Elder Commissioner
Tipton-First (1)			Elder Commissioner
Westfield-CrossRoads (1)			Elder Commissioner
Winchester-First (1)			Elder Commissioner
Zionsville-Zionsville PC (6)	Jim	Cochrane	Elder Commissioner
	Catherine	Coscia	Elder Commissioner
	Amanda	Stricker	Elder Commissioner

MINISTER MEMBER NAME

Kevin	Boyd	Honorably Retired
Karel	Hanhart	Honorably Retired
Nancy	Howard	Honorably Retired
John	Koppitch	Honorably Retired
Michael	Lindvall	Honorably Retired
Deb	Mitchell	Honorably Retired
Ann	Pitman	Honorably Retired
Steven	Smith	Honorably Retired
Youngsoo	An	Minister of Word and Sacrament
Glen	Bell	Minister of Word and Sacrament
Shawn	Coons	Minister of Word and Sacrament

Ramona	Dale	Minister of Word and Sacrament
Molly	DeWitt	Minister of Word and Sacrament
Sara	Dingman	Minister of Word and Sacrament
Sara	Dorrien-Christians	Minister of Word and Sacrament
Joy	Edeker	Minister of Word and Sacrament
Joy	Edker	Minister of Word and Sacrament
Terry	Epling	Minister of Word and Sacrament
Annie	Epling	Minister of Word and Sacrament
Rex	Espiritu	Minister of Word and Sacrament
Lyle	Ewing	Minister of Word and Sacrament
Martin	Garcia	Minister of Word and Sacrament
Winterbourne	Harrison-Jones	Minister of Word and Sacrament
Karen	Herbst-Kim	Minister of Word and Sacrament
Daren	Hofmann	Minister of Word and Sacrament
David	Kim	Minister of Word and Sacrament
Karen	Lang	Minister of Word and Sacrament
Myungku	Lee	Minister of Word and Sacrament
Kenneth	Locke	Minister of Word and Sacrament
Erin	McGee	Minister of Word and Sacrament
A. J.	Mildenberg	Minister of Word and Sacrament
Maxwell	Muska	Minister of Word and Sacrament
Hannah	Ostlund	Minister of Word and Sacrament
Ye In	Park	Minister of Word and Sacrament
Gracie	Payne	Minister of Word and Sacrament
Jim	Pfeiffer	Minister of Word and Sacrament
Wes	Rediger	Minister of Word and Sacrament
Wesley	Rediger	Minister of Word and Sacrament
Jonathan	Reinink	Minister of Word and Sacrament
Gretchen	Schneider	Minister of Word and Sacrament
Greg	Steible	Minister of Word and Sacrament
Madison	VanVeelen	Minister of Word and Sacrament
Carrie	Winebrenner	Minister of Word and Sacrament

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ADDENDUM ;I

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. Philip Jang, Interim Pastor, Korean Presbyterian Church of Indianapolis, effective 6/9/24
- Rev. Kenneth M. Locke, Interim Pastor, Orchard Park Presbyterian Church, Carmel, effective 6/24/24
- Rev. Greg Steible, Pastor, New Hope Presbyterian Church, Fishers, effective 7/1/24
- Rev. Joy Edeker, Designated Pastor, First Presbyterian Church, Anderson, effective 7/1/24

CONCLUSIONS:

- Rev. Tyler Brinks, Bridge Pastor, Kingston and Springhill Presbyterian Churches, Greensburg, effective July, 2024

ORDINATION ANNIVERSARIES:

➤ David Noble	September 13, 1959	65 years
➤ Timothy Shapiro	September 9, 1984	40 years
➤ Robert McAulay	October 28, 1984	40 years
➤ Scott Shelton	October 3, 1994	30 years
➤ Madison VanVeelen	August 10, 2014	10 years

TRANSFER OF MEMBERSHIP:

- Rev. Greg Steible, transfer from Northwest Coast Presbytery
- Rev. Betty Sandy, transfer from Presbytery of Scioto Valley
- Rev. Kemper Huber, transfer to Presbytery of Northern Kansas

APPROVALS:

- Recommended Rev. Timothy McNinch for ordination by presbytery and validated his call as Assistant Professor and Director of Theological Studies Degree Program at Christian Theological Seminary, Indianapolis
- Validated the call of Rev. Michael Evanchak as Chaplain at Indiana University Health

ADDENDUM II (CONT.)

Whitewater Valley Presbytery Assembly September 7, 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.

May 21, 2024

A COPM sub-committee was formed to create a CPM manual outlining and updating the CPM process. The sub-committee also devised orientation, training materials, and forms; created an organizational re-alignment and succession plan; and established a repository for processes and forms. The COPM sub-committee will review the CPM manual and processes with the COPM on Monday, July 15.

June 21, 2024

On Saturday, June 21, two members of the COPM traveled to Dayton Memorial Presbyterian Church in Dayton, IN to attend the graduation of four (4) CREs.

July 15, 2024

- Roz Lancaster agreed to be the CPM Moderator in 2025 and will join A.J. Mildenburg as Co-Vice Moderator for the balance 2024.
- The CPM Manual was approved as our standard of practice, with the provision of proposed corrections or changes may still be sent to the Interim Lead Presbyter and copied to the CPM Moderator, for consideration.
- Mary Mitchell, who was accompanied by her pastor, Ruth Moore of White Lick Presbyterian Church was interviewed. Mary was moved to Candidacy status.

The Commission agreed that greater intentionality in assigning liaisons would be helpful as we move forward.

Inquirers/Candidates/CREs and Liaisons

- Inquirer Ian Clark (annual is due 9/24 and interview is 10/21/24). His liaison is Roz Lancaster
- Candidate Sandy Garcia (annual due 4/25). Her liaison is Alice McDowell.
- New Candidate, Mary Mitchell. Her liaison is A.J. Mildenburg for the balance of 2024.
- Certified Ready for Call – Tom Markey. His liaison is Becky Hagarty.

CRE Graduates

- Sam Frost – Interview 8/12/24 – no liaison needed
- Pat Irwin King – Directed to Great Rivers Presbytery
- Patty McKinnon – Interview 8/12/24 – no liaison needed
- Mark John – Interview 10;21;24 – no liaison needed
- Bart Ost – Interview 8/12/24 – no liaison needed

ADDENDUM II (CONT.)

CRE Training

- Kristen Lehr – interview 10/21/24. Her liaison is Jim Pfeiffer.
- Stephanie Davidsen – interview 10/21/24. Her Liaison is Mary Krupp.
- Michael Jones – interview 10/21/24. His liaison is Jim Pfeiffer.

August 12, 2024

The CPM met on Monday, August 12 at 9:30 a.m. to interview three (3) CREs. The CREs were Sam Frost (Knightstown); Patty McKinnon (John Knox); and Bart Ost (Tabernacle). Each CRE candidate was required to:

- provide a personal statement of faith.
- provide a self-evaluation of your experience during your training and your 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.

Sam Frost

- Was commissioned as a Ruling Elder in Whitewater Valley Presbytery. Sam will be affirmed at the September 7 Presbytery meeting.
- Sam has completed both LeaderWise Assessment and Boundary Training.

Patty McKinnon

- Was commissioned to the Presbytery as a CRE, and not to a specific congregation at this time. This encompasses pulpit supply; performing sacramental tasks; and moderating meetings. Patty's commission is not automatically transferrable to another PCUSA Presbytery.
- She has completed the LeaderWise Assessment but needs to finalize Boundary Training. Patty will be affirmed at the September 7th Presbytery meeting.

Bart Ost

- Was commissioned to the Presbytery as a CRE, and not to a specific congregation at this time. This encompasses pulpit supply; performing sacramental tasks; and moderating meetings. Bart's commission is not automatically transferrable to another PCUSA.
- Bart will need to complete the LeaderWise Assessment and Boundary Training.

Respectfully Submitted,

Rev. Rex Espiritu (Portland, Presbyterian, Moderator CPM

Roslynn Lancaster (Indianapolis, Northminster), Elder, Co-Vice Moderator (Jul-Dec 2024) CPM.

ADDENDUM III

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 familyIn 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.

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.

ADDENDUM IV

Minimum Requirements in the Presbytery of Whitewater Valley

Presbytery of Whitewater Valley COMMISSION ON MINISTRY

2025 MINIMUM REQUIREMENTS

G-2.0804 Terms of Call

*The terms of call shall always meet or exceed any minimum requirement of the Presbytery in effect when the call is made. The session shall review annually the minister's terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the Presbytery's minimum requirements. The call shall include **provision for a period of twelve weeks family leave and participation in the benefits plan of the Presbyterian Church (U.S.A.). Including both pension and medical coverage, or any successor plan approved by the General Assembly.***

As a congregation calls a pastor to installed service, one of the covenant questions they answer in the affirmative is that in W-4.0404 which says in part, *“Do we promise to pay [her/him] fairly and provide for [her/his] welfare as [she/he] works among us; to stand by [her/him] in trouble and share [her/his] joys?”* These minimum requirements are intended to assist the congregation in this covenant relationship by creating the minimum compensation package which shall be included in all terms of call.

	2023	2024	2025
Minimum Salary and Housing	53,644	56,686	58,968
Minimum if Manse & Utilities Provided	41,306	43,762	45,523
Prior Period Increase/Decrease	2,308	3,042	2,282

The Presbytery of Whitewater Valley requires:

Cash Salary

1. A minimum salary plus housing allowance for pastors in the Presbytery of Whitewater Valley of \$58,968 for 2025 (an increase of \$2,282 or 4%)¹.

¹ The Board of Pensions of the Presbyterian Church (USA) annually tabulates the median and average effective salary information reported to it for minister members of the Benefits Plan who are serving U.S. congregations. The median salary is generally considered more representative than the average salary, since it is less influenced by very high or very low salaries. The Pastor Support Subcommittee applies an increase or decrease to the full-time median salary minimum using data provided by the Bureau of Labor Statistics (www.bls.gov) Consumer Price Index (CPI) – Midwest Urban Report. A 3-year rolling average is applied to the CPD reporting period to offset unusual spikes in the reported average. The data reflects an increase of 5.6% for the subject period.

ADDENDUM IV (CONT.)

2. If manse and utilities are provided for pastor, the minimum cash salary is set at 77.2% of Minimum Cash Salary, so for 2025 that amount is \$45,523.

Accountable Reimbursement Plans

1. Full Mileage Reimbursement at IRS established rate. Estimated amount for budgeting purposes is \$2,800.
2. Minimum Professional Development Reimbursement of \$1,500 which is cumulative for up to four (4) years (non-portable).

Vacation and Paid Leave

1. Four (4) weeks paid vacation including four (4) Sundays — five (5) weeks paid vacation including five (5) Sundays for 15+ years of ordained experience.
2. Two (2) weeks paid professional development leave including two (2) Sundays if necessary and cumulative four (4) years and a maximum of eight (8) weeks and eight (8) Sundays if needed.
3. Twelve (12) weeks including twelve (12) Sundays of Family Leave in accordance with guidelines included in Ministry Together.

Pension and Medical Insurance

The Presbytery of Whitewater Valley believes that care for a pastor and family includes adequate health insurance along with a pension plan provided through the Board of Pensions of the Presbyterian Church (USA). We see 2025 as a transitional year to the new plan instituted by the Board of Pensions and encourage congregations to use this time to educate themselves on the new plan. As such, these minimum requirements are taking pro-active steps to address some of the changes that will be required as we transition to the new plan in 2026.²

For 2025:

1. If pastors received full family coverage in 2024 congregations shall enroll in the Transitional Package which continues the 2024 pension and medical coverage. The 2025 dues structure of the Transitional Package shall be paid in full by the congregation based on the following percentages of effective salary.

	Other Benefits Dues	Medical Dues	Minimum Dues	Maximum Dues
2025	10%	33%	15,000	43,000

OPTION:

In some circumstances a congregation may have thoroughly reviewed the new plan provided by the Board of Pensions and determined, in consultation with the clergy members

² The Board of Pensions has created an entirely new Medical Dues structure with a variety of options. The Pastoral Support Committee of the Commission on Ministry has reviewed the options and provided choices based on (a) the new plan structure offered by the Board of Pensions, (b) the requirement of the Book of Order for participation in the Board of Pensions benefits plan and, (c) the long standing and enduring covenantal relationship between the pastor and congregation wherein the congregation pledges to faithfully provide for the pastor's welfare.

ADDENDUM IV (CONT.)

affected, that a 2025 transition to the new Congregational Pastors Package is in the best interest of the congregation and their staff. (EX: Clergy staff without need of family coverage and/or clergy couples serving different congregations.) in such cases the congregation(s) may submit for Commission on Ministry (COM) review a request for exemption to enrollment in the Transitional Plan. Such exemption must be submitted in writing to the COM and contain the full outline of the medical and pension plan being proposed.

2. Congregations shall enroll all positions covered by these minimums in the Health Reimbursement Arrangement (HRA) managed by the Presbytery of Whitewater Valley and the congregation shall fund the HRA in the amount of \$2,000.³

OPTION:

A congregation which already has an HRA in place or has an existing relationship with a qualified benefits manager who can provide an HRA or has established a medical supplement based on prior COM policy may work with their own administrator or continue the medical supplement provided that it meets or exceeds the Presbytery minimum participation of two thousand dollars. Evidence of such a program shall be reported annually in the terms of call report.

Moving Expenses

1. Moving expenses shall be paid by the congregation (if applicable). This is a taxable benefit.

Minimum Compensation for Other Pastoral Services

1. Pulpit Supply shall receive compensation of \$150 for one service and an additional \$50 for each additional service and/or a requirement to pre-tape a sermon for online use plus IRS mileage rate⁴ reimbursement if the round trip exceeds 10 miles..
2. Contract Pastoral Services (when not preaching) shall be \$25 per hour plus IRS mileage rate reimbursement if the round-trip exceeds 10 miles..
3. Presiding at Communion (when not preaching) shall be \$50 for each service plus IRS mileage rate reimbursement if the round trip exceeds 10 miles.
4. Moderating Session or Congregational Meeting shall be \$25 per hour with a minimum payment of \$50 plus IRS mileage rate reimbursement if the round-trip exceeds 10 miles..

³ An HRA is an employer-funded plan from which employees are reimbursed tax-free for qualified medical expenses up to a fixed dollar amount per year. Unused amounts may be rolled over to be used in subsequent years. By utilizing the established presbytery plan the congregation saves management fees for the plan (which are already being paid through per capita). In anticipation of the future changes as we transition to the new Board of Pensions plan, establishing this HRA program will allow us to address some major changes in the new plan.

⁴ IRS mileage rate for the current year may be found at [irs.gov](https://www.irs.gov)

ADDENDUM IV (CONT.)

5. In all cases mileage for reimbursement shall be determined by utilizing Google Maps or an equivalent program to calculate round-trip mileage from starting point (usually the clergy person's home) to the congregation's address.

Minimums for Other Forms of Pastoral Leadership

1. **Temporary Supply (Stated Supply, Covenant, Bridge, Interim, etc.)** The minimum salary and housing terms is the same as the minimums for installed pastors.
2. **Commissioned Ruling Elders (CRE)** The minimum salary and housing for a full-time CRE is 80% of the minimums for installed pastors.
3. **Certified Church Educators (CCE)** The minimum salary and housing for a full-time CCE is the same as the minimums for installed pastors.
4. **Part-time positions** are prorated based on the minimum's for installed pastors. Proration shall utilize a 40 hour work week as basis for proration. (EX: A 20 hour part-time position shall be prorated to 50% of minimum.)
5. **Transitional Ministers.** The minimum salary and housing terms for Transitional Pastors shall be at least 85% of the amount most recently budgeted for the position and shall never be less than the Presbytery minimum.

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October 18, 2024 - Council Finance Committee Report

September 2024 Financial Reports

- Mission Operations Ministry Fund
 - Ended the September period with a fund surplus of \$76,300. The surplus balance will be reduced as quarterly disbursements will likely exceed August- December 2024 revenue.
 - Presbytery resources are exceeding period budget projections, with per capita gifts receipts ending the September period at the per capita receipts percentage received for this period last year. An increase in bank interest earnings, the Hope Legacy Endowment, and misc. resources is positively impacting revenue projections for the period.
 - Not including OGA/SOLT per capita and other fund allocations, expenses by group are \$14,782 below budget estimates for the period. This amount does not factor in the impact of Synod line-item offsets we typically receive during the fourth quarter (office operations and phone service). Line items anticipated to over-run budget estimates include HRA/FSA benefits administrator fee (increased participation), bank fees (increase in wire activity charges), newsletter fees (unbudgeted), and GL liability insurance (premium increase). The Meetings/Travel Group is below; however, mileage/travel reimbursements are increasing with in-person meetings.
- Mission Focus Units Fund
 - Ended the September period with a deficit of (\$19,364). The shared mission resources reflect an increase over the prior year for the period, below the budget estimates by \$27,926. In previous years, 40-45% of shared mission resources were received during the fourth quarter.
- Presbytery **unrestricted** net assets total \$995,659 on September 30, 2024.

Whitewater Valley Presbytery

2024 Per Capita Analysis							
As of September 30, 2024							
GA (invoice)	GA Received	SOLT (invoice)	SOLT received	WWV (budget)	WWV received	Total per capita	Total Received
112,435	95,138	43,712	37,300	332,720	291,239	488,867	423,677
					9/30/2024	% Received	87%
						Budget	Actual
					9/30/2023	505,913	438,253
						% Received	87%

2024 Basic Mission Analysis				
As of September 30, 2024				
WWV 2024 Budget	WWV 2024 Received	2024 Budget / Actual	9/30/2024	% Received
146,000	81,574	(64,426)		56%
				Budget
			9/30/2023	155,712
				Actual
				74,543
				% Received
				48%

Whitewater Valley Presbytery
Analysis of Res & Invest - Council_ECH
Fund: Mission Operations
January to September 2024

Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
RESOURCES						
MISSION OPERATIONS						
Per Capita-WVP	\$291,239.11	\$254,040.03	\$37,199.08	\$338,720.00	85.98 %	\$300,211.68
Per Capita - G/A & SOLT	\$132,437.93	\$113,207.22	\$19,230.71	\$150,943.00	87.74 %	\$137,940.82
Total MISSION OPERATIONS	\$423,677.04	\$367,247.25	\$56,429.79	\$489,663.00	86.52 %	\$438,152.50
OTHER RESOURCES						
Partnerships	\$9,224.00	\$13,835.97	(\$4,611.97)	\$18,448.00	50.00 %	\$8,250.00
Banking/Investments	\$29,041.16	\$5,625.00	\$23,416.16	\$7,500.00	387.22 %	\$14,514.90
Misc. Resources	\$3,964.99	\$506.25	\$3,458.74	\$675.00	587.41 %	\$485.76
Total OTHER RESOURCES	\$42,230.15	\$19,967.22	\$22,262.93	\$26,623.00	158.62 %	\$23,250.66
Total RESOURCES	\$465,907.19	\$387,214.47	\$78,692.72	\$516,286.00	90.24 %	\$461,403.16
INVESTMENTS						
Leadership	\$291,966.28	\$294,323.13	\$2,356.85	\$392,430.75	74.40 %	\$294,662.10
Office Services	\$41,998.78	\$46,862.28	\$4,863.50	\$62,483.00	67.22 %	\$45,157.35
Reimbursements/Misc. Per Capita	\$18,724.26	\$26,285.22	\$7,560.96	\$35,047.00	53.43 %	\$18,688.60
G/A Per Capita Disbursement	\$84,326.55	\$84,326.22	(\$0.33)	\$112,435.00	75.00 %	\$89,795.04
SOLT Per Capita Disbursement	\$32,784.00	\$32,784.03	\$0.03	\$43,712.00	75.00 %	\$35,261.28
Total Per Capita	\$117,110.55	\$117,110.25	(\$0.30)	\$156,147.00	75.00 %	\$125,056.32
Missions Allocations/Transfers	(\$80,192.70)	(\$63,747.00)	\$16,445.70	(\$84,996.00)	94.35 %	(\$72,734.81)
Total INVESTMENTS	\$389,607.17	\$420,833.88	\$31,226.71	\$561,111.75	69.43 %	\$410,829.56
Net Resources/Investments	\$76,300.02	(\$33,619.41)	\$109,919.43	(\$44,825.75)	-170.21 %	\$50,573.60

Whitewater Valley Presbytery
Analysis of Res & Invest - Council_ECH
Fund: Mission Focus Units
January to September 2024

Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
RESOURCES						
MISSION FOCUS UNITS						
Basic Mission	\$81,573.72	\$109,500.03	(\$27,926.31)	\$146,000.00	55.87 %	\$74,543.00
Total MISSION FOCUS UNITS	\$81,573.72	\$109,500.03	(\$27,926.31)	\$146,000.00	55.87 %	\$74,543.00
Total RESOURCES	\$81,573.72	\$109,500.03	(\$27,926.31)	\$146,000.00	55.87 %	\$74,543.00
INVESTMENTS						
PRESBYTERY COUNCIL	\$0.00	\$2,250.00	\$2,250.00	\$3,000.00	0.00 %	\$0.00
COMMITTEES OF COUNCIL						
MISSION & PARTNERSHIP						
Local/Regional Mission						
Camp PYOCA	\$22,087.53	\$22,087.53	\$0.00	\$29,450.00	75.00 %	\$31,000.00
WNM	\$14,535.00	\$14,535.00	\$0.00	\$19,380.00	75.00 %	\$15,300.00
Hispanic Ministries	\$5,699.97	\$5,699.97	\$0.00	\$7,600.00	75.00 %	\$6,000.03
Total Local/Regional Mission	\$42,322.50	\$42,322.50	\$0.00	\$56,430.00	75.00 %	\$52,300.03
Domestic/International Mission						
Congo Helping Hands	\$1,689.03	\$1,689.03	\$0.00	\$2,252.00	75.00 %	\$1,777.50
Total Domestic/International Mission	\$1,689.03	\$1,689.03	\$0.00	\$2,252.00	75.00 %	\$1,777.50
Mission Grants	\$4,845.00	\$10,500.03	\$5,655.03	\$14,000.00	34.61 %	\$0.00
Total MISSION & PARTNERSHIP	\$48,856.53	\$54,511.56	\$5,655.03	\$72,682.00	67.22 %	\$54,077.53
COMMUNITY ENGAGEMENT						
Total COMMITTEES OF COUNCIL	\$52,888.13	\$60,136.56	\$7,248.43	\$80,182.00	65.96 %	\$58,577.53
MINISTRY SUPPORT						
Committee on Ministry	\$6,410.97	\$12,823.38	\$6,412.41	\$17,098.00	37.50 %	\$12,471.60
Preparation for Ministry	\$4,892.94	\$4,398.75	(\$494.19)	\$5,865.00	83.43 %	\$1,523.75
Total MINISTRY SUPPORT	\$11,303.91	\$17,222.13	\$5,918.22	\$22,963.00	49.23 %	\$13,995.35
Missions Allocations/Transfers	\$36,745.47	\$36,745.56	\$0.09	\$48,994.00	75.00 %	\$35,841.78
Total INVESTMENTS	\$100,937.51	\$116,354.25	\$15,416.74	\$155,139.00	65.06 %	\$108,414.66
Net Resources/Investments	(\$19,363.79)	(\$6,854.22)	(\$12,509.57)	(\$9,139.00)	211.88 %	(\$33,871.66)

Whitewater Valley Presbytery
 Balance Sheet
 September 2024

Accounts

ASSETS		
Current Assets		
Cash/Checking		
WVP NBI (Sweep) #9492	\$595,011.54	
Related Ministry Checking		
028-10034-000 - CCDC NBI #0707	\$62,017.01	
Amistad PNC #7133		
026-10027-000 - Amistad Cristiana PNC Checking	\$15,571.71	
Total Amistad PNC #7133	<u>\$15,571.71</u>	
Total Related Ministry Checking	<u>\$77,588.72</u>	
Other Cash	\$197.00	
Total Cash/Checking	<u>\$672,797.26</u>	
Savings/Money Markets		
PNC Money Market #XXXX2862	\$16,961.44	
PILP Mission MM #100004	\$827,087.17	
Total Savings/Money Markets	<u>\$844,048.61</u>	
Investments (> 1-year)		
New Covenant Funds (PCUSA)	\$32,955.07	
Vanguard Funds	\$327,609.02	
Presbyterian Foundation	\$14,400.15	
Total Investments (> 1-year)	<u>\$374,964.24</u>	
Other Current Assets		
001-11105-000 - Prepaid Insurance	\$18,140.00	
Total Other Current Assets	<u>\$18,140.00</u>	
Total Current Assets		\$1,909,950.11
Accounts/Notes Receivable		
005-11318-000 - PYOCA Inc Insurance AR	\$38,954.75	
Total Accounts/Notes Receivable		<u>\$38,954.75</u>
Fixed Assets		<u>\$685,653.63</u>
Total ASSETS		<u><u>\$2,634,558.49</u></u>

LIABILITIES, FUND BALANCE, & Restricted Funds

LIABILITIES		
Current Liabilities		
Payroll Withholding Payable	\$300.00	
Employee HRA/FSA	\$83,454.89	
Other Benefits Payable	\$6,908.93	
Total Current Liabilities		<u>\$90,663.82</u>
Passthrough		\$26.51
Hispanic Ministires		\$74,944.46
Other Liabilities		
Other Liabilities		
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)	\$117,969.19	
010-29962-000 - Youth Triennium	\$21,760.65	
Total Other Liabilities	<u>\$168,885.07</u>	
Total Other Liabilities		<u>\$168,885.07</u>
Total LIABILITIES		<u>\$334,519.86</u>
FUND BALANCE		
Unrestricted		
001-30000-000 - MO Fund Balance	\$150,390.64	
005-30000-000 - Corp. Fund Balance	\$790,521.26	

Date : 10/18/2024
Time : 11:21:40 AM

Whitewater Valley Presbytery
Balance Sheet
September 2024

Accounts

010-30000-000 - MFU Fund Balance	\$54,749.14	
Total Unrestricted	\$995,661.04	
Designated/Donor Restricted		
014-31000-000 - COM Smock Renewal Cking	\$19,272.10	
015-31000-000 - Committee on Ministry Fund Balance	\$5,982.76	
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	\$97,012.23	
026-31000-000 - Amistad Cristiana Fund Balance	(\$98,637.35)	
028-31000-000 - CCDDC Fund Balance	\$103,228.47	
030-31000-000 - Church Development Fund Balance	\$1,033.58	
031-31000-000 - Small Congregations Fund Balance	\$11,861.75	
032-31000-000 - Campus Ministries Fund Balance	\$1,286.70	
033-31000-000 - Mission in Congregations Balance	\$14,350.74	
036-31000-000 - Missional Transformation Balance	\$54,857.52	
038-31000-000 - Candidates - CPM Fund Balance	\$19,441.82	
039-31000-000 - Johnson Schships Fund Balance	\$878.11	
040-31000-000 - Pentecost Fund Balance	\$19,696.41	
041-31000-000 - Peacemaking Fund Balance	\$31,010.41	
042-31000-000 - Hunger Fund Balance	\$7,256.60	
044-31000-000 - Refugee Resettlment Fund Balance	\$1,590.81	
050-31000-000 - POT Fund Balance	\$234,458.77	
062-31000-000 - Spencer Mem Training Fund Balance	\$2,175.17	
805-31000-000 - PYOCA Capital Fund Balance	\$685,653.63	
Total Designated/Donor Restricted	\$1,250,169.82	
Permanently Restricted		
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	\$16,614.71	
104-32000-000 - Forest Hill Fund Balance	\$21,197.53	
Total Permanently Restricted	\$54,207.77	
Total FUND BALANCE		\$2,300,038.63
Total LIABILITIES, FUND BALANCE, & Restricted Funds		\$2,634,558.49

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 WWP 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.

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

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

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 intially. 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.

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,

- 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.

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 1st 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
RESOURCES							11,057 Presbytery Adj Membership (-416/3.6%) @ 99%
Per Capita Partnership							
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	-	
Per Capita-WVP (\$28.63 '20/'21, \$29.50 '22/'23, \$30.00 '24)	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	-	-	-	-	-	-	
Per Capita-SOLT (\$3.81 2017-2024)	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	-	-	-	-	-	-	
Per Capita-G/A (\$8.95 '20, \$8.98 '21/'22, \$9.85 '23, \$9.80 '24)	115,060	108,688	108,688	-	118,992	10,304	2025 Per Capita @ \$10.84 +1.04 >>(\$11.26 for 2026)
Total Per Capita - G/A & SOLT	159,513	150,943	150,943	-	160,815	9,872	
Total Per Capita (\$43.61 2024)	506,312	489,663	486,663	(3,000)	499,586	9,923	2025 Per Capita \$45.05 +1.44 -1st Read \$492,561
Partnerships							
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
Synod Partnership	16,500	18,448	18,448	-	19,370	922	
Banking/Investments/Misc. Income							
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)	
Banking/Investments/Misc.	20,409	8,175	31,675	27,424	34,000	25,825	
Total RESOURCES	543,221	516,287	536,787	24,424	552,957	36,670	1st Read \$545,931
INVESTMENTS IN MINISTRY							
STAFF LEADERSHIP							
Executive Staff	(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	
Transitional Lead Presbyter -Compensation	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	-	
Transitional Lead Presbyter - Benefits	40,813	41,500	39,675	(1,825)	46,264	4,764	
Total Transitional Lead Presbyter	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
Stated Clerk - Compensation	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	-	-	-	-	-	-	
Stated Clerk-Benefits	2,181	3,363	1,216	(2,147)	1,252	(2,111)	
Total Stated Clerk	29,467	31,993	29,846	(2,147)	31,313	(680)	
Total Executive Staff	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
Support Staff							
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	
Total Information Technology	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	
Total Office Assistant	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	
Total Business/Finance	-	-	-	-	52,291	52,291	
Outsourced Services (bookkeeping)							
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)	
Total Outsourced Services	72,072	75,676	75,676	-	20,475	(55,201)	
Total Support Staff	214,486	224,180	224,180	-	228,351	4,172	
Other Personnel Investments							
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	-	-	-	-	-	
Total Other Personnel Investments	29,882	-	-	-	-	-	
TOTAL LEADERSHIP	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
PROFESSIONAL/OFFICE/INSURANCE				-			
Other Professional Services				-			
Accounting/Other Services				-			
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)
Total Accounting/Other Services	10,731	14,800	15,050	250	12,000	(2,800)	
Banking/Investment				-			
001-50530-000 - Bank Charges/Fees	1,015	750	1,100	350	1,000	250	Increased Sweep Fees
Total Banking/Investment	1,015	750	1,100	350	1,000	250	
Total Professional Services	11,746	15,550	16,150	600	13,000	(2,550)	
				-			
Office Lease/Operations				-			
001-50550-000 - Office Lease	24,994	24,733	25,000	267	26,438	1,705	2.5% plus \$300 for conf rooms
Total Office Lease/Maintenance	24,994	24,733	25,000	267	26,438	1,705	
				-			
Office Operations				-			
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	
Total Office Operations	2,661	2,600	2,550	(50)	3,075	475	
Information Technology				-			
Hardware/Software/Maintenance				-			
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
Total Information Technology	11,516	10,050	10,050	-	10,250	200	
Communications/Internet				-			
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
Total Communications/Internet	3,546	3,050	3,100	50	3,850	800	
Insurance				-			
Workers Compensation				-			
001-50900-000 - Workers Comp Presbytery	900	1,000	1,000	-	1,000	-	
Total Workers Compensation	900	1,000	1,000	-	1,000	-	
General Liability/Umbrella				-			
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
Total General Liability/Umbrella	5,378	5,500	6,400	900	7,000	1,500	
Total Insurance (GL/Umbrella/WC)	6,278	6,500	7,400	900	8,000	1,500	
PROFESSIONAL/OFFICE/INSURANCE	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
REIMBURSEMENTS				-		-	
OGA/Exec/Other Staff				-		-	
General Assembly Meetings				-		-	
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)
Total General Assembly Meetings	4,000	4,000	3,325	(675)	2,375	(1,625)	
Executive Reimbursements	(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
Total EP Reimbursements	6,932	15,000	8,000	(7,000)	12,000	(3,000)	
Other Reimbursements				-		-	
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
Total Other Reimbursements	5,099	3,000	4,750	1,750	3,000	-	
Total GA Meeting/Executive/Other	16,031	22,000	16,075	(5,925)	17,375	(4,625)	
Presbytery/Council				-		-	
Meetings Travel/Mileage				-		-	
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)
Total Presbytery/Council/COM	8,972	8,800	10,350	1,550	10,250	1,450	
Meetings Admin/Office Supplies				-		-	
001-51065-000 - Office, Printing, Misc-Presby	-	200	200	-	-	(200)	
001-51070-000 - Office, Printing, Misc-Council	-	-	-	-	-	-	
Total Meetings Misc. / Supplies	-	200	200	-	-	(200)	
Moderator's Office				-		-	
001-51080-000 - Moderator Mileage	69	500	500	-	500	-	
001-51081-000 - Moderator Training/Reimb	500	750	750	-	750	-	
Total Moderator's Office	569	1,250	1,250	-	1,250	-	
Total Presbytery/Council	9,541	10,250	11,800	1,550	11,500	1,250	
Total Reimbursements	25,572	32,250	27,875	(4,375)	28,875	(3,375)	
Other/Miscellaneous				-		-	
001-51090-000 - Memorials/Flowers/Gifts	175	650	650	-	650	-	
001-51099-000 - Misc. Expense/Prior Period Adjustment	349	-	-	-	-	-	
Total Other/Memorials/Gifts	524	650	650	-	650	-	
TOTAL REIMBURSEMENTS	26,096	32,900	28,525	(4,375)	29,525	(3,375)	
TOTAL LEADERSHIP/OFFICE/REIMBURSEMENTS	505,481	489,940	483,360	(6,580)	499,643	9,703	1st Read \$499,602
Per Capita (Pass Thru)				-			
G/A Per Capita Disbursement				-			
001-51100-000 - G/A Per Capita - Churches	119,727	112,435	112,435	-	120,194	7,759	
G/A Per Capita Disbursement	119,727	112,435	112,435	-	120,194	7,759	1st Read \$113,098
SOLT Per Capita Disbursement				-			
001-51110-000 - SOLT Per Capita-Churches	46,311	43,712	43,712	-	42,245	(1,467)	
SOLT Per Capita Disbursement	46,311	43,712	43,712	-	42,245	(1,467)	
Total Per Capita Expense	166,038	157,235	157,235	-	163,526	6,291	
TOTAL INVESTMENTS IN OPERATING MINISTRY	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
ALLOCATIONS				-			
001-XXXX-000 Leadership	(39,440)	(39,456)	(39,058)	397	(40,551)	(1,095)	
001-XXXX-000 Office Services	(5,529)	(6,248)	(6,425)	(177)	(6,461)	(213)	
001-XXXX-000 Reimbursements/Other	(2,820)	(3,290)	(2,853)	438	(2,953)	338	
Allocation from Mission Focus Units	(47,789)	(48,994)	(48,336)	658	(49,964)	(970)	10% from Mission Focus Units
Allocations from Other Funds	(36,893)	(36,000)	(43,447)	(7,447)	(37,000)	(1,000)	3% Other Funds Admin/Services
Total Allocations	(84,682)	(84,994)	(91,783)	(6,789)	(86,964)	(1,970)	
Total INVESTMENTS IN MINISTRY (After Allocations)	586,837	562,181	548,812	(12,920)	576,205	14,024	1st Read \$569,072
Net Total Surplus / (Deficit)	(43,616)	(45,894)	(12,025)	33,869	(23,248)	22,646	1st Read (\$23,140)
Estimated Beginning Of Year Fund Balance	117,706	74,090	74,090		62,066		
Estimated Resources	543,221	516,287	536,787		552,957		
Estimated Investments	586,837	562,181	548,812		576,205		
Estimated/End Of Year Fund Balance	74,090	28,197	62,066		38,819		Min. Target Balance \$25,000

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
RESOURCES					
Presbytery Basic Mission					
Total BASIC MISSION RESOURCES	135,265	146,000	146,000	-	80% WVP, 15% PMA, 5% SOLT
INVESTMENTS					
PRESBYTERY COUNCIL					
Presbytery/Council Priorities	-	500	500	-	
Council Leadership Retreat-w/COM	-	2,500	2,500	-	
COMMUNITY ENGAGEMENT TEAM					
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	-	
MISSION PARTNERSHIP TEAM					
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	-	
TOTAL PRESBYTERY COUNCIL	84,918	90,830	90,830	-	
COMMISSION ON MINISTRY					
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
TOTAL COMMISSION ON MINISTRY	11,040	9,450	14,700	5,250	
COMMITTEE ON PREPARATION FOR MINISTRY					
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)	
TOTAL COMMITTEE ON PREPARATION	3,865	5,865	5,865	-	
TOTAL INVESTMENTS	99,823	106,145	111,395	5,250	

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
MISSION ALLOCATION TO OPERATING MINISTRY					
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)	
TOTAL MISSION ALLOCATIONS	47,789	48,994	49,955	961	
TOTAL INVESTMENTS/ALLOCATIONS	147,612	155,139	161,350	6,211	
Net Excess	(12,348)	(9,139)	(15,350)	(6,211)	

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	74,113	64,974	49,624

Target Fund Balance \$50,000

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 familyIn 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.

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.

**WHITEWATER VALLEY PRESBYTERY
CANDIDATE FOR COMMISSIONED RULING ELDER
PERSONAL STATEMENT OF FAITH**

Candidate: Barton ("Bart") B. Ost
Member: Tabernacle Presbyterian Church
Date: August 8, 2024

I believe in the one living God, Creator of all things, who is present and active at all times in creation, Eternal, Holy, Loving, Forgiving, and Redeeming; the Three in One, Father, Son, and Holy Spirit, though a mystery, understood as three persons of one substance; the Triune God who discloses to us God's covenant character and purposes through God's Son, Jesus Christ, the Word of God, as revealed in Scripture through the gift of the Holy Spirit, who inspires, convicts, affirms, encourages, and prods the people of God to love each other as we are loved by God, to expose, resist, and work to eliminate injustice, exploitation, violence, and inequity, individually and corporately, and to humble ourselves in an attitude of worship and ministry in our walk of faith.

I am convicted that God's creation is good as conforming to God's intended meaning and purposes, to be a source of joy and thanksgiving in response to the gift of life. In this creation, God has set human beings as occupying a special distinction as created in God's image, in goodness to accept and obey God in accomplishing God's purposes, including as faithful stewards of our possession of this world.

And yet, through sin, we have marred that gift of God's image in us and we are unable to dislodge it from the center of our being, whether by act of will, attempted adherence to God's law, or slack offering of good works. This corruption is universal throughout humanity and its consequences separates us from God's love which is bridged only by the life, death, and resurrection of Jesus Christ as Savior and Lord who as our Mediator reunites us with God.

I believe Christ expresses God's redemptive love throughout history, inaugurating the now of the rule of Christ in the world and the yet to come on His return. Jesus Christ is the son of God, the same substance as God, of the Trinity. Jesus, by His teachings and conduct, became for us the embodiment of a life lived solely in love and obedience to God, and by extension, directs us as to how we should love one another in the same unity as Christ lives with His Father. By His life, death, and resurrection, Christ also defeated death and brought us into a right relationship with God, by God's grace, unmerited and undeserved. In gratitude, we are to take up the life of Christ in our acceptance of God's grace, through the work of the Holy Spirit, faithfully seeking our transformation to the fullness of Christ in our life, worship, and service. I believe salvation, therefore, comes through Christ, in faith and by grace, both gifts from God.

I believe the Old and New Testaments are the inspired, authoritative, and indispensable rule of faith and life, the revelation of God's faithfulness and relentless love. By the gift and power of the Holy Spirit, Scripture points to the need and opportunity to live faithfully before God and one another, in mutual forbearance and freedom of conscience.

I believe that God intends the Church to be the place where the followers of Christ most effectively live out God's call for a just world, united in redeeming all to an understanding of God's call and claim on our lives, where together we unite in love and fellowship to strengthen one another in our faith journey and console those who grieve in loneliness and desperation.

I believe that our primary response to God's love is to glorify God in life, service, and especially worship. We remember with our heart and minds God's love and gracious character in the proclamation of the Word, the reading of Scripture, prayers for our community and world, songs of praise, and the administration of the Sacraments. In the waters of Baptism we remember that God holds us fast as members of Christ's church and as children of the covenant. In the Lord's Supper, we proclaim Christ's daily presence with us through the bread and wine, celebrating the transformational life available daily in following Christ. The Sacraments are visible signs of God's invisible grace given by God, gifts to the Church.

Alleluia and Amen
106 - November 6 Post

Statement of Faith

Creation and Father, Son and Holy Spirit—I believe in the one God that created 'the Heavens and the Earth'—that is to say—all of reality. The first chapter of scripture reveals God at work via His Spirit hovering over creation. But, as the disciple John points out in the introduction to his gospel, Jesus is revealed immediately in that first chapter of Genesis as the very Word of God, the Logos (word, power and unifying principle). When God at Creation 'speaks' the cosmos into existence, we see that God's way of creating and of working in the world is through the power of His Word. This makes the 'metaphor' of speech and Word very clear that Word is how God acts and is 'made real' in the world.

Incarnation, Cross and the Kingdom of God—The speech metaphor as God's creative mode is a perfect way of describing how God has become a part of His own creation and taken on the flesh of His human creatures, through His Son, the Word of God. In this incarnation, Jesus, as Son, becomes and does for the humans what they could not do or be themselves and in so doing, brings them life they could have never seen or won through to apart from His saving work on the cross. Jesus gives the breath of His Spirit to all that trust in Him, bequeathing power to live for God in ways that would not otherwise be possible for them. By acknowledging Christ rule over all of one's life and living 'in Christ' believers are saved by Him. Christians are to join the church where we participate with other believers in bringing the Kingdom of God into reality now, while we wait for New Creation. The Holy Spirit gives gifts to believers that uplift the church. In resurrection, God has marked out Jesus as His true and only Son and raises Him from death and above all earthly powers as the first one of many brothers and sisters in New Creation.

The church and Sacraments—The marks of the church are the love that the people of the church show to each other and to the world, and the unity they exhibit as the people of God. The church marks out believers through baptism, modeling Jesus' passage through the waters to seal our membership as part of His body. The church brings remembrance of Jesus' work to its flock through holy communion, presenting the very body and blood of our Lord Jesus Christ as true life's nutrition for those that 'feed on Him'. The pastors and leaders of church model for their people and the church universal the pattern of mutual self-giving and sacrificial living that the Trinity exhibits in its inherent relationships of love.

Redemption & New Creation—Jesus, the Word of God, lived among and gave Himself to His disciples, modeling relationships of leaders in the church to the members. Christ's direct influence on the disciples inspired them to write the gospels and epistles as fully reliable witness to the reality of Jesus life and ministry. Jesus also revealed himself to the Apostle Paul, giving him special gifts of exposition for his mission to the gentiles, clarifying and proclaiming the word beyond it's earliest Jewish introduction. We wait in hope, expectantly for the redemption by faith and recreation of the world and of our own selves.

Scripture, Authority & Reformation—Lest we in the church become calcified in our interpretation and practice, we take care to be always reforming to be rightly conformed to the truth of scripture as we faithfully face it and carefully interpret it. Scripture is comprehensive and reliable in addressing the needs of individuals and groups as we seek to live in the light of Christ. The church follows along in faithful witness to the sacrifices of Christ, leading congregations in submission to the revelation of the scriptures. As members, we follow the authority vested in the church in faithful local congregational leaders and higher ecclesiastical structures. Together we seek to upbuild and nurture one another in Christ, and to proclaim Him to the world with the truth and power of scripture.

Statement of Faith

*of Ian Clarke, as it stands on Sept. 5, 2024
In his first semester of Middler year at Austin P.T.S.*

I believe in a triune, creator God whose mystery knows no bounds, whose being has no limits, who is everything and nothing. I believe in a God who exists beyond the scope of reason, beyond space and time and yet is present within every moment, place, and space. I believe in a God who is all of these things, & is somehow knowable to God's creation through an abounding and triumphant love.

I believe in a redemptive, grace-filled, humble, and perpetually persevering Christ Jesus. I believe that sin is the Godly word for human limitation, and that all people are inherently limited. I believe that Jesus the Christ freed us from the binds of that limitation, and frees us every day to try again. I believe we are here for the sake of one another, modeled by Christ who was and is here for all of us.

I believe in a Holy Spirit who reminds us to be where our feet are, who guides us into the next right step, and who gets us out of our own way. I believe in a Holy Spirit who allows us the inspiration to create the way God created & love the way Jesus loved.

My name is Tom Markey. I was born and raised in Indianapolis. For those of you familiar with the Indianapolis area, I grew up in the Nora area where I was a product of Washington Township public schools. I was raised by my parents - Liz and Kevin - who are still married and live in the same house I grew up in as a child. I've got an older sister, Beth, and a younger sister, Emma.

Much of my childhood, adolescence, and emerging adulthood could be qualified and quantified by one word: soccer. It was truly my first love and my greatest passion. It was the way in which I defined myself and served as my main source of identity for years. I'll spare you the boring details - it was a lot of practices and games and long trips in the car with my dad.

High school was when faith began to percolate a bit for me. My mom made me do confirmation at Second Presbyterian Church where she was a member, pulling me out of soccer practice every Wednesday night. (Which, at the time, annoyed me to no end.) However, there was good food and a couple of crushes there, so I went and acted as if I was far too cool for any of it.

And yet, I'll never forget when, during a small group session, I asked (trying to sound flippant, yet was very much wrestling with it all), "What if I don't believe in any of this?" And, to my surprise, our adult leader greeted my question with such a calming and warm smile and then said, "Great, keep coming back!"

Following confirmation, I did what a lot of youth who are newly "graduated" confirmands do, and I was largely absent from church/congregational life after that. However, my senior year in high school, at the invitation of my youth pastor, Brian Shivers, I returned to be a student leader for confirmation. This is really where those initial seeds of faith were planted.

Fast forward to college, and I ended up at the University of South Florida where I was a member of the soccer team and majored in Biomedical Sciences. Beyond the soccer field, USF opened my eyes up to the reality that I knew so very little about the world. Our team was full of international players. I got to form deep and meaningful friendships with teammates from Germany, Columbia, Venezuela, Trinidad and Tobago, and Jamaica.

Again, sparing all the details (which is mostly a lot of soccer practices and games) by December of 2009 I had grown restless with not getting much playing time (my poor, bruised ego!) and so I decided to transfer schools.

I transferred to Butler University. It was at Butler where I began to realize, but wasn't sure exactly what to do with it, the reality that soccer and science (and the pursuit of a career in medicine) were no longer interests and passions that drove me. However, this meant shedding some important identity markers for me.

Fast forward a bit - my older sister, who has had a lifetime of struggles with mental health, ended up in the stress center on suicide watch. I responded by using that situation as an excuse to stop going to school. I dropped out and started working for a company that did furniture

installation on military bases. While all this was going on, I had begun to volunteer in youth ministries at my home church, Second Presbyterian Church. I was falling in love with church life (especially worship and youth ministries) and was sensing a call to ministry, though I had no clue what to do with any of those stirrings of the Holy Spirit.

After my very brief stint as furniture installer, I ended up back at USF to finish my degree.

Once again, I moved back home, started coaching soccer full-time, and began pursuing a career in ministry. This meant applying to and visiting seminaries. And, as all good PC(USA) Presbyterians do, they pointed me to all the PC(USA) seminaries. I visited and applied to two seminaries: Louisville Presbyterian Theological Seminary and McCormick Theological Seminary.

I ended up in Louisville and lasted a whole *one semester* before dropping out and returning home, professing that I actually wanted to be a college soccer coach. So, I began coaching club soccer full-time while serving as a volunteer assistant coach at IUPUI.

Eventually, I was offered a job to be the full-time assistant coach. However, while all that was happening, I had been volunteering in youth ministries at Second and was spending far too much time looking at the MDiv. program at Christian Theological Seminary (CTS).

Then, my dear friend, Jay, who I have known since kindergarten, nearly died of a drug overdose. It shook me to my core. I retreated from everything and did some real evaluation of priorities.

I did not accept the assistant coaching job and I began to really wrestle with the pursuit of seminary once again. Soon after, I met my now wife, Abbie. She pushed and encouraged me to apply to seminary again. And, thanks to the prayerful encouragement of Rev. Hector Hernandez, I applied to CTS, eventually graduating in May 2017.

Prior to starting seminary and all throughout my time at CTS, I served as the part-time Director of Youth Ministries at John Knox Presbyterian Church. There is where I also did my field education. Thanks to the incredible mentorship and friendship of Rev. Frank Mansell and Rev. Lisa Crismore and a truly wonderful community of people at John Knox, this is where I fell in love with parish/congregational ministry.

For the past six years, I have worked at Second Presbyterian Church in Indianapolis. I began as the Coordinator of Middle School Ministries eventually transitioning to the Interim Director of Youth Ministries. I now serve as the Director of Youth and Families at Second Presbyterian Church. In August 2021, I began pursuing a Doctor of Ministry degree at CTS. I hope to graduate in May 2025.

There's been a whole lot of life lived and experienced within that time as well. Abbie and I have five kids together - Ella(9), Eden (7), Easton (5), Ezra (5), and Eli (1). Yes, our life is mostly just one (mostly joyful and mostly crabby) giant pile of laundry and spilled Froot Loops all over the floor!

Statement of Faith Tom Markey

I believe in God our Creator, the divine author of humanity. It was God who spoke the world into being, breathing God's divine breath into all things living, naming all creation as "very good." Through God's covenantal love we are surrounded by God's boundless grace, called to a life of love, humility, compassion, and praise. It is in this love and grace that we experience God's loving presence and tender embrace, feeding us in our times of exodus and rejoicing with us in our times of gladness.

I believe in Jesus Christ, our Redeemer – prophet, preacher, and teacher. It is in Jesus that the Word was made flesh – God incarnate – making his home among us. In so doing, Jesus came to bring good news to the poor, proclaim release to the captives, recovery of sight to the blind, and freedom to the oppressed. Jesus lived a life in servitude and gratitude, sharing, spreading, and teaching the graceful and grace-filled love of God. It is in and through Jesus, that we, as faithful followers and believers, are called to a life of redemption, restoration, reconciliation, and renewal – a life of shalom.

I believe in the Holy Spirit our Sustainer and Comforter, the divine motion of our hearts and souls. Persistent and ever-present, the Holy Spirit moves within us and around us, guiding and informing our daily lives, enlivening and enriching. The Holy Spirit, directed by the tenderness of God's grace and the love of Jesus Christ, charges us into the world, full and faithful, equipped to embrace the stranger, feed the hungry, clothe the naked, and to love our neighbor.

I believe the Bible to be a living document which speaks to us – each generation – in new and exciting ways. This living word, which is illumined by and through the Holy Spirit, is inspired by God, written by human authors. In this way, the Bible is revealed as a divine message in human thought. Utilizing both the gifts and limitations of these human authors, God inspired these authors to offer God's living Word. Thus, the Bible is divinely inspired while thoroughly human. Meaning it must be read, heard, and interpreted in such a way that honors and acknowledges the contexts – historical, literary, social, and theological – in which the Bible was written.

I believe so much in the church. I love the church. Broken and bruised as it might be, messy and fleshy as it can become, the church is our human attempt at glorifying and enjoying God forever – a collection of flailing and flawed humans who gather to witness to the birth, life, death, and resurrection of Jesus Christ. We share life together. We pray together. We play together. We study together. We serve together. We eat (a lot!) together. We sin together. We forgive together. Most importantly, we worship together. And while often we make a complete mess of it – we serve as a collective embodiment and expression of Christ's call to live as salty and bright people, sent out to reflect the image of God, to share Christ's love, and to see the belovedness of all creation.

I believe Baptism serves as a sign and seal of God's gift of grace. The waters of baptism serve as a sign to us that we are sealed in the showering of God's abundant grace, enveloped by God's

covenantal love. As the waters of baptism are showered on us, so too is God's grace and God's love. It is in and through baptism that we find ourselves made new, restored and renewed in the knowledge that we are a beloved child of God.

I believe the Lord's Supper is an invitation to God's table of grace. It is a table where all are welcome. It is a table marked most especially by reconciliation. As the bread is broken and the cup is consumed, we find ourselves both full and fulfilled, equipped to enter the world as we offer the reconciliatory love realized in Jesus Christ.

Audrey Thorne
Biography

I was born just as my father completed seminary in Orlando, Florida. We spent the early years of my childhood in the suburbs of Chicago as my father served his first call. In 2001, he accepted a call to a Presbyterian Church (P.C.A.) in central Michigan. I lived in Michigan until my highschool graduation, after which I moved to Chicago to pursue my BA in Bible and Theology from Moody Bible Institute.

After graduation and a few years working in administrative roles in the church, I felt a pull to pursue my theological education. I began attending Princeton Theological Seminary, where I earned my MATS degree in 2019. During the summer of 2018, on a school-required internship, I traveled to Japan to serve at Tokyo Union Church. It was during this internship that I began to sense a call to ordained ministry.

From Princeton, I returned to Tokyo Union Church to serve as the Director of Youth and Children's Ministry. During the course of the pandemic, my work shifted to include more general pastoral duties, and I was given the title of Pastoral Associate. The great surprise of this incredibly challenging season was that God clarified my sense of call to pastoral ministry. Through the affirmation of that community, the support of many mentors, and God's call, I made the decision to return to Princeton to complete my MDiv. I graduated in May and in June I was certified to receive a call by the New York City Presbytery.

Audrey Thorne
Statement of Faith

I believe in God the creator, who made all things by his loving choice and was delighted with what was made. At creation, God blessed the earth and its creatures with the same blessing given to humanity. God placed upon us the responsibility to lovingly care for our home. I believe it is one of our highest callings as people of God to steward this uniquely precious gift by protecting it, restoring it, and working towards justice for its creatures and its people.

I believe in Jesus Christ, who is the perfect revelation of God's love and the living and active Word of God. In entering into the fullness of our humanity he blessed again what God made good at creation. In his death and resurrection, Christ offered himself as the full and final sacrifice, removing every barrier to our access to God, and destroying the power of sin and death.

I believe in the Holy Spirit, who moves where she wishes, convicting us and compelling us towards the goodness and love of God. The Spirit bears all kinds of fruit in us and the world like unity, peacefulness, forgiveness, and generosity. I believe the Spirit is at work today and can be found wherever liberation, transformation, beauty, and love are found.

I believe in the body of Christ, which is made up of those who strive to serve God and make the love of Christ known in the world. The church has been called into God's mission, both as beneficiaries of God's grace and as witnesses who are charged to carry that grace into the world. The sacraments of Baptism and the Lord's Supper are visible signs and seals of this grace. They signify God's promised presence, which claims us and accompanies us, and are sure seals of God's faithfulness. The gospel compels us to live in unity and service, as far as it depends on us, caring for our neighbor as we care for ourselves.

I believe in forgiveness and the open welcome of God to the table of grace, which is extended to all people. Like a good parent freely forgives without need for punishment, so does God. I believe that confession is the right and natural response to God's goodness. In confession, we acknowledge that we are marred by greed and self-interest and that we have done harm as individuals and communities. God is faithful to forgive, and has accomplished salvation for us, so we are not crushed by God's judgment but set free to live before the face of God.

I believe in the promises of God as contained in the Scriptures. I believe that the Bible is a narrative in which "God's children tell the story,"¹ that it is inspired, and useful for teaching, rebuking, correcting and training in righteousness and able to make us wise.

I believe in a future in which God will be all in all, in which our redeemer will stand upon the earth, making all things new.

I confess the truth summed up in the Apostles' and Nicene Creeds and place myself under the authority of God, the Presbyterian Church (USA), and my local community of faith.

¹ God's Children Tell the Story, *The Bible for Normal People*, 16 October 2019
<<https://peteenns.com/gods-children-tell-the-story/>> [accessed 11 April 2021]

REPORT of the COMMITTEE on REPRESENTATION

PART I – Nominee of the Vice-Moderator of the Presbytery

Vice-Moderator Rotation as follows:

- Male Teaching Elder 2025
- Female Ruling Elder 2026
- Female Teaching Elder 2027
- Male Ruling Elder 2028

2025 Vice-Moderator Nominee

RE Shawn Coons - Fairview Presbyterian Church, Indianapolis

Shawn has been the pastor of Fairview Presbyterian church since 2012. Before that he served churches in Houston, and near Detroit and near Orlando, several with his wife Carrie, who is now a hospital chaplain. He has two daughters, and a very energetic dog. For fun he likes to play video games, board games, and role-playing games.

Part II – Nominees for Commissions and Committees of the Presbytery

Coordinating Council Commission Nominees

Class of 2025 (Replacing Unexpired Term)

RE Marcie Weissner - Fort Wayne, First

Class of 2026 (Replacing Unexpired Term)

TE Greg Steible – Fishers, New Hope (Finance)

Additional Congregations Represented on Coordinating Council

Indianapolis, Orchard Park – RE Pat Cowall-Hanover

Bluffton, First – RE Ted Smith

Indianapolis, Irvington – RE Chuck Marion

Fort Wayne, Amistad – TE Martin Garcia

Honorably Retired – TE Michael Lindvall

Greensburg, First – TE Marena Vittorio-Schindler

Validated Ministry -TE Vern Fanum

At-Large – TE Liz Kaznak-Hall

Zionsville, Zionsville – RE Sharon Pierce

Edinburgh -RE Lois Steele

Fort Wayne, Grace – RE Jill Werling
Fort Wayne, First – TE Carrie Winebrener
Hartford City, First – RE Dan Borgenheimer
Avon, White Lick – RE Anneta Davis
Honorably Retired – TE Dennis Davenport
Knightstown, Bethel – CRE Samuel Frost
Honorably Retired – TE Gary Kornell
Boggsstown, First – TE Roger McDaniel

Additional Congregations Represented on Finance (Sub-Committee of Council)

RE Greg Maiers – Indianapolis, Second
TE Carrie Winebrenner – Fort Wayne, First
RE Sue Whitaker – Muncie, First
TE Bob Heimach – Honorably Retired
CRE Phil Votaw – Tipton & Elwood, First (Treasurer)

**Commission on Ministry (COM) Nominees
Class of 2025 (Replacing Unexpired Term)**

TE Jon Reinik – Indianapolis, Irvington

Class of 2027

RE Bill Werling – Fort Wayne, Grace (2)
TE Kevin Boyd – Honorably Retired; Fort Wayne, United Faith (2)
CRE Patty McKinnon – Indianapolis, John Knox
TE Winterborne Harrison-Jones – Indianapolis, Witherspoon
TE Brian Shivers – Indianapolis, Northminster
RE Gabe Goncalves – Indianapolis, Northminster
TE Ruth Moore – Avon, White Lick (2)

Additional Congregations Represented on COM:

Jonesboro, First of Grant County – RE Dan Howell
Noblesville, First – TE Eric Gale
New Castle, First - RE Jim Millikan
Indianapolis, Second - RE Ron Snow, TE Gracie Payne
Elwood and Tipton, First – CRE Phil Votaw
McCordsville, Christ – RE Dennis Whitson, TE Wally Wilson
Fort Wayne, First – TE Youngsoo An

Connersville, First – RE Carla Beard
Fishers, New Hope – RE Carolyn Kendall
Muncie, St. Andrew – TE Ramona Dale
Indianapolis, Tabernacle – RE Sandra Reid
Greensburg, First – TE Garrett Schindler
At-Large – TE Jan DeVries

**Committee on Preparation Commission (CPM) Nominees
Class of 2025 (Replacing Unexpired Term)**

RE Charles Chae – Indianapolis, Korean

Class of 2026 (Replacing Unexpired Term and Vacancy)

TE Ann Pittman – Fort Wayne, First
RE Amanda Stricker – Zionsville, Zionsville

Class of 2027

RE Mary Krupp – New Castle, First (2)
TE Molly DeWitt – Indianapolis, Southminster
RE Ginny Vogel – Bluffton First, Bluffton
TE Tim McNich – Validated

Additional Congregations Represented on CPM

Indianapolis, Second – RE Becky Hagarty
Indianapolis, Tabernacle – TE Jim Pfeiffer
Avon, White Like - TE Alice McDowell
Portland, First – TE Rex Espiritu
Indianapolis, Northminster – RE Roz Lancaster

Board of Directors (BOD) Nominees

Class of 2028

RE Michael Whitfield – Shelbyville, First
RE Rob Rothrock – Indianapolis, Northminster

Additional Congregations Represented on BOD

Indianapolis, Northminster – RE Girtha Perkins
At-Large – TE Bob McAulay
Indianapolis, Southminster – RE Karen Filler

Indianapolis, Second – RE Nancy Frick

Committee on Representation COR Nominees

TE Carol Paik – Indianapolis, Second
RE Jerry Deck – Zionsville, Zionsville
RE Judi Trabue – Indianapolis, Tabernacle
RE Ted Smith – Bluffton, First
RE Gretchen Schneider – Shelbyville, First

**Synod of Lincoln Trails Commissioners (SOLT)
Class of 2027**

TE Peter Zinn - Greenwood, First

Additional Congregations Represented on SOLT

Indianapolis, Irvington – RE Martha McDonald
Indianapolis, John Knox – RE Patty McKinnon
New Castle, First – TE Katherine Rieder

**Part III – For Information (Any needed nominations will be brought to the
February Presbytery Assembly Meeting.)**

Presbytery Treasurer (three-year term 2024- 2026)

Ruling Elder Phil Votaw, First Meridian Heights Presbyterian, Indianapolis and
Commissioned Ruling Elder to First Presbyterian of Elwood and First Presbyterian of
Tipton

Pyoca Camp, Conference, Retreat Center Currently Serving

Indianapolis, First Meridian Heights – RE Carol Foulke
Indianapolis, Northminster – RE Andy Longo
Indianapolis, Orchard Parch – TE Trish Lisa

Reid Center Board

Transitional Lead Presbyter – TE Erin McGee
TBD

SMOCK Distribution Advisory Board

Honorably Retired – TE Bob Heimach

Transitional Lead Presbyter – TE Erin McGee

Investigating Committee Pool Currently Serving

Honorably Retired - TE Hal Thomas
First Meridian Heights - RE Pam Guernsey
Indianapolis, Second – TE Gracie Payne
Indianapolis, Tabernacle – RE Sharon Marshall
Shelbyville, First – RE Mike Whitfield
Honorably Retired – TE Ann Pitman

Sexual Misconduct Response Team Currently Serving

Honorably Retired – TE Jim Pfeiffer
Fishers, New Hope – RE Caroline Steward
Honorably Retired – TE Jeff Jahn
Indianapolis, Irvington – RE Anne Frangos
Fishers, New Hope – RE Steve Ebling
Indianapolis, Faith – TE Charlotte Lohrenz
Fort Wayne, First – TE Annie Epling
Fort Wayne, First – RE Marcie Weissner
Indianapolis, Irvington – RE Matt Wolf
Validated – Carrie Smith-Coons

**Permanent Judicial Commission Currently Serving
Class of 2025**

Franklin, First – TE Peter Jessen
Avon, White Lick – RE Ginny Sheets

Class of 2026

Honorably Retired – TE Jan DeVries
McCordsville, Christ – RE Bruce Embrey

Strategic Planning Team Currently Serving

TE Charlotte Lohrenz – Indianapolis, Faith
RE Ron Son – Indianapolis, Second
TE Shawn Coons – Indianapolis, Fairview
RE David Funke – Indianapolis, Second
TE Daren Hofmann – Muncie, First
RE Annetta Davis – Avon, White Lick

TE Kelley Jepsen – Indianapolis, John Knox
RE Sam Muse – Indianapolis, Orchard Park
TE Winterbourne Harrison-Jones – Indianapolis, Witherspoon
RE Stephanie Davidsen – Indianapolis, Faith
TE Gretchen Schneider – Shelbyville, First
TE Martin Garcia – Fort Wayne, Amistad



Presbyterian Youth Triennium

JULY 28-31, 2025

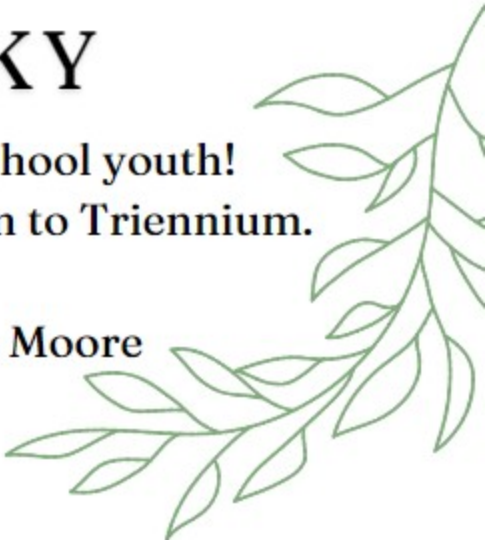
LOUISVILLE, KY

Save and share the date for PYT25 with your high school youth!
There will be a Whitewater Valley Presbytery Delegation to Triennium.

More information coming in late Fall.

Whitewater Valley Presbytery Registrar: Emma Moore

emoore@northminster-indy.org



Sign Up by
October 12 for the
earlybird special

MONTREAT

WHITEWATER VALLEY WEEK

Join the WVP Youth for a week at Montreat!

Total Cost- \$1320 (but wait...)

Presbytery is paying \$500/per student (thank you!)

Church Cost is \$410/per student

Cost for each student out of pocket is \$410

Additional scholarships may be available

Price includes conference fees,
transportation, meals, and lodging
for six days.

Sign Up today and more info is coming....

QUESTIONS?

text Kristin Lehr 317-443-1365

or klehr@orchardpark.org

visit montreat.org for more info

JUNE 8-14
2025
WEEK 2