

COMMISSIONER HANDBOOK
ONE HUNDRED AND TWENTY-FOURTH GATHERING
OF
THE PRESBYTERY OF NEW HOPE

March 29, 2025



First Presbyterian Church
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ONE HUNDRED AND TWENTY-FOURTH STATED GATHERING OF PRESBYTERY

Hotels/Accommodation

<https://comeseewilson.com/plan-visit/>

Registration

Please register on the presbytery website at the following link <https://nhpresbytery.org/registration-124th-stated-gathering/> . **The deadline for registration is Tuesday, March 25 by noon.**

Non-Attendance

Minister members (except those who are retired) are expected to present a reason for absence from the meeting, (Presbytery Bylaws Ref. 3.13c). Churches unable to be represented should also submit a request to be excused.

All requests for excused absences should be submitted to the stated clerk through Christine Kelson using the appropriate link on the presbytery website:

ministers: <https://nhpresbytery.org/excused-absence-minister-2/>

churches: <https://nhpresbytery.org/excused-absence-church-2/>

You may also send an email to Christine at ckelson@nhpresbytery.org. Requests for excused absences must be received in advance of the meeting.

Commissioner Handbook/Meeting Materials

The handbook can be downloaded from the following page on the presbytery website at <https://nhpresbytery.org/events/124th-stated-gathering-of-presbytery/> . **Please bring a copy of the handbook with you to the gathering.**

If you are planning to download the handbook to a device, please do this before the meeting to enhance Wi-Fi reception at the church.

Check-In

Check-in opens at 8:00 a.m. Upon arrival, please go directly to the check-in area.

Minister Members of New Hope

There will be a dedicated table for minister members of New Hope – **please check in here.**

Ruling Elder Commissioners and All Other Visitors

Please check in at the appropriate table (set up alphabetically by last name). If you did not pre-register, please sign in at the specially designated registration table.

NON-PERISHABLE DONATIONS

Attendees are asked to bring non-perishable food items, which will be donated to Hope Station:

<http://hopestation-wilson.org/> .

Worship Offering

Today's offering goes to Presbyterian Disaster Assistance:
<https://pcusa.org/disaster-assistance/how-help/give>.

Lunch

Lunch will not be provided. Please bring your own lunch and a drink. The following link also lists local restaurants: <https://rb.gy/88d6fi>.

Child Care

Childcare reservations may be made when you register online for the gathering. Please prepare lunch for your child. Contact the host church directly if your child has allergies and provide an appropriate lunch/snack. Please also inform the host church at least two days before the gathering if you reserve childcare, but then do not require it. Contact Lisa Briley at fpcchurchadmin@firstpreswilson.com.

Wi-Fi Network

Network name: FPC Guest
Password: 100 password

The livestream and recording can be found here:
<https://www.youtube.com/live/uPJE9T7jSIY>

This is a viewing service only and your attendance at the meeting will not be counted through viewing the broadcast. Voting and participating in the meeting is unavailable through this platform.

Cell Phones

Out of respect for others attending the meeting, all cell phones should be turned off or set to vibrate.

Parliamentary Procedures

Guidelines and a summary to parliamentary procedures of the Presbyterian Church (USA) can be found on pages 176 and 178 of the handbook. Motion forms will be at the stated clerk's table if you need to use one.

Next Stated Gathering

Tuesday, July 22, 2025: Saint Andrews Presbyterian Church, Raleigh.

Disclaimer: The displays you see at any given presbytery meeting may or may not be endorsed by the Presbytery of New Hope.

A NEWCOMER'S GUIDE TO PRESBYTERY MEETINGS

WELCOME FIRST-TIME COMMISSIONERS

Despite rumors to the contrary, many really do enjoy the time of fellowship and sharing when our presbytery meets. However, if you have not been to such a meeting before, it may seem a little confusing at first. The goal of this guide is to make your participation more meaningful, for at presbytery meetings we have good news to share, successes to celebrate, helpful resources to publicize, important (and some not so important) decisions to make, plans to approve, and a wonderful family of 111 congregations to get to know better.

WHAT IS A PRESBYTERY?

A presbytery is the key governing body (council) in our denomination. There are 172 presbyteries in the Presbyterian Church (USA). Our presbytery includes 111 churches with 22,544 members through the North Carolina Piedmont and coast. The commissioners of a presbytery gathering consist of all the active and retired teaching elders and at least one ruling elder from each congregation. The stated clerk ensures there is an equal number of teaching and ruling elders who gather as commissioners at least three times a year.

WHAT DOES A PRESBYTERY DO?

A presbytery is responsible for the mission and government of the church throughout its area. "In partnership with sessions, the mission of our presbytery is to foster vital and faithful congregations to be effective witnesses for Jesus Christ." By combining resources, a presbytery can help each church enhance its ministry by assisting with the calling of pastors, teacher training, grants and loans, officer development, camping programs, conference retreats, mission trips, and many other support ministries.

WHEN DOES PRESBYTERY MEET?

There are three full-day stated (regular) meetings; the February and October meetings are on the 4th Saturday of the month, and the July meeting is on the 4th Tuesday of the month. Special meetings can be called as necessary, and presbytery committees and commissions meet throughout the year.

WHAT WILL HAPPEN AT THIS MEETING?

In advance of the meeting, all commissioners will have access to an electronic handbook of reports, proposed actions, and background information; this is called the *Commissioner Handbook*. The link to the handbook will be sent to your clerk of session prior to the meeting, who will then share it with you so that you may download it from the presbytery website. Please read these documents carefully, and be prepared to discuss and vote if necessary.

In general, you will experience the following:

- **Celebration:** Our day begins with worship. Ordinarily worship is led by the host church though there are exceptions at times. We will also welcome new ministers and give thanks for special achievements and for retirements, and pledge ourselves to better mission and witness as we join in the fellowship of committed Christians who represent our 111 congregations.

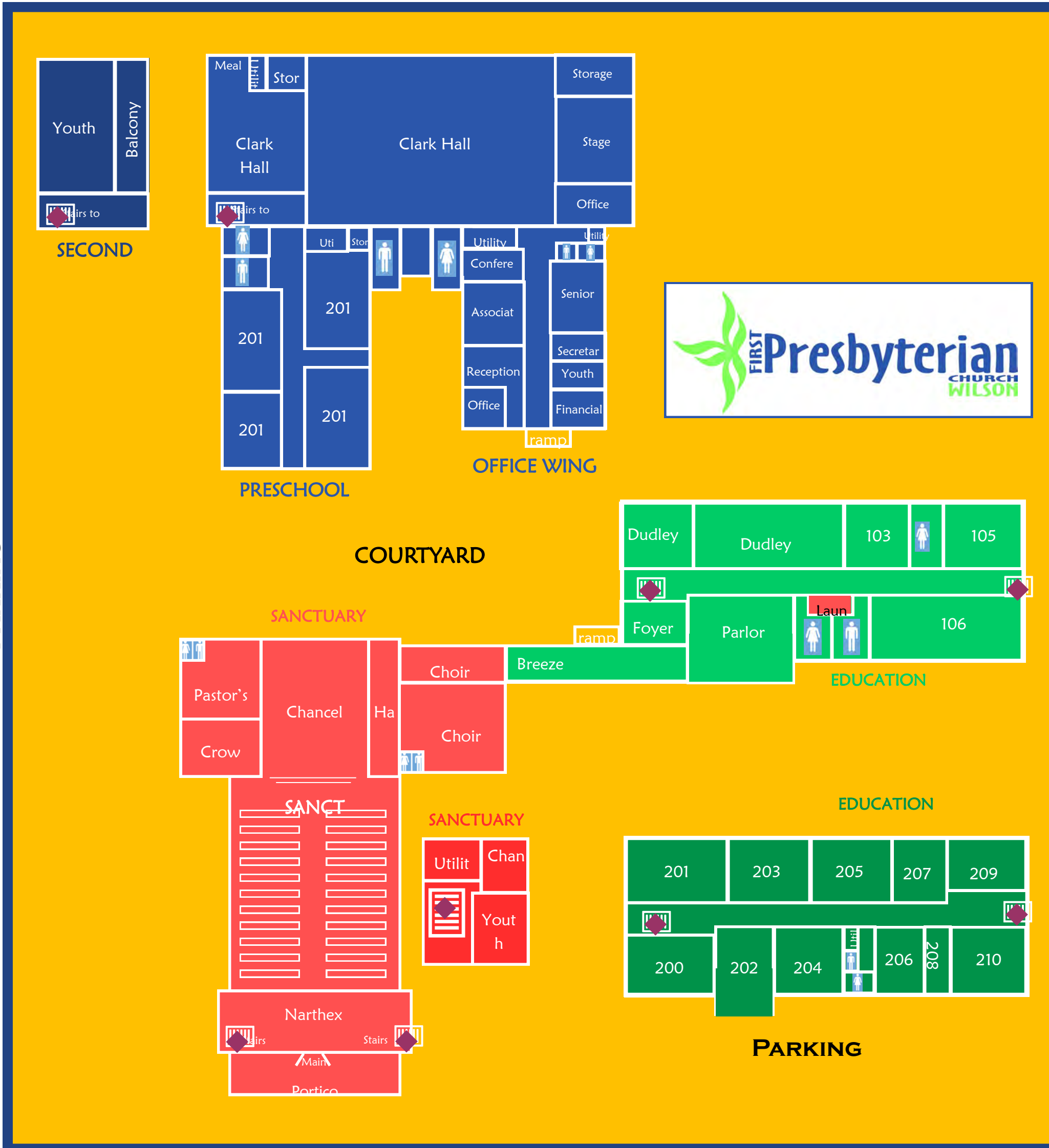
- **Information**: You will learn about lots of events and opportunities to share with your session and congregation: new programs, mission plans, available resources, etc. Be a good communicator when you are back home; make sure your session and congregation are kept informed.
- **Presbytery Procedures**: Much is fairly routine: adoption of the docket (order of consideration), approval of minutes, receiving reports, etc. Several routine housekeeping matters are put together in an omnibus motion, which is voted on as a unit (but you can remove any item for later discussion). Though rather unexciting, these matters are necessary.
- **Debate and Action**: At most meetings, there will be a few items that deserve extensive discussion. Though a committee or the Coordinating Body has reviewed each recommendation, it should nevertheless be carefully considered before you decide how to vote. If you do not understand what is happening, please ask the moderator to explain the matter currently before the presbytery. If you want to offer a motion, the stated clerk would be glad to help you draft it. Your role is to listen carefully, share in the debate if you feel led to do so, and then vote as the Holy Spirit leads you to understand what is best for Christ's Church.

As a commissioner, it is a privilege and responsibility to help guide this part of the Church of Jesus Christ.

Be prepared/ listen / pray / take notes / report back home.

Remember that you are helping our presbytery in a much valued and vital way to build up the Body of Christ, here in this part of North Carolina, to the greater glory of our Lord.

STREET PARKING



STREET PARKING

First Presbyterian Church, Wilson

WHO WE ARE - Organized in 1885, First Presbyterian is a lively church with a long history. First and foremost, we are a family of faith, a body of believers who come from a variety of places. We find common ground in our joint efforts to follow Christ as he calls us. Denominationally, we are a member congregation of the Presbyterian Church (USA). This places us in a heritage of churches who trace their roots to the Protestant Reformation of the 1600s. In an even larger sense, though, we are part of and connected to the universal fellowship of believers who trust in God, acknowledging the powerful work of a Creator, professing faith in Christ Jesus as Lord and Savior, and trusting in the sustaining power of the Holy Spirit.

WHAT WE BELIEVE - Jesus Christ is the light of our lives and the light of this world. Through Christ, we experience a new life – both on this side of death and beyond it. We believe that this gift of Christ is a generous gift of a loving God and not the result of how we are, what we do or even how fervently we believe.

We affirm that we are not called to this new life independently, but that we are called to a community of believers where we learn to lean on, listen to and hold each other accountable. You will notice an organizational structure that lacks bishops or levels of office. Instead, we elect our leadership and then prayerfully ordain them for tasks to which they feel called. In worship, you will hear us speak of God as Trinity – Father, Son and Holy Spirit, the ancient language that affirms the depth and breadth of God. You will see us share in time-honored sacraments of communion and baptism.

Church is changing. Denominational structures are shifting. Still, Presbyterians in the 21st century have a vision of ministry that is vibrant, inviting, and reflects the love and justice of God. As we witness to the Good News of Jesus Christ throughout the world, Presbyterians engage in mission activities, work to alleviate hunger, respond to disasters, preach the gospel, heal the sick, educate new generations for the future, and seek to be good stewards of all of God's gifts in creation.

PROPOSED DOCKET
ONE HUNDRED AND TWENTY-FOURTH STATED GATHERING
THE PRESBYTERY OF NEW HOPE
First Presbyterian Church, Wilson, NC
March 29, 2025

- 8:00 a.m. REGISTRATION AND FELLOWSHIP**
- Non-Perishable Food Collection
 - Displays
- 8:15-8:45 a.m. ORIENTATION OF FIRST-TIME ELDER COMMISSIONERS** Library
- 8:00-8:45 a.m. SESSIONAL RECORDS REVIEW** Room 210
- 9:00 a.m. CALL TO ORDER** Moderator Rev. Anna Pinckney Straight
- Declaration of Quorum
 - Adoption of Docket
 - Land Acknowledgement
 - Seating of Corresponding Members
 - Approval of Consent Agenda
 - Welcome by Host Church
 - Welcome to Elder Commissioners Attending Presbytery for the First Time
- 9:15 a.m. WE APPROACH GOD IN WORSHIP**
- The worship service will include the installation of the moderator,
 Rev. Jordan Davis, and communion
 The offering today will go to Presbyterian Disaster Assistance
- 10:15 a.m. STRETCH AND SET UP FOR BUSINESS MEETING**
- GOD’S WORK IN THE LARGER CHURCH**
- 10:30 a.m. EXECUTIVE PRESBYTER’S REPORT** (Page 14) Rev. Bruce Grady
- Annual Meeting of the Corporation
- 10:50 a.m. ASSOCIATE PRESBYTER’S REPORT** (Page 22) Rev. Katie Cashwell
- 11:05 a.m. STATED CLERK’S REPORT** (Page 25) Rev. Ed Johnson
- 11:20 a.m. REPORT OF COORDINATING BODY** (Page 31) Elder Wetonah Parker
- Finance and Property Committee Elder Sue Regier
 - Financial Sustainability Task Force Update Elder Jay Cummins
- 11:35 a.m. BLACK CAUCUS REPORT** Rev. Tolokun Omokunde
- 11:50 p.m. PRAYER AND LUNCH**
- Associate Pastors Meeting Library
- 1:05 p.m. RECONVENE IN THE SANCTUARY**
- 1:10 p.m. AFTER LUNCH ANNOUNCEMENTS**
- Outstanding Older Adults Recognition Ceremony Elder Dawn Marie Omokunde
 - Clergy Retreat Rev. Esther Hethcox

- Church World Service
- Massanetta Springs

Rev. Katie Crowe
 Rev. Jarrett McLaughlin
 Rev. Howard Dudley

1:35 p.m.	COMMISSION ON PREPARATION FOR MINISTRY (Page 68)	Rev. Nick Demuynck
1:45 p.m.	COMMISSION ON MINISTRY (Page 70)	Elder Jerry Slaymaker
2:00 p.m.	EXAMINATIONS AND TRANSFERS SUB-COMMISSION <ul style="list-style-type: none"> • For Ordination • For Transfer 	Rev. Frank Mansell III
2:15 p.m.	BILLS AND OVERTURES COMMITTEE	Rev. Carol Gregg
2:45 p.m.	SELF DEVELOPMENT OF PEOPLE	Rev. Duane Hix
2:55 p.m.	NOMINATIONS AND REPRESENTATION (Page 159)	Elder Ray Watson
3:05 p.m.	CHURCH DEVELOPMENT AND EVANGELISM	Elder Jimmy Henderson
3:20 p.m.	OTHER BUSINESS <ul style="list-style-type: none"> • Unfinished Business • A Word of Gratitude to Our Worship Host • Report of the Stated Clerk: Resolution and Attendance 	Moderator Rev. Jordan Davis

GOD SENDS US OUT

3:30 p.m. **ADJOURNMENT AND CLOSING PRAYER**

Please complete your stated gathering questionnaire online
<https://forms.office.com/r/yw4uRxX9uF>

**The next stated gathering is July 22, 2025 at Saint Andrews Presbyterian Church, Raleigh
 at 9:00 a.m.**

INSTALLATION OF MODERATOR-ELECT
Rev. Jordan Davis
The Presbytery of New Hope
March 29, 2025

INSTALLATION

Moderator: Rev. Anna Pinckney Straight
Jordan, God has called you to particular service as Moderator of the Presbytery of New Hope. Show your purpose by answering these questions. Who is your Lord and Savior?

Moderator-Elect – Jordan: Jesus Christ is my Lord and Savior.

Moderator: Will you be Christ’s faithful disciple, obeying his word and showing his love?

Moderator-Elect – Jordan: I will.

Moderator: 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?

Moderator-Elect – Jordan: I do.

Moderator: 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-Elect – Jordan: I will.

Moderator: Do you, members of the Presbytery of New Hope, confirm the call of God to our sister Jordan Davis as moderator in the service of Jesus Christ?

Presbytery: We do.

Moderator: Will you support and encourage her in this ministry?

Presbytery: We will.

PRAYER

DECLARATION OF INSTALLATION

Rev. Anna Pinckney Straight

ITEMS FOR CONSENT AGENDA
March 29, 2025

The presbytery will vote in a single action on everything in the consent agenda (all items contained within boxes on designated pages and constitutional amendments on pages 101-158). However, any member of presbytery may request to have any item lifted from the consent agenda for explanation, debate, or a separate vote.

The following communications will be voted on with this consent agenda:

- Report of Stated Clerk Page 25
- Report of Coordinating Body Page 32
- Proposed Amendments to the Constitution and Page 101
Episcopal-Presbyterian Agreement on Local Sharing of Ministries
- Report of Nominations and Representation Page 159



Report of the Executive Presbyter

124th Gathering | The Presbytery of New Hope | February 22, 2025

Report of the Executive Presbyter
Rev. Dr. Bruce T. Grady, EdD

First Presbyterian Church
414 Sunset Rd. NW,
Wilson, NC 27893

Inside This Report

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Rev. Dr. Bruce T. Grady Greeting

PG. 3-7

2024 Event and Initiatives Item

PG. 8

Final Directives and Contact Information

Rev. Dr. Bruce T. Grady, EdD

Good day and Happy Black History Month, Madam Moderator, commissioners and guests of the 124th stated gathering of the Presbytery of New Hope! I bring you greetings in the majestic and merciful name of Jesus Christ, our Lord and Savior! Another year has passed since you elected me to be your executive presbyter and I count it a blessing to be in this service.

In John 15:5, Jesus said: ***“I am the vine, and you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing”***. By God’s grace, you and I are intimately connected to the living, loving, liberating, life-giving Triune God through Jesus Christ.

I love that we, the PC(USA), define ourselves as a connectional church and I want us to embrace that identity more deeply in all of our mission and ministry. I think that the One who calls us to love God and to neighbor wants that for us too.

In 2024, I committed to building upon a collaborative journey that amplifies our presbytery’s connectivity. Through ongoing interactions with congregations, committees, commissions, and networks of NHP, we are cultivating mutual trust, understanding and agape.

To this end, I have preached the gospel at several of NHP’s congregations and met with a host of commissions, committees, youth council, camping staff, pastors, commissioned ruling elders, campus ministers, validated ministers and lay leaders. Each group has had a glimmer of life, a taste of extravagant welcome and a desire to offer the Christ-centered “koinonia” that the world so desperately needs. Our growing covenantal connection with the triune God impacts 111 congregations, three (3) new worshipping communities and a host of validated ministries across 34 counties in North Carolina. Over the next few years, we aim to grow in our love of God and love of neighbors. Below, I will highlight a few examples of our efforts to fortify connections shared between the office of NHP, the ministry leaders, the congregations, the committees and commissions and our neighbors.



The 2024 Presbytery of New Hope Clergy Retreat

The 2024 Presbytery of New Hope Clergy Retreat was a success! A group of clergy from across the presbytery gathered October 14-16 in Salter Path, N.C. I am grateful for Rev. Dr. Rodney Sadler (Associate Professor of Bible and Director of the Center for Social Justice and Reconciliation at Union Presbyterian Seminary) for facilitating and teaching and to Rev. Esther Hethcox (Designated Associate Pastor at First Presbyterian Church, Durham NC) for planning and directing the retreat. I would also like to thank Shauna Villela (Office Administrator of NHP) for her support of logistics which made this event run smoothly.

NHP's Small Church Gathering

Thanks to [Howard Memorial Presbyterian Church](#) for hosting NHP's Small Church Gathering on November 9, 2024. Over 50 small church leaders from across New Hope participated in the conference- *You Are Enough: Claiming God's Enoughness as a Small Church*. Kudos to Rev. Katie Cashwell (Associate Presbyter of Small Congregations and Technology) and the planning team.





The Virtual Prayer Service

I am also grateful to everyone who participated in the Virtual Prayer Service on Friday, October 11, 2024, in response to those impacted by Hurricane Helene. We provided links to resources that described ways that you could help our neighbors in western North Carolina.

Rev. Ed Johnson (temporary stated clerk) facilitated a thorough and regionally accessible Sessional Record Tour of NHP. The Eastern Triangle Region at Western Boulevard Presbyterian Church (Raleigh) on September 3, 2024. The North Region gathered at St. Paul Presbyterian Church (Louisburg) on September 5, 2024. The Western Region gathered at Mount Pleasant Presbyterian Church (Willow Spring) September 9, 2024. The Southeastern Region gathered at Peace Presbyterian Church (Winterville) September 16, 2024. I am thankful for Rev. Johnson's work because this approach provided robust stated clerk-to-clerk of session and clerk of session-to-clerk of session interaction.

New Hope Presbytery, DHIC and Brightspire

New Hope Presbytery, DHIC and Brightspire have partnered to connect people with safe, affordable, and desirable homes in the Triangle region of North Carolina. The former Milner Memorial Presbyterian Church has been converted into affordable senior living apartments. Milner Commons provides 156 apartments for individuals ages 55+ with incomes at or below 60% of AMI for Wake County. The community is comprised of two, four-story, elevator buildings with 10 efficiencies, 122 one-bedroom/one-bath units, and 24 two-bedroom/one bath units.



This beautiful community is located along the future New Bern Avenue Bus Rapid Transit (BRT) Corridor. Milner Commons opened in October 2024. I am grateful for the collective efforts of our partners, the administrative commission, the Milner Commons Committee, Rev. Aleta Ash (the former pastor of Milner Memorial Presbyterian Church) and the honorably retired Rev. Art Ross (former senior pastor of White Memorial Presbyterian Church, Raleigh).



160 Church Leaders

On Monday, July 22, 2024, 160 church leaders from across the Presbytery of New Hope gathered at [Westminster Presbyterian Church \(Durham, NC\)](#) for NHP's Matthew 25 Mini Conference. The conference was led by [Presbyterian Church \(U.S.A.\)](#) denominational staff who are equipping and training participants through workshops on a variety of topics. It was a phenomenal day! Thank you to Westminster for graciously hosting to the organizers- Lydia Rodriguez Menzel (ruling elder at Saint Andrews Presbyterian, Raleigh) and Jay Cummins (ruling elder, Hudson Memorial Presbyterian, Raleigh) and to everyone who participated!

The Presbytery of New Hope Youth High School Retreat at Camp Don Lee

On March 1-3, 2024, I joined 63 high school participants for the Presbytery of New Hope Youth High School Retreat at Camp Don Lee. Bruce led the keynote sessions alongside Rev. Samantha Demuynck. These young people are amazing!





Calvary Presbyterian Church Swan Quarter, NC

On Sunday, February 1-2, 2025, I had the pleasure of fellowshipping and worshipping with the members of Calvary Presbyterian Church (Swan Quarter, NC). I am grateful for their elders, Sunday School teachers, and other congregational leaders. Their warm southern hospitality really made me feel at home.

226th General Assembly of the PCUSA

From June 25 - July 4, 2024, Rev. Ed Johnson, Rev. Katie Cashwell and I joined NHP's commissioners for in-person plenaries in Salt Lake City, Utah, for the 226th General Assembly of the PCUSA. We are so grateful to the elected commissioners from New Hope. Thanks be to God for their willingness to share their time and talents to the wider Body of Christ. Pictured are New Hope staff and commissioners who gathered on Sunday afternoon for a gelato break. Pictured left to right, top to bottom: Joe Sandoval, Clifford Thomas, Carol Gregg, Bruce Grady, Jerry Slaymaker, Ed Johnson and Kathy Johnson, Toni Parker, Mary Mabry, Katie Cashwell, Katherine Smith.





PMA Matthew 25 Summit in Atlanta, GA

NHP is a Matthew 25 Presbytery. We joined this PC(USA) movement in 2020, making a commitment to embrace these areas of focus:

1. Building congregational vitality,
2. Dismantling structural racism,
3. Eradicating systemic poverty

On January 15 -18, 2024, I joined 15 members of NHP to participate in the PMA Matthew 25 Summit (Atlanta) with over 350 members of the PC(USA). The Summit provided inspirational clarity around where the Holy Spirit is leading our denomination and it affirmed for me NHP's decision in 2020 to become a Matthew 25 Presbytery.

Staff at the Presbytery Office

In Matthew 25:35, Jesus said, "When you welcome the stranger, you welcome me".

Today, the church in America and the Presbytery of New Hope have a momentous opportunity to welcome Jesus among us as he journeys with migrants, immigrants, and refugees. As executive presbyter, I am convinced that the situation that many of "the least of these" face while the current administration exercises power is becoming increasingly dehumanizing and threatens their well-being. How will we respond to these matters? Will we simply murmur and complain? Will we act like neutral bystanders? We must follow Jesus, discern the way of the Holy Spirit and plan how we will support the ones who are most vulnerable. The teachings of Jesus Christ oppose the hateful rhetoric that has become normative for some of our political leaders. Racism, sexism, xenophobia, Christian nationalism, and homophobia are rooted in lies that deny that all people are created in the image of God. Ask the Lord for wisdom, direction and strength.



I continue to give thanks for the wonderful staff at the presbytery office. Christine Kelson, Shauna Villela, Amber Zapffel, Katie Cashwell and Ed Johnson are gifted, compassionate and competent individuals who work tirelessly to ensure that the mission and ministry of NHP is supported to the best of their ability.

Finally, I would also like to share NHP-related data over the past year. In 2024 we had a total of 111 churches. Of those, 65 are 100 members or less. None of the churches were closed, nor did any leave the denomination. There were 306 active teaching elders in 2024 (including those serving a church, a validated ministries outside of the congregation, members-a-large and honorably retired). We have 15 racial/ethnic congregations including 1 Latin(x), 3 Korean and 11 African American.

Over the years, we have been and continue to be in the top 20 of the largest presbyteries in the PCUSA. We currently shepherd 18 candidates under care or as inquirers. Our new worshipping communities/fellowships include: Santuario, Farm Church and Jubilee Fellowship.

We ordained the following ministers: Hiede Biermann, Remona Dowell, Lee Hunter, Thankam Rangala, and Amy Simes. The following teaching elders who partnered with us in ministry and have now moved on to a different presbytery: Troy Leshert-Thomas to Salem, Jody Moore to Charlotte, Mac Schafer to Philadelphia, Steven Schaick to Salem, Judy Stanley to Northumberland, and Ginny Taylor-Troutman to Salem.

The following ministers retired: John Davis, Juli Gicker-Anderson, Debbie Kirk, Perry Miller, Judy Pidcock, Helder Suh and Betsy Undercoffler. Last year (2024) was the eighth year we engaged in our life together – Passion Drive Ministry. Two (2) grants were awarded for 2024. Due to a lack of funding, this fund has been temporarily closed.

NHP will continue to grow in its connectivity. One of our next steps towards revitalization will be Spirit-inspired church leaders-officers who know and love the Lord, who know and love the church, and who understand the profound and powerful sense of the call of God in their lives to serve Christ through the church. I am grateful for the commitment and service of NHP's officers and believe that the Lord is leading us into deeper intimacy with the triune God.

“Then when you call upon me and come and pray to me, I will hear you. When you search for me, you will find me; if you seek me with all your heart, I will let you find me, says the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, says the Lord, and I will bring you back to the place from which I sent you into exile.”-Jeremiah 29:12-14 NRSV

I encourage all officers to cultivate a closer walk with the Lord through disciplines of spiritual life. These disciplines include cultivating the habits of reading, praying over, writing about, and teaching the scriptures; learning how to lead public prayer; and nurturing the practice of meditation and fasting (which may include food, social media, entertainment, etc.). I am convinced that if the officers of NHP's congregations would commit themselves to rediscovering the power of the living God, through the power of the call to service and cultivating the spiritual life, our presbytery would certainly experience the renewal for which many people pray daily.

In conclusion, I am filled with hope and profound gratitude for our ministry. Let us pray for the year ahead, trusting in the goodness and faithfulness of our God, made known in Jesus Christ.

Shalom and blessings,

Bruce T. Grady

Rev. Dr. Bruce T. Grady, EdD
Executive Presbyter, New Hope Presbytery
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bgrady@nhpresbytery.org
2022 McDonald Lane Raleigh, NC 27604

REPORT OF TEMPORARY ASSOCIATE PRESBYTER

Rev. Katie Cashwell

Greetings friends!

On November 9 over 50 small church leaders from across our presbytery gathered at Howard Memorial Presbyterian Church in Tarboro (thank you, Howard friends!) for a day of training, networking, and worship. The 2024 Small Church Gathering was a rich day, filled-to-overflowing with what a planning team member later called a “sweet, sweet Spirit.”

The sweetness of the day could be felt in conversations across the lunch tables, in the joyful piano music in worship led by Dr. Candace Laughinghouse, and in the exchange of information, stories, business cards, and cell phone numbers as kindred small church saints found connection and solidarity in each other.

The gathering’s keynote leader, Rev. Steve Lindsley from Pneumatrix Consulting, delivered a wealth of information. His encouragement to the small churches was to consider six options when discerning their futures. “A lot of times we think our churches only have two options: to slog it out as long as we can or close,” Steve observed. “It is not as binary as that. There are other options.” Steve unpacked those options in detail:

Age in Place

Use resources available to stay in your location as long as your fiscal health allows.

Merger/Shared Ministry

Two churches come together to either form one church or share a pastor.

Rebirth

Fundamentally transform your church’s mission and ministry to better serve the community and alter the church’s trajectory.

Share Your Church Campus

Partner with other organizations or congregations to help sustain your ministry.

Sell Your Church Campus

Find another location that better suits your needs.

Legacy Church

Close your church and create an endowment to fund ministries your church supports - forever!

At the conclusion of the keynote address, a small church leader exclaimed to me “I had no idea there were more than two choices! I had always thought that closing meant we would just lock the door and hand the key over to the presbytery office.” Does that sound familiar?

On March 29 I will share the story of a small church in our presbytery that is pursuing rebirth and is considering ways to share its campus. Its story is a remarkable example of a church intentionally making space for its community, and not just as an afterthought or from a safe distance, but right under its own roof, in its own place.

To be the Church is to look for ways to welcome our community. That welcome is woven into the fabric of who we are because of *whose* we are. Jesus told us not to fear because he goes to prepare a place for us, making room for us in His father's house. We are enabled and expected to extend a welcome in Christ's name because the amazing Good News is that in Him, we have been and always will be welcomed ourselves.

I look forward to seeing you in Wilson.

Grace and Peace,

Katie

Ongoing

- Staff support to Church Development & Evangelism Committee
- Staff support to Small Church Gathering Planning Team
- Staff support to New Worshipping Communities
- Staff support to Commissioned Ruling Elder Team
- Staff support to Coordinating Body
- Staff support to Commission on Ministry
- Holy Cow Administrator for the presbytery
- Supervision of pulpit supply coordinator
- Facilitating conversations among churches regarding shared ministry, yoking
- Website manager for presbytery's website
- Editor of the presbytery's digital communications
- Strategic planning meetings with the Coordinating Body and executive team

Since the Last Stated Gathering

- Small Church Gathering on November 9 at Howard Memorial. Thank you to the planning team - Mary Todd, Hannah Trawick, Pauline Goza, and Betty Berghaus!
- Worship with Morton Memorial Presbyterian Church in Rocky Mount
- Preached White Memorial, Willow Springs on January 5
- Preached Elizabeth Whitmer's installation service on January 12 at Bear Grass Presbyterian Church
- Preached at Geneva Presbyterian on February 2
- Officer training for Cann Memorial and FPC Edenton on February 8
- Visit to Roanoke Island Presbyterian on February 9

Looking Ahead

- Worship leader at the Spring Retreat of the Presbyterian Women of New Hope
- Synod of Mid-Atlantic PW Summer Gathering in June
- Small Church Gathering 2025 - stay tuned for more information
- Attending the North Carolina Rural Center Summit in March
- Preaching at Calvary Presbyterian in Wilson, Calvary Presbyterian in Swan Quarter
- Week of continuing education in April

REPORT OF STATED CLERK

Rev. Ed Johnson

It is recommended that the following be received and become a part of the permanent record of this one hundred and twenty-fourth stated gathering.

INFORMATION

1. Received the minutes of the commission to install Rev. Goodwyn Bell as pastor at Blacknall Memorial Presbyterian Church on November 3, 2024.
2. Received the minutes of the commission to ordain Lee Hunter as pastoral resident at White Memorial Presbyterian Church, Raleigh on November 17, 2024.
3. Received the minutes of the commission to install Rev. Elizabeth Whitmer as pastor at Bear Grass Presbyterian Church on January 12, 2025.

RECOMMENDATIONS

1. Addressing imbalance between resident ministers and elders. At the beginning of every year, when the number of ministers residing within the bounds of the presbytery has been established, the clerk shall assign additional elder commissioners in the following way:
 - An additional elder commissioner shall be assigned to each racial ethnic church.
 - Exempt staff members who are elders shall be eligible.
 - All lay members of coordinating body who are elders shall be eligible.
 - All certified educators who are elders shall be eligible.
 - All commissioned ruling elders serving churches shall be eligible.
 - Churches with membership up to 300 will be given one commissioner.
 - Additional elders will be assigned as follows: 301-1,000 = 2 elders; 1,001-1,500 = 3 elders; 1,500-2,000 = 4 elders; 2,001-3,000 = 5 elders. Beyond 3,001 members there shall be an additional elder representative for each 1,000 additional active members or major fraction thereof.
 - Additional assignments of elder commissioners will be given to churches having one elder on an alphabetical rotating basis.

As of December 31, 2024, there were 173 eligible ministers residing within the bounds of the presbytery. Therefore for 2025 we recommend that there be 173 elder commissioners and 173 minister commissioners (see attachment #1, page 27).

CONGRATULATIONS TO

1. Rev. Goodwyn Bell, installed as pastor at Blacknall Memorial Presbyterian Church, on November 3, 2024.
2. Rev. Lee Hunter, ordained as pastoral resident at White Memorial Presbyterian Church, Raleigh on November 17, 2024.
3. Rev. Elizabeth Whitmer, installed as pastor at Bear Grass Presbyterian Church on January 12, 2025.

PRAYERS FOR

1. All those who continue to be affected by the aftermath of Hurricane Helene.
2. All those who have been displaced and lost lives and property during the Los Angeles wildfires.
3. Ruling Elder Barbara Campbell Davis (Mt. Pisgah), who was hospitalized after suffering a stroke.
4. Rev. George Spransy (HR), who underwent heart surgery at Duke Hospital. Also George's wife, Margaret, who was hospitalized after a fall.
5. Rev. Ashley-Anne Masters (Presbyterian Campus Ministries), recovering from a car accident.
6. Rev. Rocky Stone, diagnosed with Guillain-Barré syndrome.

CONDOLENCES TO

1. The family of Rev. Karen Dukes (HR), who died November 17, 2024.
2. Rev. Vanessa Hawkins and Rev. Jimmie Hawkins, whose mother, Elsie Hawkins, died November 20, 2024.
3. The family of Rev. Orval Wintermute (HR), who died November 25, 2024 and also of his wife, Joy Wintermute, who died November 30, 2024.
4. The family of Rev. Ronald McMenamin (HR), who died December 16, 2024.
5. Rev. Joe Harvard (HR), whose wife, Carlisle Caughman Harvard, died December 24, 2024.
6. The family of Rev. Frances Olson (HR), who died January 14, 2025.
7. Rev. Savannah Demuyne, whose father, David Caccamo, died February 7, 2025.
8. Rev. Willem Bodisco Massink (HR), whose wife, Janet, died March 3, 2025.
9. Ruling Elder Judy Rogers, whose husband, Gerry, died March 9, 2025. Condolences also to Rev. John Rogers, Judy and Gerry's son.

Report of Stated Clerk
Number of Church Commissioners for July 2025 through February 2026

Church	City	Active Members	2025 Commissioners
Bear Grass	Williamston	30	1
Berea	Four Oaks	21	1
Bethany	Wilson	22	1
Bethlehem	Mebane	46	1
Bethlehem	Rocky Mount	31	1
Blacknall Memorial	Durham	448	2
Brookston	Henderson	12	1
Butner	Butner	12	1
Calvary	Swan Quarter	32	1
Calvary	Wilson	86	2
Cann Memorial	Elizabeth City	55	1
Cary	Cary	453	2
Center Ridge	Kenly	18	1
Church Of Reconciliation	Chapel Hill	161	1
Cobb Memorial	Tarboro	36	1
Cornerstone	Cary	203	1
Cotton Memorial	Henderson	62	2
Covenant	Durham	213	2
Covenant	Wendell	114	1
Davie Street	Raleigh	147	2
Discovery Church	Clayton	66	1
Duraleigh	Raleigh	288	2
Durham First	Durham	546	2
Durham Pres	Durham	48	1
Ebenezer	New Bern	18	2
Edenton First	Edenton	21	1
Efland	Efland	22	1
Eno	Cedar Grove	22	2
Ernest Myatt	Raleigh	58	2
Fairfield	Efland	7	1
Faith	Goldsboro	106	2
Falkland	Falkland	53	1
Farmville	Farmville	141	1
Fountain	Fountain	11	1
Fuquay-Varina	Fuquay-Varina	161	1
Garner First	Garner	124	1
Geneva	Oxford	37	1
Goldsboro (Korean)	Goldsboro	16	2
Goldsboro First	Goldsboro	338	2
Grace Chapel Community	Pinetops	8	1

Greenville First	Greenville	560	2
Greenville Korean	Winterville	27	2
Hebron	Oxford	7	1
Henderson First	Henderson	117	1
Hillsborough	Hillsborough	121	1
Howard Memorial	Tarboro	317	2
Hudson Memorial	Raleigh	606	2
Iglesia Presbyteriana Emanuel	Durham	73	2
Kenly	Kenly	25	1
Kinston First	Kinston	173	1
Kirk Of Holly Springs	Holly Springs	70	1
Kirk Of Kildaire	Cary	870	2
Little River	Hurdle Mills	115	1
Littleton	Littleton	13	1
Macclesfield	Macclesfield	25	1
Morton Memorial	Rocky Mount	25	1
Mt. Bethel	Durham	131	1
Mt. Olive	Mt Olive	155	1
Mt. Pisgah	Rocky Mount	31	2
Mt. Pleasant, W.S.	Willow Springs	50	1
Nahalah	Scotland Neck	18	1
Neuse Forest	New Bern	21	1
New Bern First	New Bern	793	2
New Hope	Chapel Hill	178	1
North Carolina Korean	Durham	12	2
North Raleigh	Raleigh	257	1
Nutbush	Townsville	37	1
Oak Grove	Middlesex	53	1
Oak Hill	Oxford	8	1
Oakland	Clayton	183	1
Outer Banks	Kill Devil Hills	197	1
Oxford	Oxford	88	1
Peace	Winterville	99	1
Pinetops	Pinetops	27	1
Plainview	Angier	30	1
Raleigh First	Raleigh	1150	3
Roanoke Island	Manteo	39	1
Roanoke Rapids First	Roanoke Rapids	81	1
Rocky Mount First	Rocky Mount	284	1
Roxboro	Roxboro	88	1
Saint Andrews, Raleigh	Raleigh	756	2
Smithfield First	Smithfield	166	1
Spring Hill	Lucama	120	1

St. Andrews, Henderson	Henderson	35	1
St. Giles	Raleigh	226	1
St. James	Snow Hill	14	2
St. Paul	Louisburg	23	2
Stanley White	Roanoke Rapids	13	1
Timothy Darling	Oxford	72	2
Trinity	Raleigh	142	1
Trinity Avenue	Durham	421	2
Unity	Newton Grove	113	1
University	Chapel Hill	1199	3
Wake Forest	Wake Forest	500	2
Wanoca	Washington	45	1
Warrenton	Warrenton	8	1
Washington First	Washington	216	1
West Haven	Rocky Mount	61	1
West New Bern	New Bern	46	1
West Raleigh	Raleigh	288	1
Western Boulevard	Raleigh	210	1
Westminster, Durham	Durham	902	2
Westminster, Lucama	Lucama	44	1
Westminster, Raleigh	Raleigh	9	1
White Memorial, Raleigh	Raleigh	4474	6
White Memorial, W.S.	Willow Springs	62	1
White Rock	Kinston	33	2
William And Mary Hart	Tarboro	43	1
Williamston	Williamston	16	1
Wilson First	Wilson	463	2
Young Memorial	Manson	1	1
SUB-TOTAL		22,168	152
Exempt Staff Elders			2
Certified Educators Who Are Elders			5
Elder Members of Coordinating Body			3
Commissioned Ruling Elders			11
Total		22,168	173

Report of Sessional Records March 29, 2025

In reviewing the procedures of the lower council, the higher body shall determine whether the proceedings have been correctly recorded, have been in accordance with this Constitution, have been prudent and equitable, and have been faithful to the mission of the whole church. It shall also determine whether lawful injunctions of a higher body have been obeyed. G-3.0108a

Sessional records (rolls and minutes) have been reviewed and approved with no exceptions for 2023 for the following churches:

Cary
Davie Street
Hudson Memorial
Kirk of Kildaire
Mt. Olive
North Raleigh
Trinity Avenue

Sessional records (rolls and minutes) have been reviewed and approved with no exceptions for 2024 for the following churches:

Berea
First, Goldsboro
First, Smithfield
Mt. Pleasant
Plainview

REPORT OF COORDINATING BODY

Wetonah Rice Parker, Moderator

Information

1. The Coordinating Body has begun work on amending its Presbytery Operations Manual with more detailed information on how committees and commissions report to Coordinating Body, i.e. Personnel.
2. The work of New Hope Presbytery's Executive Presbyter, Rev. Dr. Bruce Grady; the interim Stated Clerk, Rev. Ed Johnson; the interim Associate Presbyter, Rev. Katie Cashwell; and the interim Financial Administrator, Amber Zapffel continues to be important to the mission of New Hope Presbytery, and the Coordinating Body relies on them to make New Hope Presbytery work.
3. The Financial Sustainability Task Force continues to dig into the different financial responsibilities of the Presbytery by reviewing records, monies, including Planned Giving, that have been designated for certain programs in the Presbytery, and reviewing ways to sustain New Hope Presbytery. As you know, per capita is sent to PCUSA and Synod. However, Presbytery Unified Mission Giving remains in New Hope Presbytery. It is important that these are paid in 2025 so that New Hope Presbytery can make plans.
 - a. Researching all restricted funds, their original intention and review where they are invested
 - b. Researching all NHP properties and what are NHP responsibilities with these properties
4. The 2025 budget has been passed. The members of the Coordinating Body had to make some difficult decisions in the budget negotiations, but we are confident that the decisions were made for the sustainability of New Hope Presbytery in 2025. The Coordinating Body will continue to keep an eye on the 2025 budget, and it will review the budget often as we have an eye on the 2026 budget.
5. The Coordinating Body plans to look at its interim personnel during 2025. Going forward to make permanent the interim positions was postponed until the financial picture for the Presbytery was clearer.
6. The Nominations/Representations Committee has reported an increase in committee/commission interest; however, we have still fallen short of filling the committee posts. Vacancies include positions on Personnel, Finance and Properties, Exams and Transfers, etc. There are others, but these have 2 or more positions. Please see Ray Watkins for more information.

Coordinating Body Approved the Following:

1. Joe Sandoval and Haley Stephenson volunteered to serve on the Presbyterian Discernment Team (PDT) for Oakland Presbyterian.
2. In line with the new BoP plans, approved benefits packages for staff of NHP.
3. Approved October 2024 Stated Gathering minutes.
4. Accepted policies presented by the Stated Clerk on
 - a. Harassment and Anti-Racism
 - b. Sexual Misconduct and Child Protection
 - c. Healthy Boundaries
 - d. Paid Family Medical Leave
 - e. Bills and Overtures Guidance
5. The 2025 budget was finalized.
6. Approved the Peacemaking Resolution.
7. The Financial Sustainability Task Force recommended that the Coordinating Body form a standing Investment Sub-Committee to report to the Finance and Property Committee. This committee will develop and provide an oversight for a comprehensive investment strategy for the Presbytery. This Committee will develop a written investment policy, select the management for the funds and gather to review returns and policy actions at least quarterly. The Committee would also oversee the Restricted Funds of the presbytery, their growth, and allocation and develop the appropriate accompanying written policies. membership.
8. Approved the conveyance slope – St. Barnabas Presbyterian Church, 1420 Carolina Pines, Raleigh; property and utility easement – Covenant Presbyterian, Wendell.

Recommendations

1. **Conveyance Slope – St. Barnabas Presbyterian Church, Raleigh (attachment #3, page 33)**
2. **Property and Utility Easement – Covenant Presbyterian, Wendell (attachment #4, page 41)**
3. **Peacemaking Resolution (attachment #5, page 46)**

Subject: Re: 1420 Carolina Pines Ave
Date: Thursday, December 5, 2024 at 11:01:28 AM Eastern Standard Time
From: Ed Johnson <ejohnson@nhpresbytery.org>
To: Presbytery of New Hope Finance Office <finance@nhpresbytery.org>
CC: Ed Johnson <ejohnson@nhpresbytery.org>, Sue Regier <sueregier1231@gmail.com>
Attachments: image001.png

Good morning!

COR pulled up the file for the church property and the deed and compensation for the original easements were in August 2022.

Peace,

Rev. Ed Johnson
Temporary Stated Clerk

Presbytery of New Hope
2022 McDonald Drive Raleigh, NC 27604
919.710.8608 ext. 854
ejohnson@nhpresbytery.org

I am grateful that my work is supported by the benevolent giving of the congregations in the [Presbytery of New Hope](#). Thank you!!

From: Ed Johnson
Sent: Tuesday, December 3, 2024 8:11:29 AM
To: Presbytery of New Hope Finance Office <finance@nhpresbytery.org>
Cc: sueregier1231@gmail.com <sueregier1231@gmail.com>
Subject: FW: 1420 Carolina Pines Ave

Good morning Amber and Sue,

I received this from the City of Raleigh yesterday concerning the church property for Santario Church in Carolina Pines. Will you please review this via your committee and then it can be placed on the CB agenda for January for approvals and signatures if the way is clear. I have asked for the City Attorney to forward all documents to me, so that we can, (i.e., you all) can review them prior to the CB seeing them and signatures, etc. I'll let you know when I receive the materials from the City Attorney's office.

If you have any questions, please let me know. If I should be doing something further, also, let me know.

Peace,



Rev. Ed Johnson
Temporary Stated Clerk

Presbytery of New Hope
2022 McDonald Lane
Raleigh, NC 27604
Tel.919.710.8608
ejohnson@nhpresbytery.org

I am grateful that my work is supported by the benevolent giving of the congregations in the [Presbytery of New Hope](#). Thank you!!

From: Schilens, Jessie <jessie.schilens@raleighnc.gov>
Sent: Monday, December 2, 2024 1:54 PM
To: Ed Johnson <ejohnson@nhpresbytery.org>
Subject: 1420 Carolina Pines Ave

Good Morning,

I hope this finds you well. It seems my first email was bounced back as I may have mistyped the address. Please confirm receipt of this email.

Per our previous call in regards to the upcoming City project. I've attached a highlighted copy of the corrected exhibit. The previous deed recorded missed our need for 23 square feet of permanent slope easement. This easement is overlapping with the utility easement we recorded and will allow us to maintain the grading resulting from this project.

While the appraisal and previous compensation accounted for the costs of this overlapping easement, we understand that getting this corrected is an unexpected inconvenience on your part. We'd like to offer a flat fee of **\$250.00** for the inconvenience. If this is agreeable, I'll be able to send over the necessary paperwork to be signed in the coming weeks as the City Attorney's Office has those prepared.

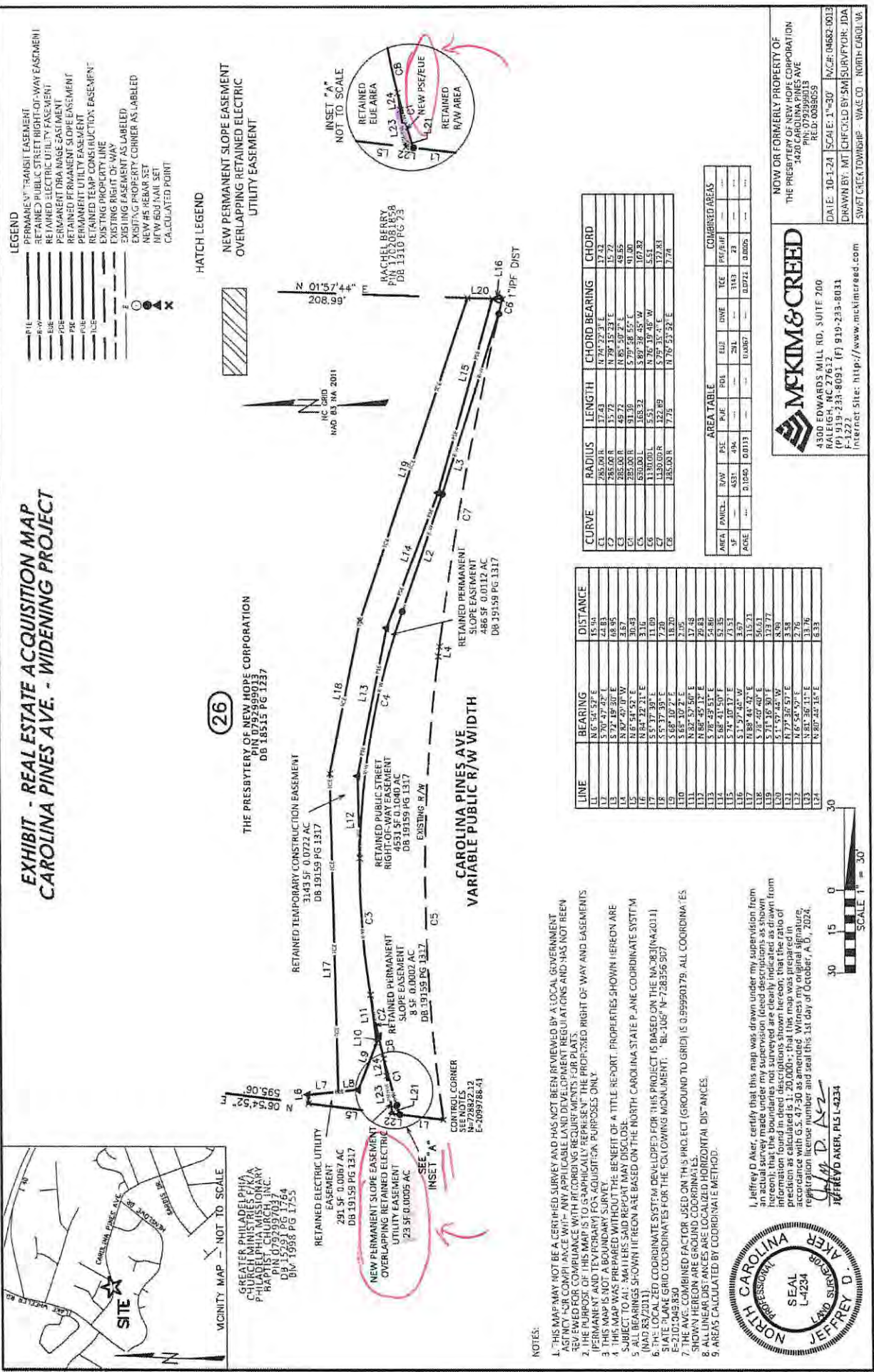
If you have any questions or concerns, please do not hesitate to reach out.

Respectfully,

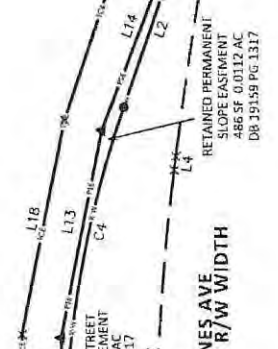
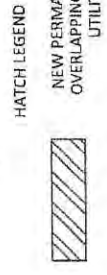
Jessie Schilens

Real Estate Analyst

EXHIBIT - REAL ESTATE ACQUISITION MAP CAROLINA PINES AVE. - WIDENING PROJECT



- LEGEND**
- PRM PERMANT SLOPE EASEMENT
 - RETAINED ELECTRIC UTILITY EASEMENT
 - RETAINED TEMP CONSTRUCTION EASEMENT
 - EXISTING RIGHT OF WAY
 - EXISTING FASEMENT AS LABELED
 - EXISTING PROPERTY CORNER AS LABELED
 - NEW #5 REBAR SET
 - NEW 60# NAIL SET
 - CALCULATED POINT



CURVE	RADIUS	LENGTH	CHORD BEARING	CHORD
C1	285.00 R	17.43	N 74° 22' 3" E	17.42
C2	285.00 R	15.72	N 79° 35' 23" E	15.72
C3	285.00 R	47.76	S 89° 28' 55" E	47.80
C4	516.00 L	165.32	S 69° 38' 45" W	167.82
C5	1130.00 L	5.51	N 76° 19' 46" W	5.51
C6	1330.00 R	122.89	S 29° 35' 3" E	122.83
C7	285.00 R	7.75	N 76° 52' 52" E	7.74

AREA TABLE

AREA	PAVEL	TWAY	PRE	POI	ONE	TCE	COMBINED AREAS
SF	4531	484	---	240	---	3142	---
ACRE	0.1040	0.0113	---	0.0067	---	0.0712	---

LINE	BEARING	DISTANCE
L1	N 6° 54' 52" E	15.54
L2	S 70° 47' 42" E	44.83
L3	S 72° 19' 30" E	68.95
L4	N 87° 49' 07" W	3.67
L5	N 8° 54' 52" E	30.33
L6	S 74° 10' 17" E	11.00
L7	S 5° 37' 35" E	7.20
L8	S 68° 10' 2" E	18.20
L9	S 68° 10' 2" E	2.05
L10	N 82° 59' 56" E	37.48
L11	N 82° 59' 56" E	27.83
L12	S 68° 10' 17" E	52.95
L13	S 68° 10' 17" E	52.95
L14	S 74° 10' 17" E	71.51
L15	S 74° 10' 17" E	3.67
L16	N 87° 49' 07" E	115.71
L17	N 87° 49' 07" E	56.67
L18	S 11° 07' 46" W	8.70
L19	S 11° 07' 46" W	8.70
L20	N 77° 36' 51" E	3.58
L21	N 6° 54' 52" E	2.76
L22	N 81° 36' 13" E	13.76
L23	N 87° 49' 14" E	6.33

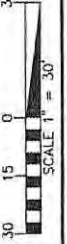
MCKIM & CREED
 4300 EDWARDS MILL RD, SUITE 200
 RALEIGH, NC 27612
 (P) 919-233-8091 (F) 919-233-8031
 Internet Site: http://www.mckimcreed.com

NOW OR FORMERLY PROPERTY OF
 THE PRESBYTERY OF NEW HOPE CORPORATION
 1420 CAROLINA PINES AVE
 PH: 0753995113
 REID: 0889609
 DATE: 10-1-24 SCALE: 1"=30'
 DRAWN BY: MT CHFIELD BY: SM SURVYTOR: JDA
 SWIFT CREEK TOWNSHIP WAKE CO. NORTH CAROLINA

- NOTES:**
- THIS MAP MAY NOT BE A CERTIFIED SURVEY AND HAS NOT BEEN REVIEWED BY A LOCAL GOVERNMENT AGENCY FOR COMPLIANCE WITH ANY APPLICABLE LAND DEVELOPMENT REGULATIONS AND HAS NOT BEEN REVIEWED FOR COMPLIANCE WITH ANY APPLICABLE ENVIRONMENTAL REGULATIONS AND HAS NOT BEEN REVIEWED FOR COMPLIANCE WITH ANY APPLICABLE HISTORIC PRESERVATION REGULATIONS.
 - PERMANENT AND TEMPORARY EASEMENTS ARE SHOWN FOR THE PROPOSED RIGHT OF WAY AND EASEMENTS THEREON.
 - THIS MAP WAS PREPARED WITHOUT THE BENEFIT OF A TITLE REPORT. PROPERTIES SHOWN HEREON ARE SUBJECT TO ALL MATTERS SAID REPORT MAY DISCLOSE.
 - ALL BEARINGS SHOWN HEREON ARE BASED ON THE NORTH CAROLINA STATE PLANE COORDINATE SYSTEM (NAD 83/2011).
 - THE LOCALIZED COORDINATE SYSTEM DEVELOPED FOR THIS PROJECT IS BASED ON THE NAD 83 (NAD 2011) DATUM.
 - ALL GROUND COORDINATES FOR THE FOLLOWING MONUMENT: "BL-105" N 72° 28' 56" S 90° 21' 04" W.
 - THE AVE. COMBINED FACTOR USED ON THIS PROJECT (GROUND TO GRID) IS 0.99999179. ALL COORDINATES SHOWN HEREON ARE GROUND COORDINATES.
 - ALL LINEAR DISTANCES ARE LOCALIZED HORIZONTAL DISTANCES.
 - AREAS CALCULATED BY COORDINATE METHOD.

I, Jeffrey D Aker, certify that this map was drawn under my supervision from an actual survey made under my supervision (as shown in the title block hereon); that the boundaries not surveyed are clearly indicated as shown in the title block hereon; that the information contained in this map was obtained in accordance with G.S. 47-30 as amended; Witness my original signature, reproduction license number and seal this 1st day of October, A.D., 2024.

Jeffrey D. Aker
 JEFFREY D AKER, PLS L-4234



Excise Tax: \$0.00
Tax ID #0089059

This instrument prepared by: Katelyn W. Miller, Willard & Willard, L.L.P.,
Attorneys at Law (without title certification or tax advice)

Return to: Grantee
Brief description for the Index: 1420 Carolina Pines Ave

NON-WARRANTY DEED

STATE OF NORTH CAROLINA

COUNTY OF WAKE

THIS DEED made this 13 day of May 2021, by and between, **Regina Alexander, Linda Williams, and Pauline Wester, Trustees of St. Barnabas Presbyterian Church, a North Carolina non-profit corporation**, whose address is 1420 Carolina Pines Avenue, Raleigh, NC 27603, GRANTOR, and **The Presbytery of New Hope Corporation, a North Carolina non-profit corporation**, whose address is 2022 McDonald Lane, Raleigh, NC 27608, GRANTEE.

WITNESSETH:

THAT the Grantor, for a valuable consideration paid by the Grantee, the receipt of which is hereby acknowledged, has and by these presents does grant, bargain, sell and convey unto the Grantee in fee simple, all of that certain lot, tract or parcel of land situated in Wake County, North Carolina and more particularly described as follows:

SEE ATTACHED EXHIBIT A

Submitted electronically by "Willard & Willard, LLP"
in compliance with North Carolina statutes governing recordable documents
and the terms of the submitter agreement with the Wake County Register of Deeds.

Property hereinabove described was acquired by Grantor by instrument recorded in Book 1454, Page 582 and Book 2594, Page 728, Wake County Registry.

TO HAVE AND TO HOLD the aforesaid lot, tract or parcel of land and all privileges and appurtenances thereto belonging to the Grantee in fee simple.

The Grantor makes no warranty, express or implied, as to title to the property hereinabove described.

The designation Grantor and Grantee as used herein shall include said parties, their heirs, successors and assigns, and shall include singular, plural, masculine, feminine or neuter as required by context.

IN WITNESS WHEREOF, the Grantor has duly executed the foregoing as of the day and year first above written.

St. Barnabas Presbyterian Church

By: Regina Alexander (SEAL)
Regina Alexander, Trustee

State of North Carolina
County of Wake

I, Shea Willoughby Shaffer a Notary Public of the County and State aforesaid, certify that **Regina Alexander, Trustee of St. Barnabas Presbyterian Church** personally appeared before me this day and acknowledged the due execution of the foregoing instrument for the purposes therein expressed.

Witness my hand and Notarial stamp or seal this 13 day of May 2021.



[Signature]
Notary Public Official Signature

SHEA WILLOUGHBY SHAFFER
Notary Printed or Typed Name

My commission expires: 11/1/2025

IN WITNESS WHEREOF, the Grantor has duly executed the foregoing as of the day and year first above written.

St. Barnabas Presbyterian Church

By Linda Williams (SEAL)
Linda Williams, Trustee

State of North Carolina

County of Wake

I, Shea Willoughby Shaffer, a Notary Public for said County and State, do hereby certify that **Linda Williams, Trustee of St. Barnabas Presbyterian Church** personally appeared before me this day and acknowledged the due execution of the foregoing instrument for the purposes therein expressed.

Witness my hand and official seal, this the 13 day of May 2021.



Shea Willoughby Shaffer
Notary Public

My Commission Expires: 11/1/2025

IN WITNESS WHEREOF, the Grantor has duly executed the foregoing as of the day and year first above written.

St. Barnabas Presbyterian Church

By: Pauline Wester (SEAL)
Pauline Wester, Trustee

State of North Carolina

County of Wake

I, Shea Willoughby Shaffer, a Notary Public for said County and State, do hereby certify that **Pauline Wester, Trustee of St. Barnabas Presbyterian Church** personally appeared before me this day and acknowledged the due execution of the foregoing instrument for the purposes therein expressed.

Witness my hand and official seal, this the 13 day of May 2021.



[Signature]
Notary Public

My Commission Expires: 11/1/2025

EXHIBIT A

(Ref: 1420 Carolina Pines Ave Raleigh, NC)

BEGINNING at an iron pipe in the northern edge of Carolina Pines Avenue, the common corner of Lawrence and Berry and running the northern edge of said Avenue, North 73 degrees 55 minutes West 100 feet, North 79 degrees 02 minutes West 100 feet and North 84 degrees 09 minutes West 100 feet to an iron pipe; thence North 12 degrees 00 minutes East 600 feet to an iron pipe; thence South 67 degrees 00 minutes East 472 feet to an iron pipe in Lawrence's eastern line; thence, with said line, South 81 degrees 00 minutes West 314 feet to a stake in Berry's line; thence, his line, North 68 degrees 00 minutes West 135 feet to an iron pipe, Berry's NW corner; thence, his line, South 6 degrees 00 minutes West 209 feet to the beginning, containing 4.76 acres and being a portion along the eastern edge of that tract conveyed by deed recorded in Book 805, at Page 325, Wake County Registry.

AND

BEGINNING at a point in the western line of the property of St. Barnabas Presbyterian Church, said beginning point being South 13 degrees 35 minutes 20 seconds West 32.58 feet from the northwestern corner of the Church property as conveyed to it and described in that deed to the Buffalo Presbyterian Church recorded in Book 1454, Page 582, Wake County Registry, and said beginning point being South 65 degrees 12 minutes 20 seconds East 8.00 feet from the southwestern corner of the property of the Grantors herein as conveyed to them and described in that deed to them recorded in Book 1758, Page 656, Wake County Registry; thence from said beginning point South 85 degrees 35 minutes 30 seconds East 94.07 feet to a point in the northern line of the Church property as described in the aforereferenced deed; thence South 18 degrees 08 minutes 06 seconds West 32.99 feet to an existing iron pin; thence North 65 degrees 12 minutes 20 seconds West 100 feet to the western line of the Church property, the point and place of Beginning, being a small triangular tract of land of approximately .035 Acre and being one-half of that portion of land, the ownership of which was disputed between Church and Grantors as shown on that plat entitled "Property of Willie L. Price and wife, Virginia S. Price" dated 6 August 1976 by L.I. Chasak, R.L.S.

LESS AND EXCEPT

BEGINNING at a point in the western line of the property of St. Barnabas Presbyterian Church, said beginning point being South 13 degrees 35 minutes 20 seconds West 32.58 feet from the northwestern corner of the church property as conveyed to it and described in that deed to the Buffalo Presbyterian Church recorded in Book 1454, Page 582, Wake County Registry, and said beginning point being South 65 degrees 12 minutes 20 seconds East 8.00 feet from the southwestern corner of the property of Grantees herein as conveyed to them and described in that deed to them recorded in Book 1758, Page 656, Wake County Registry; thence from said beginning point South 85 degrees 35 minutes 30 seconds East 94.07 feet to a point in the northern line of the Church property described in the aforereferenced deed; thence North 65 degrees 41 minutes 42 seconds West 94.51 feet to an existing iron pin; thence South 13 degrees 35 minutes 20 seconds West 32.58 feet to the point and place of beginning; being a small triangular tract of land of approximately .035 Acre and being one-half of that portion of land, the ownership of which was disputed between Church and Grantees as shown on that plat entitled "Property of Willie L. Price and wife Virginia S. Price" dated 6 August 1976 by L.I. Chasak, R.L.S.



RECEIVED
AUG 05 2024

STATE OF NORTH CAROLINA
DEPARTMENT OF TRANSPORTATION

BY:

ROY COOPER
GOVERNOR

J.R. "JOEY" HOPKINS
SECRETARY

July 9, 2024

Covenant Presbyterian Church
Presbyterian Church USA
125 S. Selma Rd
Wendell, NC 27591

Re: North Carolina Department of Transportation (NCDOT) Project B-5986 013, Bridge No. 34 on NC 231 Over Norfolk Southern Railroad in Wendell, Wake County

Dear Property Owner,

As you may be aware, the North Carolina Department of Transportation is in the process of planning the replacement of Bridge No. 34 on NC 231 Over Norfolk Southern Railroad in Wake County. As part of this project, your property has been identified as one of the impacted parcels.

To proceed with the construction, the NCDOT must obtain certain easements from your property. To provide you with a comprehensive understanding of how your property will be affected, I have attached a copy of the right of way map. This map delineates the specific areas of your property that will be impacted by the project. Additionally, I have included a copy of the CADD descriptions, GIS map and an Acquisition Brochure for your reference.

Please contact me within the next few days by phone at 919-317-4806 or email lharder@ncdot.gov to schedule a meeting to discuss the project in detail. Thank you in advance for your cooperation, and I look forward to speaking with you.

Sincerely,

Lynne Harder
Real Property Agent I
919-317-4806 – Direct Line
919-317-4800 – Office Phone
lharder@ncdot.gov

Mailing Address:
NC DEPARTMENT OF TRANSPORTATION
DIVISION 5 RIGHT OF WAY
815 STADIUM DRIVE
DURHAM, NC 27704

Telephone: (919) 317-4800
Customer Service: 1-877-368-4968

Website: www.ncdot.gov

Location:
NC DEPARTMENT OF TRANSPORTATION
815 STADIUM DRIVE
DURHAM, NC 27704

**SUMMARY STATEMENT/CONTINGENT OFFER TO PURCHASE REAL PROPERTY
DUE TO THE ACQUISITION OF RIGHT OF WAY AND DAMAGES**

TO: Covenant Presbyterian Church, Wendell, North Carolina, Presbyterian Church (U.S.A.), Inc.
125 S. Selma Rd.
Wendell, NC 27591

DATE: 11/25/2024

TO: Lessee, if Applicable
N/A

TIP/PARCEL NO.: B-5986 013
COUNTY Wake
DESCRIPTION: Bridge No. 34 on NC 231 Over Norfolk Southern Railroad

WBS ELEMENT: 47818.2.3

Dear Property Owner:

The following contingent offer of just compensation is based on the fair market value of the property and is not less than the approved appraised value for the appropriate legal compensable interest or interests. The approved value disregards any increase or decrease in the fair market value of the property acquired due to influence caused by public knowledge of this project. The contingent offer of just compensation is based on an analysis of market data, comparable land sales, and, if applicable, building costs in the area of your property. **Please retain this form as it contains pertinent income tax information.**

Value of Right of Way to be Acquired	\$ <u>0.00</u>
Value of Permanent Easements to be Acquired	\$ <u>850.00</u>
Value of Temporary Easement (Rental of Land) to be Acquired	\$ <u>0.00</u>
Value of Improvements to be Acquired	\$ <u>0.00</u>
Damages, if any, to Remainder	\$ <u>0.00</u>
Benefits, if any, to Remainder	minus \$ <u>0.00</u>
TOTAL CONTINGENT OFFER	\$ <u>850.00</u>

The total contingent offer includes all interests other than leases involving Federal Agencies and Tenant owned improvements.

(A) Description of the land and effects of the acquisition

Subject property described in Deed Book 12588, page 1311, Wake County Registry, contains approximately 0.650 acres of which 0.000 acres is being acquired as right of way, leaving 0.650 acres remaining on the right with access to E. Third St. Also being acquired is a permanent utility easement containing approximately 0.002 acres.

(B) The TOTAL CONTINGENT OFFER includes payment for the improvements and appurtenances described below:
N/A

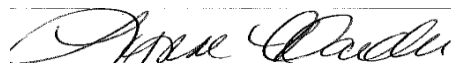
Provided there is sufficient time remaining in the project schedule, you may repurchase these improvements for a retention value, with the stipulation that you remove them from the acquisition area at no expense to the Department.

(C) Should you desire to sell the Department the portion of your property considered to be an uneconomic remnant or buildable lot, as explained to you by the Right of Way Agent, the total contingent offer would be: \$ N/A. Please note that any contingent offer to purchase a remnant/buildable lot is conditioned upon the remnant/buildable lot being environmentally clean prior to the conveyance to the Department. You may be required to provide the Department with a release from the appropriate environmental agency stating that all contaminants have been remediated and/or removed to their standards.

The original of this form was **e-mailed**, if out of state owner, to Todd Turner on November 25 20 24. Owner was furnished a copy of the Right of Way Brochure/Owner's Letter.

I will be available at your convenience to discuss this matter further with you. My telephone number is 919-317-4806

Please be advised that the agent signing this form is only authorized to recommend settlement to the North Carolina Department of Transportation, and any recommended settlement is not a binding contract unless and until accepted by the North Carolina Department of Transportation by its formal execution of documents for conveyance of Right of Way, Easements, and/or other interests.



(Signed)

Lynne Harder - Right of Way Agent

North Carolina Department of Transportation-Right of Way Unit

REVIEW CERTIFICATION

TIP/Parcel #: B-5986/013 WBS Element: 47818.2.3 County: Wake
 Owner(s): Covenant Presbyterian Church, Wendell, . . . FedAid Project: 4781821

I HEREBY CERTIFY THAT, to the best of my knowledge and belief the facts and data reported by me and used in the review process are true and correct.

I understand that this estimate of value is to be used in connection with a highway project and/or NCDOT Real Estate transaction.

The analyses, opinions, and conclusions in this **Review Report** are limited only by the critical assumptions and limiting conditions stated in this **Review Report** and are my personal, unbiased professional analyses, opinions, and conclusions.

I have no direct or indirect, present or prospective interest in the subject property or in any benefit from the acquisition of the subject property and I have no personal interests or bias with respect to the parties involved.

I have have not performed an appraisal and / or other services as an appraiser or any other capacity, regarding the property that is the subject of this appraisal within the three year period immediately preceding acceptance of this assignment.

My compensation is not contingent on an action or event resulting from the analyses, opinions, or conclusions in, or the use of, this Review Report.

My estimate of the value of all items which are Compensable under State law but not eligible for Federal Aid reimbursement is \$0

I did did not personally inspect the subject parcel. I did did not personally inspect all sales/rentals considered to be comparable to the subject parcel. *If "did not", please explain in detail.*

My analyses, opinions, and conclusions were developed and this **Review Report** was prepared in compliance with **NCDOT Real Estate Appraisal Standards and Legal Principles** and the **Uniform Standards of Professional Appraisal Practice**. The appraisals in this assignment are to be made in accordance with all of the requirements set out in the **NCDOT Real Estate Appraisal Standards and Legal Principles** and the **Uniform Standards of Professional Appraisal Practice** and shall also comply with all applicable **Local, State, and Federal** laws, ordinances, regulations, restrictions and/or requirements; and any additions, revisions and/or supplements thereto. No one provided me with significant professional assistance with this **Review Report**.

The value opinion stated in the appraisal report is adequately supported as the estimate of just compensation. The difference indicated, if any, in the "Market Value" of the entire tract **Before the Acquisition** and the "Market Value" of the remaining property immediately **After the Acquisition** is \$850 as allocated:

	<u>Allocation</u>
Right Of Way	\$0
Permanent Easements	\$850
Temporary Easements	\$0
Total Value of Land Acquired	\$850
Value of Improvements Acquired	\$0
Damage to Remainder	\$0
Benefits to Remainder	\$0
DIFFERENCE	\$850



Michael F. Bossert

11/18/2024
DATE OF CERTIFICATION

REVIEW APPRAISER
(TYPE NAME)

Un-Economic Remnant to the Owner is a Factor Yes No
 Area Amount

Administrative Approval

Michael F. Bossert

11/18/2024

APPROVED BY:

DATE:

Certification Addendum

- The reported analyses, opinions, and conclusions were developed, and this report has been prepared, in conformity with the Code of Professional Ethics and Standards of Professional Appraisal Practice of the Appraisal Institute
- The use of this report is subject to the requirements of the Appraisal Institute relating to review by its duly authorized representatives.
- As of the date of this report, I have completed the continuing education program for Designated Members of the Appraisal Institute.

North Carolina Department of Transportation Right of Way Branch Appraisal Summary Sheet

1. **TIP/Parcel No.:** B-5986 / 013 **WBS Element:** 47818.2.3 **County:** Wake

2. **Owner(s):** Covenant Presbyterian Church, Wendell, Presbyterian Church (U.S.A) **FA No.:** N/A

3. Plan Sheet No.: 4 Survey Stations: From 10+85.00 to 10+95.00; Survey Line -Y3-

4. Land Areas:	AREA LT. OF R/W	AREA IN R/W	AREA RT. OF R/W	TOTAL
	0.000-Ac	0.000-Ac	0.656-Ac	0.656-Ac
5. Less: Land Area in Existing R/W:	0.000-Ac	0.000-Ac	0.000-Ac	0.000-Ac
6. Appraise Net Areas	0.000-Ac	0.000-Ac	0.656-Ac	0.656-Ac

7. **Easements:**

TCE:	<u>0.000</u> Ac	AUE:	<u>0.000</u> Ac	PDE:	<u>0.000</u> Ac
TDE:	<u>0.000</u> Ac	PUE:	<u>0.002</u> Ac	PCE:	<u>0.000</u> Ac
TUE:	<u>0.000</u> Ac	DUE:	<u>0.000</u> Ac	Slope Esmt	<u>0.000</u> Ac

8. Improvements Lt. of R/W	Improvements to be Acquired	Improvements Rt. Of R/W
N/A	N/A	N/A

9. Rights and Interests to be Appraised: **Unencumbered Fee Simple Interest**
(Subject to Existing Easements and Restrictions as Affected by Highway Acquisition.)

10. Estimated "**MARKET VALUE**" of Property Immediately Before:

Land	<u>\$399,825</u>
Improvements	<u>\$0</u>
TOTAL	<u>\$399,825</u>

11. Estimated "**MARKET VALUE**" of Property Immediately After:

Land	<u>\$398,975</u>
Improvements	<u>\$0</u>
TOTAL	<u>\$398,975</u>

12. "**DIFFERENCE**" Between Before and After Value (If Benefited, Type "**BENEFITS**") \$850

Charles Richard Birkholz 09/30/24
Signed Date of Appraisal

Name: Charles Richard Birkholz #A4939 Phone: (919) 455-7309
Address: 324 S. Wilmington St, No. 419
Raleigh, NC 27601
E-Mail Address: Richard@OakwoodValuation.com



A Resolution for Universal Health Care for the Presbyterian Church, USA

WHEREAS, Jesus's followers also have been charged with healing the sick (Matthew 10:7-9), caring for those who suffer (Luke 10:25-37), and providing for the unfed, thirsty, sick, imprisoned, and foreign (Matthew 25:35-36); and the General Assembly of the Presbyterian Church (USA) and its predecessors have through the years called for reform of health care delivery in the United States to make healthcare accessible for all citizens, even calling for national health insurance for everyone in 1971; and

WHEREAS, Jesus said to his disciples "heal the sick, raise the dead, cleanse those who have leprosy, drive out the demons. Freely you have received; freely give" (Matthew 10:9). Yet, we again find that in this United States "the government is giving highest priority to the production and consumption of goods and to profit making while neglecting basic human needs including health" (Presbyterian Church (USA) 1971); and United Presbyterian Church or Presbyterian Church in US.

WHEREAS, we believe that health care is a human right and that every person deserves access to comprehensive, quality, lifetime health care; and

WHEREAS, all other high income countries guarantee health care but the United States does not, leading to the lowest life expectancy and a higher death rate from treatable diseases in the United States compared to other high income countries; and

WHEREAS, despite having the highest per capita health care spending in the world, the United States has worse health outcomes than other economically advanced countries, including higher infant and maternal mortality rates, and lower life expectancy especially among minorities and the uninsured and under insured; and

WHEREAS, our current system of health care delivery by private delivery systems is poorly responsive to the insured and is a profit-driven, inefficient and complex, costly system with administrative overhead costs 5 times greater than Medicare and

WHEREAS, access to our current health care delivery system and services is unaffordable to many, especially the uninsured and the under-insured, and medical expenses are the leading cause of personal bankruptcy in the United States, even among those with health insurance; and

WHEREAS, people of color are less likely to have access to affordable health insurance, less likely to have access to care, more likely to suffer the burden of medical debt and as a result avoid or delay medical care due to cost; and

WHEREAS, rationing health care according to ability to pay causes unnecessary human suffering and has diminished the overall health of our citizens such that an estimated 45,000 people in the United States die each year due to lack of health insurance; and

WHEREAS, by dramatically reducing administrative costs and replacing private health care expenses with progressive taxation, most US households – especially those of lower or middle income – would save money, the rate of increase in overall health care spending would likely be reduced; and public dollars could likely be made available to address other societal needs; and

WHEREAS, polls show that a majority of Americans favor single payer, universal coverage health care; and

WHEREAS, single payer universal health care is increasingly popular among physicians and health economists; and the 161,000 American College of Physicians, the largest organization of internal medicine physicians in the US, and the 225,000 member National Nurses United union, support comprehensive universal health care; and

WHEREAS, publicly funded and publicly accountable health coverage for everyone, including all necessary medical care, prescription drugs, reproductive care, dental, vision, hearing and long-term care with little or no copays, deductibles, or other out-of-pocket costs would relieve the increasing burden of health care costs, especially on low and middle income individuals, would improve the health of our populace and would enable more equitable delivery of health care services; and

WHEREAS, single payer proposals that continue to be brought before Congress provide substantial administrative cost savings, protects the doctor-patient relationship, and allow patient choice of providers and hospitals

NOW, THEREFORE, BE IT RESOLVED,

Affordable and comprehensive health care is a fundamental human right that should be provided for all God's people. Single payer, universal health coverage, publicly funded and publicly accountable, will promote a healthier and more equitable society, and is hereby endorsed by North Carolina's Presbytery of New Hope, which urges similar endorsement by the PCUSA.



February Presbytery Stated Gathering
FINANCE & PROPERTY COMMITTEE REPORTS

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WHAT DOES THE PRESBYTERY DO FOR US?

The mission of the Presbytery of New Hope is to build relationships, equip and serve together as the body of Christ with congregations and communities to move all toward God's vision of love, justice, hope and peace.

Our presbytery is more than just the office in Raleigh and staff. The Presbytery of New Hope is composed of 111 churches, three new worshipping communities, and a vast array of other validated ministries in the northeastern and central part of North Carolina. The presbytery encompasses churches from Efland to the Outer Banks. The presbytery is an inclusive and diverse body of Reformed Christians committed to a deepening devotion to Jesus Christ, living in response to the good news of the gospel. We are committed to fostering relationships among individuals and congregations in the presbytery. There are many parts to the presbytery and these parts are expanded in this report.

All committees and commissions of the Presbytery of New Hope are composed of volunteering teaching and ruling elders of the Presbytery that are supported by presbytery staff.

The Coordinating Body functions like a session does for a congregation, with members serving as trustees and legal officers of the presbytery. The Coordinating Body plans, recommends and coordinates the work and programs of the presbytery; sets broad and overall goals and priorities; oversee the personnel functions of the presbytery through the personnel committee; receives and approves the annual mission budget and presents it to the gathering of the presbytery; and brings recommendations for approval of administrative committees to the presbytery.

The Commission on Ministry handles call and vacancies; handles conflict resolution; provides counseling and coaching to teaching elders; provides Healthy Boundary training to teaching and ruling elders; receives candidates for call once they have passed through the Examinations Subcommittee; and oversees congregations without ministers. Member of this commission currently serve as liaisons to five to six churches in the presbytery.

The Commission on Preparation for Ministry provides care, guidance and oversight for all inquirers and candidates for ordained ministry; provides care, guidance, and oversight for all persons seeking certification as church educators; serves as a shepherd to inquirers and candidates; evaluates and assesses candidates' progress during their period of candidacy; organizes and participates in annual consultations; and functions as a bridge between seminaries and candidates when needed.

The Campus Ministry Committee is responsible for supporting the ministers of the five campus ministries in our presbytery. These campus ministries are Duke Campus Ministries, NCCU Campus Ministries, PCM Raleigh (serving NCSU and Meredith College), UKirk of East Carolina Ministries, and UNC Campus Ministries. The budget of New Hope Presbytery provides substantial financial support for these ministries to our young adults.

The Church Development and Evangelism Committee provides opportunities to churches to deepen their commitment to evangelism; supports new church startups; and oversees church development grants. The church development grants are a specific line item in the presbytery mission budget.

The Nominations and Representation Committee, which is selected by the Coordinating Body, is responsible for nominating persons for Presbytery approval for the following positions: Vice-moderator; members of committees and commissions; Commissioner and Youth Advisory Delegates to the General Assembly; Commissioners and Youth Advisory Delegates to the Synod of the Mid-Atlantic; and presbytery representative to ecumenical boards and agencies.

The Personnel Committee proposes personnel policies for the presbytery and assures compliance with these policies; proposes performance review procedures for presbytery staff; assures reviews are conducted according to established procedure and conducts reviews for specified exempt positions; proposes salary schedules for all presbytery employees; and consults with and advises appropriate entities and staff regarding personnel functions, standard and dealing with sensitive matters.

The Finance and Property Committee is responsible for financial and property matters referred by the Coordinating Body to the committee. In addition, the Finance and Property Committee reviews and advises on matters of encumbrance, purchase, or sale of congregational property; oversees management of presbytery funds, investments, debt retirement, and expenditures; conducts annual budget development process; and submits an annual budget proposal for the Coordinating Body's consideration, review and approval.

Besides the commissions and committees of the presbytery there are multiple **networks and task groups** working to fulfill our mission. These are also led by ruling and teaching elders of the presbytery. These are: the Peacemaking Team; the Black Caucus Ministry; the Older Adult Ministry; the Fiscal Sustainability Task Group; retreat and educational opportunities; Youth Ministries; Outdoors Ministries – Camp Albemarle; emergency response coordination and assistance; support of interfaith prison ministries; Presbyterian Women; and Passion Driven Ministry Grants.

The work of these commissions, committees, networks, and task groups further the mission of the presbytery and is done by many volunteering members of the presbytery along with the presbytery office staff. In summary the mission of the Presbytery of New Hope is supported by the time, talents, and treasures from the congregations of the presbytery.

WHAT DOES OUR MONEY DO IN THE PRESBYTERY?

Every year, each church receives a Benevolence Acceptance Form from the Presbytery of New Hope. There are three main parts to these benevolences.

The first part on the benevolence form is the Unified Presbytery Mission Asking. **The Presbytery Unified Mission Giving is the primary source of income for the presbytery** and supports our local missions and ministries, along with the office of the Presbytery of New Hope:

- Campus Ministries
- Small Church Grants
- New Congregation programs
- Church Development Grants
- Passion Driven Ministries Grants
- Hunger Fund Grants
- Career counseling
- Consulting and assessments for churches
- Exams and transfers
- Older Adult Ministry
- Camp Albemarle
- The Black Caucus Ministry
- Youth Ministries
- Interfaith Prison Ministries
- Administration of the office of the Presbytery of New Hope
- Peacemaking Programs (these funds are shared between PCUSA, Synod, and Presbytery)
- ...and many other programs.

The two additional parts of the benevolence form are based on per capita and are passed through the Presbytery to the corresponding asking agency. The first is the **Synod Per Capita** and is set by the Synod of the Mid-Atlantic. The other is the **GA per capita** and is set by the PCUSA General Assembly. In 2025, the Synod per capita rate stayed the same at \$1.15 per member and the GA per capita rate increased to \$10.84 per member. The 2025 per capita is calculated using the membership count that was reported by the church as of December 31, 2023. Neither of these benevolences financially support the office and missions of the Presbytery of New Hope.

FINANCE AND PROPERTY YEAR IN REVIEW – 2024

Presented by Sue Regier

The Finance and Property Committee entered 2024 amid financial instability within the presbytery. The previous year had been one of transition, with the presbytery facing irregular charges and incomplete account reconciliations for part of 2023. As a result, new banking accounts were set up, and staff were granted access and authority to approve payments. To address these issues more promptly, the Finance and Property Committee shifted to monthly meetings mid-year.

The development of the 2024 budget took place in the first quarter, despite incomplete records for 2023's income and expenses. By mid-year, the 2023 financial reports were finalized, revealing the need for more accurate income projections and an earlier budget process. In response, the Coordinating Body established the Financial Stability Task Force to help guide future financial planning.

While financial matters were being addressed, property issues also required attention. In the second quarter of 2024, the committee recommended, and the Coordinating Body approved the sale of properties at two churches. Later, in the third quarter, the committee also recommended, and the Coordinating Body approved the lease of a church manse and the transfer of church property to a non-profit organization.

The process of developing the 2025 budget began in September. After a review of the draft budget, the Coordinating Body received a preliminary version in November and finalized it in December. The recurring issue of expenditures exceeding income over recent years was clear, but the 2025 budget represents a step closer to balancing the books. The Finance and Property Committee views the 2025 budget as transitional, aiming for financial stability in the years to come.

To better manage the presbytery's financial assets, the Coordinating Body created a subcommittee focused on maximizing returns and clarifying the presbytery's endowments. This subcommittee is tasked with ensuring smarter, more secure investment strategies. Looking ahead, the 2026 budget process is slated to begin in the summer of 2025, with the goal of presenting the approved budget at the October Presbytery meeting.

Financial Sustainability Task Force Report

presented by Jay Cummins

The Financial Sustainability Task Force was formed in August 2024 with four objectives:

- 1) Address the current financial downturn of 2024 with recommended actions to viability,
- 2) Overhaul and recalibrate the fundraising strategy for greatest missional success,
- 3) Affirm an effective budget-making process that honors the realities facing New Hope Presbytery.
- 4) Recommend essential accountability standards and practices to ensure long-term health.

The members include moderator Dr. Grady, staff member Amber Zapffel, Coordinating Body liaison Steve Asher (St. Andrews) and later Rev. Allen Brimer (Church of Reconciliation), and members Jody Grayson (White Memorial Raleigh), David Pottenger (Westminster Durham), Ronny Pittman (Western Blvd), Lawson Rankin (Kirk of Kildare), Rev. Gary Fulton (White Memorial), and Jay Cummins (Hudson Memorial).

The team divided into three workgroups focused on revenue, expenses, and assets, each first seeking to understand the current financial situation before making recommendations for both short- and long-term improvements.

The financial challenges the presbytery is facing have been ongoing for over a decade, with expenses consistently outpacing revenue and contributions. By 2023, this gap had reached approximately \$300K, with a similar outlook projected for 2024 mid-year.

To provide context, the presbytery's annual financial commitments—including per capita collections for the General Assembly (GA) and the Mid-Atlantic Synod—total around \$1.3 million. Of this, 50% covers staff costs, 30% goes toward mission and ministry activities, and 20% is allocated to pass-throughs for GA and the Synod.

The revenue workgroup identified the **asking process** from congregations, which accounts for about \$1 million, as a key area for improvement. This process involves voluntary financial commitments from member congregations to the presbytery, rather than a fixed per capita calculation. Feedback from several congregations revealed some give more than the per capita amount while others give less, influenced by historical giving patterns, membership changes, and declining revenue. In response, the revenue team has proposed a refined approach for the 2025 asking and aims to standardize the process for fairness and equity in time for 2026. Additionally, the team identified the need for improved communication and tracking of benevolence contributions for the GA, Synod, and special offerings, and has since updated and distributed the benevolence remittance forms. The team is also working on better managing the “**ask vs. give**” issue, aiming to create a clearer communication and tracking system to address discrepancies

between what is asked and what congregations contribute. A report on findings is being drafted, and conversations with the PCUSA CFO are planned to explore best practices.

The expense workgroup focused on prioritizing spending and distinguishing between fixed or mandatory expenses and variable or discretionary ones. In the short term, the Coordinating Body recommended curbing spending in certain areas, with several mission activities and staff requests either postponed or denied. Notable examples included putting a debt forgiveness program linked to Matthew 25 on hold and revising support requirements for Camp Albemarle. At the October gathering, Finance and Property outlined all staff-supported activities and specific mission-related expenditures. A subsequent review of spending in both unrestricted and restricted funds revealed gaps in governance documentation. As a result, a project was launched to clarify the history and restrictions of these funds. The team also reviewed the budget planning process, recommending it be initiated earlier in the year, with a more structured timeline and a zero-based budgeting approach. Further recommendations include reviewing income statement structures and upgrading software management tools, which are set to be implemented in Q1 2025.

The asset workgroup conducted a review of the presbytery's banking and investment strategies. This involved renegotiating terms with the current banking institution to secure a higher interest rate for the general account, as well as exploring options to improve security and streamline transactions, such as electronic payments and collections. The team is also evaluating other banking institutions for potential account management in 2025. Additionally, plans are underway to move some matured annuity investments into higher interest-bearing instruments while formulating a long-term investment strategy for approximately \$1.5 million in assets. In line with this, the team recommended creating a **permanent investment team**, reporting to Finance and Property, to develop and oversee a comprehensive investment strategy. This team will manage liquid, medium-term, and long-term investments, including reviewing the performance of the presbytery's restricted funds and developing appropriate policies. A diverse group of financial and investment experts from within the presbytery will form this team, and it is in the process of being established. Documentation of property and asset holdings is also being addressed, with Amber and Rev. Brimer focusing on property and Amber and Ronny working on restricted fund documentation.

Throughout this process, we have been reminded that God's financial principles remain constant. The Bible consistently teaches that God's primary concern is the prosperity of His people's hearts. Under Dr. Grady's leadership, and with the support of the staff, we place our trust in God as our guide in managing finances His way and seek His guidance in all aspects of our financial stewardship.

Summary of following financial documents

In November, a **letter** was sent to all congregations with statements outlining the funds received by The Presbytery. The letter also highlighted several programs supported by the Unified Presbytery Mission Giving Funds.

The list of **Designated Funds Received in 2024** includes contributions designated for Presbytery programs, as well as funds intended for the Synod of the Mid-Atlantic and PCUSA General Assembly programs.

Congregations also received **2025 Acceptance Forms**, accompanied by a **letter requesting commitments** to support the Presbytery of New Hope's work. The 2025 Asking formula was recalculated to get all congregations closer in line with a more equitable ask. The formula considered congregation membership and reported finances, with plans to step low contributing congregations up to full ask amounts by 2027. The 2025 Acceptance Form and **2025 Benevolence Remittance Form** were redesigned to clarify which funds support the Presbytery, and which are passed on to the Synod and PCUSA General Assembly.

This year, the Presbytery of New Hope revamped its annual budgeting process. Traditionally, the budget was based on full revenue projections and the previous year's expenses budget. However, for the **2025 operating budget**, a more realistic approach was taken by forecasting expected receivables based on recent trends.

Each group within the Presbytery submitted Budget Request Worksheets for review by the Finance & Property Committee and the Coordinating Body. Looking at the overall budget, reductions to most group budgets were made for 2025. Some expenses previously covered by the Operating Budget will now be funded through designated restricted funds.

Both the Finance & Property Committee and the Coordinating Body have decided that 2025 will be a transitional year, aiming for a balanced budget within the next few years. A projected loss of \$122,105 for 2025 will be partly offset by a \$70,000 release of funds, though the final amount released will be determined at year-end.

For the 2026 budget, the goal is to begin the process earlier in the year so an approved budget can be presented at the October Presbytery Meeting.

The 2025 Remittance Form can be found online at: <https://nhpresbytery.org/wp-content/uploads/2025/01/2025-BENEVOLENCE-REMITTANCE-FORM.pdf>

2024 Before End of Year Letter Mailed to Congregations

November 26, 2024

Dear Churches of the Presbytery of New Hope,

As we approach the end of another year, we want to take a moment to express our deepest gratitude for your generous support of The Presbytery of New Hope. Your commitment to our mission has made an incredible impact, and we are profoundly grateful for your partnership in helping us achieve our goals.

With your contributions to the Presbytery Unified Mission Giving fund, so far this year we have been able to:

- Visit 87 congregations
- Preach at 36 congregations
- Host a Matthew 25 Mini-Conference with 90 attendees
- Host a Small Church Gathering with 52 attendees
- Provided financial support outside of the Presbytery office:
 - \$218,000 Campus Ministries
 - \$66,000 Camp Albemarle
 - \$38,000 Church Development & Evangelism
 - \$7,500 Small Church Grants
 - \$8,000 Passion Driven Ministries Grants

The Presbytery of New Hope office stands as a committed partner in ministry, working alongside churches and pastors to facilitate pastoral transitions and offer ongoing support to both pastors and congregations. Our team is dedicated to equipping churches to address local needs, assisting congregations facing challenges or conflicts, and fostering the development and renewal of churches through ministries of peace, justice, and evangelism.

In 2024, we organized a variety of initiatives, including the Small Church Gathering, the Annual Clergy Retreat, a Virtual Dialogue for Women in Ministry, and a series of gatherings for Teaching Elders under 40. We also hosted the Church and Community Placemaking Lab, the Session Minutes Review Tour, a hybrid session with Luciano Kovacs (Area Coordinator for the Middle East and Europe in the Presbyterian World Missions), and the NHP Matthew 25 Conference. Additionally, the Executive Presbyter has facilitated more than 40 EP-to-EP references, continuing to foster community and collaboration among the members and congregations of the presbytery for mutual support and service.



Katie Cashwell
Associate Presbyter

Bruce Grady
Executive
Presbyter

Ed Johnson
Stated
Clerk

Christine Kelson
Office Manager

Shauna Villela
Office
Administrator

Amber Zapffel
Temporary Finance Administrator

None of this would have been possible without your contributions to the Presbytery Unified Mission Giving fund. However, to fully realize these goals, we need your continued support. **We are reaching out today to ask if you might consider making an additional contribution this year to help us continue building on our success. Your ongoing support is crucial to our ability to provide the services and programs that matter most. Every gift—no matter the size—helps us move closer to our shared vision.**

Again, thank you for your contributions so far this year. Enclosed is a list of your contributions that we have received through November 21st, along with an additional copy of your 2024 Benevolence Acceptance Form that was mailed to you last December. **We are asking that you review your statement and submit all 2024 contributions as soon as possible. Contributions received after the second week in January will be applied towards 2025 statements.**

As we look ahead to 2025, we are excited to continue the mission of The Presbytery of New Hope. You will receive your 2025 per capita and Presbytery Unified Mission Giving acceptance form in a couple weeks.

Thank you again for your generosity and dedication to The Presbytery of New Hope. Together, we can make 2024 a year of even greater impact and success.

Warmest regards,

Amber Zapffel
Temporary Financial Administrator
finance@nhpresbytery.org
919-436-1262

The Presbytery depends on your continued contributions to the Presbytery Unified Mission Giving fund to support the work of the Presbytery Office.

DESIGNATED FUNDS RECEIVED IN 2024

PRESBYTERY OF NEW HOPE FUNDS

Black Caucus	\$528.00
Minister's Assistance	\$6,741.46
Hunger Fund	\$25,006.46

SYNOD OF THE MID-ATLANTIC FUNDS

Presbyterian Home, H.P.	\$250.00
Thanksgiving Offering	\$920.50
Union Seminary Offering	\$1,099.96
Mother's/Father's Day	\$424.00

PCUSA/GENERAL ASSEMBLY FUNDS

World Missions	\$1,683.33
Boyd, Jeff & Christi	\$1,750.00
Sthreshley, Larry	\$3,200.00
Harvey, Tom	\$5,750.04
McGill, Jim/Judy	\$1,200.00
Dan/Eliz Turk	\$4,500.00
Karla Koll	\$7,100.00
Elmarie/Scott Parker	\$7,100.00
Ian Vallenga E200391	\$1,500.00
ECO 47980 - FJKM Enviro Turks	\$4,725.00
ECO 47979 FJKM Health Turks	\$4,725.00
VilMarie Cintron-Oli	\$7,100.00
Christmas Joy Gift	\$31,163.13
Pentecost Offering	\$8,267.01
One Great Hour of Sharing	\$47,256.18
Theological Education	\$3,461.96
Disaster Relief	\$29,451.75

PEACE & GLOBAL WITNESS TOTAL	\$10,375.04
Presbytery of New Hope P&G	\$2,282.51
Synod of Mid-Atlantic P&G	\$1,141.25
PCUSA General Assembly P&G	\$6,951.28

Presbytery of New Hope funds stay in the Presbytery to be used as designated.

Synod of the Mid-Atlantic funds are passed on to the Synod for support of their budget.

PCUSA General Assembly funds are passed on to the GA for support of their budget.

Peace & Global Witness contributions are split between all organizations as follows:

22% remains with Presbytery of New Hope; 11% is passed on to Synod; and 67% is passed on to GA.

2025 Asking Letter Mailed to Congregations



The Presbytery
OF NEW HOPE

Dear Friends in Christ,

First and foremost, **thank you**. Thank you for our shared ministry. I am deeply thankful to serve as the Executive Presbyter of New Hope Presbytery, especially during this pivotal time in our shared ministry. I am also profoundly grateful for your commitment to the broader Church and for the many ways you have helped to advance the mission of Christ.

2024 has been a remarkable year for The Presbytery of New Hope. Working alongside the Milner Commons Administrative Commission, and in partnership with Brightspire and DHIC, we've made strides toward transforming the site of Milner Memorial Presbyterian Church into 156 units of affordable housing for individuals 55 and older. This is a powerful example of how God is working through our presbytery to meet real needs in our communities and reflect Christ's love through tangible acts of service.

For nearly a decade, New Hope Presbytery has engaged in a presbytery-wide process of spiritual discernment called the Pentecost Project. This journey has led us to focus on relational ministry, enhanced communications, new ways to support God's work, and organizational nimbleness in response to the Holy Spirit.

Looking ahead, I'm encouraged by the ministries that continue to evolve and take shape across our presbytery. From our **small church and technology grants**, which have helped congregations stay connected and effective in ministry during challenging times, to the ongoing vitality of our **five campus ministries**, New Hope is living into God's calling to be a light in our communities. These ministries—and so many others—are only possible because of the ongoing generosity and commitment of our churches and partners.

It is with this sense of gratitude and hope that I now turn to you with a request for your continued partnership in 2025. As you plan for the upcoming year's budget, I ask that you prayerfully consider giving the amount requested on the enclosed 2025 Asking form, and if possible, even consider increasing your contribution to the Presbytery's mission budget. **Your giving enables the Presbytery to sustain and expand these essential ministries in 2025.** Any amount above the requested contribution will have a significant impact on the programs and resources we can offer to support the ministries of New Hope Presbytery.

I want to take this opportunity to clarify that **no portion of your per capita giving—whether to the General Assembly or the Synod—funds the Presbytery's budget.** Our

work is solely supported by the financial gifts given directly to the Presbytery's Unified Mission Fund. Your faithful generosity has made all of our successes possible, and it will continue to be the driving force behind the work we do in 2025 and beyond.

If your church did not submit the asking form for 2024, I encourage you to make an intentional effort to complete and return the form for 2025. Your prompt response helps ensure that we can continue to support the work of Christ's Church throughout the presbytery.

Thank you once again for your commitment to the gospel and to the mission of The Presbytery of New Hope. Together, we are making a lasting impact for the Kingdom of God.

In Christ's service,

Bruce Grady
Executive Presbyter
The Presbytery of New Hope

2025 Benevolence Acceptance Form

Thank you in advance for your continued support of The Presbytery of New Hope. Please complete this Acceptance Form with the benevolence account funds that you plan to support in 2025. A list of additional supports is on the back page.

Acceptance Amounts

The Presbytery of New Hope

These funds support the work of The Presbytery of New Hope.

Unified Presbytery Mission Giving *Recommended Amount:* **\$1,061,265** \$ _____

Additional pledged supports:
_____ \$ _____
_____ \$ _____

Synod of the Mid-Atlantic

These funds support the work of the Synod of the Mid-Atlantic.

Synod per capita: 2023 Membership **22,168** x \$1.15 **\$25,493.20**

Additional pledged supports:
_____ \$ _____
_____ \$ _____

PC(USA)

These funds support the work of the Presbytery Church (USA).

GA per capita: 2023 Membership **22,168** x \$10.84 **\$240,301.12**

Additional pledged supports:
_____ \$ _____
_____ \$ _____
_____ \$ _____
_____ \$ _____

**Note: Per Capita is calculated based upon the church's reported membership as of December 31, 2023.*

TOTAL 2025 ACCEPTANCE AMOUNT: \$ _____

Intended Remittance Schedule:

() Monthly () Quarterly () Semi-Annually () Annually () Other: _____

(Clerk of Session)

(Date)

Please complete this acceptance form for 2025, and return by **January 31, 2025** to:

The Presbytery of New Hope

ATTN: Financial Administrator

2022 McDonald Lane

Raleigh, NC 27608-2118

Common funds by group:

Presbytery of New Hope:

- Hunger Funds/Pennies for Hunger
- Campus Ministries
- Ministers' Assistance Fund
- Camp Albemarle

Synod of the Mid-Atlantic:

- Presbyterian Homes
- Union Seminary Offering
- Mother's Day Offering
- Thanksgiving Offering

PC(USA):

- Various missionary programs
- Theological Education Fund
- Presbytery Disaster Assistance
- Christmas Joy Offering
- Pentecost Sunday Offering
- One Great Hour of Sharing Offering

The Peacemaking Offering is shared between the church, the Presbytery, the Synod, and PC(USA).

2025 BENEVOLENCE REMITTANCE FORM
THE PRESBYTERY OF NEW HOPE

See Instructions on Reverse Side _____ Amount

The Presbytery of New Hope Benevolences:

Unified Presbyterian Mission Giving	\$ _____
Hunger Fund/Pennies for Hunger	\$ _____
Other: _____	\$ _____
Other: _____	\$ _____

Total Presbytery Benevolences \$ _____

Synod of the Mid-Atlantic Benevolences:

Synod Per Capita	\$ _____
Mother's/Father's Day Offering	\$ _____
Union Seminary	\$ _____
Thanksgiving Offering	\$ _____
Other: _____	\$ _____

Total Synod Benevolences \$ _____

PC(USA) Benevolences:

General Assembly Per Capita	\$ _____
One Great Hour of Sharing (Easter)	\$ _____
Pentecost Offering	\$ _____
Christmas Joy Offering	\$ _____
Theological Education Fund	\$ _____
Missionary: _____	\$ _____
Other: _____	\$ _____

Total PC(USA) Benevolences \$ _____

Peace & Global Witness (shared between all organizations) \$ _____

TOTAL BENEVOLENCE REMITTANCE \$ _____

Church _____ City _____

Email _____ Phone _____

Signature _____ Date _____

EXPLANATION OF BENEVOLENCES

Presbytery Unified Mission Giving – These funds support the work and missions of the Presbytery of New Hope. Programs supported by our operating budget includes Campus Ministries and Camp Albemarle. Without your continued support, we would not be able to fund these programs.

GA & Synod Per Capita - fund the administrative expenses of the General Assembly and Synod.

World Missions - Remittances for missionary support. Should include the name of the missionary.

Other - Remittances for other items supported through the program budgets of the Presbytery, Synod, and General Assembly should include the name of the item.

Special Offerings - benevolences which are used to support specifically named causes which are over and above the mission budgets of the Presbytery, Synod, and General Assembly.

Hunger Fund/Pennies for Hunger - Special offering to support local hunger projects.

Mother's/Father's Day - This offering is used to provide general financial support for Homes for the Aged.

Union Seminary - This offering is used to provide general financial support to Union Seminary.

Thanksgiving - This offering is used to provide general financial support for Children's Care Institutions.

One Great Hour of Sharing - This offering is used to alleviate hunger and provide emergency aid to those in need around the world.

Pentecost - This offering helps to support children at risk and programs dealing with youth and adults.

Christmas Joy - This offering is used to provide financial assistance to current and former church workers and their families; as well as providing financial assistance to students attending Presbyterian-related racial ethnic colleges and schools.

Theological Education Fund - This offering is used to provide general financial support to the seminaries.

Peace & Global Witness - This offering is used to support peacemaking efforts throughout the church, Presbytery, Synod, and PC(USA).

Please enter the name of your church, city, contact email and phone, and sign and date the form.

Thank you for your support of the programs of The Presbytery of New Hope, the Synod of the Mid-Atlantic, and the General Assembly.

Questions can be sent to finance@nhpresbytery.org

**PLEASE MAKE CHECK PAYABLE TO: The Presbytery of New Hope
ATTN: Finance Administrator
2022 McDonald Lane
Raleigh, NC 27608-2118**

THE PRESBYTERY OF NEW HOPE				
INCOME AND EXPENSE				
2025 OPERATING BUDGET				
		2024 BUDGET	2025 BUDGET	% CHANGE
PRESBYTERY INCOME:				
	BENEVOLENCE/MISSION & OTHER REVENUE	1,227,048	975,000	
	GENERAL ASSEMBLY/SYNOD PER CAPITA	248,303	265,794	
	OTHER INCOME - RELEASES		70,000	
	TOTAL BENEVOLENCES & OTHER INCOME	1,475,351	1,310,794	-11.15%
PRESBYTERY EXPENSES:				
PRESBYTERY COORDINATING BODY				
	SALARIES & BENEFITS	652,984	647,630	
	TRAVEL/CONFERENCE & AIRFARE	12,000	20,200	
	PAYROLL PROCESSING	1,500	1,750	
	FINANCE OFFICE SUPPORT	3,000	3,000	
	INSURANCE/BONDS	17,500	17,500	
	AUDIT/FINANCE REVIEW	19,000	20,000	
	COORDINATING BODY MEETING EXPENSE	1,000	1,200	
	OFFICE LEASE	30,000	30,000	
	OFFICE MAINTENANCE	500	500	
	ONLINE SERVICES/TELEPHONE/INTERNET	13,308	10,552	
	UTILITIES	3,500	4,000	
	POSTAGE	2,500	1,400	
	OFFICE EQUIPMENT/SOFTWARE	5,755	9,400	
	PRINTING/SUPPLIES	7,500	6,800	
	WEB SITE DESIGN/MAINTENANCE	4,250	1,600	
	PRESBYTERY APPOINTED COMMITTEES	500	-	
	PRESBYTERY MEETING EXPENSE	1,000	4,000	
	PERSONNEL COMMITTEE	500	2,800	
	STRATEGIC PLANNING TEAM	-	-	
	AFFILIATED PARTNERS	2,500	-	
	TOTAL PRESBYTERY COORDINATING BODY	778,797	782,332	0.45%
COMMISSION ON MINISTRY				
	CALLS & VACANCIES	1,000	1,800	
	CONFLICT RESOLUTION	500	-	
	COUNSELING/COACHING/SHARED GRANTS	3,000	3,340	
	EXAMINATION EXPENSES	500	100	
	COMMISSIONED RULING ELDERS	500	-	
	HEALTHY BOUNDARIES TRAINING	2,400	-	
	COMMITTEE EXPENSES	4,000	700	
	TOTAL COMMISSION ON MINISTRY	11,900	5,940	-50.08%
PREPARATION FOR MINISTRY				
	CANDIDATES & INQUIRIES	4,000	4,000	
	ANNUAL CONSULTATION	1,000	1,000	
	COMMITTEE EXPENSE	2,258	-	
	TOTAL PREPARATION FOR MINISTRY	7,258	5,000	-31.11%
OTHER MINISTRIES OF PRESBYTERY				
	CONSOLIDATED COMMITTEE EXPENSES	750	-	
	PASTOR/EDUCATOR ORIENTATON	100	-	
	PROFESSIONAL DEVELOPMENT/SHARED GRA	1,000	-	

		2024 BUDGET	2025 BUDGET	% CHANGE
	BLACK CAUCUS	1,000	-	
	OLDER ADULT MINISTRY TEAM	2,500	1,000	
	ConnectED	2,000	-	
	SESSIONAL RECORDS	100	-	
	RACIAL EQUITY TEAM	1,000	-	
	PEACEMAKING TEAM	1,000	-	
	YOUTH COUNCIL	10,000	4,500	
	TOTAL OTHER MINSTRIES OF PRESBYTERY	19,450	5,500	-71.72%
	OUTDOOR MINISTRIES			
	CAMP ALBEMARLE	66,050	50,734	
	TOTAL OUTDOOR MINISTRIES	66,050	50,734	-23.19%
	LIFE TOGETHER MINISTRIES			
	PASSION DRIVEN MINISTRIES			
	ALLOCATED	35,000	-	
	TOTAL PASSION DRIVEN MINISTRIES	35,000	-	-100.00%
	CAMPUS MINISTRIES			
	CAMPUS MINISTRIES: DUKE, UKIRK, NCCU, PO	229,000	214,500	
	UNBUDGETED/COMMITTEE EXPENSE	11,000	-	
	TOTAL CAMPUS MINISTRIES	240,000	214,500	-10.63%
	CHURCH DEVELOPMENT & EVANGELISM			
	CHURCH DEVELOPMENT			
	NEW WORSHIP COMMUNITIES	30,000	13,000	
	CHURCH DEVELOPMENT GRANTS	-	10,000	
	SMALL CHURCH MINISTRY	2,000	-	
	CONGREGATIONAL DEVELOPMENT TRAINING	2,500	5,100	
	COMMITTEE EXPENSE	1,500	5,000	
	TOTAL CHURCH DEVELOPMENT	36,000	33,100	-8.06%
	EVANGELISM			
	TRAINING	2,500	-	
	TOTAL EVANGELISM	2,500	-	-100.00%
	PRISON CHAPLAINCY PROGRAM			
	INTERFAITH PRISON MINISTRY	12,000	-	
	TOTAL PRISON CHAPLAINCY PROGRAM	12,000	-	-100.00%
	GENERAL ASSEMBLY			
	PER CAPITA ASSESSMENT	219,642	240,301	
	TOTAL GENERAL ASSEMBLY	219,642	240,301	9.41%
	OTHER MISSIONS			
	SYNOD PER CAPITA	28,128	25,493	
	TOTAL OTHER MISSIONS	28,128	25,493	-9.37%
	TOTAL PRESBYTERY EXPENSE	1,456,725	1,362,900	-6.44%
	NET PREBYTERY REVENUES & EXPENSES	18,626	(52,105)	



A Safe Place to Call Home: Appeal to the Presbytery of New Hope February 2025

Dear Friends of the Presbytery of New Hope,

For 15 years, Church World Service Durham has walked alongside refugee and immigrant families rebuilding lives of dignity and opportunity in the Triangle. CWS has been serving communities across the globe since 1946—and we are here to stay. Our vision is to create a world where all have food, voice, and a safe place to call home.

Since 2009, CWS Durham has welcomed **3,608** newcomers to the Triangle. With your support, we've responded to global crises and weathered unforeseen challenges. Local congregations, civic groups, and individuals like you have joined us – generously sharing resources, volunteering time, advocating for inclusive policies, and fostering the power of welcoming communities. Last year, in 2024, CWS Durham welcomed **628** refugees and supported more than **1,000** additional refugees and immigrants through long-term housing, healthcare, employment, and civic engagement programming.

Today, this work is at risk of being shut down due to a halt in federal funding.

Since the end of October, CWS Durham has welcomed **209** individuals fleeing persecution and violence, including Afghan families who supported the U.S. military, single mothers with children, and elderly refugees with disabilities. Without CWS Durham programming, these individuals are at risk of losing their housing, health care, benefits, employment, and educational services. Even if the government is no longer willing to fulfill its promises to families seeking a safe place to call home, **CWS is committed to keeping faith with these vulnerable neighbors.**

Here is how you can help to stand in the gap and welcome newcomers now:

1. **Pray and advocate without ceasing:** Call your elected officials and urge them to restore the Refugee Admissions Program and funding committed to refugee resettlement agencies. Visit cwsglobal.org/action-alerts to raise your voice.
2. **Volunteer:** Share your time to support newcomers with practicing English, enrolling in public benefits, learning to navigate the grocery store, or finding a job.
3. **Host a special offering:** Dedicate an upcoming Moment for Mission or church offering to the work of Church World Service and welcome for vulnerable refugees in our community.

Thank you for your prayerful consideration and partnership to welcome Christ in our newest neighbors. We do this work in faith that we are no longer strangers but friends in God's household—the safe place we can all call home (Ephesians 2:19).

In gratitude and steadfast hope,

Elizabeth Hengen, Member of Trinity Avenue Presbyterian Church (Durham)
Grants Manager, CWS Durham, ehengen@cwsglobal.org, (410) 458-4572

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REPORT OF COMMISSION ON PREPARATION FOR MINISTRY
Rev. Meg Peery McLaughlin and Rev. Anne Galliher
Co-Moderators

The committee took the following actions:

Received as inquirers

Approved transfer of inquirer Mark Zainnedin (West Raleigh)
from National Capital Presbytery
Matt Cooper (University)

Received as candidates

Allison Buikema Cooper (University)

Certified as ready to receive a call pending examination for ordination

Jooyoung Hong (Duraleigh)
Rebecca Mattern (Westminster, Durham)
Meredith Rawls (White Memorial, Raleigh)

Rev. Jarrett McLaughlin
University Presbyterian Church
P.O. Box 509
Chapel Hill, NC 27514
jarrett@upcch.org
919-929-2102

December 23, 2024

To the Commission on Preparation for Ministry:

On Thursday evening, December 10th the Session of University Presbyterian Church examined Allie Buikema for Candidacy. Allie spoke extensively about the path that led her to this moment – how a college Professor convinced her as well as the professor to let her enroll for a preaching class as an undergrad even though it was not necessarily consistent with her declared major. Like many before her, Allie told the story of a mentor who saw something within her – a collection of gifts and a passion for service – and identified what might be a fledgling call to ministry.

Allie spoke about moving to North Carolina and attending Duke Divinity School and how she came to University Presbyterian via her employment as an intern with our campus ministry. She also shared about other meaningful internship experiences – one at a church in the North Carolina mountains and another opportunity she had to serve her home church one summer while the pastor was away for a couple of months. She was able to experience the full weight of pastoral leadership for a sustained time period and none of that has dampened her enthusiasm for parish ministry.

One Elder commented on how inspiring her written words were to read. This same Elder moved that we endorse Allie Buikema for candidacy in the Presbyterian Church (USA). The motion was duly seconded and the Session gave a resounding ‘Yes’ as we voted.

Allie is a promising candidate for ministry and we look forward to sharing the rest of this journey with her.

Christmas blessings to you -

Rev. Jarrett McLaughlin

**REPORT OF COMMISSION ON MINISTRY
AND
EXAMINATIONS AND TRANSFERS SUB-COMMISSION**

**Elder Jerry Slaymaker, COM Coordinating Co-Moderator
Rev. Thomas Priest, COM East Co-Moderator
Elder John Winings, COM West Co-Moderator
Rev. Rebecca Gillespie, Examinations and Transfers Moderator**

I. INFORMATION

1. Members of the commission to install Rev. Goodwyn Bell as pastor at Blacknall Memorial Presbyterian Church on November 3, 2024. Teaching elders: Rev. Katie Crowe, Rev. Julio Ramirez-Eve, Rev. Allan Poole. Ruling elders: Toni Parker, Michael Whisenhunt, John Winings. Guests of the commission: Rev. Rebecca Gurney, Rev. Nathan Walton, Rev. Corey Widmer.
2. Members of the commission to ordain Lee Hunter as pastoral resident at White Memorial Presbyterian Church, Raleigh on November 17, 2024. Teaching elders: Rev. Anna Pinckney Straight, Rev. Thankam Rangala, Rev. Vanessa Hawkins, Rev. Cate Church Norman, Rev. Hannah Trawick. Ruling elders: Kevin Overcash. Guests of the commission: Rev. Ernie Thompson.
3. Members of the commission to install Rev. Elizabeth Whitmer at Bear Grass Presbyterian Church on January 12, 2025. Teaching elders: Rev. Katie Cashwell, Rev. Ben Acton. Ruling elders: Billy Leggett, Karen Mastin, Emanuel McGirt, Matt Wood.

II. THE COMMISSION ON MINISTRY AND THE EXAMINATIONS AND TRANSFERS SUB-COMMISSION APPROVED THE FOLLOWING ON BEHALF OF PRESBYTERY

A. Calls

1. Rev. Elizabeth Whitmer to serve as pastor at Bear Grass Presbyterian Church, effective January 1, 2025. Terms: annual cash salary \$8,000.00; housing allowance \$20,000.00; social security offset \$2,142.00; reimbursable expenses \$2,000.00; Board of Pensions dues \$9,342.00. Total compensation package \$41,484.00, 4 weeks of vacation, 2 weeks of continuing education, sabbatical leave of 3 months after 5 years.
2. Rev. Esther Hethcox to serve as associate pastor at First Presbyterian Church, Durham, effective March 16, 2025. Terms: annual cash salary \$49,000.00; housing allowance \$15,000.00; social security offset \$4,896.00; reimbursable expenses \$3,500.00; Board of Pensions dues \$25,501.80. Total compensation package \$97,897.80, 4 weeks of vacation, 2 weeks of continuing education, 3 months of sabbatical leave after 3 years.

B. Temporary Agreements

1. Renewal of interim pastor agreement between Rev. Jeff Sockwell (R) and Outer Banks Presbyterian Church, effective January 1 through December 31, 2025. Terms: annual cash salary \$38,008.00; housing allowance \$30,000.00, social security offset \$5,203.00; reimbursable

expenses \$44,437.00; Board of Pensions dues \$8,161.00. Total compensation package \$125,809.00, 5 weeks of vacation, 2 weeks of continuing education.

2. Renewal of interim pastor agreement between Rev. Deborah Osterhoudt (HR) and Oakland Presbyterian Church, effective January 3 through July 2, 2025. Terms: annual cash salary \$30,000.00; housing allowance \$30,000.00; social security offset \$4,590.00; reimbursable expenses \$3,000.00; Board of Pensions dues \$7,200.00. Total compensation package \$74,790.00.
3. Renewal of interim pastor agreement between Rev. Rebekah Maul (HR) and Howard Memorial Presbyterian Church, effective December 1, 2024 through May 31, 2025. Terms: annual cash salary \$53,460.00; housing allowance \$27,540.00; social security offset \$6,197.00; reimbursable expenses \$5,000.00; Board of Pensions dues \$9,720.00. Total compensation package \$101,917.00.
4. Rev. Marguerite Sirrine to serve as interim pastor at Hudson Memorial Presbyterian Church, effective April 6, 2025 through April 5, 2026. Terms: annual cash salary \$65,000.00; housing allowance \$65,000.00; social security offset \$9,945.00; reimbursable expenses \$4,000.00; Board of Pensions dues \$35,500.00. Total compensation package \$179,445.00, 4 weeks of vacation, 2 weeks of continuing education.
5. Renewal of stated supply agreement between Rev. Doug Slater and Mt. Pleasant Presbyterian Church, effective December 1, 2024 through November 30, 2025. Terms: annual cash salary \$30,000.00.
6. Renewal of stated supply agreement between Rev. Laura Brekke Wagoner and Eno and Fairfield Presbyterian churches, effective January 1 through December 31, 2025. Terms: annual cash salary \$14,029.00; housing allowance \$45,141.00; social security offset \$4,526.50; reimbursable expenses \$3,090.00; Board of Pensions dues \$5,917.00. Total compensation package \$72,703.50.
7. Renewal of stated supply agreement between Rev. Maurice Barnes (LWB) and White Rock Presbyterian Church, effective November 1, 2024 through October 31, 2025. Terms: annual cash salary \$19,200.00.
8. Renewal of stated supply agreement between Rev. Hadley Kifner (LWB) and University Presbyterian Church, effective January 1 through December 31, 2025. Terms: annual cash salary \$43,655.00; housing allowance \$35,000.00; social security offset \$6,516.00; Board of Pensions dues \$33,408.00. Total compensation package \$118,579.00.
9. Renewal of stated supply agreement between Rev. Andrea Rock and Westminster Presbyterian Church, Raleigh, effective January 1 through December 31, 2025. Terms: annual cash salary \$20,676.00; housing allowance \$13,308.00; social security offset \$2,599.79; reimbursable expenses \$1,516.24. Total compensation package \$38,100.00.03.
10. Rev. Rob Jackson to serve as stated supply pastor at William and Mary Hart Presbyterian Church, effective April 1, 2025 through March 31, 2026. Terms: annual cash salary \$36,000.00; social security offset \$2,754.00; reimbursable expenses \$2,750.00; Board of Pensions dues \$3,600.00. Total compensation package \$45,104.00.
11. Rev. William Hawkins (HR) to serve as stated supply pastor at Cornerstone Presbyterian Church, effective February 24, 2025 through February 23, 2026. Terms: \$58,000.00; housing allowance \$36,000.00; social security offset \$7,163.00; reimbursable expenses \$4,200.00. Total compensation package \$105,363.00.

12. Renewal of stated supply agreement between Rev. Michelle Lewis (LWB) and Roanoke Island Presbyterian Church, effective January 1 through December 31, 2025. Terms: annual cash salary \$34,020.00; housing allowance \$2,400.00; unvouchered allowances \$500.00; social security offset \$2,602.53.00. Total compensation package \$39,522.53.
13. Renewal of Rev. Paul Burgess' pastoral residency at Presbyterian Campus Ministry of Chapel Hill and Cary Presbyterian Church, effective August 1, 2025 through July 31, 2026. Terms: annual effective salary \$51,000.00; Board of Pensions dues \$21,863.10; professional expenses \$2,000.00; 20 days of paid time off, 10 days of continuing education, 11 holidays.

C. Commissioned Ruling Elders

1. Ruling Elder Jeb Jeutter certified to be commissioned.
2. Renewal of commissioned ruling elder agreement between John Winings and First Presbyterian Church, Rocky Mount, effective January 1 through December 31, 2025. Terms: \$97,500.00; reimbursable expenses \$2,500.00; employer share of FICA/Medicare \$7,459.00. Total compensation package \$107,459.00.
3. Extension of commissioned ruling elder agreement between Jack Donovan and Bethlehem Presbyterian Church, Mebane through May 26, 2025. Terms: monthly cash salary \$1,800.00; 5th Sunday on March 30 also offered with compensation, 1 week of vacation, ½ week of continuing education.
4. Renewal of commissioned ruling elder agreement between Ron Jones and Plainview Presbyterian Church, effective January 1, 2025 through December 31, 2027. Terms: annual cash salary \$20,400.00; unvouchered allowances \$200.00. Total compensation package \$20,600.00.

D. Labor Outside Bounds

1. Rev. Melinda Merkley King for the Evangelical Lutheran Church in America, effective March 2, 2025.
2. Rev. Rebecca Kuiken (MAL) for the United Protestant Church of France, effective April 15 through September 30, 2025.

E. Dissolutions

1. Rev. Mac Schafer and Hudson Memorial Presbyterian Church, effective November 13, 2024.

F. Dismissals

1. Rev. Jody Moore to Presbytery of Charlotte, effective December 5, 2024.
2. Rev. Mac Schafer to Presbytery of Philadelphia, effective December 5, 2024.
3. Rev. Judy Stanley (Ouellette) to Presbytery of Northumberland, effective December 5, 2024.
4. Rev. Ginny Taylor-Troutman to Salem Presbytery, effective December 5, 2024.

G. Retirement

1. Rev. Juliann Gicker-Anderson, effective November 1, 2024.
2. Rev. Debbie Kirk, effective February 1, 2025.
3. Rev. Betsy Undercofler, effective November 22, 2024.
4. Rev. Vanessa Hawkins, effective May 1, 2025.

5. Rev. Charles Link, effective May 1, 2025

H. **Session Term Waivers**

1. Butner Presbyterian Church: for Ruling Elder Michael McFadden for the term 2025-2027.

I. **Nominating Committees**

1. Unity Presbyterian Church: mission study and request to elect pastor nominating committee.
2. First Presbyterian Church, Rocky Mount: mission study and request to elect pastor nominating committee.
3. Greenville Korean Presbyterian Church: mission study and request to elect pastor nominating committee.

J. **Mission Study**

1. Duraleigh Presbyterian Church and request to call a designated pastor.

III. **TO BE APPROVED**

The Commission on Ministry and the Examinations and Transfers Sub-Commission recommend the following:

A. **Ordinands**

1. Pending successful examination and signing of the Ministerial Book of Obligations, that the request for Jooyoung Hong to be ordained to serve as a designated pastor at Duraleigh Presbyterian Church, effective May 5, 2025 for a term of two years, be approved. Terms: annual cash salary \$9,000.00; housing allowance \$14,400.00; social security offset (greater than 7.65%) \$1,938.00 social security offset (7.65% or less) \$1,938.00; reimbursable expenses \$1,650.00. Total compensation package \$28,926.00, 2 weeks of vacation, 1 week of continuing education,

IV. **TRANSFERS (To Be Welcomed)**

Rev. Allen Fisher (HR): Presbytery of the James, effective February 11, 2025.

Rev. Deborah McEachran (R): Presbytery of Baltimore, effective January 7, 2025.

Rev. Ernest Thompson (R): Salem Presbytery, effective March 11, 2025.

MINISTERS' ATTENDANCE 2024						
Name	Status/Date Ordained or Received	2/24/2024	7/23/2024	10/26/2024	Total Present	Total Excused
Acolatse, Esther		E	E			2
Acton, Ben		P	P	E	2	1
Allen, Sydne		P	E	E	1	2
Allen, Travis		P	E	E	1	2
Anderson, James Eade	HR					
Arnold, Darrell						
Ash, Aleta	HR			P	1	
Ashfield, Baron	HR					
Ashmore, James						
Austin, Sophie		E	E	E		3
Bancroft, Alan		P		P	2	
Banner, Mary Holmes	HR					
Bardin, Bob	HR	P			1	
Barker, Jonathan	HR					
Barrick, Sheila	HR					
Beason, Thomas	HR					
Beichner, Bob		P	E	P	2	1
Bell, Goodwyn		P	P		2	
Benson, Wayne	HR					
Berghaus, Betty	HR	P	P		2	
Biermann, Heidi	4.24.24		P	P	2	
Blumhofer, Chris		P	P		2	
Bodisco Massink, Willem	HR	P	P		2	
Boehne, Elizabeth		E				1
Bowman, Matt		P	P	E	2	1
Brand, Richard	HR					
Brawley, Robert	HR					
Brazil, Willie	HR					
Brimer, Allen		P	P	P	3	
Brizendine, Bob	HR					
Brothers, John	HR					
Brown, James	HR					
Brunk, Kevin						
Burgess, Paul	1.20.24		P	P	2	
Cameron, Stuart	HR					
Cashwell, Katie		P	P	P	3	
Cates, Marla						
Chang, Sunny						
Chappell, William	HR					
Choi, Hyeok-Jin			P	P	2	
Churn, Moffett	HR					
Churn, Ted	HR					

Name	Status/Date Ordained or Received	2/24/2024	7/23/2024	10/26/2024	Total Present	Total Excused
Clark, Andrew						
Clark, Robert	HR					
Cleveland, Heidi		E	E			2
Colcord, Claire		P	E		1	1
Connette, Betty	HR	P			1	
Crow, David	HR					
Crowe, Katie		P	E	P	2	1
Davis, John	R 9.1.24	E				1
Davis, Jordan		P	P	P	3	
Demuynck, Nick	2.7.24	P	P	E	2	1
Demuynck, Savannah	4.9.24		P	P	2	
Deppenbrock, Bonnie	HR					
dePrater, Margaret	HR					
Diekman, Amanda						
Douglas, Meri-Li		P	P	P	3	
Douglas, Mindy		P	E	P	2	1
Dowell, Mona	6.2.24					
DuCille, Winona	HR					
Dudley, Howard	1.2.24	P	P		2	
Dunderdale, David		P	P	E	2	1
Dunham, Bob	HR					
Dunlap, Susan			P		1	
Easter, Lakesha Bradshaw		P			1	
Eddy, Douglas	HR					
Edmonds, Cheryl	HR					
Edmonds, Hart	HR					
Edmonston, Christopher		P	P	E	2	1
Ellis, Robert	HR					
Evans, Charles	HR					
Evans, Robert	HR					
Farmer, Charles	HR					
Fawcett, John		P	P		2	
Fenwick, James						
Ferry, Jim	HR					
Fischer, Alex		P	P	E	2	1
Fisler, Alice	HR					
Ford, Graham		E	E	E		3
French, Berry		E	E	P	1	2
Fricks, Susan	HR					
Fuentes, David			P	E	1	1
Fulkerson, Mary M.	HR	E	P		1	1
Fulton, Gary	HR					
Galliher, Anne		P	P	E	2	1
Gicker-Anderson, Juliann	R 11.1.24	E	E	E		3
Gillespie, Rebecca		P	P	P	3	

Name	Status/Date Ordained or Received	2/24/2024	7/23/2024	10/26/2024	Total Present	Total Excused
Gillette, Jeffrey		P			1	
Golden, Franklin				E		1
Grady, Bruce		P	P	P	3	
Grandstaff, Daniel	HR					
Graves, Spottswood	HR					
Greene, David	HR					
Greenwold, Larry	HR	P	P		2	
Gregg, Carol	R	P	P	P	3	
Gregory, Henry	HR					
Griffith, Lloyd	HR					
Grill, Chris	HR	E	P	E	1	2
Gunn, Wilson	HR					
Hale, Elizabeth	HR	P			1	
Hall, Deky		P		P	2	
Harris, Tom		E	E	P	1	2
Harvard, Joe	HR					
Harvey, Thomas						
Hausmann, Margot						
Hausmann, Peter		E		E		2
Hawkins, Jimmie			P	E	1	1
Hawkins, Vanessa		P	P		2	
Hawkins, William	HR					
Hayes-Bowman, Amanda		P	E	E	1	2
Hebacker, Lisa		E	E	E		3
Hedgpeth, Ingram	HR					
Hedgpeth, Marilyn	HR					
Hefner, Kerri		P	P	P	3	
Hein, Marilyn	HR					
Heit, Amy Bowers			P		1	
Henry, Cheryl Barton		E	P	E	1	2
Herring, Stephen	HR					
Hester, Joe		E				1
Hethcox, Esther		P	P	E	2	1
Higgins, Katherine		E	E			2
Hill, Amanda		E	P	E	1	2
Hines, Amanda		E	E	E		3
Hix, Duane	HR	P	E		1	1
Hodge, Jim	HR					
Hoffman, David	HR					
Holman, Jo Ella	HR					
Huffman, David	HR					
Hufham, William	HR	P	P		2	
Hulsey, Jimmy	HR	P		P	2	
Inskeep, Robert	HR					
Jackson, Karen		E	P		1	1

Name	Status/Date Ordained or Received	2/24/2024	7/23/2024	10/26/2024	Total Present	Total Excused
Jackson, Rob		E	E			2
Jillson, Edward	HR	P			1	
Johnson, Ed		P	P	P	3	
Johnson, Erik	HR					
Johnson, Gloria	HR					
Johnson, Robert	HR					
Johnston, Monte						
Johston-Krase, Ben				E		1
Joines, Vann	HR					
Juarez, Noe		P	P	P	3	
Kane, Ben						
Kelly, Laura		P	P	P	3	
Kidd, John	HR		P		1	
Kidd, Roberta	HR		P		1	
Kincaid, Jacob	HR					
King, Arthur	HR					
King, Melinda Merkley		P	P	P	3	
Kirk, Debbie		P	P	P	3	
Kirkpatrick, Bettie	HR					
Kisner, Jeff	HR	P	P		2	
Koeneke, Alan		P	P	P	3	
Kort, Phyllis	HR					
Kuiken, Rebecca						
Kusmaul, Katherine		E	E	E		3
Lanford, Conway	HR					
Lang, Paul		P	P		2	
Lawrence, Antonio		P		P	2	
Lee, Gun Ho		P	P	E	2	1
Lee, Sang-Hyun James			P		1	
Leshner-Thomas, Mitzi		E	P	E	1	2
Lester-Bacon, Kathryn						
Lewis, Troy	HR					
Liestman, James	HR					
Link, Charles		P	E	E	1	2
Macon, Alston	HR					
Mansell, Debbie		E	E	P	1	2
Mansell, Frank		E	P	E	1	2
Martin, Billy Joe	HR					
Masters, Ashley-Anne		P		P	2	
Maul, Rebekah	HR	P	P	P	3	
Mazzara, Susan		P	E	P	2	1
McCartney, Carole	HR					
McCracken, Ronn	HR					
McFayden, Ken		P	P	P	3	
McGuire, Elizabeth		E				

Name	Status/Date Ordained or Received	2/24/2024	7/23/2024	10/26/2024	Total Present	Total Excused
McLaughlin, Jarrett				P	1	
McLaughlin, Meg Peery				P	1	
McLeod, Ed	HR					
McMenamin, Ronald	HR					
Melton, Brandon		P	P		2	
Metzger, Esther						
Mickey, Marie	HR					
Migliarese, Sam	HR	P	P		2	
Milholland, John	HR					
Miller, Perry	R 7.23.24					
Mills, Alvin	HR					
Moorhead, James	HR					
Myner, Nancy		E	P	P	2	1
Myers, John	HR					
Nelson, Patrice	HR		E			1
Nord, Alice	HR					
Nord, Bernard	HR					
Norman, Cate Church		P	P		2	
Nystrom, Richard	HR					
Olson, Frances	HR					
Omokunde, Omotolokun	HR	P	P	P	3	
Osterhoudt, Debbie	HR			P	1	
Parato, LaVera		P	P	P	3	
Park, Changweon						
Parker, Linda	HR					
Peck, William	HR					
Pidcock, Judy	R 5.13.24					
Pierce, William Eugene	HR					
Pilutti, John	HR					
Pistor, Lori	HR	P	P		2	
Poole, Allan	HR					
Pope, Chip		P			1	
Priest, Thomas		P	P	P	3	
Ramirez-Eve, Julio		P	P		2	
Rand, Jim	HR	P			1	
Rangala, Thankam	8.11.24			E		1
Reyes, Rebecca	HR					
Richards, Grier Booker			P		1	
Rick-Miller, Katherine		P	P	P	3	
Rimmer, Charles	HR					
Robinson, John	HR	P	P	P	3	
Rock, Andrea		P	P	P	3	
Rodriguez, Jackie		E	P	P	2	1
Rodriguez, Zaida		P	P	P	3	
Rogers, John		E		E		2

Name	Status/Date Ordained or Received	2/24/2024	7/23/2024	10/26/2024	Total Present	Total Excused
Rose, Jane	HR					
Ross, Arthur	HR					
Rubish, Kim						
Ruth, Andrew						
Ryan, Patrick		P	P	P	3	
Sadler, Bill	HR					
Sandoval, Joe		P	P	P	3	
Sebesan, Dennis	HR					
Sexton, Susan	HR					
Sherrod, Jonathan		P	E	P	2	1
Siker, Jeff	HR					
Siker, Judy	HR					
Simes, Amy	8.18.24			P	1	
Sirrine, Marguerite Moore		P	P	P	3	
Slater, Doug		P	E	P	2	1
Smerko, Molly		P	P	E	2	1
Smith, Gerald	HR					
Smith, Janise Matyas		E	E	E		3
Smith, Katherine		P	P	P	3	
Smith, Preston	HR					
Sockwell, Jeff	R 6.15.24		P	E	1	1
Son, Samuel						
Speight, John	HR					
Spransy, George	HR	E	E			2
Stall, Lynn	HR					
Stalnaker, Clay	HR					
Stayer-Brewington, Alex		P	P	E	2	1
Steege, Mary	HR					
Stephenson, Haley		P	P	P	3	
Stokes, Jeanette	HR					
Stone, John "Rocky"		E	P	P	2	1
Stone, Samuel	HR					
Straight, Anna Pinckney		P	P	P	3	
Stratton, Brian		P	P		2	
Stubbs, Vincent	HR					
Sturdivant, Robert	HR					
Styers, Barbara			P	E	1	1
Suh, Helder Kinam	R	E				1
Thomas, Jacalyn	R					
Thomas, John Maurice	HR					
Tisdale, Nora	HR					
Todd, Mary Harris		E	E	E		3
Trawick, Hannah		P	P	P	3	
Troxell, Brad						
Tuttle, Carrie		E	P	E	1	2

Name	Status/Date Ordained or Received	2/24/2024	7/23/2024	10/26/2024	Total Present	Total Excused
Tuttle, Chris		P	P	E	2	1
Undercofler, Betsy		P	E	E	1	2
Vellenga, David	HR	P			1	
Verner, David	HR					
Vincent, Clark	HR					
Volkwijn, Kay Robert	HR					
Wagner, Charles Van	HR					
Wagoner, Laura Brekke		E		E		2
Walkup, Robert	HR					
Watkins, Tom		P	P	E	2	1
Weicher, John		P	E	P	2	1
Weicher, Laurie Taylor			E			1
Weisz, Kirk						
Wert, Brandon						
Westbrook, Fred	HR		P		1	
White, Candice	HR					
White, Paul	HR					
Whitmer, Elizabeth		E	E	E		3
Wicks, Steven	HR					
Wiley, Clyde	HR					
Wilkes, Emily		P	P		2	
Williams, Tyler		P	P	E	2	1
Williamson, Portia Turner						
Wilson, Gerald	HR					
Wilson, Thomas	HR					
Wilson-Stayton, Claude	HR					
Wilson-Stayton, Margaret	HR					
Wintermute, Orval	HR					
Wiseman, David	HR	P			1	
Wolf, Sarah		P	P		2	
Workman, Jim						
Workman, Stephanie Arnold		P			1	
Wyly, David	HR					
Yoon, Seok Hyun						
Yuckman, Colin						
Yuckman, Meredith						

**PRESBYTERY OF NEW HOPE
MEMBERS-AT-LARGE**

'The status of member-at-large shall be reviewed annually.' G – 2.0503b

The following members-at-large (MALs) made their annual report for 2024:

William Darrell Arnold

James Ashmore

Sophie Austin

Libby Boehne

Meri-Li Douglas

C. Graham Ford

Juliann Gicker-Anderson

Jeff Gillette

Deky Hall

Margot Starbuck Hausmann

Peter Hausmann

Vanessa Hawkins

Joseph Hester

Amanda Hill

Ben Johnston-Krase

Rebecca Kuiken

Gun Ho Lee

Susan Mazzara

Esther Metzger

LaVera Parato

Molly Smerko

Carrie Tuttle

Joseph Kirk Weisz

James Wert

Seok Hyun Yoon

PRESBYTERY OF NEW HOPE VALIDATED MINISTRIES

The following ministers serving in validated ministries made their annual report for 2024:

Robert Beichner

Chris Blumhofer

Amanda Hayes-Bowman

Amanda Hines

Kenneth J. McFayden

Zaida Rodriguez

John Rogers

Katherine Smith

Samuel Son

Haley Stephenson

Barbara Styers

Betsy Undercofler

Colin Yuckman

Statement of Faith

Rev. Allen Fisher

Life is gift, as are love, hope, and faith. So also, are salvation, redemption, and election -- gifts of our Creator who redeems and sustains. Tears and laughter, heartbeat and breath are gifts as well. The giver of 'every good and perfect gift' I came to know at an early age through my family as they showed me Jesus, the Savior and Lord of all. The faith I inhaled through the Holy Spirit has challenged, led, and blessed me in seasons of doubt and distress, productivity and energy, resolve and uncertainty. In a great and gracious way, the Spirit shapes and cajoles, leads and encourages not merely individuals but the ongoing river of life we call church. Saving grace is soaked over us like summer rain that banishes drought, drenching all who seek it and those who don't as well.

The One Triune God who began creation has been named as Father, Son, and Holy Spirit in the tradition of the church. I stand in the long line of saints in every age who have named and known this sovereign God through the life, teaching, witness, death, and resurrection of Jesus. That particular Palestinian Jew is the most complete Word of God; He is Christ and Lord. Fully human and fully God, Christ is the Word of God incarnate.

The Holy Spirit bears unique and authoritative witness to God's love in Christ through the Holy Scriptures of the Old and New Testament. The Bible is the norm for Christian faith and life, and provides a truthful vision of the God whom we worship, of earth as God's creation, and of human life as is intended to be lived in relation to God.

All people are prone to sin, we mistakenly claim mastery of our own lives, turn against God and neighbor, and easily become exploiters and despoilers of others and creation. Despite our highest virtues, enlightened reflection, and complete effort, we are unable to justify ourselves or overcome our sinfulness individually or corporately. Only the saving grace of God expressed in the passion and resurrection of Christ saves us from our sin. Salvation comes from God alone who was reconciling the world to Godself through the gift of God's only Son. That message of reconciliation has been given to Christ's body the church.

The church is called to be a witness and sign in the world of the new reality God makes available to people in Jesus Christ. This has been imagined as a beachhead of the future God intends for us all. God has given the church two holy signs of God's covenant of grace which we enact in our day recalling the ancient practices of the people of faith. In Baptism God cleanses us of sin and engrafts us into one body with persons who are different from ourselves. It represents a joyful rising with Christ. Sharing Jesus' ministry of reconciliation includes embracing his body in all its bewildering variety. In a violent, divided, and suffering world at his table in the sacrament of the Lord's Supper we celebrate our reconciliation with God and each other and are empowered to live with courage and hope, to recognize and proclaim God's reign and embody God's redemption sent to us through the person Jesus Christ. This sacrament is a joyful feast recalling the suffering, death, and resurrection of our Lord as well as our communion with him and all those called by him – a foretaste of the coming kingdom of God.

I affirm that the highest purpose of humankind is to glorify God and enjoy God forever. In the church the gifts of grace, mercy, and love have blessed us on our way; they are gifts of God for the people of God.

*“Now to him who by the power at work within us is able to accomplish
abundantly far more than all we can ask or imagine,
to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.”*

Biographical Sketch

Rev. Allen Fisher

A native of New Jersey, Allen is a graduate of Rowan University (Formerly Glassboro State College) in his home state. Having been raised on a farm in a growing suburban municipality he felt privileged to have his choice of professional sports teams to support, living nearly equidistant between Philadelphia and New York city. He comes from a line of 4 generations of Presbyterian elders and was once the youngest elder in his home church in Yardville, NJ. He attended Seminary in the county of his birth.

With his wife Chris, he is parent to 4 adult children, and grandfather to 4 (some of whom live on this continent).

He has been a minister member of 3 presbyteries (Philadelphia, Upper Ohio Valley, and The James) prior to his retirement and resettlement to New Bern. Allen was a pastor in Morrisville, PA; Wheeling, WV; and most recently served 27 years at The Presbyterian Church, Fredericksburg, VA. He has served on various Presbytery Commissions, Committees, and Task Forces, as well as service to Synods and General Assembly.

He is a former professional musician, an avid reader of legal and detective novels, and looks forward to becoming an accomplished woodworker and fisherman.

Statement of Faith

Rev. Esther Hethcox

I believe in the one triune God, who is a mystery. God breathed the world into existence in an act of love. I see God's creative majesty in the blossoms of the magnolia and the reach of the pines. God, the life of all things, is distinct, incomprehensible to my finite abilities. Yet, through God's grace, humanity knows God through creation, the covenants, and the Incarnation. I believe God gave us freedom and we often choose estrangement from God. But in love, God chose to become like us to save us.

I believe in Jesus Christ, redeemer of the world, the incarnate Word of God. Jesus was born in the margins of society and proclaimed grace by healing the sick, eating and drinking with social outcasts, casting out evil and forgiving sins. Although he committed no crime, Jesus was crucified by the State. But he rose from the dead, unveiling a new world in which redemption is within reach and paid the price for sin. Through resurrection, Jesus reigns with God in heaven, promising a second coming.

I believe in the Holy Spirit, who is God and Christ. The Spirit sustains and guides all things to God's intended purpose. The Spirit is with us in our tears, our joy, our doubts in seasons of difficulty, and empowers us to carry out God's justice and liberation. I believe in the Church, a place where God's spirit dwells, where the Word is proclaimed for all to hear, where the sacraments of the Lord's Supper and Baptism are administered and signal God's grace and love. The Church connects with God through the sacraments, acts instituted by Jesus in his ministry. The sacraments are mysterious yet simple acts — the sharing of a meal and bathing in water. Through these, God communes with us. The Church is a community called to exist in the world as disciples living out the teachings of Christ: fighting injustice, proclaiming God's liberation, and bringing comfort to those who suffer in body, mind or spirit.

I believe in the Holy Scriptures, both Old and New Testaments, as the Word of God and the foundation of Christian belief and practice. God's Word, when practiced and interpreted rightly, gives life to all. Yet, since scriptures are written by flawed humans, they are best understood through the guidance and company of the Holy Spirit and the example of Christ, Word made flesh. The Scriptures are a gift from God and demand our critical and compassionate reflection of what it means to live out the will of God.

I believe Christians are a community waiting in hope, called to transform the world. My faith is embedded in the tenets of the Reformed tradition and my ministry is propelled forward by the promise of the eschaton. All that I do, in the Church and outside of it, is aimed in active waiting for the return of Christ and the fulfillment of God's promise. My faith galvanizes my ministry; until the flicker of the cosmos in the final days, I will work to emulate the love of Christ and to confess the beliefs of my tradition, in the effort to glorify and enjoy God forever.

Statement of Faith

Jooyoung Hong

I do believe in God who creates and sustains the whole universe. I also believe in one God and three persons; the Father, the Son, and the Holy Spirit. This mystery of God's union is incomprehensible to human capacity. That is why I believe in God, not understand God. Trinitarianism is the essential faith of Christianity to understand who Jesus is. I do believe the Son is equal to the other two persons. Jesus is the word mysteriously incarnated in the human figure, but He is not the same with the other human beings. His nature is not only a fully humane but also divine. Jesus shows us a different facet of God's love by being crucified on the cross and resurrected from death. He directly communicated with people, taught, and healed them by conforming the Father's will. The Spirit always resides in the whole mystery of God's economy. The Spirit is not material so we could not properly measure His works throughout material proofs. However, the Spirit's providence always has been congenial to Father and Son's providence. Throughout the Holy Spirit we only recognize and perceive all those aspects of God's mystery. The Spirit sustains and preserves the body of Christ, the Church until His kingdom come.

I do believe in God's love and forgiveness throughout human history. Although humans keep failing to observe and acknowledge God's presence and love. God won't fail to save us. The Father sent us the savior Jesus Christ. Jesus gives the new life to all world including other creatures by crucifixion and resurrection. Having ascended to heaven, He will come again to judge living and dead and bring His eternal kingdom of peace and love to the world. I would call the whole economy of God's salvation called grace which means we do not deserve for that.

The Holy Scripture is the only proper way to know God alongside Jesus Himself. Unfortunately, we do not have a chance to see Jesus in corporeal ways. However, we have His living words and apostolic witnesses inherited throughout the Scripture. Christians should follow and discipline themselves following these living words from God. It's not totally artificial work but the artistic work from God's people. That's why we are certain about the authority of the Book.

The Sacraments is another way of God's revelation in the tangible form. Throughout Baptism, Christians experience their existential change to be the children of God. Therefore, I do not concede the necessity of rebaptism. The Holy Communion is designed for remembering the Lord's grace on the cross. By doing that, we are in remembrance of Jesus Christ.

The church is the bastion of the Word and Sacraments. I do believe that the genuine church should have two distinguishable features: proclamation of the Good news and performing the Sacraments in the proper way.

Biographical Sketch

Jooyoung Hong

I was born and raised in South Korea and graduated from Yonsei University with a B.A. and Th.M. in Theology. In 2018, I crossed the Pacific Ocean to pursue my M.Div. at Vanderbilt Divinity School, and I am currently studying Church History at Duke University. Growing up in a pastor's family was both a blessing and a challenge. During my college years, I engaged in campus ministry and witnessed the transformative power of the Gospel in the lives of my friends. These experiences deeply convicted me of the invaluable task of preaching the Gospel.

Since 2019, I have been preparing for ordination, first under the Middle Tennessee Presbytery and now under the New Hope Presbytery. I actively served Korean congregations, including Nashville Korean Presbyterian Church (2018–2021) and Raleigh Korean Presbyterian Church (2021–present). During my time in Tennessee, I was involved in children's ministry (1st–5th grades), organizing and executing events such as VBS, outreach programs, and family retreats. At RKPC, I now lead the youth group (6th–12th grades), conducting weekly Bible studies and English worship services. As I witness the faith and love of Christ growing in these young people, I find myself growing in Him as well.

Statement of Faith

Rev. Deborah A. McEachran

In order to reflect on the ways my relationship with God has been affected by 37 years of pastoral ministry, I dug out the statement of faith I wrote in 1987, when I was ordained by Monmouth Presbytery in New Jersey. Some things are exactly the same, while some have deepened with experience due to relationships with church family and community, and under the influence of many wise teachers and preachers.

I still believe that God is CREATOR and LIFE GIVER. Today I would add FATHER and MOTHER, GRACE and LOVE. It is to this HOLY ONE that I owe my life. Period.

I still believe the resurrected, ever-living Christ is our Redeemer, God's love revealed for the whole world. Today I would add that this love permeates, strengthens, encourages and provides hope, especially in dark places where violence or grief or the long list of harmful and hurtful "isms" of our society appear to have control.

I still believe that the Holy Spirit is God's presence with us in our daily lives. And I believe that this Spirit of God is visibly at work in the midst of any family of believers in a variety of ways. Such as, when I see a father of adult children taking time to hear about the life of a middle school student during snack time after worship and when I see an openness to turn an informal evening worship experience into a spiritual space that is safe for unhoused neighbors and persons living in poverty.

I still believe that the sacraments are visible signs of God's invisible grace. And now I also believe baptism has as deep an impact on the church family as it does on the individual being baptized. The gift of bread and cup, reminders of Jesus' sacrificial love for us, re-members us as members of the family of Christ, even when we worship virtually!

I still believe that the Bible is God's love story with all of God's creation, a living Word interpreted by humans the world over in different times and different contexts. I believe we are stretched and enriched by hearing the way others understand God's Word for their lives.

After 37 years of serving Presbyterian churches, I still believe the church is a gathering of broken people who are nevertheless called to witness to God's love in the world. I believe we do that by living in community, building connections with our neighbors, supporting the schools, and working to combat racism and eradicate poverty. In this divided nation, I believe we are called to be peacemakers and champions for justice, seeking reconciliation and healing across the pervasive political, economic, racial and cultural divides.

Biographical Sketch

Rev. Deborah A. McEachran

Trying my best to use the gifts God has showered upon me, I have served congregations up and down the East Coast (rural New Jersey, small city western North Carolina and big city Baltimore, Maryland). Each setting increasingly taught me to listen, to observe, and to appreciate different cultures and communities, whether they be dairy farmers, Southerners, those without stable homes, Latino immigrants, African Americans or immigrants from other nations. I have enjoyed various settings of collaboration across faith communities and other local groups to find ways to best serve those without sufficient resources. Often, I found myself the coordinator or organizer of groups or activities. Being bilingual (Spanish) has been helpful in multiple places over the years. I currently serve as the Co-Convener of the Cuba Partners Network across the PCUSA. My husband Dan and I have come to Raleigh to live close to our oldest son and his family. We look forward to making friends in our new neighborhood and finding ways to plug in to local community ministry.

Statement of Faith

Rev. Ernest Thompson

I believe in God, who made heaven and earth, all things seen and unseen, and who is love.

I believe in Jesus, the Word of God made flesh, who came to dwell among us and teach us who God is and what God is doing in the world, who suffered with us and for us, embodying God's forgiveness and work of redemption, who was raised to new life and who continues to be present and at work in our lives and in our world.

I believe in the Spirit, who brings God's presence and power into the world and into our loves, calling prophets and preachers and teachers, opening our minds and hearts to the wisdom within us and around us, and connects us with God, with our best and truest selves, with other people, and with the world which God loves, equipping each of us with gifts for ministry and life.

I am grateful for the many gifts of God – including the gift of Scripture, which is both the words of particular people, reflecting the time and place they were written, and also the Word of God, speaking to the needs of people in all times and places; and the gift of community, and particularly the church, the body of Christ, where the Word of God is proclaimed, the sacraments are offered in Jesus' name, and faith is formed and lived out in concrete acts of love and commitment and grace.

Our Presbyterian Book of Church Order says, "*The good news of the Gospel is that the triune God—Father, Son, and Holy Spirit— creates, redeems, sustains, rules, and transforms all things and all people.*" (F 1.01) I believe and celebrate this good news, which gives us hope and peace and joy, even in the midst of the challenges and struggles of life, and I seek to share this good news in my life and ministry.

Biographical Sketch

Rev. Ernest Thompson

I was born in Charlotte NC where my father served as a Presbyterian pastor. We moved around growing up and ended up in Columbia SC where I went to high school and college. I attended the University of South Carolina and was active in the campus ministry program where I began to discern a call to ministry. At the urging of Jerry Hammet, my campus minister, I went to Union Presbyterian Seminary in Richmond to explore this call. During seminary I did a full year internship at the Government Street Presbyterian Church in Mobile Alabama where my call to parish ministry was confirmed. I met my wife Elaine at South Carolina and we were married my last year of seminary.

I've had the privilege of serving 5 wonderful churches over 36 years of ministry - Colonial Heights Presbyterian Church in VA (Pastor); First Presbyterian in Charlotte (Associate Pastor); First Presbyterian in Lancaster SC (Pastor); First Presbyterian in Wilmington NC (Pastor); and Westminster in Greensboro.

My wife and I have 2 adult children, Meagan and Richard, who are both married, and three grandsons, all of whom are in Raleigh, along with 3 nieces and their 9 children who also live here in Raleigh. I took earlier retirement in July of 2024 in order to be closer and more available to family here in Raleigh.

Journey of Faith

Rev. Dr. A. Vanessa Hawkins

I was born in Henderson, NC, and I grew up in the church to the degree that my home church was like my second home. I can still see the faces of various members who left a significant imprint upon my faith as their lives witnessed their faith in the God whom they had been called to serve. My childhood congregation was Young's Memorial United Holiness Church which has a tradition founded on the outpouring of the Holy Spirit upon the disciples and those gathered in their midst. It is a tradition built upon the life of Jesus and the apostles of the New Testament and the prophets of the Old Testament.

After college, I settled down in Durham, NC, and was able to work in the broadcast media industry. At the time of my leaving to pursue my call, I was working as a public relations specialist at a company that served Medicare patients. My time with these individuals produced some wonderful memories of individuals who mentored me, shared their wisdom with me, and who recognized my call long before I did.

As a young adult, I was introduced to the Presbyterian Church, (U.S.A.) and found myself in a faith tradition that spoke to my deepest needs. The PCUSA offered a sacred space where I could explore my faith, my questions, and my sense of call. My journey in the PCUSA has been life affirming and full of transformative moments. It has allowed me to discover a love for teaching while at the Presbyterian School for Christian Education (now Union Presbyterian Seminary). Within a year in this program, I applied to the divinity program at Johnson C. Smith Seminary which was a constituent school at the Interdenominational Theological Center in Atlanta, GA. My time at both schools was life changing and they placed me on paths that led to my ordination in 1998, and to serving as a campus minister, mission partner at a South African seminary, pastor, denominational staff in Louisville, KY, and as a mid-council leader in New Hope and at Giddings-LoveJoy presbyteries.

I have been blessed at every place I have served and I have been gifted with opportunities to support individuals seeking to make meaning out of life events, to respond creatively, imaginatively and in life-giving ways to God's Word, and to work for transformation of and emancipation of individuals, societies, and institutions. I strove to create constructive and sacred spaces that integrated and increased intellectual and experiential knowledge of the Holy, self, and others. My focus on spirituality was initiated during my time in South Africa in an Anglican setting that exposed me to a sacramental spirituality that led me to later pursue a Diploma in the Art of Spiritual Direction from San Francisco Theological Seminary in San Anselmo, CA while working on a PhD in Interdisciplinary Studies at the Graduate Theological Union in Berkeley, CA. I left both places grounded in the areas of spirituality and practical theology.

My time of active ministry has been breathtaking. During retirement, I plan to continue to serve on Presbytery committees, but I also want to explore other opportunities which I believe God has equipped me to carry out. I want to begin to use my spiritual direction training in a more intentional way. I believe that there are many of us needing a sacred listening space in which we can explore God's presence in the midst of today's chaos so that we can discern, individually and collectively, where do we go from here.

Journey of Faith

Rev. Debbie Kirk

Psalm 121 is my favorite scripture. I was first aware of the presence of God as a young child, sitting on the porch at Assembly Inn in Montreat. This Psalm was inscribed throughout Montreat and on that summer afternoon God was real to me in ways I did not recognize at the time but would come to understand. The mountains I love revealed both the majesty of the Creator of the universe who was at the same time as close as my own breath. The God I experienced was the one I learned about at First Presbyterian in Ocala FL where I was baptized as an infant, confirmed in the sixth grade and grew up. My parents held many leadership roles in that congregation and my siblings and I were active as children and youth. It will always be my “home church.”

The hundreds of times I have been to Montreat since recall that moment when God was so present to me all those years ago and was one of the many threads that called me to professional ministry. Along with my parents, it was Sunday School teachers, youth leaders, church educators, pastors and colleagues who encouraged me to explore the intersection of faith and life. After graduation from Maryville College, I attended what was then Presbyterian School of Christian Education for my first graduate degree. From there I served two churches as Certified Christian Educator, First Presbyterian in Lakeland FL, and Sequoyah Hills Presbyterian in Knoxville TN. Those years of working with congregants of all ages solidified the next steps leading to Columbia Seminary. I was ordained at Tuckahoe Presbyterian in Richmond VA where I was Associate Pastor for seven years while also obtaining a DMin at Union Seminary. The year prior to coming to Raleigh I was Interim Associate Pastor at Westminster Presbyterian in Charlottesville and as part of that position was the Presbyterian Campus Minister at UVA. Each of these calls and the people who were part of them informed and shaped my life and ministry personally and professionally. All the pieces of this journey prepared me for the twenty years I have been privileged to serve Hudson Memorial as Associate Pastor.

Not long after I arrived at Hudson, the church went through several years of staff transitions and I was given the opportunity to step into other roles temporarily, so it seems fitting that I completed the last few months with the congregation serving as the Bridge Interim. I have been blessed beyond measure as we have shared many seasons embracing tradition while always being willing to be guided by the Spirit in new directions. The support of a Rehoboth Group of women in ministry from different denominations has been invaluable and two sabbaticals kept me energized for our journey together. I appreciate Hudson’s commitment to service and working with our community partners, especially the Habitat Interfaith Coalition has been life changing. I have participated in Presbytery in many ways, most recently as Co-Moderator of Commission on Preparation for Ministry. I enjoyed working alongside Ted Churn and the other wonderful staff when I was Presbytery Moderator. For some time, I have felt there may be a “second act” of ministry in a different form and I am retiring from what I have known for so long to discern and discover what that is. “I will lift up my eyes to the hills...”

Journey of Faith

Rev. Chuck Link

I was raised along the East Coast and grew up the grandson, son and nephew of Presbyterian pastors.

Early on I felt the call to ministry while in high school in Floyd County Virginia. One morning while sitting at the kitchen table with my father I said to him, “Dad, I want to go into the ministry.” He said, “Great! Finish high school, go to college and then you can go to seminary.” I said, “Oh, no I just want to go preach.” My father said I was “stupid” to think I could just go preach without any education.

So, I got a chip on my shoulder and went 180 degrees in the opposite direction to where I believed God was calling me. After several years of running in the wrong direction along with hard life lessons, I found myself back at the kitchen table and my dad suggested I go into the U. S. Navy. So, I served in the United States Navy as a parachute rigger.

While in the Navy I met my wife of 40 years, Debbie, who has been a constant supporter and continues to be a blessing in my life. We moved from Corpus Christi, Texas back to Radford, Virginia. There I became a mechanical journeyman/pipefitter. Debbie and I were gifted with three delightful children: Jeremiah, Ben and Caroline.

While I attended Fairlawn Presbyterian Church and served as an elder, the Rev. Dr. William H. (Bill) Jackson encouraged me to complete my college degree and go to seminary. So, even though I had done my best to run from God, I was still hearing God’s call through people in my life. I attended Bluefield College and graduated in 1998 with a Bachelor’s degree in Christian Ministry. Then I attended Union-PSCE in Richmond, VA where I earned my M.Div. in 2001. My first church was in Glasgow, Virginia and from there we moved to Northeastern Pennsylvania where I served as the pastor of the First Presbyterian Church of Montrose. I served there for 10 years from 2003-2013. During my time in Montrose, I went on two mission trips to Ghana and started a chaplaincy program at the local hospital. The church was growing quite a bit but, at that point, I felt like God was calling me back me back to be closer to my aging parents in Supply, North Carolina. (My mom told me that every day she was praying that I would move further South.) I took a call to serve Little River Presbyterian Church in Orange County North Carolina about three and a half hours away from my parents. I will have served them for twelve years as I retire on May 1, 2025.

Little River Presbyterian Church has been a wonderful, small country church and it has been my honor to serve them. The folks are so kind, loving and mission minded. During my time there I became a Spiritual Director and was able to start a contemplative prayer group.

During my ups and downs in life and in the ministry, God has always been there with me. I believe God will continue to be with me in retirement and I am hoping to be led down a few more paths of discovery with Debbie by my side.

Journey of Faith

Rev. Betsy Undercofler

My faith journey began when I was born into the Presbyterian congregation at St Andrew's-Covenant Church, in Wilmington, NC, where I was baptized. As a child, I witnessed my parents' active participation at 1st Presbyterian Church in Jacksonville, NC, where my father served as the chair of the Worship Committee, and my mother taught Sunday School. As I grew, I went through confirmation, and the church and my faith were integral parts of my life.

It was after college, at age 27, when married and pregnant with my first child, that I was diagnosed with a blood disorder, and told by doctors that I would likely not live to deliver the child. There was a danger that I could stroke or hemorrhage at any time, and without warning. If I survived the pregnancy, I was told I would likely develop leukemia within 2 years. My situation was grim, and there was no known treatment for my rare blood condition. My faith became even more important to me, understanding for the first time, that my life was truly in God's hands.

My medical situation set me on a different course in life than the one I had expected. I left my job as a programmer/analyst, with CP&L in Raleigh, after my baby was born. I joined West Raleigh Presbyterian Church and became active serving as a deacon and then as a Stephen Ministry leader. Later, I was ordained as a ruling elder, and then became the Triangle Area Stephen Ministry Coordinator for all the local churches having the Stephen Ministry program. Yet, I felt God was calling me to do more to provide care to others. Eventually, I answered God's call to ministry – to become a hospice chaplain. I graduated from Duke Divinity School in 2009, and was ordained by this Presbytery, in March 2012. I have served as a hospice chaplain in the Raleigh area for the past 13 years, working for Transitions LifeCare. My full-time validated ministry allowed me to journey with those facing end of life, and to provide spiritual support tailored to their beliefs.

Serving as a hospice chaplain has given me peace knowing that God's call put my own story to good use in the world. I have felt God's hand at work during my visits with patients/families, and I have felt honored to walk with them into "the valley of the shadow of death."

While my own chronic medical condition continues to be closely monitored, I have been blessed to be able to live an active life with an acute awareness of my own mortality, and the mortality of humankind in general. I remain grateful for each of the days I have been given, and I look forward to seeing where God will lead me now, as I approach the "still waters" of retirement.

In Memoriam
Rev. Karen Ruth Dukes
November 11, 1957 ~ November 17, 2024

Karen Ruth Dukes was born and grew up in Union County, Florida, where she was raised in a faith tradition that did not entertain the possibility of women in ordained ministry. Though her heart told her otherwise, she instead earned bachelor's and master's degrees from the University of Florida and eventually worked as a biological scientist for the University of Florida College of Veterinary Medicine.

Along the way, God kept calling her, until, one day, a minister friend saw her potential and told her, "Karen, I'll give you one year, then you have got to go to Columbia Seminary and study under Walter Brueggemann."

Her reply: "Who is Walter Brueggemann, and why do I need to wait a year?" And, with that, she began the process of enrolling at Columbia, where she did indeed enjoy Dr. Brueggemann's classes, and even got to have a class taught by Shirley Guthrie, whose "Christian Doctrine" had played a big part in her theological awakening.

Before earning her M.Div., she wound up spending time at both Columbia and Union Presbyterian Seminary in Richmond. This curious path was motivated by, at the end of her first year at Columbia, marrying an old friend from their undergraduate days at Florida; Marc (Johnson) lived in Wendell, and splitting time between Columbia and Union allowed them to spend more time together.

Karen was ordained a Minister of Word and Sacrament and received a call to Kenly Presbyterian Church, which she served for seven years. A few years after leaving Kenly, she retired, and, eventually, Marc joined her in retirement, and they planned to spend many years traveling and making good art.

When Marc joined Trinity Presbyterian Church, she became involved there, singing in the choir and assisting with worship as needed, and she started a program she titled "Creating with The Creator," in which, once a month, participants would gather to learn a new creative endeavor, led by volunteers from the congregation. The sessions included: building with Lego, collage, and blind contour drawing. The concept was simple: as we are each created by a Creator in that Creator's image, we each have a spark of creativity within us, seeking to find an outlet.

Or several outlets; in her life, Karen was a writer, a poet, a sketch artist, a painter, a potter, a stained glass artist, a gardener, a knitter, a quilter, and much, much more.

During that time at Trinity, she had been bothered by intermittent back pain and fatigue and thought them to be signs of impending old age. But then, one night, the pain became so bad that she had Marc take her to the emergency room, where a CT scan revealed a mass on her pancreas. A few months later, they received the news that the cancer had metastasized; it was also in her lungs.

Rev. Karen Ruth Dukes fought hard but died a little less than a year after that trip to the ER. She leaves her husband, Marc, and their son Trevor, and sisters Jean Corbett (Mike) and Joy Gardiner (Paul), cousins Thomas Dukes and Caroline Sigman, and numerous nieces and nephews.

In Memoriam
Rev. Ronald Duncan McMEnamin
January 5, 1939 ~ December 16, 2024

Reverend Ronald Duncan McMEnamin, son of Duncan William McMillian McMEnamin and Fanny Marie (Brownell) McMEnamin, was born on January 5, 1939, in Detroit, MI. He was baptized at Knox Presbyterian Church in Windsor, ON, and raised in the Detroit area. After graduating from Cass Technical High School in 1957, he attended Alma College in Alma, MI. Ron later transferred to the University of Dubuque, Dubuque, IA, where he received a Bachelor of Arts in Philosophy in 1964 and a Master of Divinity in 1967. Soon after receiving his Master's, he was ordained as Minister of the Word and Sacrament of the Presbyterian Church (U.S.A.) at Eastminster Presbyterian Church in Detroit. Ron also studied as a Doctoral Ministry Candidate (ABD) at Princeton Theological Seminary in the 1980s.

In 1963, Ron took a job as a summer worker with the Ganado Mission on the Navaho Indian Reservation in Ganado, AZ. There, he met a woman serving as a medical missionary on the same reservation, JoAnn Sue Stoakes. The pair were engaged by the end of the summer and married in Goldfield, IA, on June 6, 1964.

For the next four decades, Ron served churches in Woodman, WI (Immanuel Marion UCC); La Porte City, IA (First United Presbyterian); La Crosse, WI (North Presbyterian); Mt Pleasant, IA (First Presbyterian); Worthington, MN (Westminster Presbyterian); Branson, MO (First Presbyterian); and Washington, IA (Washington United Presbyterian). He was dedicated to charitable work in the numerous communities he served, helping to establish the Meals on Wheels (now "Mobile Meals of LaCrosse") program in La Crosse in 1971. Later, he volunteered as a local leader in Rotary, Boy Scouts of America, and countless other organizations across the many places he called home.

In January 2004, Ron retired from Washington United Presbyterian Church. He loaded his pickup truck and trailer with books and woodworking equipment and made several trips east in preparation to relocate to North Carolina, so he and JoAnn could be closer to their young grandchildren. They moved to Willow Springs where Ron quickly "failed retirement," beginning a second career as Pulpit Supply and Interim Pastor for New Hope Presbytery. He served churches across North Carolina: Kill Devil Hills (Outer Banks Presbyterian Church); Cary (Cornerstone Presbyterian); Mt. Pleasant (White Memorial); and Durham (Trinity Avenue Presbyterian); as well as Parish Associate at Kirk of Kildaire Presbyterian Church in Cary until 2022. In 2014, Ron and JoAnn moved to Cary to be closer to their grandkids.

When not active in his church and community, Ron enjoyed woodworking, fly fishing, EC-12 model boat racing, grilling, and spending time with his family. Some of his favorite memories were enjoying the beach with his grandchildren off the Carolina coast at Emerald Isle and traveling to Scottish dance festivals to see his granddaughter, Marie, compete. While not an avid fan, Ron faithfully and sometimes enthusiastically accompanied JoAnn to the University of North Carolina Tar Heels Women's Basketball home games for more than 15 years. After the

death of his son-in-law in 2012, he stepped in as a paternal figure for his three local grandchildren, James, Delaney, and Regan.

Ron passed away on December 16, 2024. He was preceded in death by his parents and his son-in-law, James Robert Tallett. He is survived by his wife of more than 60 years, JoAnn (Stoakes) McMenamin; sister, Karen McMenamin; daughters, Jennifer (McMenamin) Tallett and Glenna McMenamin; son, Kirk McMenamin, and his wife, Rachel; and grandchildren James, Delaney, and Regan Tallett and Marie McMenamin.

Memorial donations may be made to Kirk of Kildaire Presbyterian Church or Transitions LifeCare.

In Memoriam
Rev. Orval Wintermute
November 20, 1927 ~ November 25, 2024

Born in Scranton, Pennsylvania, Orval was the last of five children. His older siblings Annie, John, Mary, and Kate (aka Ella) took good care of little Orval. Since Orval made it to 97, it should be no surprise that his four older siblings predeceased him by a number of years. He was a beloved father to three children, Phil, Walt, and Elizabeth, and a wonderful father-in-law to Annie, Alyson, Maria Elena, and John. He was “Uncle Orval” to many nieces and nephews. He also became a grandfather to five (Maria, Isaac, Thomas, David, and Walter), and a great-grandfather to two (Amai’ and Jonah).

Orval enlisted in the US Army late in WWII, but the war came to an end before he was deployed. Orval used the GI Bill to help pay for college. He enrolled at Maryville College. During his first day on campus, he met Martha Joy Parker of Orysa, Tennessee. They were married July 10, 1951. They were inseparable for the next 73 years, when Orval finally had to leave the love of his life behind. Their love was truly one for the ages - total devotion and unwavering affection.

Orval and Joy both graduated from Maryville, Orval with a degree in Greek in 1950, and Joy in Elementary Education in 1951. After Maryville, Orval enrolled in McCormick Seminary in Chicago, where he and Joy relocated until he received his Bachelor of Divinity degree in 1954. From there, he attended Johns Hopkins University in Baltimore, where he achieved his PhD in 1957. He was subsequently ordained as a Presbyterian minister the same year.

After completing his studies, Orval was offered an associate professorship in the Religious Studies department at Duke University. He accepted the offer, and he and Joy moved to Durham, North Carolina in 1958. He taught mainly languages, becoming a world-renowned scholar in Aramaic, Ugaritic, and Coptic.

Orval was a quiet force as a father. He set a wonderful example for his children - calm and even-tempered, kind and supportive. He was brave enough to take his wife and three children on several major trips as he travelled to do research in those pre-internet days - to Salt Lake City for half a year, to Pomona, California for a summer, and to Alexandria, Egypt for another half year. The children learned that the world is a big diverse place, and gained valuable perspective through these adventures.

He was active in his community, working to bring people together through church and civil participation. He brought the word of God and a message of love and peace as a supply pastor to Covenant and Northgate Presbyterian Churches in Durham, Blandonia Presbyterian in Sanford, NC, and Warrenton Presbyterian Church in Warrenton, NC.

During Orval’s retirement years he continued his commitment to service, volunteering with Meals on Wheels, meeting with retired pastors at Croasdaile Village Retirement Community, and furthering his positive influence on his community. He adored his grandchildren, instilling in

them as he had his children an appreciation for what life had given them, and for what they could offer the world.

Orval Stewart Wintermute was as fine a man as has ever walked this earth, and we are much the better for his long and well-lived life among us.

Memorial donations may be made to Iglesia Presbyteriana Emanuel, 2504 N. Roxboro Street, Durham, NC 27704.

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

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

FROM THE STATED CLERK

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

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

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

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

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

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24-A — F-1.0403

OPENESS TO THE GUIDANCE OF THE HOLY SPIRIT

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

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

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

“F-1.0403 Unity in Diversity ...

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

Background and Rationale

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

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

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

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

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

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

Comment – From the LGBTQIA+ Advocacy Task Force

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

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

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

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

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

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

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

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

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

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

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

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

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

24-B – G-1.0104

THE CONGREGATION

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

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

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

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

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

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

Background and Rationale

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

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

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

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

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

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

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

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

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

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

24-C — G-2.0104b

ORDERED MINISTRIES OF THE CHURCH

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

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

Shall G-2.0104b be amended as follows:

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

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

Background and Rationale

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Comment – From the LGBTQIA+ Advocacy Task Force

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

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

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

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

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

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

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

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

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

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

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

24-D — G-2.0504b

PASTORAL RELATIONSHIPS

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

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

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

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

...

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

Background and Rationale

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

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

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

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

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

24-E — G-2.0504b

PASTORAL RELATIONSHIPS

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

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

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

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

G-2.0504b Temporary Pastoral Relationships

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

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

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

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

Background and Rationale

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

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

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

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

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

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

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

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

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

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

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

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

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

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

24-F — G-2.0610

PREPARATION FOR MINISTRY

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

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

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

(Deleted text is in ~~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 ~~strikethrough~~; 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>

Nominations and Representation Committee

February 2025

The following nominations are submitted for approval

Campus Ministry	
Rev. Carol Gregg, TE, HR	Class of 2026
Commission on Ministry	
Rev. Bob Beichner, TE, Chaplain, Duke Raleigh	Class of 2025
Emyr Edwards, RE Kirk of Kildaire	Class of 2026
Pauline Goza, TE, Davie Street	Class of 2027
Rev. Jeff Stockwell, RE, Outer Banks	Class of 2027
Coordinating Body	
Dr. Lydia Rodriguez Menzel, RE, St. Andrews Raleigh (revised class)	Class of 2026
Rev. Elizabeth Whitmer, RE, Bear Grass	Class of 2027
Disaster Assistance Team	
Mrs. Nancy Warren, RE, White Memorial, Willow Springs	Class of 2027
Finance Committee	
Ronny Pittman, TE, Western Boulevard	Class of 2026
Herb Lea, RE, West New Bern	Class of 2026
Self-Development of People	
Rev. Savannah Demuynck, TE, Mt. Olive	Class of 2027

TE: Teaching Elder, RE: Ruling Elder, HR: Honorably Retired

227th General Assembly Commissioner Applications

Applications are being accepted for the 227th General Assembly to be held June 23-July 2, 2026 in Milwaukee, Wisconsin. Presbytery of New Hope can have 3 Ruling Elder Commissioners, 3 Teaching Elder Commissioners, and 1 Young Adult Advisory Delegates.

Link to application on presbytery website at the Nominations webpage and a copy is in the Commissioners' Handbook for today's meeting.

<https://nhpresbytery.org/227th-general-assembly-commissioner-application/>

Vice-Moderator New Hope Presbytery

Rev. Sydne Allen (pastor of Peace Presbyterian Church, Winterville)



(<https://nhpresbytery.org>)

NEED HELP?
(/ASSISTANCE-RESOURCES/)

CONGREGATIONAL RESOURCES
(/CONGREGATIONAL-RESOURCES/)

227th General Assembly Commissioner Application

Contact/Biographical Information

Name *

First

Last

Which role are you applying to serve in on behalf of New Hope Presbytery? *

- Minister of Word and Sacrament
- Ruling Elder
- Young Adult Advisory Delegate (YAAD)

Note: Young persons who are not at least 17 years of age on June 23, 2026 are not eligible to serve as YAADs. Those who will reach their 24th birthday on or before July 2, 2026 are also not eligible.

Church Name *

Church City *

Home Address *

Address Line 1

Address Line 2

City

State

Zip Code

Cell Phone Number *

May we text this number? *

- Yes
- No
- Third Choice

Email *

Demographic Information

To insure diversity.

Age Group *

- 18-25 (YAAD applicants only)
- 25-40
- 40-55
- 55+

Gender Identity *

- Female
- Male
- Non-Binary

Preferred Pronouns *

- She/Her
- Him/His
- They/Them

Racial/Ethnic Identity *

Service to the Church & Presbytery

Please list service (with dates) to your local/ home church *

Please list any service (with dates) to the Presbytery of New Hope and/or other Presbyteries *

Please list any service (with dates) to this and/or other Synods and/or General Assembly *

Please describe any applicable employment and/or volunteer experience *

More About You

How would you describe your personal relationship with God? *

How would you describe your relationship with God through the Church? *

How do you see your participation at General Assembly as a part of answering God's call for you? *

What particular issues are you most interested in regarding the General Assembly and PC(USA)? (For a list of proposed amendments to the Book of Order, you may click here: <https://oga.pcusa.org/section/ga/proposed-amendments-constitution/>) *

What gifts and abilities do you bring to the work of the General Assembly? *

Is there anything else you would like to share?

Submission

If you are applying, you are agreeing to be able to attend the entire General Assembly. You will need to allow for travel time, read all materials beforehand, and attend online and in-person training sessions.

Agreement to Requirements *

- By submitting this application, I agree to the requirements of this role and will both pray for and serve New Hope Presbytery faithfully, to the best of my abilities with God's help.

Typed Signature *

Submit




CONTACT US


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Raleigh, NC 27608


(919) 322-0143 (tel:9193220143)

pbynewhope@nhpresbytery.org (mailto:pbynewhope@nhpresbytery.org)

SOCIAL MEDIA

 Facebook(<https://www.facebook.com/nhpresbytery>)

 Instagram(<https://www.instagram.com/nhpresbytery/>)

 Twitter/X(<https://twitter.com/nhpresbytery>)

Search





Nominations and Representation Committee Members—2025

Ray Watson, Moderator
919-48-4715
nrwjr@mindspring.com
White Memorial, Raleigh

Felecia Hardy
919-264-5367
jamecia333@aol.com
St. Paul Presbyterian Church, Louisburg

David Huffman
919-624-4471
dchuffyman1972@gmail.com
Honorably Retired

Otto White
919-928-0068
oehal@aol.com
Covenant Presbyterian Church, Durham

Ed Johnson, Committee Staff
919-322-0143 ext. 854
ejohnson@nhpresbytery.org
The Presbytery of New Hope

Servant Leadership is defined in ways as unique as we each are. Some Christians will continue to serve in the same capacity, year after year. Other Servant Leaders will be involved in different ministries and in different roles over the course of their walk of faith. As a Ruling Elder or Teaching Elder, we invite you to consider sharing your insights and energies on a New Hope Presbytery Committee or Commission. The groups described within seek to support our member churches. Committee mission and meeting time vary. Most meet several times a year. A term is normally three years. The friendships may last a lifetime. Join us!

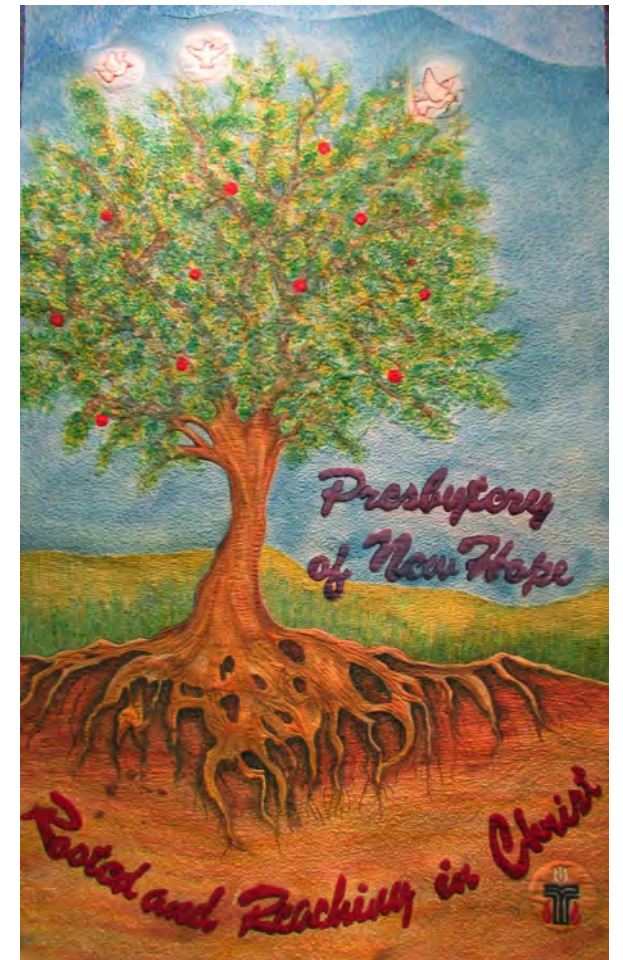
The Presbytery of New Hope

2022 McDonald Lane
Raleigh, NC 27608
Phone: 919-322-0143

<https://nhpresbytery.org/nominations-form/nominations@nhpresbytery.org>

The Presbytery of
New Hope

Committee on Nominations and Representation



Commissions and Committees of The Presbytery of New Hope

Campus Ministry Committee (CMC) Responsibilities include allocation and financial oversight of financial resources to the 5 campus ministries connected to the Presbytery, enabling and encouraging the campus ministries to work and to meet together, and promoting and advocating campus ministries in the Presbytery. Meets online 2-4 times per year on a schedule that is established at the beginning of the year by the committee. Useful Skills: love of young people, passion for campus ministries, financial sense, organizational skills, and advocacy skills.

Church Development and Evangelism Committee (CDE) Responsibilities include supporting new church startups and providing opportunities for churches to deepen their commitment to evangelism. Meets monthly at 10AM on the 2nd Thursday. Useful Skills: knowledge of 1001 New Worshiping communities, an openness to new forms of ministry, and interest in exploring new models of church for the 21st century.

Commission on Ministry (COM) The committee provides the care for clergy, educators, sessions, and congregations. Responsibilities include oversight of Interim, Supply and Temporary relationships, approval of Pastoral calls, oversight of Commissioned Ruling Elders, oversight of congregations without Teaching Elders, visits with Sessions and Pastors. Members serve on one subgroup: Conflict Transformation, Ministers at Large, Interim Ministry, and Transitional Ministry. Meets on 2nd Wednesday monthly except Apr, Aug, and Dec, usually in White Memorial education building. Two meetings annually are held east and north of Raleigh. Useful skills: knowledge of PC(USA) polity, experience with churches in transition.

Committee on Preparation for Ministry (CPM) The committee guides and supports Presbytery members who feel called to serve as Teaching Elders. The process includes the individual's development from Inquirer to Candidate ready to receive a call by meeting Book of Order and Presbytery requirements. Meets on the 1st Thursday monthly at White Memorial education building and other brief regional meetings, as needed. Useful skills: knowledge of PC(USA) polity, knowledge of CPM manual, being a good listener.

Coordinating Body (CB) Responsibilities include coordinating the mission and program of the Presbytery, offering leadership by setting broad, overall Presbytery goals, serving as Trustees and legal officers of the Presbytery, approving plans for Presbytery Gatherings, providing leadership through proposals and/or recommendations to the Presbytery as well as its committees and commissions. Meets monthly from 1:00-3:00 on the 3rd Wednesday except the months when a Presbytery Gathering is held. (Feb, Jul, and Oct) Useful skills: Past experience on Presbytery committees or commissions, commitment to the mission and work of the Presbytery.

The Disaster Assistance Team (DAT) is focused on Readiness and Recovery. The team advocates advanced planning for member churches for natural and man-made disasters believing that written and communicated disaster plans are essential. If a disaster strikes, the team acts as an interface with state and local authorities and with the national Presbyterian Disaster Assistance Agency to coordinate volunteer efforts and also request funding to assist affected communities. The team meets periodically at called meetings and through phone and video calls.

Examinations and Transfers Sub-Committee (ETSC) This is a sub-committee of COM and is charged with examining candidates for ordination and Teaching Elders who are transferring into New Hope Presbytery. Meets at 9AM the 2nd Tuesday of each month (except Dec) at White Memorial or on the 1st Tuesday of a month that begins on a Wednesday. Useful skills: interest in getting to know incoming pastors and candidates for ordination, willingness to engage in in-depth conversations about Reformed Theology, Polity, Worship and Sacraments and Scripture, and willingness to read and reflect on Statements of Faith.

Finance and Property Committee (FPC) Responsibilities include a proposed annual Presbytery budget, oversight of Presbytery funds, investments, debt retirement, and expenditures, and oversight of management of properties under direct control of Presbytery. Meets on the 2nd Monday of the month from 10:00-12:00 in Feb, Apr, Jun, Aug, Sep, and Nov. Useful skills: financial management, accounting, real estate, legal background, business operations management.

Nominations and Representation Committee (NRC) include identifying individuals to serve on Presbytery committees and filling vacancies as needed. Representation function seeks to intentionally include racial/ethnic minorities in service and leadership roles. Meets 3-4 times per year, or more if needed. Useful skills: knowledge of Presbytery committees and commissions, broad knowledge of Ruling and Teaching Elders in the Presbytery.

Permanent Judicial Commission (PJC) include offering guidance for remedial or disciplinary cases that come before the Presbytery. Meets at the call of the Commission Moderator. Useful skills: knowledge of civil and church law, conflict resolution.

Personnel Committee (PC) Responsibilities include annual personnel reviews, proposed salary schedules for Presbytery employees, and compliance with Presbytery personnel policy. Meets quarterly at the Presbytery office or White Memorial education building. There is no set meeting date. Useful skills: personnel or HR experience, knowledge of PC (USA) polity and Presbytery personnel rules.

Self-Development of People (SDOP) Founded as a response to racial and ethnic inequities, the SDOP invests in local communities who develop and administer programs of education and social action. Funded by One Great Hour of Sharing offerings, the committee reviews and approves grants of up to \$5000 and monitors their implementation. SDOP meets about 4 times a year, mostly July-Dec when grant requests come in. It is a minority majority committee.

SCAN THE QR CODE
TO ACCESS THE
NOMINATIONS FORM!



Nominations Form The Presbytery of New Hope

Name of Nominee: _____

Address: _____

City/State/Zip: _____

Preferred Phone: _____

Email: _____

Congregation/Church: _____

___ Minister ___ Elder

___ Gender ___ Ethnicity/Race

Committee or Commission for Nomination:
(please see descriptions under Commissions and Committees of The Presbytery of New Hope)

- | | | |
|---------|----------|----------|
| ___ CMC | ___ CB | ___ NRC |
| ___ CDE | ___ DAT | ___ PJC |
| ___ COM | ___ ETSC | ___ PC |
| ___ CPM | ___ FPC | ___ SDOP |

Referred by: _____



The Presbytery
OF NEW HOPE



Scan the QR Code below to access
the Nominations Form!



SCAN ME



New Hope Presbytery's 2025 Hunger Grant Program

The 2025 grant application is now available on the website, e-newsletter, and the Presbytery's display table.

Applications are due by Friday, August 22. Please be sure to review all the requirements to have your application considered.

Please contact Shauna at the Presbytery office with any questions, at svillela@nhpresbytery.org.

2025 Outstanding Older Adults Recognition Ceremony



Sunday, May 18th 3pm – 5pm
First Presbyterian Church
Rocky Mount

Nomination forms are available on the website, e-newsletter, and the Presbytery display table.

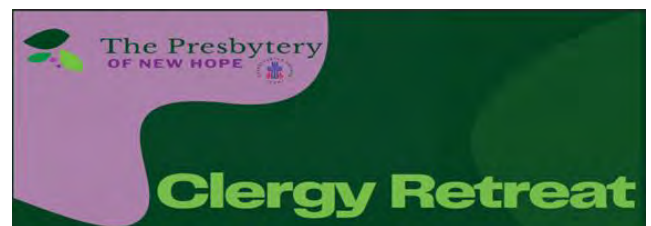
Nomination requirements:

- nomination form
- recipient biography
- recipient headshot photo

Nominations are due by Friday, April 18.
Please email your nominations to Shauna at the Presbytery office.

2025 Clergy Retreat

The Trinity Center, Salter Path N.C.



Mark your calendars!

Sunday, September 14 –
Tuesday, September 16

Registration will open on
Tuesday, April 1

Lookout for additional details to come in the e-newsletter.

Contact Shauna at the Presbytery office with any questions.

Bills and Overtures/Resolutions

Process for Submitting Overtures and Resolutions for Presbytery's Consideration

Overtures: Overtures come from one council (session, presbytery, synod) requesting that a higher council takes an action or approves/endorse a particular statement or resolution.

Resolutions: A resolution for new business comes from a member or committee of a council, asking that the council takes a particular action or approves/endorse a particular statement.

Timetable: Session overtures/resolutions to presbytery for consideration should ordinarily be submitted to the stated clerk at least 60 days prior to a presbytery meeting day. The stated clerk shall forward the overtures/resolutions to the Bills and Overtures Committee for its action. If needed, the Bills and Overtures Committee has the right to meet with the session or presbytery committee to discuss the rationale for the overtures/resolutions prior to the presbytery gathering for consideration.

If at least two members of the Bills and Overtures Committee are not available at the presbytery gathering when overtures/resolutions are to be presented, the moderator may provide for a temporary Bills and Overtures Committee of at least three persons for the duration of the meeting. If any members of the standing Bills and Overtures Committee are present, they shall be included along with the temporary committee.

Coordinating Body shall include overtures and prepared responses of the Bills and Overtures/Resolutions Committee in the presbytery handbook for commissioners.

Concurrences: A concurrence is itself an overture and shall follow all the guidelines mentioned above for the consideration of overtures to presbytery. A concurrence may also happen unintentionally, when the content of an original overture essentially matches that of another presbytery. In that case the stated clerk of the General Assembly may group the similar overtures together as “concurring overtures.”

How to Submit an Overture/Concurrence to General Assembly

A. Overview

The guidelines for presenting overtures are found in the Manual of the General Assembly, Standing Rule A.3. The key provisions are:

- Overtures must be approved by a presbytery or a synod and shall request the General Assembly to take a particular action or approve or endorse a particular statement or resolution.
- Overtures must be timely submitted to the Office of the General Assembly (see G. below).
- The originating presbytery or synod may appoint an overture advocate (see section E. below).

B. Researching the Overture

Standing Rule A.3.b. and A.3.c.(5) require that the stated clerk of a presbytery or synod considering an overture to the General Assembly shall:

- Examine the most recently published *Minutes* of the General Assembly to determine if a similar overture has already been passed;
- Consult with the Office of the General Assembly to determine whether the desired action has been voted on by any previous General Assembly;
- Consult with the Office of the General Assembly to determine whether a similar overture has already been proposed for the current year. If so, the presbytery or synod will be encouraged to concur with that overture.
- Presbyteries or synods submitting overtures with a recommendation(s) that affects the work or budget of a General Assembly entity(ies) shall submit evidence that the affected entity(ies) has (have) been consulted. If such evidence is not submitted, the stated clerk shall recommend that the overture be received and referred to a future session of the General Assembly so that consultation may take place.

These procedures are designed to ensure better communication in conceiving and writing recommendations considered at the assembly. The consultation may take place by fax, phone, mail, or personal conversation.

C. Format of the Overture

Recommendation Section

“The Presbytery [or Synod] of _____ overtures the 227th General Assembly (2026) to”

The recommendation section should be worded with specific, concise directives so that the General Assembly can make a clear, informed decision, and so that financial implications, if any, can be accurately assessed.

Rationale Section

The rationale section should be as concise as possible, and provide insight into the reasons for the recommendation. Material included in the rationale is for information only and is not a part of the action of the assembly. Tell the reader, in short paragraphs, what is the problem, what is the harm, why the current rule or program is not adequate, what is needed.

D. Submitting the Overture

The overture may be submitted electronically, preferably in Word, to kay.moore@pcusa.org. Please do not submit PDFs as OGA staff must edit and format the overture. Submitting the overture electronically eliminates the necessity of OGA staff rekeying the overture. If electronic submission is not feasible, a fax copy is acceptable. Please fax to 502-569-8642. Remember that the receipt of all overtures in OGA will be acknowledged by letter. If an acknowledging letter is not received within a few weeks after submission, please check with Kay Moore at kay.moore@pcusa.org or 888-728-7228, extension 5418, to ensure that the overture has been received.

E. Overture Advocate

Each presbytery or synod submitting an overture may name one overture advocate. The overture advocate must be able to be available at the General Assembly to provide information on the background and intent of the overture to the assembly committee to which the overture is referred (Standing Rule A.3.e.; see also Standing Rule E.2.e. “Privilege of the Floor”). Be aware that naming a commissioner as an overture advocate will most certainly require that the commissioner will be taken away from their assigned assembly committee business to go to another assembly committee to advocate for the overture. In the letter acknowledging receipt of the overture, the OGA will request overture advocate information. Please provide the name of an overture advocate as soon as possible. Several weeks before the convening of the General Assembly, the OGA will correspond with all overture advocates. The overture advocates receive information identifying the item number and title of the overture they will be advocating, the assembly committee to which the overture is referred and the location of the meeting room in the convention center, and the names of the leadership of the assembly committee. The OGA provides orientation for overture advocates at the General Assembly before the assembly committees meet.

F. Concurrences

The 220th General Assembly (2012) approved a recommendation from the Committee to Review Biennial Committees (*Minutes*, 2012, 72, 241) that requested amendment to the *Book of Order* (G-3.0302). The amendment required that overtures referred to the General Assembly have a concurrence from at least one other presbytery. Overtures not receiving a timely concurrence will not be referred to the General Assembly.

G. FAQs on Overtures/Concurrences

What do the *Standing Rules* say about concurrences?

Section A.3.c.(6) of the *Standing Rules* defines a concurring overture as one “similar to one already proposed (excluding rationale),” and gives instructions for how the stated clerk is to respond. This section also makes it clear that concurrences must meet **the same deadlines for submission** (120 days before the assembly for constitutional matters, 45 days before the assembly for all other business) that all overtures must meet.

What has changed about concurrences?

The 220th General Assembly (2012) added a requirement that all overtures from presbyteries will require at least one concurrence in order to be considered. The following language was added to the responsibilities of presbyteries in the *Book of Order* “... proposing to General Assembly overtures that have received a concurrence from at least one other presbytery ...” (G-3.0302d).

Must a concurrence have exactly the same words?

For constitutional amendments it is expected that the effected constitutional language be exactly the same. For other business it is encouraged that the language be the same or analogous enough to be judged “similar” by the stated clerk.

Do the rationales have to be the same?

The rationale does not need to be the same, and many presbyteries use a concurrence to offer additional rationale for an item of business. The rationales for all concurrences are included with the overture when presented to the assembly.

Who is responsible for ensuring that an overture has concurrences?

The Office of the General Assembly will not solicit concurrences. Presbyteries are encouraged to contact other presbyteries to consider concurring with their overtures. Also upon receipt of the regular update of overtures from the Office of the General Assembly, presbyteries may identify overtures for possible concurrence.

Why don't overtures from synods need a concurrence?

The rationale for the original action requiring concurrences explained that an overture from a synod contains, by definition, the support of several presbyteries whose commissioners to the synod adopted the overture.

Who brings an overture to a presbytery for concurrence?

Every presbytery has a different process for bringing business before the council. Concurrences would be treated as a normal item of business.

May a presbytery simply vote “to concur” with a particular overture, or must they vote on the overture itself?

A vote to concur is an acceptable way for a presbytery to offer a concurrence and is reported to the stated clerk as “At its (date of meeting) the Presbytery of (blank) voted to concur with overture (number and name of overture).” Any additional rationale may be attached.

If our presbytery concurs with another presbytery's overture, do we name an overture advocate?

A presbytery or synod that concurs with an overture from another presbytery or synod may send one overture advocate to assist in presenting the matter to the assembly committee.

H. Deadlines for General Assemblies

180-day deadline: Names of commissioners and young adult advisory delegates from presbyteries.

120-day deadline: Overtures requesting amendment to or interpretation of the *Book of Order*. These overtures are then automatically referred to the Advisory Committee on the Constitution for advice to the General Assembly (see G-6.04).

60-day deadline: Overtures having financial implications for current or future budgets.

45-day deadline: All other overtures.

Overtures not timely received will be returned to the originating council.

227th General Assembly

The PC(USA) 227th General Assembly will be held June 23 - July 2, 2026 in Milwaukee.

PARLIAMENTARY PROCEDURES FOR THE PRESBYTERY OF NEW HOPE

(This page is intended to provide a common understanding of parliamentary procedures for our presbytery meetings. The same procedures apply to session or congregational meetings.)

Protocol in our presbytery meetings requires that each time a person desires to speak:

- the speaker obtains recognition by the moderator prior to speaking.
- the speaker moves to a microphone to be heard.
- the speaker identifies him/herself by giving his/her name and congregation.
- then, the speaker is able to do one of the following:

Motion:

“Mr./Madam Moderator, I move that...” A motion requires a second unless it comes from a presbytery board or committee.

Amend a Motion:

“Mr./Madam Moderator, I move to amend the main motion by adding (state place in motion); **or** by striking these words in the main motion.”

Table a Motion:

“Mr./Madam Moderator, I move to table the motion under consideration.” The motion requires a second. There can be no debate. The body votes to stop debate on the particular motion. The motion to table may include a date for reconsideration of the motion again.

Refer a Motion:

“Mr./Madam Moderator, I move that the motion be referred to _____ committee.” The motion requires a second. The motion may be debated. The motion is always in order.

Call the Previous Question:

Mr./Madam Moderator, ‘I move the previous question’ **or** ‘I call for the question.’”
Requires a second. Requires moderator’s recognition before it is valid. Is not debatable. It is a way for the body to see whether or not enough debate has occurred and the body is ready to vote. If the motion is approved, then the body votes on the previous motion under discussion. If the motion is defeated, the body returns to continue the debate.

Division of the House:

“Mr./Madam Moderator, I call for a division of the house.” This request does not require a second and is done as a courtesy to ensure that the moderator has heard the voice vote accurately. The moderator may test by show of hands or rising the support for each side of the question. In light of that test, the vote may be counted.

Motion to Reconsider:

“Mr./Madam Moderator: I move that we re-consider the motion about _____.” The motion must be made by a person on the prevailing side. The motion requires a second. It is debatable. If approved, then the body will re-consider a motion which has already been considered and voted on at that meeting.

Desire to Withdraw a Motion:

“Mr./Madam Moderator: I request that my motion be withdrawn.” If the motion has been placed on the floor for consideration and debate, the body must decide whether or not the motion can be withdrawn. A consensus or a vote is required to have the motion withdrawn; it cannot just occur because the maker of the motion desires to withdraw it.

Order of the Day:

An item of business scheduled for a particular time during the meeting. When the appropriate time arrives, the body proceeds to consider the order of the day, returning to the normal business after having had the order of the day.

Nominations:

Nominations may be made from the floor and are always in order for positions within the presbytery. Before a person’s name can be considered, he/she must have given consent.

Point of Order:

“Mr./Madam Moderator, point of order.” Then, ask your question for clarification. Point of order does not debate a motion, but is for clarification.

CHART #1						CHART #2						
RANKING MOTIONS and their five salient parliamentary points. The order in which the thirteen motions are listed.						NON-RANKING MOTIONS- and their five salient parliamentary points. These motions (incidental motions have no rank among themselves) Their being in order depends upon their necessity at the time.						
FIVE PRIVILEGED MOTIONS												
	Must be seconded	May be debated	May be amended	Vote	May be reconsidered		Must be seconded	May be debated	May be amended	Vote	May be reconsidered	
	1	2	3	4	5		1	2	3	4	5	
13.	To Fix the Time to Which to Adjourn	Yes	No	Yes	Maj	Yes	Appeal	Yes	** Yes	No	Maj	Yes
12.	To Adjourn	Yes	No	No	Maj	No	Suspend Rules	Yes	No	No	2/3	No
11.	To Take a Recess	Yes	No	Yes	Maj	No	Point of Order, Call to Order	No	No	No	Mod	No
10.	Question of Privilege	No	No	No	-	No	Objection to Consideration of a Question	No	No	No	2/3	Yes No Vote
9.	Call for Orders of the Day	No	No	No	-	No	Requests	No	No	No	Maj	No
SEVEN SUBSIDIARY MOTIONS												
8.	Lay on Table	Yes	No	No	Maj	No	Division of Assembly	No	No	No	-	No
7.	Previous Questions	Yes	No	No	2/3	Yes	To Read a Paper	Yes	No	No	Maj	Yes
6.	Modify Debate	Yes	No	Yes	2/3	Yes	To Withdraw a Motion (to be used only before debate)	No	No	No	Maj	Yes No Vote
5.	To Postpone Definitely	Yes	Yes	Yes	Maj	Yes	To Divide the Question	Yes	No	Yes	Maj	No
4.	To Commit or Recommit	Yes	Yes*	Yes	Maj	Yes	To Close Nominations or Polls	Yes	No	Yes	2/3	No
3.	To Amend	Yes	Yes	Yes	Maj	Yes	To Consider Seriatim	Yes	No	Yes	Maj	No
2.	Postpone Indefinitely	Yes	Yes	No	Maj	Yes Affirmative only	TO UNCLASSIFIED MOTIONS					
1.	MAIN MOTION	Yes	Yes	Yes	Maj	Yes	Reconsider	Yes	** Yes	No	# Maj	No
Example of Incidental Main Motions; rescind, ratify, amend by-laws						To Take from the Table***						
* only re. desirability of referral or details of referral. The merits of the question cannot be debated.						Rescind						
						# same Presbytery meeting						
Neither the chart nor references are inclusive but are to be used as an abridgement of Robert's Rules of Order, Newly Revised.						* with previous notice						
						*** before the end of the next regular Presbytery meeting						
						** if main motion is debatable						

Presbytery of New Hope Guide to Acronyms

AC	Administrative Commission
AOP	Associate Pastor
APCE	Association for Presbyterian Christian Education
APNC	Associate Pastor Nominating Committee
BOC	Book of Confessions
BOO	Book of Order
BPC	Black Presbyterian Caucus
CD&E	Church Development and Evangelism
CHAPL	Chaplain
COM	Commission on Ministry
CM	Campus Minister
COR	Committee on Representation
CPM	Committee on Preparation for Ministry
CRE	Commissioned Ruling Elder (formerly CLP, Commissioned Lay Pastor)
DP	Designated Pastor
E&T	Examinations and Transfers Sub-Commission
EP	Executive Presbyter
F&P	Finance and Property
FOG	Form of Government
GA	General Assembly
HR (Up to July 6, 2023)	Honorably Retired
I	Interim
LOB	Laboring Outside Bounds
LWB	Laboring Within Bounds
MAL	Member at Large
MDP	Ministry Discernment Profile
MOM	Ministries of Mission
NCD	New Church Development
NHP	New Hope Presbytery
OA	Older Adults
OGA	Office of the General Assembly
P	Pastor
PA	Parish Associate
PC(USA)	Presbyterian Church (USA)
PDA	Presbyterian Disaster Assistance
PDP	Personal Discernment Profile
PJC	Permanent Judicial Commission
PMA	Presbyterian Mission Agency
PNC	Pastor Nominating Committee
PW	Presbyterian Women
R (as of July 7, 2023)	Retired
SDOP	Self-Development of People
SS	Stated Supply

PRESBYTERY OF NEW HOPE STAFF CONTACT SHEET

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PRESBYTERY OF NEW HOPE

Publications, Publicity, and Table Display Policy

Only the following entities and organizations shall be entitled to request

- (a) the inclusion of written announcements or communications on the official Presbytery of New Hope website (www.nhpresbytery.org), in e-mail notifications, or e-newsletters distributed by presbytery staff, or in other publications prepared and distributed by presbytery staff, or
- (b) announcements to be made orally at meetings of the presbytery, table displays at presbytery meetings, and other events sponsored by the presbytery.
 - 1. Agencies, committees, and commissions which report directly to the Presbytery of New Hope or a council of the Presbyterian Church (U.S.A.) above the Presbytery of New Hope.
 - 2. Organizations and projects which relate to an agency, committee, or commission described in item 1 above and whose staff and funding are provided for by the Presbytery of New Hope or a council of the Presbyterian Church (U.S.A.) above the Presbytery of New Hope.
 - 3. The docket for each meeting of the Presbytery of New Hope shall include this statement: "The displays you see at any given presbytery meeting may or may not be endorsed by the Presbytery of New Hope."

ADDENDUM



The Presbytery
OF NEW HOPE

The mission of the Presbytery of New Hope is to build relationships, equip and serve together as the body of Christ with congregations and communities to move all toward God's vision of love, justice, hope and peace.

NEW HOPE PRESBYTERY

STRATEGIC PLAN

2025 – 2028

APPROVED BY COORDINATING BODY : MARCH 2025

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Introduction / Welcome Note from New Hope Presbytery

Executive Presbytery

October 25, 2024

Dear Friends,

I am excited to share New Hope Presbytery's Strategic Plan that provides new focus to improving the presbytery's ministry, mission, and well-being.

How do we as a Christian community honor the call to do mercy, love kindness, and walk humbly before our God? (Micah 6:8) As Jesus tells us in Matthew 25, we start by helping the marginalized (feeding, clothing, etc.). The Lord teaches us in Matthew 25 and throughout scripture that we should be able to "see" understand and love "the least of these" by connecting and being in relationship.

Strategic planning increases sustainability, leadership development, and amplifies Gospel impact. Through prayerful discernment, NHP became a Matthew 25 presbytery in 2016. The Matthew 25 movement of the PC(USA) provides inspirational clarity around the Lord's vision of God's kingdom on earth.

Building upon the 2023 presbytery-wide executive presbyter tour, online surveys, and Holy Cow congregational assessments, we are setting forth five visionary goals for NHP, one of which is to forge purposeful partnerships between our congregations and a host of resource agencies.

Finally, our Strategic Planning Task Force is comprised of teaching and ruling elders, committee and commission leaders, and network representatives. They endeavored to develop a strategic plan that would chart a course for purposeful, Spirit-filled faith in action. We are grateful for your interest in our work and the opportunity to be in mission with one another.

It is through mission that we believe that NHP achieves its greatest potential as a connectional body.

Peace and blessings,

Bruce T. Grady

Executive Presbyter, New Hope Presbytery

The Presbytery



OF NEW HOPE



NHP Strategic Planning Task Force

Ida Adams - Hunger Grant Fund	Lakesha Bradshaw Easterly – Covenant PC	Jane King - Church Development & Evangelism	Sue Regier - Finance & Property
Gayle Akerman - Personnel	Becca Gillespie - Exams and Transfers	Antonio Lawrence - Black Caucus	Jerry Slaymaker - Commission On Ministry
Terri Apter - Presbyterian Women	Bruce Grady - Executive Presbyter	Meg Peery McLaughlin - Commission on Preparation for Ministry	Mary Todd - Church Development & Evangelism
Katie Cashwell – Associate Presbyter	Carol Gregg - Campus Ministry	Lydia Rodriguez Menzel – Saint Andrews / Coordinating Body	Hannah Trawick - Church Development & Evangelism
David Choi - Korean Churches Representative	Tom Harris - Personnel	Tolokun Omokunde - Black Caucus	Ray Watson - Nominations and Representation
Katie Crowe - Coordinating Body	Steve Herring - Peacemaking	Toni Parker - Coordinating Body	John Winings – Commission On Ministry
Jay Cummins – Hudson Memorial / Matthew 25	Ed Johnson – Stated Clerk	Anna Richardson Raab - Youth Council	

INITIAL JOURNEY TO PLANNING / BACKGROUND

Servant leaders lead to values, to vision, through teamwork and by listening. To that end, NHP's new Executive Presbyter, Rev. Dr. Bruce Grady started 2023 with visits, focus groups, table talks, luncheons across the entire Presbytery. He and other new Presbytery staff (Rev. Katie Cashwell, Temporary Associate Presbyter for Small Churches and Technology and Rev. Ed Johnson, Stated Clerk) were eager to build relationships and to hear the voices and the needs from church and spiritual leaders. So the foundation for developing and completing the NHP Strategic Plan – starting with the articulation of God's vision and mission for NHP was as follows:

- Input from numerous focus groups, visits, table talks luncheons across Presbytery in 2023 (common themes- need for training resources; relationship building with Presbytery; Matthew 25 commitment)
- Our commitment in 2020 to become a Matthew 25 Presbytery with a focus on building congregational vitality; dismantling structural racism; eradicating systemic poverty. Matthew 25 movement is based on an exceptionally strong theological and social research foundation which will call for change in how we “do” faith.
- Studies conducted previously at NHP (Pentecost Project and Holy Cow) emphasizing the importance of relationship building between the Presbytery and congregations to function as the body of Christ.
- Several Presbytery committees (e.g. COM) have had coached-led retreats and asked to identify top 3 priorities that they feel should be a resource focus for churches. Intention was to fold in this important work with the strategic plan.
- Brief online survey was distributed 10/23 to all church / spiritual leaders asking them to identify top 2 specific training areas necessary to address current responsibilities. They were also asked for any comments / ideas that could be useful for Presbytery planning.
- Holy Cow Dashboard sharing with Presbytery leaders to identify aggregate data of trending, key factors across congregation (anonymously).
- Bringing together voices/goals of all NHP committees to work together as a team as part of this plan.

Ultimately, this plan continues to be built upon the Lord's vision and values for us (Matthew 25), much listening, teamwork, prayer and discernment.

STRATEGIC PLANNING PROCESS

After bringing together the many voices / goals of NHP committees, leaders and congregations, much listening, teamwork, prayer and discernment of the Lord's vision and values us (Matthew 25), the following vision, mission and core values became the foundation for the strategic planning process.

NHP VISION

NHP envisions spirit-led leaders, ministers and congregations that work together and are vital to the most vulnerable across their communities while performing ordinary acts of compassion and spreading the good news of God's righteousness, justice and peace for all.

NHP MISSION

NHP's mission is to build relationships, equip and serve together as the body of Christ with congregations and communities to move all toward God's vision of love, justice, hope and peace.

NHP CORE VALUES

1. Become and form disciples by putting on the heart of Christ to address social issues.
2. Evangelize by showing Christ's love through genuine and caring relationships.
3. Be the hands, feet, heart and mouth of Jesus Christ for people who are suffering or marginalized.
4. Empower every member to discover God's call and their gifts to serve God.
5. Offer Spirit-inspired worship that challenges, teaches, transforms, and energizes to go out and serve.
6. Open doors and hearts to all people, and build relationships modeled on God's love.
7. Maintain healthy systems with a clear mission, fiscal responsibility and accountability.

Church Leaders Strategic Planning Workshop

Using this spiritually-strong foundation (vision, mission, core values) as the beacon, NHP committee and commission leaders, and network representatives all came together at a strategic planning workshop.

The objective of the strategic planning workshop was for all of these church leaders to assess critical current internal and external factors to identify important goal areas for NHP to achieve our mission and vision. They completed a rigorous SWOT analysis (examining church and social strengths, weaknesses, opportunities, threats). And they identified what churches in the Presbytery are doing well, where they can improve, and what they can leverage to address challenges or threats.

Upon completion of this extremely fruitful and collaborative workshop, the resulting recommendations for key goal areas were drafted as specific goals to be used for the actual NHP Strategic Plan.

To ensure that the key goals had been captured correctly and in their entirety, the original workshop church leaders (our Strategic Planning Task Force) completed a virtual review to provide an opportunity for editing and further discussion. This review discussion resulted in the following final 2025 -2028 NHP Strategic Plan.

NHP STRATEGIC PLAN: 2025 – 2028

After much discussion, prayer, reviewing extensive research and gathering ongoing input from our Presbytery churches and our church leaders at Strategic Planning Workshops, please see the following priority strategic plan.

The following plan contains the recommended key priority goals and next steps for initiating these goals. The goals are:

- **Specific** – they address key areas for growth, change, improvement.
- **Measurable** - they will be tracked for progress through practices such as church visit discussions, annual surveys, story videos, community engagement levels, commitment increase to Matthew 25 movement, number of event participants, event evaluations.
- **Achievable** - they are clearly articulated and realistic so they can be resourced and executed.
- **Relevant** – they are directly aligned with the Presbytery’s Vision, Mission and Core Values.
- **Time-Related** – they are focused during the 2025 to 2028 timeline.

<i>KEY PRIORITY</i>	<i>NHP GOAL</i>	<i>RECOMMENDED STEPS FOR INITITIATING GOALS</i>
Operational Sustainability	<ol style="list-style-type: none"> 1. Assess current NHP structure and operations to determine organizational ability to achieve vision and mission. 2. Implement the necessary changes at NHP level (structure, staffing, system) to achieve the identified strategic direction and to equip effectively at congregation level. 	<p><i>Will need <u>external resource</u> to provide most effective, professional support:</i></p> <ol style="list-style-type: none"> 1. Complete an organizational analysis (e.g., organizational structure; job task analyses; policies, bylaws, strategic plans). Draw in NHP data from existing current / recent studies (e.g., Lilly-funded thriving congregations grant process). 2. Provide recommendations to align NHP organizational structure (commissions, committees, networks), staffing, policies, bylaws and strategic plans. 3. Identify and implement necessary changes.

<p>Faith-Based Identity/Direction</p>	<ol style="list-style-type: none"> 1. Clarify understanding of Matthew 25 Movement (address immediate needs; establish relationships with marginalized; restructure harmful systems – where dismantling racism evolves into creating healthy communities). 2. Encourage and grow commitment to becoming Matthew 25 churches (currently goal is at least 20% of Presbytery churches). 	<p><i>Executive Team can work with existing resources from committees, commissions, networks to establish a TASK FORCE <u>with professional communication specialist skills to help:</u></i></p> <ol style="list-style-type: none"> 1. Identify and implement most effective communication methods to articulate and further Matthew 25 Movement (aligned with NHP strategic direction). 2. Communicate Matthew 25 Movement foci (eradicating poverty, dismantling racism, building congregational vitality) through scriptural lens of striving for ‘building’ God’s Kingdom on Earth (one without poverty / racism – with positive not harmful systems). 3. Support congregations with Matthew 25 Movement communication resources containing most effective messaging for audience to enhance understanding and affirmation (special consideration to existing church demographics: contrasting politics, low diversity, declining size & youth).
<p>Engagement /Relationships and Connections</p>	<ol style="list-style-type: none"> 1. Build connectional relationships with congregations through coaching and resources. 2. Encourage congregations to establish collaborative relationships and to share best practices. 	<p><i>Executive Team can work with existing resources from committees, commissions, networks to establish a TASK FORCE <u>with professional community, team, coaching, collaboration building skills to help:</u></i></p> <ol style="list-style-type: none"> 1. Offer churches opportunities to come together to share ideas and dreams and to collaborate on ministries, connect and apply faith within the community. 2. Collect information on best practice methods and resources that can be used across the Presbytery. 3. Encourage partnerships between churches (e.g., smaller churches, rural and urban) and denominations to collaborate to address common challenges. 4. Use coaching model to support congregations understand their context, their community needs and strategic direction.

<p>Ministry Leadership / Development</p>	<ol style="list-style-type: none"> 1. Equip congregations with resources for new way of doing ministry with Matthew 25 foci. 2. Provide church / faith leaders with key leadership, mental and spiritual health support to succeed with ministry. 	<p><i>Executive Team can work with existing resources from committees, commissions, networks to establish a TASK FORCE <u>with professional leadership, educational, development and mental health skills to help:</u></i></p> <ol style="list-style-type: none"> 1. Design and implement a Pastor mentoring program that aligns with the new way of doing ministry. 2. Provide teaching, ruling elders and other church leaders with resources that help to develop key leadership skills (e.g., teambuilding, community outreach, strategic planning, etc.) 3. Offer Pastors effective mental and spiritual health support to help address depression, burnout and other possible challenges. 4. Provide Presbytery staff with necessary training and development resources to successfully carry out their roles.
<p>Financial Sustainability</p>	<ol style="list-style-type: none"> 1. Improve our processes to stabilize and increase revenue growth through benevolence and restricted and non-restricted investments. 2. Redesign budget process based on analysis and create 2026 budget that aligns with strategic plan. 	<ol style="list-style-type: none"> 1. A redefined asking process for NHP congregations and regular follow-through from staff and finance/property with congregational financial leaders. An investment team to be developed reporting to finance/property designed to provide oversight for a comprehensive investment strategy for NHP's financial resources including liquid, medium-, and long-term investments. This team would also oversee restricted funds of NHP, their growth, and allocation and develop appropriate accompanying written policies. 2. Ensure staffing budget reflects key components (e.g., potential strategic operational / modifications, pension changes, equitability).

**APPENDICES – ACTION PLANS
(Committee/Network/Commission/Task Force)
Added as goal work begins/continues. . .**