



Presbytery of Tampa Bay

455 Scotland St. Suite 1, Dunedin FL, 34698

May 11, 2017

And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

Hebrews 10:24-25

Dear Friends in Christ,

The Stated Meeting of the Presbytery of Tampa Bay will be on Thursday, May 18, 2017 at St. Mark's Presbyterian Church, 7922 FL-52, Hudson, FL 34667. We thank St. Mark's for hosting us.

Registration will begin at 8:15 a.m. in front of the Sanctuary, and information tables will be set up in the hallway leading to the Sanctuary from the front parking lot. There will be refreshments in the Fellowship Hall. First-time commissioners are invited for a time of training in the Family Room next to the Sanctuary at 8:30 a.m.; just look for the sign, or ask someone at registration if you need help finding it. The meeting will begin promptly at 9:00 a.m.

You will find the presbytery meeting packet with this letter--directions to St. Mark's, a map of the facilities, the Docket, information for the Consent Agenda, Commission/Committee reports, and other information. ***Please print copies and bring them to the meeting.***

- The Bills and Overtures Committee will present its report on the proposed Amendments to the Book of Order. Please note that all of these amendments already have the Presbytery votes required to ratify them. (pp. 56-118)
- The Commission on Preparation for Ministry will present a Policy on Indebtedness, and request an alternative form of examination for one of our Candidates. (pp. 47-55)
- The Coordinating Team will propose a new Commission to assist St. John Presbyterian Church (p. 130)
- The Worship will include a reading of the Elders and Ministers who joined the Lord in 2016.

We welcome Rev. Dr. Clifton Kirkpatrick, former Stated Clerk of the PC(USA), as our keynote speaker. In keeping with our commitment to continuous learning, we are offering several breakout groups on a variety of relevant topics. The worship offering this meeting will go to a Civil Rights and Interfaith Tour of the South from Eckerd College, leaving in Spring 2018.

We will be offered food from Chick-fil-a for lunch: Chicken sandwiches, chips, cookies and fruit. For vegetarian and gluten free lunches they will have garden salad and fruit. Coffee, lemonade, and bottled water will be available all day. Lunch tickets may be purchased for \$8 each. Buy your tickets when you register, before the meeting is called to order, or during the first break.

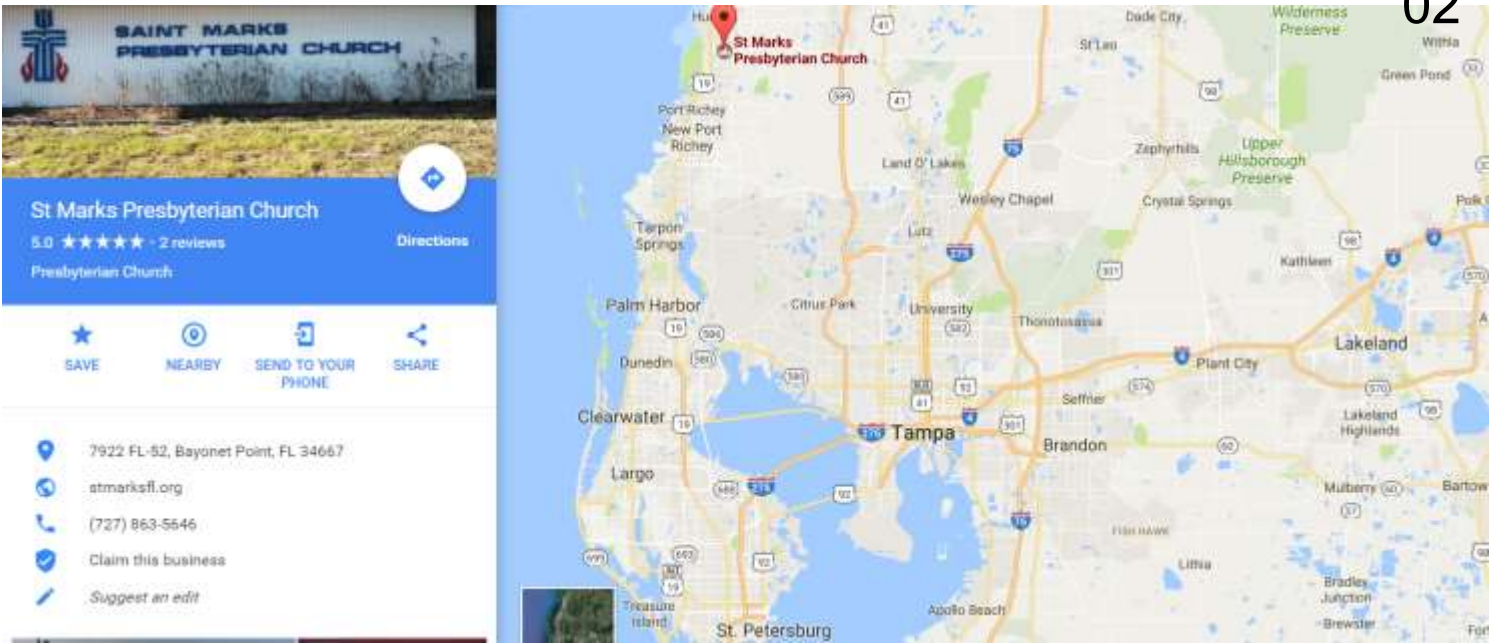
The peace of Christ be with you,

Mike

Mike Loudon,
Moderator

Dave

Dave Baker,
Stated Clerk and Director of Communications

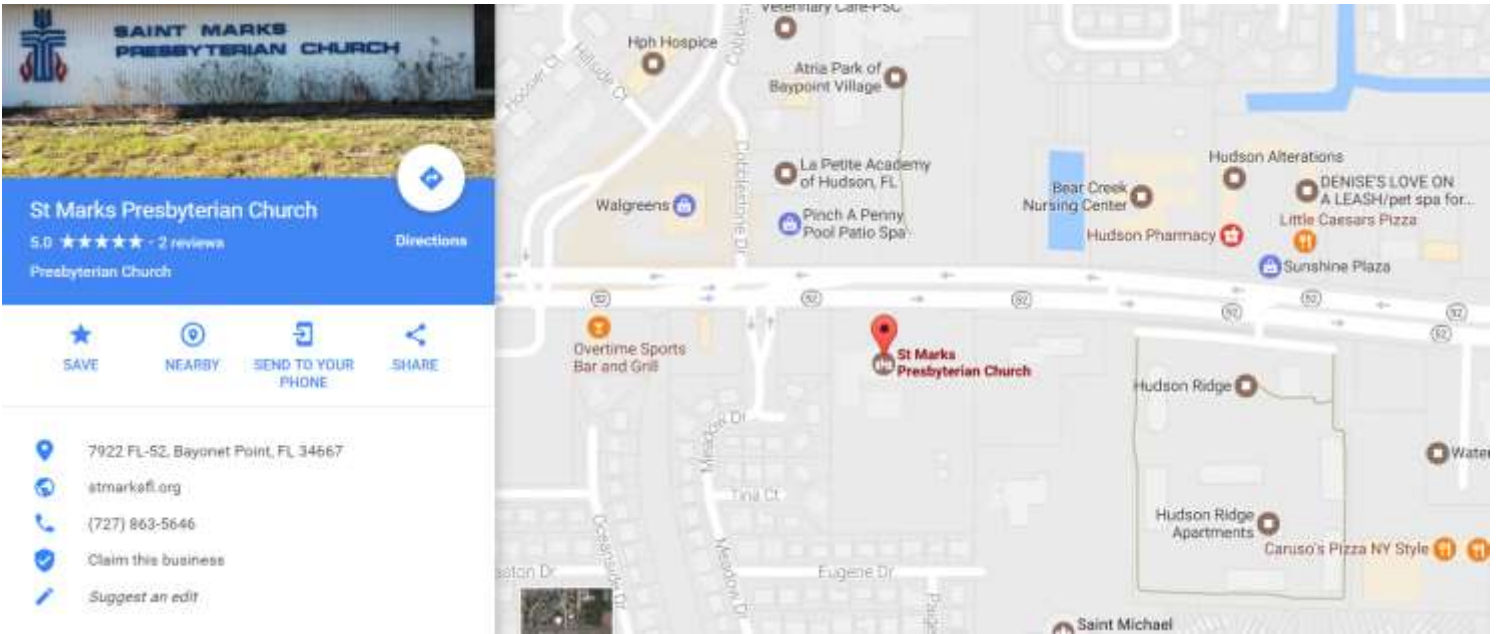


St. Mark's is located at 7922 State Road 52 in Hudson*, FL.

***Google will identify it as Bayonet Point**

Coming EAST from US19, travel approximately 1 miles and the church will be on the right.

Coming WEST from Little Road, travel approximately 1.2 miles and the church will be on the left.



Displayer parking

Driveway #1

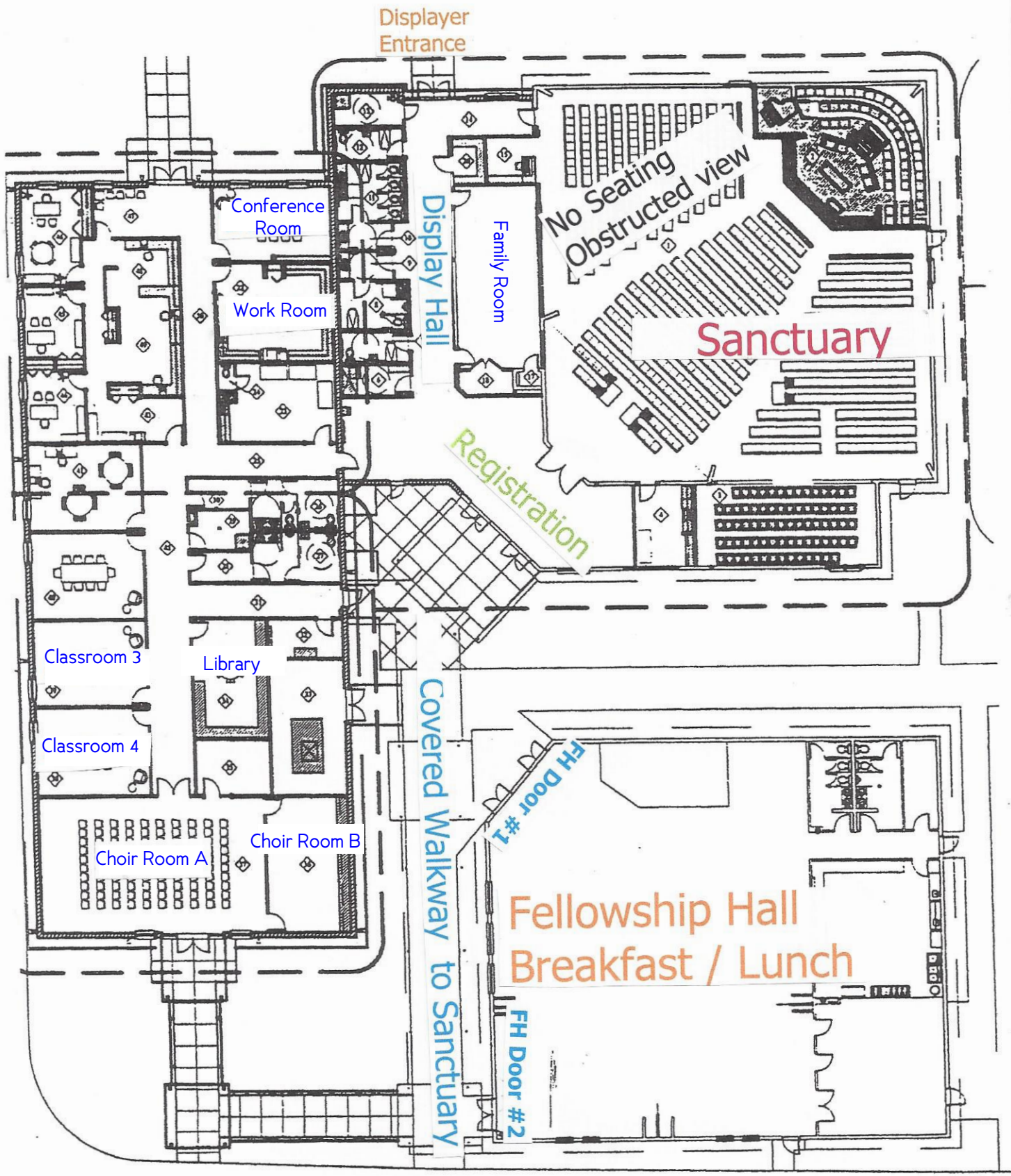
Driveway #1

Driveway #1

Driveway #2

Driveway #2

Driveway #2



Main Parking area

Breakout Group Details

The Mission of the Presbytery of Tampa Bay is to identify and strengthen leaders so that every congregation makes new and mature disciples for Jesus Christ.

To that end, we are making leadership development more a part of what we do in our meetings.

The breakout groups this time around will be just before lunch, at 11:15 am. Breakout sessions will be held throughout the church; please refer to the facilities map for exact locations, or look for the signs.

Please choose from one of the following breakout sessions:

A Day with the Belhar Confession - Rev. Dr. Clifton Kirkpatrick

Sanctuary



Creating Our Own Accompanying Letter from Tampa Bay Presbytery

- **A Word by Video from One of the Drafters, Dr. Allan Boesak**
- **Introduction to the Accompanying Letter from Belhar**
- **Working in Small Groups to Develop our Own Accompanying Letter around Belhar's Themes: Unity, Reconciliation, & Justice**
- **How to Make Belhar Come Alive in our Congregations**

How to Lead Positive Change in the Church: Appreciative Inquiry – Rev. Dr. David Shelor
Work Room

Question: How many Presbyterians does it take to change a lightbulb?

Answer: CHANGE?!? Who said anything about change?

It's an old joke and actually untrue. The Church has always changed and is still being changed, even as Jesus Christ remains "the same yesterday, today and forever." It is certainly a truism that we face a seemingly unprecedented rate of external change in the world these days.

But how do we lead change in our churches? Is it possible to lead change that everyone actually likes and that leads, not just to the survival, but to the flourishing of our congregations? YES! By creating a positive environment that appreciates the best of what has been and envisions and plans for what can be. Come learn about the "4-D Cycle – Discovery, Dream, Design and Destiny" of Appreciative Inquiry and learn about leading positive change in your church.

Rev. Dr. David Shelor is pastor of First Presbyterian Church of Dunedin and, in addition to his seminary education, holds a Masters degree in Positive Organizational Development and Change from Case-Western University, as well as graduate certificates in Appreciative Inquiry, Emotional Intelligence, Leadership Coaching and Nonprofit Administration.

The Future of Cedarkirk – Rev. John Reiter

Classroom 3

For 46 years, Cedarkirk has been your camp and conference center serving the Presbyterian churches of Southwest Florida. As our churches and communities have changed over the years, Cedarkirk continues to explore ways to best minister to its partner churches and the people they serve. After much prayerful study and discernment, Cedarkirk has embarked on a capital campaign to renovate and construct several new buildings.

Come and learn more about the plans for Cedarkirk and how these efforts will provide new, flexible spaces to accommodate a variety of groups, strengthen programmatic offerings, and enable all guests to be welcomed to the table. Highlights of this workshop will include hearing details about the Capital Campaign, learning more about new programs like the Traveling Day Camp, and discovering how you and your church can partner with Cedarkirk to strengthen this vital ministry for years to come.

The Sabbath: Finding Sabbath Rest in a Restless World – Rev. Dr. John Fullerton**Choir Room A**

Pastors and other church leaders agree that slowing down to spend time with God is important, biblical and useful. Many will preach it to their congregations or teach it in classes. But very few actually keep the Sabbath as a regular rhythm of life. For some, there is a lack of clarity about what exactly to do or not do on Sabbath days. For others, they have not done the hard work of carving out the 24-hour period of time to stop whatever we call our work to rest and delight in God. For still others, there is fear of what they will have to face inside themselves when they slow down.

And yet, God's sacred rhythm is given and is full of promise and life if only we will accept it. This seminar will focus on three metaphors for Sabbath - the Sabbath as (1) a gift to be enjoyed, (2) liberation from the tyranny of need to produce to justify our existence and (3) as a "cathedral," a sanctuary we built in time.

"What's family got to do with it?" Walking From Conflict Toward Peace – Ruling Elder Sally Speer**Conference Room**

We all are committed to becoming peace seekers, explorers and keepers. Yet, most of us find dealing with conflict a challenge at home, work and even in our churches. Join us as we explore the Lombard Mennonite Peace Center's premises and how they help us incorporate authentic peace.

Immigration 101 – Lisa Murray, Managing Attorney and Javier Izaguirre from Beth-El**Classroom 4**

Lisa and Javier will explain who undocumented people are, different kinds of immigration status, the agencies involved in the process and different kinds of humanitarian relief like those that are available for victims of domestic violence, victims of crime, and children, and victims of human trafficking, which are the kinds of cases that Gulfcoast Legal Services works on.

Our Common Calling, Our Shared Challenge – Rev. Bill Cooley and Rev. Peg Roy

Family Room

As Presbyterians we readily describe ourselves and our congregations as being ‘connectional’. This is certainly true of each and every disciple of Jesus and is critically true of those called to be leaders in the church. To faithfully lead others in the name of Jesus we need to be intentional in first opening our deepest selves to Jesus. Regularly. “Abide/Remain/Dwell in Me as I also abide/remain/dwell in you...for apart from Me you can do nothing” (John 15:4-5). Jesus is instructing His disciples regarding ministry just hours before his arrest. Remaining connected to Jesus through spending quality time with him is our most basic need and yet one of our greatest challenges – if not the greatest challenge – we face as church leaders. We all share the ongoing tension between being and doing.

Together we will name the elephant in the room, honestly looking at some of the blocks that separate us from God. We will engage in a spiritual practice that helps us listen for Jesus’ word for us. And we will encourage and affirm each other as we consider our next steps.

Protecting Your People and Church Buildings – Cindy Howell, Insurance Board Representative

Choir Room B

Cindy will give us an overview of the Insurance Board and how they support the churches and related ministries in the Presbytery of Tampa Bay. She will cover a variety of topics, such as: Safety Resources, including Child Safety, Partner for running back ground checks, Loss Prevention Services and insuring your ministry. There will also be a Question and Answer opportunity.

Navy Chaplain Info Session – Ensign Chris Wimmer, Navy Recruiter, Rev. Bill Wildhack

Library

Do you have (or know someone who has) a burden for a younger generation and a heart-felt desire to provide ministry at moments of greatest need? Navy Chaplains eat, pray, and work together with the people they serve wherever they serve on land or sea. As a Navy Chaplain, you’ll come to know, enjoy, and experience all the aspects of ministry you care most deeply about, but in places and with people you may have never imagined. Navy Chaplaincy also includes benefits such as a competitive salary, full family health insurance, scheduled pay raises, outstanding retirement benefits and a 401(k)-like savings plan. All of this while serving full or part-time as a religious leader and a Naval Officer. For more information after the breakout, please contact Lieutenant Commander John Scanlon, Chaplain Corps, at (904) 509-1191 or Ensign Christopher Wimmer at (813) 477- 9037. They can also be reached via email at john.p.scanlon@navy.mil or christopher.j.wimmer@navy.mil



Clifton Kirkpatrick

Professor of World Christianity and Ecumenical Studies and the William A. Benfield Jr. Professor of Evangelism and Global Missions

Davidson College, BA; Yale University, MDiv; and McCormick Theological Seminary, DMin; Merrill Fellowship for post-graduate study at Harvard University; honorary doctorates from Westminster College (PA), Hannam University (Korea), Silliman University (Philippines), and Davidson College.

Clifton Kirkpatrick teaches courses on the ecumenical movement, world mission and evangelism, and Presbyterian and Reformed theology and polity. He serves as advisor to Presbyterian students and is co-chair of "Doors to Dialogue," a seminary-wide effort to ensure that all graduates are equipped to minister in a world of religious difference.

Kirkpatrick is a leader in the global ecumenical movement having completed a six-year term as President of the World Alliance of Reformed Churches (WARC), and having served in leadership roles in the National and World Council of Churches and in the U.S. Conference of Religions for Peace.

Kirkpatrick is an ordained minister in the Presbyterian Church (U.S.A.). From 1996-2008, he served as Stated Clerk (chief ecclesiastical officer) of the General Assembly of the Presbyterian Church (U.S.A.). At the conclusion of his term of service in 2008, he was elected by the General Assembly as Stated Clerk Emeritus. Among other leadership roles in the Presbyterian Church, he has served as Co-moderator of the General Assembly Special Committee on the Belhar Confession and as a member of the Board of Directors of the Covenant Network of Presbyterians.

His service as Stated Clerk was preceded by fifteen years of service as the Director of the Worldwide Ministries Division of the Presbyterian Church (U.S.A.) guiding the Presbyterian Church's ministry in partnership with churches in more than 80 nations.

He is the author of *Is There a Future for the Presbyterian Church (USA)?* and *Presbyterian Leadership*. He is co-author with William Hopper of *What Unites Presbyterians: Common Ground for Troubled Times*. His latest book, *Race and Reconciliation: The Confessions of 1967 and Belhar*, was published in 2015 and is part of the "Being Reformed" book series (Congregational Ministries Publishing).

Clifton Kirkpatrick is married to Diane Worthington Kirkpatrick, who is now retired after serving for many years in the leadership of Habitat for Humanity. The Kirkpatricks have two children: Elizabeth, who is a Presbyterian minister, and David, who is an executive in the field of alternative energy. They have three granddaughters: Katherine, Amara, and Caroline.

CONFESSION OF BELHAR

We believe in the triune God, Father, Son and Holy Spirit, who gathers, protects and cares for the church through Word and Spirit. This, God has done since the beginning of the world and will do to the end.

We believe in one holy, universal Christian church, the communion of saints called from the entire human family.

We believe

- that Christ's work of reconciliation is made manifest in the church as the community of believers who have been reconciled with God and with one another;
- that unity is, therefore, both a gift and an obligation for the church of Jesus Christ; that through the working of God's Spirit it is a binding force, yet simultaneously a reality which must be earnestly pursued and ought; one which the people of God must continually be built up to attain;
- that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted;
- that this unity of the people of God must be manifested and be active in a variety of ways;
 - in that we love one another;
 - that we experience, practice and pursue community with one another;
 - that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another;
 - that we share one faith, have one calling, are of one soul and one mind;
 - have one God and Father, are filled with one Spirit are baptized with one baptism, eat of one bread and drink of one cup, confess one name, are obedient to one Lord, work for one cause, and share one hope;
 - together come to know the height and the breadth and the depth of the love of Christ;
 - together are built up to the stature of Christ, to the new humanity;
 - together know and bear one another's burdens, thereby fulfilling the law of Christ;
 - that we need one another and upbuild one another, admonishing and comforting one another;
 - that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity;
- that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God;
- That true faith in Jesus Christ is the only condition for membership of this church.

Therefore, we reject any doctrine

- which absolutizes either natural diversity or the sinful separation of people in such a way that this absolutization hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;
- which professes that this spiritual unity is truly being maintained in the bond of peace while believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;
- which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;
- Which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the church.

We believe

- that God has entrusted the church with the message of reconciliation in and through Jesus Christ;
- that the church is called to be the salt of the earth and the light of the world, that the church is called blessed because it is a peacemaker, that the church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells;

that God's life-giving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity, that God's life-giving Word and Spirit will enable the church to live in a new obedience which can open new possibilities of life for society and the world;

- that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity;
- that any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance of the reconciling power of the gospel, must be considered ideology and false doctrine.

Therefore, we reject any doctrine which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.

We believe

- that God has revealed himself as the one who wishes to bring about justice and true peace among people;
- that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor and the wronged;
- that God calls the church to follow him in this; for God brings justice to the oppressed and give bread to the hungry;
- that God frees the prisoner and restores sight to the blind;
- that God supports the downtrodden, protects the stranger, helps the orphans and widows and blocks the path of the ungodly;
- that for God pure and undefiled religion is to visit the orphans and the widows in their suffering;
- that God wishes to teach the church to do what is good and to seek the right;
- that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters and righteousness like an ever-flowing stream;
- that the church as the possession of God must stand where the Lord stands, namely against injustice and with the wronged;
- that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

Therefore, we reject any ideology which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

We believe that, in obedience to Jesus Christ, its only head, the church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence.

Jesus is Lord. To the one and only God, Father, Son and Holy Spirit, be the honor and the glory forever and ever.

First Time Commissioner Orientation Presbytery of Tampa Bay

If this is your first time as a Commissioner to any Presbytery meeting, please start here. If this is your first time at the Presbytery of Tampa Bay, but not your first rodeo, you may want to skip the first couple of sections.

Presbytery Meeting Basics

As a Presbyterian, you probably already know the basics of our system of government, so let me share a few tips you may not realize:

- You are a Commissioner, not a Delegate
 - This means that no one, not your session, not your pastor, not your spouse, can tell you how to vote on a particular issue. That's between you and the Holy Spirit.
- You may not know who all these people are and what their jobs are, so here's a cheat sheet.

Cast of Characters:

 - Moderator
 - Rev. Mike Loudon, the person with the gavel. The Moderator is responsible to make sure the meeting runs well, and is the non-staff leader of the Presbytery. The Moderator also convenes (that is, works with the regional leadership committee to plan and run the meeting) their Regional Commission (East for Mike).
 - Vice Moderator
 - Rev. Libby Shannon also moderates part of each Presbytery meeting, and is the Moderator in waiting. She'll also convene her region of the Presbytery (West).
 - Presbytery Coach and Coordinator
 - Ruling Elder Patrice Hatley is our Presbytery's coach and executive. She's the staff numero uno and has a variety of responsibilities throughout the Presbytery, including acting as pastor to our Teaching Elders.
 - Stated Clerk
 - Rev. Dave Baker is the Presbytery's Stated Clerk and Director of Communications. As Stated Clerk he's responsible to help plan Presbytery meeting, prepare the Presbytery Packet, and keep the meeting running "decently and in order", acting as the Presbytery's parliamentarian.
 - Treasurer
 - Ruling Elder Terry Dennis is the guy who's going to explain the numbers to us. He's a volunteer officer of the Presbytery and responsible for the finances and budget of the Presbytery.
- You'll hear a lot of acronyms at a Presbytery meeting. Mostly these are our Committees and Commissions. Some translations:
 - COM (Commission on Ministry)
 - The Commission on Ministry is the primary body responsible for making decisions about relationships between pastors and churches, whether a

particular pastor may become a member of the Presbytery, etc. It does its work primarily in regions. Chaired by Rev. Charlie Perrine. East Region Chair is Ruling Elder Ann Wortman, Central Region Chair is Rev. Ginny Ellis, West Region Chair is Ruling Elder Michael Clark.

- CPM (Commission on Preparation for Ministry)
 - The Commission on Preparation is the primary body responsible for those seeking to become ministers, also known as Inquirers and Candidates. Chaired by Rev. Deb Belusa.
- CCV (Commission on Church Vitality)
 - They have all kinds of resources and money to give away to churches, with some left over every year. Get to know Chair David Bonnema and your regional chair: Rev. Micki Robinson West, Paula Psalter Central, and Rev. Zac McGowan East.
- Nominating (Nominating and Representation)
 - Responsible for nominating Teaching and Ruling Elders to most committees and commissions. Be sure to share your gifts and talents with Chair Rev. Denise Lay!
- Trustees (Board of Trustees)
 - The Trustees handle the legal side of Presbytery business, implementing decisions of the main body, but also approving requests from churches for things like leasing their sanctuary, selling property, etc. Chaired by Ruling Elder John Hehn.
- CT (Coordinating Team)
 - As the leadership group of the Presbytery, the Coordinating Team is made up of the chairs of each group above, as well as the Moderator and Vice-Moderator. The outgoing Moderator acts as the chair of the CT (and convener for their Region), while the Treasurer, Stated Clerk and Presbytery Coach and Coordinator all serve as ex officio members of the Team. Chaired by Ruling Elder Marsha Rydberg (who also convenes the Central Region).
- Presbyterian meetings are governed by Robert's Rules of Order
 - "No? Really?" you say. But yes, believe it or not, the Book of Order directs (G-3.0105) that Presbyterian councils (such as the Session or Presbytery or General Assembly) are governed by Robert's Rules of Order. That doesn't mean you have to be a parliamentary expert to attend meetings, but you should probably learn the basics below if you want the meeting to make sense once business begins.

Robert's Rules Cheat Sheet

Below is a summary of your rights and responsibilities under Robert's Rules. Generally speaking, these rules are intended to reduce tension, protect the rights and voice of the minority opinion, and of course, keep us doing things "decently and in order" (1 Cor. 14:40, ESV).

- Always address your comments to the Moderator or presenter, never to other commenters
- Generally, don't interrupt another speaker, but wait until you're recognized by the Moderator
 - EXCEPT for these reasons (not exhaustive):
 - You can't hear what's going on or you're so uncomfortable over the room temperature, etc. you can't stay in the meeting (say, "Point of Privilege" then explain the problem)
 - You think something was wrong with what just happened (say, "Point of Order" then state your objection. The chair will then decide if you're right or not.)
 - You want to request information from the speaker (say, "Point of Information" and ask your question. This is NOT an opportunity to give information, but only to request it.)
- Some motions it may be useful to know about:
 - Call the Question or Move the Previous Question
 - A request to vote on whether or not to vote. This motion requires a second, but isn't debatable. It can only be made after the Moderator recognizes you. Typically it's made when someone thinks we've hit the limit of productive discussion, and we're running in circles.
 - When you hear "Call the Question", be aware that the next vote is *not* on whatever it is we're talking about, but on whether or not to continue discussion. An affirmative vote will end discussion, and the next vote is on the main motion.
 - To protect the rights of the minority opinion, this motion requires a 2/3rds majority to pass.
 - Amendments to Main Motions
 - If you want to slightly modify the language of a motion, to add, delete or replace some language, you'll want to say "I move to amend the motion..." when the Moderator recognizes you. This requires a second, and will then be discussed and voted on.
 - Substitute Motions
 - If you want to substantially modify a motion on the floor, changing the intent or most of the language, you need to use a Substitute Motion instead of amending the current motion. When the Moderator recognizes you, you'll say "I move the following substitute motion" and read your alternative suggestion. You'll also want to provide a copy to the Stated Clerk in writing.
 - Division of the House
 - If you think that a voice vote was too close to call, any member of the Presbytery may request a "Division of the House" or vote by raised hands or ballot.

- Order of the Day
 - Not a motion, but something you'll see on the agenda, usually related to lunch. All "Order of the Day" means is that we need to drop whatever it is we're doing when the time for that item arrives and start doing whatever it is we're supposed to be doing.
- Not necessarily in Robert's, but please follow these conventions of our Presbytery regardless:
 - **When you want to speak, please come to the microphone, then state your name, status (teaching or ruling elder) and church.**
 - **Please return your nametag lanyard to Ann Marie at the end of the meeting.**
 - Please read the Presbytery Packet thoroughly *before* the meeting.
 - Especially, read the items on the "Consent Agenda", as those motions will be passed right at the beginning of the meeting unless you speak up at that time.
 - You should also bring a copy of the Presbytery Packet with you, as there won't be any additional printed packets at the meeting.
 - If you're *really* into polity, you may also want to consult the Presbytery's bylaws found on our website for more information about how our presbytery does business.

What makes the Presbytery of Tampa Bay different than other presbyteries?

If you're new to our Presbytery, you may want to read the information above about our committee and commission structures. Several years ago our Presbytery underwent a transformation process which is only recently being brought to completion. The main difference you may note from "Presbytery as Usual" is that we only have 2 meetings a year, and do most of our work regionally in commissions. We'd like to think this transformation process has affected more than our meeting schedule, however; the Presbytery also agreed on a new mission statement, some common values, and a more relational, "bottom up" model of doing its work.

Our Mission Statement, to identify and strengthen leaders so that every congregation makes new and mature disciples for Jesus Christ, helps us to keep our focus on leadership development and outreach. Practically, this means that there is usually a component of training at Presbytery meetings, but also that there are intentional relational opportunities for us to get to know other leaders.

The core values we adopted during the transformation were to be relentlessly congregational, meaningfully connected, faithfully constitutional and unapologetically Christ-Centered. We want to focus on helping our congregations succeed, our Teaching and Ruling Elders to know and lean on one another, our processes and meetings distinctively Presbyterian, while focusing not on ourselves but on our Leader, Christ.

We also might be a little different than your prior Presbytery in the way we do regional models. Many Presbyteries are organized by regions, but in our relational model there are two required meetings a year that function as additional Presbytery meetings called Regional Commission Meetings. The purpose and plan behind these meetings is to get to know each other better, and engage in common mission. Each meeting is convened by a past, present or future Moderator of the Presbytery, and attendance at these meetings is required for both sessions and Teaching Elders.

What, if anything, do I need to know about the May 18th, 2017 meeting of Presbytery?

So what interesting tidbits should I be aware of for our upcoming meeting? The Packet is always a lot of reading, so here are the cliff notes, just to make sure you don't miss the more interesting bits:

- Hope and Highlands Presbyterian Churches are requesting a merger.
 - See pages 32-40.
- The CPM is requesting an alternative form of examination for one of our candidates.
 - Recent controversial changes to the Bible Content Exam have resulted in one of our candidates having undue difficulty passing.
 - See pages 50-53.
 - The CPM is also proposing a new policy on Indebtedness for those under care.
 - See pages 54-55.
- The Presbytery will vote on changes to the Book of Order.
 - These changes have already reached the levels required to be ratified, and so will be part of the next Book of Order. We'll vote on and discuss the changes in order to learn more about them.
 - Changes include a near complete overhaul of the Directory of Worship.
 - See pages 56-118.
- The Coordinating Team will request that the Presbytery approve the creation of an Administrative Commission to assist St. John Presbyterian Church in Tampa find ways to sustain its many independent ministries.
 - See page 130.

Docket
Presbytery of Tampa Bay Stated Meeting
Thursday May 18, 2017
St. Mark's Presbyterian Church of Hudson, Florida

8:15 a.m.	Registration and Lunch Ticket Sales Begin (Narthex)	
8:30 a.m.	First-Time Commissioner Orientation (Family Room) (pp. 11-15)	Stated Clerk David Baker
9:00 a.m.	Call to Order (Sanctuary)	Moderator Mike Loudon
	Declaration of a Quorum	
	Approval of Docketed Agenda	
	Greetings from Host Congregation	Rev. Jack Alwood
	Introduction of First-Time Commissioners and Corresponding Members	
	Appointment of Tellers	
9:10 a.m.	Consent Agenda (summary on p. 17)	
	Report of the Commission on Church Vitality (CCV) (p. 18)	
	Report of the Board of Trustees (Trustees) (p. 19)	
	Report of the Coordinating Team (CT) (pp. 130-131)	
	Report of the Treasurer (pp. 41-46)	
	Report of the Stated Clerk (p. 132)	
	Reports of the Regional Commissions (pp. 20-22)	
	Report of Beth-El Farmworker Ministry (pp. 124-125)	
	Report of Cedarkirk Camp and Conference Center (p. 119)	
	Report of Florida Presbyterian Disaster Assistance Network (FLAPDAN) (pp. 126-128)	
	Report of Presbyterian Women (PW) (p. 129)	
	Report of Thornwell Homes (p. 120-122)	
9:15 a.m.	Keynote: Race, Reconciliation & The Belhar Confession (pp. 9-10)	Clifton Kirkpatrick
10:15 a.m.	Report of Committee on Nominations and Representation (pp. 23-27)	Denise Lay
10:25 a.m.	Mission Report, Healing Roots Ministry	Edie Rhea
10:30 a.m.	Mini-Break (Last chance to purchase lunch tickets)	
10:45 a.m.	Commission/Committee Reports:	
	Report of the Commission on Ministry (COM) (p. 28-40)	Charlie Perrine
	Report of the Board of Trustees (Trustees) (pp. 19, 41-46)	John Hehn
	Report of the Commission on Preparation for Ministry (CPM) (p. 47-55)	David Shelor
11:15 a.m.	Breakout Electives (See pp. 4-7 for details)	
12:15 p.m.	Lunch (Order of the Day – Fellowship Hall)	
1:00 p.m.	Worship with Reading of Necrology (Sanctuary)	
1:45 p.m.	Report of the Committee on Bills and Overtures (pp. 56-118)	Dan Johnson
2:15 p.m.	Mission Reports	
	Cedarkirk (p. 119)	John Reiter
	Thornwell (p. 120-122)	Jean Homrighausen
	Beth-El (p. 124-125)	Kathy Dain
2:30 p.m.	Reports of Staff and Officers	
	Report of the Coach and Coordinator	Patrice Hatley
	Report of Coordinating Team (CT) (p. 130-131)	Marsha Rydberg
	Moderator	Mike Loudon
	Vice Moderator	Libby Shannon
	Stated Clerk (p. 132)	David Baker
3:00 p.m.	Unfinished Business and Thanks	
3:10 p.m.	Adjournment with Prayer	Moderator Mike Loudon

**Consent Agenda Summary
Presbytery of Tampa Bay
May 18, 2017 Stated Meeting
(check full reports for all details)**

Reports without Motions:

**Report of the Commission on Church Vitality
Report of the Board of Trustees
Report of the Treasurer
Reports of the Regional Commissions
Report of Beth-El Farmworker Ministry
Report of Cedarkirk Camp and Conference Center
Report of Florida Presbyterian Disaster Assistance Network
Report of Presbyterian Women
Report of Thornwell Homes**

Reports with Motions:

Coordinating Team:

1. That the Presbytery set its Fall Stated Meeting for Thursday November 9th, 2017 at Eckerd College.
2. That the Presbytery set its Spring Stated Meeting for Saturday May 5th, 2018 at Hope Presbyterian Church, Winter Haven.

Stated Clerk:

1. That all requests for excused absences be granted for today's meeting.

**Commission on Church Vitality (CCV)
Presbytery Report for
May 18, 2017 Meeting**

Motions to Presbytery

1. No motions.

Actions Taken by the Commission

1. A disbursement of \$11,000 out of the funds received from Faith Seminole was given to Northwest Presbyterian in support of their homeless ministry and food pantry.
2. Super Saturday occurred at Palma Ceia Presbyterian Church on April 29. The Keynote speaker was Rev. Zac Morton from Roswell Presbyterian Church.
3. Approved \$2000 be given to Beacon Hill Fellowship for property improvements
4. Approved \$1000 to be provided to FPC Date City to better equip their food pantry and evangelism structures.
5. Approved \$2000 to be provided to FPC Lake Alfred to begin a performing arts and production ministry targeting youth and children in their area.

Items For Information

1. A New Worshipping Community seed grant was given to Nuevo Camino for \$7500 from the 1,001 NWC.

Trustee's Report to Presbytery

May 18, 2017

1. Motions for Consideration

- a. None

2. Actions Taken

- a. Finalized Gracious Dismissals
 - i. Quit Claim Deed signed and sent to Pasadena Presbyterian Church
 - ii. Quit Claim Deed signed and sent to First Presbyterian, Haines City
- b. Annual Audit
 - i. Received a clean audit & approved it
- c. Bridge Loans
 - i. Approved \$60,000 to Highland Largo to fund various items until closing
- d. Leases Approved
 - i. Christ PC, Largo – utility lease for new parking lot lighting
- e. Investments
 - i. Retained Texas Presbyterian Foundation
 - 1. Invested in Pooled Funds in accordance with Investment Policy
 - 2. Approved a gradual investment process to invest new money over a 6 – 15 month period. Invested \$1,060,000 initially and are moving \$177,000 per month into the account.
- f. Officers Elected
 - i. John Hehn – President (Appointed by Presbytery)
 - ii. Dan Johnson – Vice President
 - iii. Barbara Booth-Jarmon – Secretary
 - iv. Jim Gregory – Investment Committee Chair

3. Items for Information

- a. Church Support Provided (at request of the churches)
 - i. St. Marks, Hudson
 - ii. Church in the Bayou, Tarpon Springs
- b. Projects in the Works
 - i. Corporate By-Laws Revision
 - ii. Standard check list for the sale or dismissal of properties
- c. The Trustees received training in the following:
 - i. Budget & Finances – Treasurer
 - ii. Trust Clause – Stated Clerk
 - iii. Texas Presbyterian Foundation – Rick Young, President

**Report of the East Regional Commission
To the Presbytery of Tampa Bay
May 18, 2017**

Motions for Presbytery

None.

Actions Taken by the Commission

The balance of the 2016 Mission fund for the East Region was allocated to Beth-El for sending their youth to CedarKirk this summer.

Items for Information

In addition to updates from the various commissions and local churches, Rev. Zac McGowen gave a brief history of the Belhar Confession and led a guided small group discussion of the Confession designed to encourage congregations to introduce this new addition to our Book of Confession and to generate ideas of how to use it.

Rev. Kathy Dain also presented a brief overview of the bills and overtures that will be considered by the 223rd General Assembly in 2018, pointing us to additional resources available on the Presbytery website.

Program Director Matt Schick gave a brief overview of the upcoming summer camping season brought the world famous CedarKirk cookies!

Beth-El update by Executive Director Rev. Kathy Dain: 500-700 families are served weekly by Beth-El's food pantry; outreach now includes helping individuals to take the necessary steps to get out of poverty and find employment; searching for a bilingual evangelist to reach young adults under 30, the largest segment of Wimauma's population, who have no place of worship and start a worship service for them. "Nuevo Camino" will prayerfully and in faith be launched on Pentecost Sunday this year. Beth-El is in need of \$17,000 to send 40-50 youth to CedarKirk this summer.

**Report of the Hillsborough Regional Commission
To the Presbytery of Tampa Bay
May 18, 2017**

Motions for Presbytery

None.

Actions Taken by the Commission

COM: Ginny Ellis, chair of the Central Region COM, made a motion to approve the honorable retirement of James Yearsley, Village Presbyterian Church, Tampa, effective October 1, 2017. The motion passed. He will be honored at the August 31, 2017 meeting of the Central Region.

A motion was made that the next Central Region meeting will be at Bloomingdale Presbyterian Church on August 31, 2017. There was a second and the motion passed.

Items for Information

CPM: Candidate Kenny Hubbell preached before the presbytery and no examination was required.

Bills and Overtures provided the region with the Proposed Amendments, which will be voted on at the May 18, 2017 meeting of presbytery.

The Coordinating Team of the Central Region designated the Learning Center on St. John Presbyterian Church's campus as recipient for \$7400 in undisbursed 2016 Presbytery mission funds that had been budgeted for the Central Region.

The region toured the three ministries on the campus of St. John Presbyterian Church, Tampa at its February 28, 2017 meeting: The Learning Center, the Judeo Christian Health Center, and the McClain Foundation Home.

**Report of the West Regional Commission
To the Presbytery of Tampa Bay
May 18, 2017**

Motions for Presbytery

1. None.

Actions Taken by the Commission

1. Set the next West Regional Commission meeting for Thursday 9/7 at 4pm at Frist Presbyterian Church of Dunedin. Dinner will be served.

Items for Information

1. The Regional Commission participated in “Worshipful Work” for the day, interspersing business among the worship, which was focused on the Belhar Confession.
2. The offering of \$412.27 went to Peacemaking.
3. Dan Johnson, chair of the Bills and Overtures Committee gave a report on the upcoming amendments to be voted on by the Presbytery in May.
4. Micki Robinson, West Regional chair of the Commission on Church Vitality, gave a report on a new grant application the Commission has developed.
5. John Fullerton told the St. Andrews New Port Richey Campus story of transformation and revitalization.
6. Bob Scott, chair of the West Regional Commission on Preparation for Ministry, reported on a proposed Presbytery indebtedness policy for those under care, and on the controversy surrounding the Bible Content Exam pass rates.
7. David Hosick, chair of the West Regional Commission on Ministry, reported that Alisun Donovan was granted Honorably Retired status effective April 1, 2017. He also introduced Dawn Haeger, the new Associate Pastor at Peace Memorial.

**Report of the Committee on Nominations and Representation
To the Presbytery of Tampa Bay
May 18, 2017**

The Committee on Nominations and Representation nominates the following persons for election to the positions indicated. As much as possible, the Committee worked hard to address the need for parity among the members of the Committees/Commissions of the Presbytery to reflect a balance of Ruling Elders and Teaching Elders, in addition to reflecting the gifts and skills necessary for ministry, and to be mindful to address the diversity of the Presbytery. Also, it can be noted that the Committee on Nominations and Representation has given attention to representation for and from the regions of the Presbytery. Nominations from the floor are in order, but require the prior agreement of the persons who are being nominated. Please note that certain terms apply and are noted: for example 19-1 means class of 2019 serving first term.

COMMISSION ON MINISTRY (COM)

*Kitty Rawson, Ruling Elder, West Region, 2018-0
Ben Pabst, Ruling Elder, Central Region, 2019-1

COMMISSION ON PREPARATION FOR MINISTRY (CPM)

*Paul Suich, Teaching Elder, East Region, 2017-0
Jack Taylor, Teaching Elder, East Region 2019-1

PRESBYTERIAN CAMPS & CONFERENCES (PCC) CEDARKIRK BOARD

*Robert Fort, Jr., Ruling Elder, East Region, 2019-2

* These have received interim appointments by the Coordinating Team, allowing them to begin working with their particular commissions pending election today by vote.

Additionally, the Committee on Nominations and Representation received and approved the process for nominating GA Delegates for the 223rd General Assembly. Applications will be available online at www.presbyteryoftampabay.com/Nominating.php. Applications and endorsements should be submitted prior to September 15, 2017. Nominations will be presented at the November 2017 stated Presbytery meeting. Forms and instructions are attached for your information.

**NOMINATION PROCEDURE FOR
COMMISSIONERS AND ALTERNATES TO GENERAL ASSEMBLY
AND YOUNG ADULT ADVISORY DELEGATES**

Teaching elder and ruling elder commissioners and alternates to meetings of the General Assembly (GA) shall be nominated to achieve the goal of full participation as outlined in paragraph F-1.0403 of the Book of Order.

The Stated Clerk shall maintain lists of teaching elders who have served as GA commissioners and congregations whose ruling elders have served as GA commissioners.

The Committee on Nominations and Representation shall nominate three (3) teaching elders and three (3) ruling elders as principal commissioners, and three (3) teaching elders and three (3) ruling elders as alternate commissioners through the application process. The Committee shall also nominate one Young Adult Advisory Delegate (YAAD) and one alternate. When making its nominations, it shall seek to identify those who will best serve the needs of the GA and the Presbytery of Tampa Bay, taking into consideration the applications received and eligibility. The Committee will give priority to ruling elders from churches that have not provided a ruling elder commissioner to any of the previous five General Assemblies and to teaching elders who have not been a commissioner to any of the previous five General Assemblies. It will give consideration to congregation size and representation from the several Regions of the Presbytery. The Committee will also seek to nominate for balanced representation of ages, gender, racial/ethnic and theological understanding. When presenting its nominees to the Presbytery, the Committee shall provide brief biographical information of those being nominated in addition to the application form submitted by the commissioner nominee.

ELIGIBILITY TO SERVE

Teaching Elders

All teaching elders on the active, honorably retired, validated ministry, and member-at-large rosters of the Presbytery of Tampa Bay are eligible for nomination. Requirements include:

1. Enrolled in the Presbytery of Tampa Bay for at least three years prior to GA meeting.
2. Attended at least four of the Presbytery or Regional Presbytery stated meetings during the two calendar years prior to the meeting of an election year (currently even numbered years of GA).
3. Must be a member of the Presbytery at time of GA, and not actively engaged in a search that might lead to a departure from the Presbytery within 1 year after serving as a GA commissioner.

Ruling Elders

To be eligible, the session of the congregation from which a ruling elder is nominated ordinarily shall have sent commissioners to at least four of the Presbytery or Regional Presbytery stated meetings during the two calendar years prior to the meeting of an election year (currently even numbered years of GA). Additionally:

1. Shall be recommended by her/his session.
2. Not moving from the Presbytery at time of GA.

Young Adult Advisory Delegate

The nominees shall be active members of one of the churches of our Presbytery between the ages of 17 and 23 on the date the GA convenes. The nominee shall be recommended by the Session of her/his church and invited by the session to submit an application to the Committee on Nominations and Representation.

APPLICATION PROCESS

Applications shall be available on the website of the Presbytery. Applications may be submitted at any time, but the *deadline for submission is September 15, 2017* for the 223rd General Assembly to be held in St. Louis, MO from June 16-23, 2018. The Presbytery of Tampa Bay is scheduled to elect GA Commissioners at its Stated Meeting November, 2017.

The application includes the following information:

- 1) An agreement that the applicant is willing and able to report back to the Presbytery concerning the actions and experience of the GA. It is expected that all commissioners to the GA will report to the Presbytery through a variety of means during and following the GA.
- 2) A statement that the applicant understands and is willing to accept the rigors of participating fully in the work of the GA. Commissioners are required to read over 1,000 pages of online reports and overtures in advance. Long hours in committee meetings and plenary sessions, and considerable travel between the hotel and committee meeting rooms, plenary site, exhibit/eating areas and worship sites is to be expected.
- 3) Information as to whether the applicant has previously attended the GA as an elected commissioner from any Presbytery, or as a visitor.
- 4) A statement of the applicant's experience within the local church.
- 5) A description of the applicant's activities and service within the structures of the Presbytery and other Presbyterian Church (USA) governing bodies.
- 6) A brief paragraph describing the applicant's understanding of the nature and work of the GA.
- 7) A single page (500 word max.) with biographical information and a response to the statement, "Why I would make a good commissioner to GA."
- 8) A one page endorsement (500 word max.) from a teaching or ruling elder attesting to the applicant's involvement in the church as outlined in the application.
- 9) A statement as to the applicant's willingness to attend the GA as an alternate.
- 10) A recommendation from the session of the applicant's church, signed by the Clerk of Session.

TO BE CONSIDERED FOR NOMINATION AS A COMMISSIONER TO THE 223ST GENERAL ASSEMBLY IN ST. LOUIS FROM JUNE 16-23, 2018:

1. Download an application from www.presbyteryoftampabay.org
2. Complete the application and biographical statement
3. Obtain an endorsement from a teaching or ruling elder
4. Have the Clerk of Session of your church sign the application
5. Return a completed application and all attachments by September 15, 2017
6. Retain a copy of your completed application and send the original to:

Presbytery of Tampa Bay
 Attn: Chair Committee on Nominations and Representation
 455 Scotland St #1,
 Dunedin, FL 34698
 OR by email to:
 PTB.GAApp@gmail.com

All GA commissioner Nominees' responses and biographical statements will be made available by the Presbytery to all presbyters at the November 2017 stated meeting.

**PRESBYTERY OF TAMPA BAY
APPLICATION FOR GENERAL ASSEMBLY COMMISSIONER NOMINATION AND
YOUNG ADULT ADVISORY DELEGATE**

It is important that you also read the NOMINATION PROCEDURE FOR COMMISSIONERS AND ALTERNATES TO GENERAL ASSEMBLY AND YOUNG ADULT ADVISORY DELEGATES.

Name: _____

Church: _____

Phone: _____ Email: _____

Ruling Elder, Teaching Elder or Young Adult: _____ Date of Ordination: _____

Teaching Elders – Date entered this Presbytery: _____

Ruling Elders and Young Adult – Date you became a member of your church: _____

Please indicate if and when you have served previously as an elected Commissioner to General Assembly: _____

Please indicate if and when you have been a visitor to General Assembly: _____

Please be advised that participation in the General Assembly requires reading over 1,000 pages of online reports and overtures in advance, long hours in committee meetings and plenary sessions, and considerable travel between the hotel and committee meeting rooms, plenary site, exhibit/eating areas and worship sites.

Please respond either below or on attachments as necessary.

Local Church Experience:

Service to the Presbyterian Church (USA): (Presbytery, Synod, GA, PCUSA entities):

What is your understanding of the nature and work of the General Assembly?

Are you willing and able to report back to the Presbytery concerning the actions and experiences of the GA and to serve on the Bills and Overtures Committee for the Presbytery of Tampa Bay for 2 years?

Please attach a brief biographical statement and a response to this statement: “Why I would make a good commissioner to the General Assembly.” (*statement and response to be a maximum of 500 words*)

Please attach a statement of endorsement from a Teaching or Ruling Elder that attests to your:
(*endorsement to be a maximum of 500 words*)

- love for Christ and the Gospel, spiritual maturity
- involvement in the Presbytery of Tampa Bay
- commitment to the Presbyterian Church (USA)
- involvement in the local congregation

By submitting this form, I am expressing my willingness and ability to be available to represent the Presbytery of Tampa Bay at the 223rd General Assembly, June 16-23, 2018, in St. Louis, MO. If elected as an alternate, I will plan to keep myself available for these dates in case I am needed.

Applicant's Signature

Session approval is needed.

This commissioner nominee has received endorsement of the Session of

Church

Clerk of Session

Date of Session Approval

The deadline for submitting the completed application is September 15, 2017

Please send the application and all other required information to:

Presbytery of Tampa Bay

Attn: Chair Committee on Nominations and Representation

455 Scotland St #1

Dunedin, FL 34698

OR, via email to:

PTB.GAApp@gmail.com

All GA Commissioner Nominees' responses and biographical statements will be made available by the Presbytery to all presbyters at the November, 2017 stated meeting.

**REPORT TO THE PRESBYTERY OF TAMPA BAY
COMMISSION ON MINISTRY REPORT
Presbytery of Tampa Bay
For the May 18, 2017 Stated Meeting**

Motion for Presbytery action:

1. To approve the merger between Hope and Highland Presbyterian Churches in Clearwater.

Actions of COM:

1. Approved the Minutes of the Commission on Ministry Meeting of November 10, 2016. (3/17/17)
2. Received reports of the Regional COM Teams. (3/17/17)

Actions of the West Regional Team:

1. Approved the request for honorable retirement from Sheryle L. Lyman. Recommend to the Western Region of the Presbytery of Tampa Bay to approve and celebrate the retirement at the February 25 Regional Commission Meeting in New Port Richey. (3/1/17)
2. Approved, if the way be clear by an accepted call and congregational approval, for admission to the Presbytery of Tampa Bay for Rev. Eneyas Freitas. (2/4/17)
3. Approved Rev. Bruce D. Mulder for admission to the Presbytery of Tampa Bay effective with his call to the Presbyterian Church of Palm Harbor. (3/1/17)
4. Approved the dissolution of installed pastor position at First Presbyterian Church Safety Harbor, pending forthcoming request of session, concurrent with the dissolution of call for Rev. Kathleen Lambert July 2015. (1/4/17)
5. Approved the dissolution of part-time stated pulpit supply for Rev. Denise McLeod at Trinity Presbyterian Church St. Petersburg effective January 15, 2017. (1/4/17)
6. Approved the dissolution of the pastoral position at Highland Presbyterian Church. (2/1/17)
7. Approved the Session of St. Mark's Presbyterian Church to call a stated supply pastor rather than a called pastor, effective December 26, 2016, which was the date of the previous pastor's resignation. (5/3/17)
8. Approved the F-1 for Rev. Bill Wildhack for a one year term as Part-time Stated Supply for First Presbyterian Church of Safety Harbor. Terms of Call Cash Salary \$0, Housing Allowance \$24,812, Deferred Income \$7,500, Total Effective \$32,312. Continuing Education Allowance \$1,200, Auto and Travel \$1,400, Social security \$1,898, Total cost to the church of \$36,910. Two weeks study leave, four weeks vacation. (1/4/17)
9. Approved the F-1 for Rev. Tom Harp, HR at Hope Presbyterian Church, effective February 1, 2017 through May 31, 2017 as Part-time stated supply for 19 hours per week. Annualized cash salary of \$30,000, Continuing Education Allowance \$1,200, Professional Expenses \$2,400. Annualized cost to church of \$33,600. Two weeks continuing education, four weeks vacation. (2/1/17)
10. Approved the selection of Rev. Dawn Haeger by the Pastor Nominating Committee of Peace Associate Pastor at Peace Memorial effective February 13 after congregational approval February 12. Compensation: Housing allowance \$45,000, Dental \$1,632, Board of Pension Medical \$11,425, Pension and Disability \$5,596, Continuing Education Allowance \$1,800, Professional Expense \$2,000, Social Security Allowance \$3,567. Total expense to church \$71,020. Three weeks study leave, four weeks vacation. (2/1/17)
11. Approved, if the way be clear by an accepted call and COM approval of F-1 terms, the North east PNC nomination for Rev. Eneyas Freitas as pastor. (2/4/17)

12. Approved the F-1 form between the Rev. Dr. Eneyas Freitas and the Northeast Presbyterian Church, St. Petersburg, Florida, with the following terms: Cash Salary: \$45,000, Housing: \$20,000, Pension & Disability: \$23,725, Continuing Education: \$2,000, Auto/Professional: \$2,000, Social Security: \$7,500, for a total cost to the church of \$100,225, plus two weeks study leave and four weeks vacation per year. (5/3/17)
13. Approved the F-1 for Rev. Penny Pitts, interim pastor at Presbyterian Church of Palm Harbor. Extends her interim contract agreement set to expire on March 7 to April 30, 2017 under existing terms. Salary \$32,000, Housing \$20,000, Medical \$12,740, Pension and Disability \$6,240, Continuing Education \$1,200, Auto/Professional \$1,500, Social Security \$3,978 for a total cost of \$77,658. Vacation 4 weeks, study leave 2 weeks. (3/1/17)
14. Approved the F-1 for Rev. Jack Alwood HR to serve as part-time temporary stated supply at St. Mark's Presbyterian Church in Hudson from March 1 through May 31, 2017. Service is part-time at 20 hours per week with a Salary of \$5,000, Housing \$17,000, post-retirement contribution \$2,640, Continuing Education \$1,200, Auto\Professional \$2,000, Social Security \$1,683 for a total cost of \$29,523. Vacation 4 weeks, study leave 2 weeks. (3/1/17)
15. Approved the request from Good Samaritan Presbyterian Church for Rev. Jean Cooley HR to serve as Parish Associate effective March 1, 2017. Honorarium of \$100 per month plus additional standard honorarium for pulpit supply when called upon. (3/1/17)
16. Approved the selection of Rev. Bruce D. Mulder by the PNC for a call to be the pastor and teaching elder at Presbyterian Church of Palm Harbor effective May 7, 2017. (3/1/17)
17. Approved the F-1 for Rev. Bruce D. Mulder at Presbyterian Church of Palm Harbor. Service is full-time with a Salary of \$42,500, Housing \$15,000, Medical \$14,087.50, Pension and Disability \$6,900, Continuing Education \$1,200, Auto\Professional \$1,500, Social Security \$4,398.75 for a total cost of \$85,586.25. Vacation 4 weeks, study leave 2 weeks. Actual moving expenses capped at \$5,000. (3/1/17)
18. Approved the revised F-1 from Presbyterian Church of Palm Harbor for Rev. Bruce D. Mulder to change the allocation between salary and housing: Salary \$37,500, Housing \$20,000. (4/5/17)
19. Approved, if the way be clear following a Session vote at St. Mark's Presbyterian Church on May 4, 2017, that the Rev. W. Joseph Reggin be called as the full time stated supply pastor effective July 2, 2017 until July 1, 2018, and that he transfer his membership to the Presbytery of Tampa Bay. (5/3/17)
20. Approved the F-1 form between the Rev. W. Joseph Reggin and St. Mark's Presbyterian Church, Hudson, Florida with the following terms: Cash Salary: \$35,000 Housing: \$20,000, Board of Pensions Medical: \$13,475, Board of Pensions Pension and Disability: \$6,600, Board of Pensions Programs: \$443, Continuing Education: \$1,500, Auto/Professional: \$5,000, Social Security \$4,208, for a total cost to the church of \$86,226, plus two weeks of Study Leave and four weeks of Vacation per year and travel expenses up to \$5,500. The terms will also include the following statement: It is agreed that all sermons, liturgy, curricula, and study materials created by the Rev. W. Joseph Reggin, at any time, may be used in any proper manner by the St. Mark's Presbyterian Church, Hudson, Florida; however, the Rev. W. Joseph Reggin retains all rights of ownership to all such intellectual property. (5/3/17)
21. Ratified the email vote taken on March 13 that approved the installation commission and date of April 23rd at 10:30 am for Associate Pastor Rev. Dawn Haeger, Peace Memorial Clearwater. The approved installation commission will be presided over by moderator Rev. Michael Loudon. Teaching elder members are Rev. Bob Scott, Peace Memorial, Rev. Amy Santamaria, Tampa General Hospital, Rev. Miguel Santamaria, Morton Plant Mease. Ruling elder members are Susan Armagost, First Presbyterian Church Dunedin, Patricia Barry, Hope Presbyterian Church, Bill Trautwein, Trinity Presbyterian Church. (4/5/17)

22. Approved the installation commission and date of June 4th at 10:45 am for Pastor Rev. Dr. Eneyas Freitas, Northeast Presbyterian Church St. Petersburg. The approved installation commission will be presided over by moderator's designee Rev. Libby Shannon, Presbytery Vice-Moderator. Teaching elder members are Rev. Norm Hatter HR and Rev. Joy Laughridge associate pastor at St. Andrews Dunedin. Elders are Carrie Childs from Seffner Presbyterian, Dick Powell from Trinity in Clearwater, Chris Tanner from Hyde Park in Tampa. Approval is conditional upon receipt of an F-1 that is subsequently approved by WRCOM before the installation date. (4/5/17)
23. Approved Rev. Clem Street, HR to provide continuing pulpit supply to Lake Seminole for more than 3 consecutive Sundays. (1/4/17)
24. Approved the Rev Clem Street HR as the continuing pulpit supply at the English speaking service of the Korean Presbyterian Church of Pinellas Park, for as long as needed. (5/3/17)
25. Approved the Rev. Steve McKauchan HR (who is not a member of this presbytery) to do pulpit supply at Maximo Presbyterian Church for more than three Sundays in a row while the pastor is on sabbatical. (5/3/17)
26. Approved the request from Rev. Robert Sullivan HR to be placed on the approved pulpit supply list conditional upon satisfactory reference and executive check by the Presbytery Coach/Coordinator. (3/1/17)
27. Approved the addition of Rev. Tony Winter to the Pulpit Supply list. (12/1/16)
28. Approved the MIF for First Presbyterian Church of St. Petersburg conditional upon removing the former interim pastor and former parish associate as references and adding 2 others instead. (3/1/17)
29. Recommend to the Presbytery approval of the merger between Hope and Highland Presbyterian Churches in Clearwater. (4/5/17)
30. Approve appointment of Rev. Clem Street as moderator for session and congregation of Hope Presbyterian Church of Clearwater effective May 15. (4/5/17)
31. Approved to adopt a commission procedural rule where "Ordinarily all business for the Western Region Commission on Ministry must be submitted one week prior to its regular meeting for consideration at the meeting. Waivers to this may be granted for time-sensitive, non-controversial items." (1/4/17)
32. Approved to recommend to the COM Chair, Rev. Charles Perrine, that Michael Clark, current Commission member and Elder from the Church on the Bayou, be appointed as chairperson for the Western Region Commission on Ministry effective with the April meeting. (2/1/17)
33. Recommend to the COM chairperson, Rev. Charles Perrine, that education be provided as part of a quarterly meeting on the recent changes in the Presbytery bylaws pertaining to COM. (4/5/17)
34. Recommend to the COM chairperson, Rev. Charles Perrine, that the subject of pulpit supply honorarium amounts be brought before a quarterly meeting of the COM. We recommend changing the amount from \$150 to \$175 for churches up to 200 members and \$225 for churches over 200 members. The amount for each additional service on the same Sunday would increase from \$50 to \$75. No changes in amounts are recommended for moderating session or congregational meetings. (4/5/17)
35. Approved to request the moderator of the Commission on Ministry, Charles Perrine, to provide training annually for new COM members especially as it relates to being a liaison to Pastor Nominating Committees. (5/3/17)

Actions of the Central Regional Team:

1. Approved to recommend the Regional Commission approve Rev. Jim Yearsley for Honorable Retirement as of October 1, 2017. (02/02/17)
2. Approved change in status for Rev. Deb Belusa from Member at Large to Validated Ministry for service as a pool chaplain at Tampa General Hospital as of Feb. 27, 2017. (03/18/17)
3. Approved Rev. Katherine Pater for part-time Pastor to the New Worshipping Community at Beth-El Mission and for membership in the Presbytery of Tampa Bay, if the way be clear. (3/18/17).
4. Approved transfer of Teaching Elder Neil MacQueen, from Peace River Presbytery, and validated his educational ministry as Webmaster/Lesson Writer with rotation.org. (4/6/17)
5. Approved transfer of John Wintringham to the Peace River Presbytery as he moves to serve as Interim Pastor at Westminster Presbyterian Church of Bradenton. (5/4/17)
6. Approved six-month extension of contract with Carl Lammers as Stated Supply at Chapel in the Pines. F-1 approval pending. (5/4/17)
7. Approved Rev. Julio Travieso to serve as Temporary Supply Pastor to the Beth-El worshipping community for up to six months. F-1 approval pending. (5/4/17)
8. Concurred with the Commission of Preparation for Ministry's proposal for an Indebtedness Policy Presbytery Indebtedness Policy. (4/6/17)
9. Approved Central Region COM chair Ginny Ellis to contact Paula Salter, chair of the Central Commission on Church Vitality, to discuss the possibility of meeting together in the future. (4/6/17)

Actions of the East Regional Team:

1. Approved transfer of Rev. Manuel Fernandez to Presbytery of Tampa Bay from Peace River Presbytery as the way be clear. (4/4/17)
2. Approved to validate the ministry of Rev. Manuel Fernandez as leader of the New Worshipping Community Nueva Esperanza at Hope Presbyterian Church, Winter Haven, as the way be clear. (4/4/17)
3. Approved Rev. Jack Taylor to continue as Stated Supply at First Presbyterian Church, Fort Meade for 2017. (3/7/17)
4. Approved to add Rev. Ron Radden, an honorably retired member of Central Florida Presbytery, to the pulpit supply list. (4/4/17)
5. Approved to add Rev. Rob Morrison to the Pulpit Supply list for January through March 2017. (1/3/17)

**CONGREGATIONAL MEETING OF HIGHLAND PRESBYTERIAN CHURCH OF LARGO
AND HOPE PRESBYTERIAN CHURCH OF CLEARWATER**

The congregation of Highland Presbyterian Church met in combination with the congregation of Hope Presbyterian Church on **March 26, 2017** at 11: 20 AM, immediately following the worship service for the purpose of voting on the articles of merger. Both Sessions have previously been presented with this document.

Following the affirmation of a quorum for each congregation, Co- Moderator, Pastor David Hosick of Hope Church called the meeting to order with prayer. (Highland attendance 12/Hope attendance 68)

The clerk of session for both congregations made note of the attendance.

The articles of merger were read aloud by Co-Moderator, Pastor Vicki ByRoade to allow the congregations to hear and review them. Questions and comments were invited by the moderators. Pastor Vicki presented an update on the closing on the property of the Highland Church, and the legal and ecclesiastical procedures involved in the process of merger

Pastor Dave presented the up-coming dates of which both congregations need to be aware:

There is a **joint Session Retreat scheduled for Saturday, April 22nd** from 9-12 at which we will review the report of the CATWALK survey in which the congregations recently participated. Then, based on that report, those gathered will create a one year plan and begin a five year plan for the NEW Congregation.

The proposed date of a **celebratory worship service and dedication of the new Memory Garden is Sunday, April 30, 2017. Pastor Dave's last Sunday will be May 14th. Pastor Vicki's last Sunday will be May 28th**

Following the presentation of upcoming events, the floor was opened for questions in regard to the Articles of Merger. There was a motion for a vote from each congregation. Highland's vote was 12 for and 0 against. Hope's vote was 67 for and 1 against. The motion carried.

Pastor Dave presented a summation of the minutes. The minutes were approved as presented. Pastor Vicki concurred with Pastor Dave's summation. The minutes were approved.

Pastor Vicki requested a motion to adjourn and closed the meeting with prayer at


11:45 AM.

Respectfully Submitted,



Chris Howard
Clerk of Session
Hope Presbyterian Church

Respectfully Submitted,



Rebekah Covell
Clerk of Session
Highland Presbyterian Church

ARTICLES OF MERGER

Believing it is the will of our Heavenly Father and His son Jesus Christ as demonstrated through the working of the Holy Spirit the following Articles of Merger are submitted in accordance with the Florida Not for Profit Corporation Act, pursuant to section 617.1105, Florida Statutes. The undersigned, being the President and Secretary (Moderator and Clerk of Session) of HOPE PRESBYTERIAN CHURCH OF CLEARWATER, FLORIDA, INC, a Florida non-profit corporation and HIGHLAND PRESBYTERIAN CHURCH OF LARGO, INC., a Florida non-profit corporation, and hereby execute these Articles of Merger, which shall be filed in the office of the Florida Department of State.

ARTICLE I

THE NAME AND JURISDICTION OF THE SURVIVING CORPORATION:

HOPE PRESBYTERIAN CHURCH OF CLEARWATER, FLORIDA, INC
a Florida non-profit corporation
(Hereinafter referred to as "HOPE")
Document Number: 769949

ARTICLE II

THE NAME AND JURISDICTION OF THE MERGING CORPORATION:

HIGHLAND PRESBYTERIAN CHURCH OF LARGO, INC.,
a Florida non-profit corporation
(Hereinafter referred to as "HIGHLAND").
Document Number: 739722

ARTICLE III

PLAN OF MERGER

A copy of the Plan of Merger is attached as Exhibit "A".

ARTICLE IV

ADOPTION OF MERGER BY SURVIVING CORPORATION

The Plan of Merger was adopted by HOPE, a Florida non-profit corporation at a meeting of its members held on _____, 2017. Proper notice of the business meeting was given and a quorum was present. The number of votes cast in favor of the merger was sufficient for approval. The vote for the Plan of Merger was _____ in favor and _____ opposed.

ARTICLE V

ADOPTION OF MERGER BY MERGING CORPORATION

The Plan of Merger was adopted by HIGHLAND, a Florida non-profit corporation, at a meeting of its members held on _____, 2017. Proper notice of the business meeting was given and a quorum was present. The number of votes cast in favor of the merger was sufficient for approval. The vote for the Plan of Merger was _____ in favor and _____ opposed.

ARTICLE VI

EFFECTIVE DATE

The merger shall be effective on the date the Articles of Merger are filed with the Florida Department of State.

EXECUTED on behalf of their respective membership by their officers pursuant to the special business meetings called for the purpose of merger:

IN WITNESS WHEREOF, the undersigned have executed these Articles of Merger on _____, 2017.

EXHIBIT "A"
PLAN OF MERGER

PLAN OF MERGER

Between

HIGHLAND PRESBYTERIAN CHURCH OF LARGO, INC.,

AND

HOPE PRESBYTERIAN CHURCH OF CLEARWATER, FLORIDA, INC.

The following Plan of Merger is submitted in compliance with section 617.1101, Florida Statutes between HIGHLAND PRESBYTERIAN CHURCH OF LARGO, INC., a Florida Non-Profit corporation (hereinafter referred to as "HIGHLAND"); and HOPE PRESBYTERIAN CHURCH OF CLEARWATER, FLORIDA, INC. a Florida Non-Profit corporation (hereinafter referred to as "HOPE").

ARTICLE I

Constituent Corporations

The name of each constituent Corporation is HIGHLAND PRESBYTERIAN CHURCH OF LARGO, INC., a Florida Non-Profit corporation (hereinafter referred to as "HIGHLAND"); and HOPE PRESBYTERIAN CHURCH OF CLEARWATER, FLORIDA, INC. a Florida Non-Profit corporation (hereinafter referred to as "HOPE"); and,

ARTICLE II

Merger

Under F.S. 617.1101-1107 HIGHLAND shall be merged into HOPE (the "merger").

ARTICLE III

Surviving Corporation

HOPE, shall be the surviving Corporation of the merger.

ARTICLE IV
Articles of Incorporation

The articles of incorporation of HOPE, in effect immediately before the merger shall not be changed by the merger and shall continue to be its articles of incorporation subsequent to the merger.

ARTICLE V
Board of Directors/Elders/Trustees (members in session)

The Board of Directors/Elders/Trustees (members in session) and officers of HOPE, immediately before the merger shall continue to be the Board of Directors/Elders/Trustees (members in session) and officers immediately following the merger.

ARTICLE VI
Members

The members of HIGHLAND immediately before the merger shall all be members of HOPE, immediately following the merger, and, without further action, shall possess *all rights and obligations granted to members of HOPE, by its charter and by-laws.*

ARTICLE VII
Assets and Liabilities

On the effective date of the merger, the separate existence of HIGHLAND shall cease and HOPE, without further action, shall possess all of its rights and privileges immediately preceding the merger. All assets of any nature of HIGHLAND including, but not limited to, real property, personal property, chattel, fixtures, intellectual property, tangible and intangible in nature, contractual rights and the like, without further action, shall be fully vested in HOPE, immediately following the merger

Following the merger HOPE shall receive, hold and honor any and all testimonial, trust, designated or foundational gifts for the purposes for which they were donated to HIGHLAND.

Following the merger, HOPE, shall be responsible for all liabilities and obligations of HIGHLAND. Any claim existing or action or proceeding pending against HIGHLAND may be continued as if the merger did not occur or HOPE, may be substituted for HIGHLAND in any such proceeding. Neither the rights of creditors of nor any liens on the property of HIGHLAND shall be impaired by the merger.

ARTICLE VIII
Approval by Members

This Plan of Merger, hereby approved by the Board of Directors/Elders/Trustees (members in session) of each constituent Corporation, shall be submitted, along with Articles of Merger, for the approval by the voting membership of each constituent Corporation in the manner provided by the applicable laws of the State of Florida at such time as to which the Board of Directors/Elders/Trustees (members in session) of the constituent Corporations may agree. Upon approval and passage of both congregations the Articles of Merger will be filed with the State of Florida only after the closing of the sale of the real property owned by Highland and the Presbytery has approved said merger.

ARTICLE IX
Effective Date

The merger shall be effective when the Articles of Merger are filed with the State of Florida Department of State.

ARTICLE X
Abandonment

Notwithstanding anything to the contrary contained in this plan, this Plan of Merger may be terminated and abandoned by the Board of Directors/Elders/Trustees (members in session) of HOPE, or the Board of Directors/Elders/Trustees (members in session) of HIGHLAND at any time before the filing of Articles of Merger.

Executed on behalf of the parties by their officers, pursuant to the authorization of their respective Board of Directors/Elders/Trustees (members in session) on the date first below written.

IN WITNESS WHEREOF, this Plan of Merger has been approved and executed by the undersigned officers on Feb 26, 2017.

HOPE PRESBYTERIAN CHURCH OF CLEARWATER, FLORIDA, INC.
A Florida Non-Profit corporation,

By: David Hosick
David Hosick, Moderator

By: George Howard
George Howard, Clerk of Session

HOPE PRESBYTERIAN CHURCH OF CLEARWATER, FLORIDA, INC.
A Florida Non-Profit corporation,

By: David R. Hosick
David Hosick, **Moderator**

By: Marsha Clark
Marsha Clark, **President**

By: George Howard
George Howard, **Secretary and Clerk of Session**

STATE OF FLORIDA
COUNTY OF PINELLAS

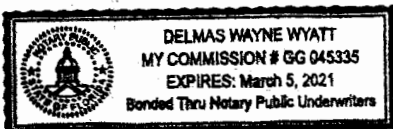
ACKNOWLEDGEMENT

David Hosick, Marsha Clark and George Howard, on behalf of the Corporation, acknowledged the foregoing instrument before me this 17th day of APRIL, 2017. They are personally known to me or has produced ~~identification and did take an oath~~ as ~~identification and did take an oath~~. They executed the foregoing Plan of Merger as voted upon by the church membership and they signed this document freely and of their own free will without any duress whatsoever.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my Official Seal in the State and County aforesaid this 17th day of APRIL, 2017.

Delmas Wayne Wyatt
Signature of Notary

MY COMMISSION EXPIRES:



HIGHLAND PRESBYTERIAN CHURCH OF LARGO, INC.,

A Florida Non-Profit corporation,

By: Victoria ByRoade
Victoria ByRoade, **Moderator**

By: Betty Bailey
Betty Bailey, **President**

By: Rebekah Covell
Rebekah Covell, **Secretary and Clerk of Session**

**STATE OF FLORIDA
COUNTY OF PINELLAS**

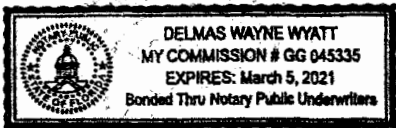
ACKNOWLEDGEMENT

Victoria ByRoade, Betty Bailey and Rebekah Covell, on behalf of the Corporation, acknowledged the foregoing instrument before me this note day of APRIL, 2017. They are personally known to me ✓ or has produced _____ as identification and did take an oath. They executed the foregoing Plan of Merger as voted upon by the church membership and they signed this document freely and of their own free will without any duress whatsoever.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my Official Seal in the State and County aforesaid this note day of APRIL, 2017.

J. Wayne Wyatt
Signature of Notary

MY COMMISSION EXPIRES:



Presbytery of Tampa Bay

Treasurer's Report

As of April 30, 2017

The first four months of 2017 have been strong financially for the Presbytery compared to the same period in the past several years. Included in your packet are two of our monthly financial reports. The four page report titled "analysis of revenues and expenses" provides an overview of the normal operations of the Presbytery. It includes the income and expenditures for both mission activity and per capita.

Our mission giving is down about \$4,000 from last year, against a budget that is \$12,000 less. We are thus tracking right in line with the projections made for 2017.

The Tampa Bay per capita budget for 2017 (\$299,816) is 17% higher than the amount we actually received last year (\$256,656), based upon the approved increase in rates. Year to date our receipts (\$155,698) are 56% above last year (\$99,917). It is important to note that \$38,000 of our receipts were from two churches that have been dismissed, and covered amounts specified in the terms of their dismissals. If you remove those dollars from the equation we are up 18% - so right on target to meet our revenue budget for the year. Per capita expenses are running below last year at this point in time. As projected, the sale of the Kelly Road property and relocation of the Presbytery offices has brought great relief to our annual budget.

It is with great joy that your Treasurer provides this positive report to you. Thanks go to all of our congregations that have already paid all or a portion of their per capita apportionment for the year. Your continued financial support allows the Presbytery Office to continue providing services and support as needed.

Please do not hesitate to contact me if I you have any questions that I can help answer.

Terry Dennis

Transitional Mission Programs								
8300 - Transitional Administration	\$0.00	\$0.00		\$0.00	\$22.47		\$0.00	\$22.47
8305 - Transitional Programs	\$549.20	\$439.20	80%	\$0.00	\$0.00		\$0.00	\$0.00
Total Transitional Mission Programs	\$549.20	\$439.20	80%	\$0.00	\$22.47		\$0.00	-\$22.47
Synod of South Atlantic								
8500 - Synod Basic Shared Mission	\$7,079.81	\$0.00	0%	\$1,000.00	\$0.00	0%	\$0.00	\$1,000.00
8505 - Synod / MissionInsite	\$2,982.00	\$0.00	0%	\$4,000.00	\$2,982.00	75%	\$0.00	\$1,018.00
8510 - Designated Mission	\$925.08	\$140.19	15%	\$1,000.00	\$297.26	30%	\$0.00	\$702.74
8515 - Thornwell Home	\$538.25	\$0.00	0%	\$2,300.00	\$0.00	0%	\$0.00	\$2,300.00
Total Synod of South Atlantic	\$11,525.14	\$140.19	1%	\$8,300.00	\$3,279.26	40%	\$0.00	\$5,020.74
General Assembly PCUSA								
8555 - Basic Shard Mission	\$0.00	\$0.00		\$3,000.00	\$145.66	5%	\$0.00	\$2,854.34
8560 - Designated Mission	\$101,368.44	\$28,704.16	28%	\$93,000.00	\$16,363.82	18%	\$2,952.66	\$76,636.18
Total General Assembly PCUSA	\$101,368.44	\$28,704.16	28%	\$96,000.00	\$16,509.48	17%	\$2,952.66	\$79,490.52
Presbytery of Tampa Bay								
8570 - Mission Surplus to Restricted	\$32,318.26	\$0.00	0%	\$0.00	\$0.00		\$0.00	\$0.00
Total Presbytery of Tampa Bay	\$32,318.26	\$0.00	0%	\$0.00	\$0.00		\$0.00	\$0.00
Total MISSION EXPENSE	\$309,472.51	\$65,792.74	21%	\$297,350.00	\$74,837.86	25%	\$11,001.30	\$222,512.14
Net Total	\$0.00	-\$616.16		\$0.00	-\$13,737.12		\$3,647.64	\$13,737.12

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Fontana
Certified Public Accountants

 Main Office:
 13007 W. Linebaugh Avenue
 Tampa, FL 33626

 Telephone: 727-799-9533
 Fax: 727-799-3826

 1420 Celebration Blvd
 Suite 200
 Celebration, FL 34747

Telephone: 407-566-2083

 11 Avenue de la Mer
 Suite 1507
 Palm Coast, FL 32137

Telephone: 386-264-6951

Fontana CPAs, P.A.

Independent Auditors' Report

The Board of Trustees
 Presbytery of Tampa Bay, Inc.:

We have audited the accompanying statement of financial position of Presbytery of Tampa Bay, Inc. ("the Organization") as of December 31, 2016, and the related statements of activities and cash flows for the year then ended. The prior year summarized comparative information has been derived from Presbytery of Tampa Bay, Inc.'s 2015 financial statements and, in our report dated April 18, 2016, we expressed an unqualified opinion on those financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audit. We conducted our audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of Presbytery of Tampa Bay, Inc. as of December 31, 2016, and the changes in its net assets and its cash flows for the year then ended in accordance with accounting principles generally accepted in the United States of America.

FONTANA CPAs



April 26, 2017

Commission on Preparation for Ministry
May 18, 2017
Report to the Presbytery of Tampa Bay

ACTION ITEMS FOR PRESBYTERY:

MOTION: That the *Presbytery Candidate Indebtedness Policy* be approved as amended and approved by CPM and COM. ³⁻¹⁶⁻²⁰¹⁷ (See attached.)

MOTION: That the Presbytery hereby approves an alternative Bible Content Examination for Candidate Kitti Ginn, administered orally, under the supervision of three teaching elders of the presbytery, appointed by the Commission on Preparation for Ministry. ⁴⁻²⁰⁻²⁰¹⁷ (See references below as well as endorsement letter, attached.)

ACTION TAKEN BY THE COMMISSION:

MOTION: To approve amendments to the *Presbytery Candidate Indebtedness Policy*. ³⁻¹⁶⁻²⁰¹⁷

MOTION: That when a candidate preaches at a Presbytery meeting (regional or full), the regional members of CPM present may affirm the sermon on behalf of the whole CPM. Motion approved. ³⁻¹⁶⁻²⁰¹⁷

MOTION: That \$100 be sent to Ashley Parsons from the CPM Administration line (#9275) for her health care. Motion approved. ³⁻¹⁶⁻²⁰¹⁷

INFORMATION FOR THE COMMISSION AND THE PRESBYTERY

(These minutes reflect meetings of the CPM on 3-16-2017 and 4-20-2017. The minutes of the 5-11-2017 meeting will be presented to the regional meetings in August.)

Regarding the motion for an oral exam:

Reference: *Book of Order 2015-2017* G-2.0610 Accommodations to Particular Circumstances [page 36] 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 [ordination examinations]. 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 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.

Situation: Ms. Katherine (Kitti) Ginn, a candidate under our care since March 2014, is in her final year of study at Dubuque Seminary. Ms. Ginn has failed to pass the online Bible Content Examination administered 8/14, 8/15, 2/16, and 1/17, the very examinations that have been found to be problematic across the PC (USA).

The most succinct statement of the problems with the last four administrations of the Bible Content Examination (BCE) may be found online at http://oga.pcusa.org/site_media/media/uploads/oga/coga/march_2017/9h4_2017sp_report_to_coga_on_bce.pdf.

The task force created by the executive committee of the Committee on Theological Education (COTE) at the request of the executive committee of the Presbyteries' Cooperative Committee on Examinations for Candidates (PCC), following its independent review of the four BCEs administered between September 2015 and February 2017, stated: "We affirm with gratitude the church wide concern that the most recent iteration of the exam raised problems and concerns about the exam's fairness and reliability. We have conducted a thorough review of the last four exams and concluded that the mix of questions made these four exams noticeably more difficult than their predecessors."

In aggregate, more than 250 inquirers and candidates nationwide have failed to make a passing score of 70 on the last 4 BCE exams; Ms Ginn's last score was 65 (January 2017). Only in January 2017 did the *average* national score rise above a 50% pass rate.

Presbytery of Tampa Bay

In accord with the procedures concerning failure of ordination exams, *CPM Handbook* (January 2015 edition, page 15),

The Commission on Preparation for Ministry attests that Ms. Ginn:

- shows very high potential for ministry
- has passed her Worship and Sacraments, Church Polity, and Theological Competence ordination examinations and has registered for her Biblical Exegesis exam.
- has clearly demonstrated that she has taken advantage of all study resources for the BCE, both online and traditional. In addition, Dubuque Seminary has announced that Ms Ginn will graduate with her Master of Divinity degree on May 13, 2017.

Review of folks under care

Kitti Ginn –She preached at the last West Regional presbytery meeting in February. Bob Scott, Carol White, David Shelor and Miguel Santamaria met with her at that meeting to show their support and affirmed her sermon. Kitti graduates in May. She may draft her PIF, with circulation pending completion of the BCE and final Ordination Exam.

Kenny Hubbell – Passed all ordination exams. He preached at the Central Regional presbytery meeting in February. Jenny, Reg and Deb met with him after the meeting and affirmed his sermon. He will meet with CPM in June; we are awaiting his transcripts.

Becky Bryan – She has been a chaplain/intern at a local hospital, and she is scheduled for CPE at a hospital in Austin.

Will Wellman –He will do his Exegesis exam later this year. He was unable to appear before CPM in April due to illness.

Ashley Parsons – She is still battling stage 4 cancer and is having major side effects from the drugs she has to take, but they have changed her medications, and it has made a difference. Her mass has decreased from 6cm to 2 cm, which of course is good news. She still intends to continue her MDiv degree.

Andrew Rametta – He has passed the Theology exam. He would like to come before CPM in May to potentially be moved to Candidacy. He is getting married in May. He will be taking the second part of his CPE when a space is available.

Leah Higginbotham – She is taking two courses and working full time.

Eileen Jewell – Ann Whiteside met with her last month. Eileen met with the PCPC session and has received their support as an Inquirer. She has passed the Exegesis exam. She has been hired as a pool chaplain at Tampa General through August at which time she will start the year-long residency program for chaplaincy.

Jeff Davis – Has been reporting to his Session on a monthly basis.

In the Wings -

Brian Morgan (First, Lakeland) is at Asbury. Gene Huckabay is his liaison. He has turned in his forms and met with his Session, which approved him to enter the process. We have not received his Vocational Assessment yet, which we must have before we see him to enter the Inquiry process.

Rosalie Bradford (Peace, Clearwater) is a senior in college wants to begin seminary in the Fall of 2018. A CPM liaison has been assigned; a meeting will be scheduled with her Session.

Adam Balic – His classes began in January and he hopes to complete the requirements for CRE by this summer.

Larry Rush (First, Brandon) is in the candidacy process and may be coming to us from another presbytery.

Deb Belusa, Chair

David Shelor, Vice-Chair

Sue Moore, Secretary

Motion for the Presbytery of Tampa Bay

meeting 18 May 2017, from the

Commission on Preparation for Ministry, Presbytery of Tampa Bay 20 April 2017

The Presbytery hereby approves an alternative Bible Content Examination for Candidate Katherine (Kitti) Ginn, administered orally, under the supervision of three teaching elders of the presbytery, appointed by the Commission on Preparation for Ministry.

Reference:

Book of Order 2015-2017

G-2.0610 Accommodations to Particular Circumstances [page 36]

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 [ordination examinations]. 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 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.

Situation:

Ms Katherine (Kitti) Ginn, a candidate under our care since March 2014, is in her final year of study at Dubuque Seminary. Ms Ginn has failed to pass the online Bible Content Examination administered 8/14, 8/15, 2/16, and 1/17, the very examinations that have been found to be problematic across the PC (USA).

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problems and concerns about the exam's fairness and reliability. We have conducted a thorough review of the last four exams and concluded that the mix of questions made these four exams noticeably more difficult than their predecessors."

In aggregate, more than 250 inquirers and candidates nationwide have failed to make a passing score of 70 on the last 4 BCE exams; Ms Ginn's last score was 65 (January 2017).

General Assembly

"The Presbyterian Church (U.S.A.) considers basic knowledge of the content of the Bible to be an essential prerequisite for ministry. The Bible Content examination is intended to assess one's knowledge of stories, themes and pertinent passages in the Old and New Testaments." <<http://oga.pcusa.org/section/mid-council-ministries/prep4min/bible-content-exam/>> 20 April 2017.

Presbytery of Tampa Bay CPM rules

In accord with the procedures concerning failure of ordination exams, *CPM Handbook* (January 2015 edition, page 15),

The Commission on Preparation for Ministry attests that Ms Ginn:

- *shows very high potential for ministry
- *has passed her Worship and Sacraments, Church Polity, and Theological Competence ordination examinations and has registered for her Biblical Exegesis exam.
- *has clearly demonstrated that she has taken advantage of all study resources for the BCE, both online and traditional.

In addition, Dubuque Seminary has announced that Ms Ginn will graduate with her Master of Divinity degree on May 13, 2017.

Examiners: The Revs. Ken Gruebel, Fitz Connor and Laurie Palmer have kindly agreed to conduct the proposed oral examination, should the Presbytery of Tampa Bay vote affirmatively on the motion.

Advice from the Reverend Timothy B. Cargall, Ph.D., Assistant Stated Clerk, Preparation for Ministry, Mid Council Ministries of the Office of the General Assembly, Presbyterian Church (U.S.A.), Louisville, KY.

"Where there are indicators that the testing modalities of the BCE are precluding an individual from demonstrating competency in recall knowledge of Bible content that are clearly evident in other types of assessment, then presbyteries should exercise their prerogatives under G-2.0610 to approve "alternate means" for those persons to demonstrate that competency." email to CPM member George Meese dtd 21 March 2016, emphasis added

("testing modalities" refers to "online, machine-scoreable" procedures using software from a commercial vendor).



UNIVERSITY OF
DUBUQUE
THEOLOGICAL
SEMINARY

April 24, 2017

Rev. David Shelor
First Presbyterian Church
455 Scotland Street
Dunedin, FL 34698

Dear Rev. Shelor,

I have received these letters of support from the Bible faculty who taught Katherine Ginn here at the University of Dubuque Theological Seminary. We're happy to recommend her as a strong student of the Bible.

Sincerely,

Dr. Annette Bourland Huizenga
Assistant Dean and Associate Professor of New Testament

Dear Rev. Shelor,

Katherine Ginn has done good work in her Old Testament Introduction class, scoring a B- (82%). She also demonstrated clear improvement throughout the class, which was taken her first semester in seminary. She did better at both taking tests and writing assignments as the term progressed.

Sincerely,

Dr. Matthew Schlimm
Associate Professor of Old Testament

Dear Rev. Shelor,

I encourage you to use the optional oral exam for Kitti Ginn and her Bible Content Exam. I have had Kitti as a student in both New Testament Introduction and in New Testament Exegesis. She did fine work in both courses. I see her as a conscientious and disciplined student. She had no trouble understanding the key New Testament theological issues, nor was learning the exegetical process difficult for her. I have no way of explaining her trouble passing the Content Exams, but I do think that an oral exam administered by the Presbytery would be a good way to ascertain what the issues are. Thank you.

Sincerely,

Dr. Lyle Vander Broek
Professor of New Testament, Emeritus

Presbytery Student/Clergy Education Indebtedness Policy

When Presbytery of Tampa Bay is the Presbytery of care

Because the Presbytery, the sponsoring congregation, the Commission on Preparation for Ministry (CPM), and other PC(USA) institutions provide financial support to persons exploring their call to ministries of the church, and because indebtedness resulting from educational expenses can impose significant burdens, it is imperative that all parties do their best to manage financial resources with optimum stewardship.

- 1) Before being admitted into Inquirer status, persons seeking our care shall consult with a designee of the presbytery's CPM, who will counsel them regarding likely levels of seminary indebtedness, likely employment prospects in the several ministries of the PC(USA), and likely salary ranges (for example, the current median income for the denomination reported by the Board of Pensions, and the minimum effective salary established by the Presbytery).
- 2) Once under care, Inquirers should meet with a Board of Pensions regional representative or a Presbyterian Foundation representative early during their studies, in order to assess net worth, and to make a plan for financing the cost of seminary. Once completed, a copy of this plan will be placed in the CPM chairperson's confidential file.
- 3) Inquirers should, during their inquiry year(s) or as specified by their seminary, participate in a "Fiscal Fitness" workshop (or equivalent) sponsored by the Board of Pensions or the Presbyterian Foundation of the PC(USA). Inquirers may request from CPM up to one-third their travel and accommodations costs. If funding permits, CPM may grant support on a need basis. Note that some aid, such as the Board of Pensions Assistance Grants, requires participation in these workshops *before applications will be accepted* (see #1 below, following a call).
- 4) The CPM will work with each inquirer and candidate towards using his or her available assets to pay for the cost of seminary tuition and room and board rather than incurring indebtedness. If indebtedness cannot be avoided, the CPM will continue to seek sources to assist with seminary debt repayment, and to endorse applications for aid, as appropriate.
- 5) The CPM will provide a current list of known options for pursuing grants and interest-free loans and funding that may be available through the Financial Aid for Studies Office of the Presbyterian Church (USA).
- 6) The CPM will be an advocate with the congregation of which the candidate is a member, and with other congregations of the presbytery as appropriate, in order to generate financial support for the candidate in the form of grants or interest-free scholarships.

When Presbytery of Tampa Bay is the Presbytery of Call.

- 1) Any minister serving a first call following graduation from seminary, who comes with any educational indebtedness, shall be required to show evidence of having attended a financial planning workshop such as a Fiscal Fitness workshop sponsored by the Board of Pensions, or other financial planning workshop. If the minister has not attended such a workshop, he/she shall be required to do so within twelve months of start-up. The cost of registration fee, accommodation and travel for such a workshop will be considered legitimate reimbursable expense from study leave allowance.
- 2) The Commission on Ministry (COM) shall encourage calling congregations to use further educational debt reduction as a point in negotiating salary with a prospective pastor who is a recent seminary graduate.

Q & A: STUDENT/CLERGY EDUCATION INDEBTEDNESS POLICY

Q: Why does the Presbytery of Tampa Bay need a Student/Clergy Education Indebtedness Policy?

A: *First*, because those who discern a call to ministry should be made aware of the amount of seminary debt they may incur, likely employment prospects, and salary ranges as they enter the process. Furthermore, students may be unaware of all the sources of financial aid that are available for those exploring a call.

Second, because teaching elders in their first six years of ministry who have seminary debt become eligible to receive financial assistance in the form of grants from the Board of Pensions IF our presbytery has a Student/Clergy Indebtedness Policy in place.

Q: One of the requirements to receive student financial aid or a teaching elder loan grant requires applicants to attend a “Fiscal Fitness” workshop. When and where will students and teaching elders be able to attend this?

A: The Board of Pensions offers this workshop annually at each of the PC(USA) seminaries and a few other locations. A current workshop schedule may be found at the Board of Pensions web site:

<https://www.pensions.org/MembersAndEmployers/BoardUniversity/ForMembers/Seminars/Pages/Getting-in-Shape-Fiscally.aspx>

Furthermore, the policy indicates travel expenses for teaching elders to participate in a workshop are a legitimate reimbursable expense from study leave allowance.

Q: What is the maximum amount of grant money a teaching elder in the first six years of ministry may receive?

A: Up to \$2,500 per year for up to four years. The grant money shall be used to repay undergraduate and graduate education debt associated with earning a Master of Divinity degree.

Q. How was the language of this policy formulated?

A: It is almost identical to a draft policy written by the PC(USA) Board of Pensions. The CPM changed some of the language to reflect when and how PC(USA) seminaries offer “fiscal fitness” workshops to students. For example, the sample policy offered by the Board of Pensions indicates seminary students *shall* participate in a fiscal fitness workshop during their inquiry year, but we found that one seminary reserves attendance at that workshop for seniors so CPM changed the “shall” to “should.”

Bills and Overtures Committee

Report To Presbytery

May 18, 2017

Motions for Presbytery

The Presbytery is to vote “yes” or “no” on the proposed Amendments to the Constitution that were approved by the General Assembly last year at its stated meeting in May. Amendments are not allowed. Texts of the Amendments and background information were distributed at the Regional Presbytery Meetings in late February and early March and are available on the Presbytery website. It should be noted that these Amendments have now been approved by the required number of Presbyteries to go into effect. However, it remains important for the Presbytery of Tampa Bay make its position a matter of public record.

The Committee recommends the Presbytery take the following actions:

Approve an Omnibus Motion to approve the following Amendments. These have been unanimously recommended and approved by the Bills and Overtures Committee. The Presbytery is invited to extract any of these Amendments that a member believes requires a separate vote:

Summary of 16-A: Requesting to amend existing policy to include the word “youth”

Summary of 16-B: Adding “in numbers as nearly equal as possible”

Summary of 16-D.1 & D.2: Rules and process to return to church service for parties who have renounced jurisdiction in the mist of disciplinary action.

Summary of 16-E: To remove language that says “handbook”.

Summary of 16-F: Add “Caring for God’s Creation” to G-1.0304

In addition the Committee recommends the following action on these Amendments:

Summary of 16-C: Reinstating original designations of Minister of Word and Sacrament, Ruling Elder and Teaching Elder

Recommendation: The Committee voted 3 for, 1 against, and 1 abstention. Majority and Minority Reports will be presented.

Summary of 16-G: Access to the Lord’s Table

Recommendation to Approve

Summary of 16-H: Revised Directory of Worship

Recommendation to Approve

Respectfully Submitted,

Dan Johnson, Moderator, Bills and Overtures Committee

Majority Report for 16-C.1 through 16-C.8

Overture 6-8 dealt specifically with changing the titles of Teaching Elder, and Commissioned Ruling elder either back to their original titles of "*Minister of the Word and Sacrament, and Commissioned Lay Pastor*, or having the terms interchangeable within particular parts of the Book of Order (outlined in 16-C.1-8).

Rationale: For most, the terms Teaching Elder, and Commissioned Ruling Elder are 'insider language' that those outside the PCUSA do not recognize. In some extreme cases Teaching Elders have not been allowed to perform civil functions (i.e. weddings) because the term Teaching Elder is not recognized.

Majority Opinion: Should this overture be approved, both designations would be recognized in the Book of Order:

Teaching Elder or Minister of the Word and Sacrament
Commission Ruling Elder or Commissioned Lay Pastor

No title is evidentiary that a hierarchy exists among Christians, rather titles present a descriptor of the duties, training, or responsibilities of that particular office. There was no change made to the designation of those ordained as Ruling Elders.

Minority Report for 16-C.1- 16-C.8

Recommendation

Reject recommendations 1 through 8 of Item 06-08, labeled in their totality as 16-C.

Rationale

At the occasion of ordination the newly ordained publicly responds to a series of constitutional questions; for ruling elders, teaching elders, deacons, commissioned ruling elders, and certified Christian educators the first eight of these questions, found in W-4.4003a-h are identical. W-4.4003i differs based upon the function of the newly ordained. These questions typify our fundamental belief that ordinations differ in function only, depending on the ordered ministry to which one is called.

Members of the body of Christ are called to particular service, they are not called to a ministry ranked by importance, but rather function. Retaining the language of “*teaching elder*”, “*ruling elder*”, and “*commissioned ruling elder*” reminds the church through our very language of this parity.

As has always been the case, teaching elders use the language appropriate to their context to name their ordered ministry, for some this language is minister, for others pastor, for others chaplain or counselor. Nothing about the current Book of Order language denies the contextualization of ordered ministries, rather it ensures that our polity reflects our equality and the responsibility of all those whom God has called to serve, none above another.

The Advisory Committee on the Constitution in their original advice to the General Assembly notes, “In the current Form of Government, teaching elders are twice also called ministers of the Word and Sacrament (G-2.0501; G-4.0301), making the terms interchangeable.”

Changing the language from “*commissioned ruling elder*” to “*commissioned lay pastor*” suggests the problematic assumption that we have “laity” in the Reformed Tradition. Because we understand that God has called each of us to service as ministers in the church universal. This priesthood of all believers does not distinguish between classes of Christians, but rather calls each of us to minister in particular ways and places. Inserting the notion of a laity where none exists not only confuses our language but fundamentally contradicts and denies our Reformed heritage.

In suggesting that some members of the church may be confused or feel disempowered by the language of teaching elder and ruling elder seems to present an opportunity for further theological education and vocational awareness rather an excuse to remove this important mark of our ordered ministries. The implicit desire from these teaching elders for a title that sets one apart from or above their ordained colleagues runs antithetical to the servant leaders they are called to be in their communities.

Proposed Amendments to the Constitution

Amendments to the *Book of Order*

**Approved by the 222nd General Assembly (2016) and
recommended to the presbyteries for their vote.**



The 222nd General Assembly (2016) 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.

Please note that with each proposed amendment reference is made to an item number, which is how the General Assembly kept track of this business in both committee and in plenary. These item numbers can direct you to the complete action of the assembly as well as the full text of offered rationale and advice from the Advisory Committee on the Constitution (ACC) and other advisory and advocacy entities. You can access this information through PC Biz at <http://www.pc-biz.org>. In providing rationale and advice in this booklet, direct quotations are used whenever possible. However, rationale and advice in this booklet has been edited due to space constraints.

It is recommended that prior to voting, presbyters review all the information for each proposed amendment found in PC-Biz at www.pc-biz.org. Live links are provided that will take you to the General Assembly committee that handled the proposed amendment. From the list of committee business, click on the specific item number you wish to review.

Presbyteries may use a consent agenda or omnibus motion to vote on amendments as long as each proposed amendment is identified separately. Presbytery stated clerks are to report their votes to the Office of the General Assembly no later than June 25, 2017. However, in order to make changes and publish the 2017–19 *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.

J. Herbert Nelson II
Stated Clerk of the General Assembly

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**16-A. Child and Youth Protection Policy
On Amending G-3.0106 (Item 05-09)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

**Shall the fourth paragraph of G-3.0106 of the Form of Government be amended as follows?
[Text to be inserted is shown as italic.]**

“All councils shall adopt and implement a sexual misconduct policy and a child and youth protection policy.”

Background and Rationale

This proposed amendment originated as a recommendation from the Advocacy Committee for Women’s Concerns as Item 05-09. The Advocacy Committee for Women’s Concerns provided the following rationale:

Since the child protection policy amendment went into effect after the 221st General Assembly (2014), issues have arisen regarding the interpretation of the text. Some councils have interpreted the amendment to mean that the sexual misconduct policy and child protection policy are one policy with one intent and purpose. However, the intent of the original amendment, when further reading the rationale, is that these would be two separate policies with two separate purposes.

The Advocacy Committee for Women’s Concerns is also requesting we expand the language of this amendment to include “youth” as well as “child” so as to clarify the intended scope of the policy.

In approving Item 05-09, the General Assembly also approved the following comment:

The General Assembly notes that two separate policies are intended by this sentence, with different intents. The child and youth protection policy is intended to address interactions involving children and youth within the church or in church-sponsored activities. The sexual misconduct policy is directed toward proactively preventing and responding to sexual misconduct involving all people of all ages within the church and in church-sponsored activities.

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) that Item 05-09 presented the following issue that the General Assembly should consider:

The Advisory Committee on the Constitution recognizes the importance of the purposes of the policies listed or proposed for G-3.0106. The ACC directs the attention of the General Assembly to its advice on Item 05-05 regarding the practice of listing required policies in the Constitution; and thus moving its function from a constitutional document towards a manual of operations.

The Advisory Committee on the Constitution also advised amending Item 05-09 by inserting “*and youth*” after “child” in G-3.0106 and commenting on the reason for two separate policies.

The Assembly Committee on Mid Councils (05) amended and approved Item 05-09 with comment 41/0. The 222nd General Assembly (2016) then approved a motion to reinsert [sexual misconduct policy and a] in the fourth paragraph of G-3.0106 and then approved Item 05-09 with amendment by voice vote.

For the full report of Item 05-09 go to <https://www.pc-biz.org/#/committee/561/business>.

**16-B. Parity in Committees
On Amending G-3.0109 (Item 06-05)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the second paragraph of G-3.0109 of the Form of Government be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“A committee shall study and recommend action or carry out decisions already made by a council. It shall make a full report to the council that created it, and its recommendations shall require action by that body. Committees of councils higher than the session shall consist of both teaching elders and members of congregations, ~~with at least one half being members of congregations~~ *in numbers as nearly equal as possible.*”

Background and Rationale

This proposed amendment originated as an overture from the Presbytery of Saint Andrew as Item 06-05. Presbyteries of Foothills and Mid-South concurred with the overture. The Presbytery of St. Andrew provided the following rationale:

The requirement for parity in our system of government is historic and is grounded in our theological understanding of the nature of the Christian Church. But while parity is essential in decision making, requiring it of all committees (which by definition do not make decisions, but only study matters assigned to them, make recommendations, and carry out decisions made by councils or their commissions), is an unnecessary restriction placed on councils. In particular, it is a burdensome requirement in the matter of committees of counsel, which, as defined in D-6.0302, may be composed of no more than three persons.

Indeed, the current constitutional language is even more restrictive for committees than it is for commissions, where, if they are composed of an uneven number of members, they may in fact have a slight majority of teaching elders.

While the Presbytery of St. Andrew would prefer that the entire sentence be deemed unnecessary and deleted, it respectfully requests the deletion of at least the final clause (“with at least one half being members of congregations”).

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) to disapprove Item 06-05 and offered the following advice:

The Advisory Committee on the Constitution agrees that the requirement for parity in our system of government is historic and is grounded in our theological understanding of the nature of the Church and so we encourage participation of all members in every aspect of our life together. “The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. . . . 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” (F-1.0403). Responsibilities of governance are shared jointly by presbyters (ruling elders and teaching elders), and the ministry of the Church is shared by all members (F-3.0202, F-3.0208, G-1.0304). While a committee may not always be empowered to make final decisions on behalf of a council, the committee members do decide how to study matters assigned to them, decide which recommendations will be presented to the council for final resolution, and decide how best to carry out decisions made by councils or their commissions. Because all committees must resolve questions or issues as part of their work, we believe it is important that we maintain the historic parity of teaching elders and members of congregations on all committees.

The Assembly Committee on Church Polity and Ordered Ministry (06) amended and approved Item 06-05, 46/13. The 222nd General Assembly (2016) approved the committee’s recommendation as amended by consensus.

For the full report of Item 06-05 go to <https://www.pc-biz.org/#!/committee/563/business>.

**16-C. Ordered Ministry Titles
(Item 06-08, Recommendations 1 through 8)**

Background and Rationale

The following eight proposed amendments (16-C.1. through 16-C.8) originated as an overture from the Presbytery of Great Rivers. Each recommendation is presented separately for presbytery consideration. Presbyteries of Charleston-Atlantic, Huntingdon, Minnesota Valleys, New Castle and Santa Fe concurred with the overture. The Presbytery of Great Rivers provided the following rationale:

In 2012, the PC(USA) adopted a new Form of Government. Among its many changes designed to help clarify our polity were changes in the titles of ordered ministry: “Elder” was changed to “*ruling elder*,” “minister of Word and Sacrament” was changed to “*teaching elder*,” and “commissioned lay pastor” was changed to “*commissioned ruling elder*.”

After observing the changes to these terms for a few years, it has been noted that there is still much confusion. As a result, the local church and many churches and pastors have simply ignored the change to the nomenclature: pastors are still pastors, elders are still elders, and mid councils and General Assembly seem to be the only bodies who tend to use the terms ruling elder and teaching elder with any regularity or appreciation for the historical and pragmatic rationale.

Furthermore, in speaking to younger clergy regarding this change, some have reported feeling disempowered in the formation of their sense of pastoral authority and professional development by no longer being ordained to the office of “minister of Word and Sacrament.” Some feel this title has been particularly disempowering to female clergy.

Lastly, the title, “commissioned ruling elder,” greatly minimizes the broad and important pastoral role and responsibility that is played by our commissioned ruling elders whereas the title “commissioned lay pastor” was a far more apropos title.

In summary, this overture seeks to honor the historical and pragmatic rationale given by the Advisory Committee on the Constitution in 2012, address the primary concerns raised by the Presbytery of Santa Fe, provide greater clarity to the local church, offer more empowerment to our younger clergy, and better reflect the important pastoral ministry of our commissioned ruling elders.

(The referenced action of the 220th General Assembly (2012) can be found on PC Biz at <https://www.pc-biz.org/#/search/3737?print>)

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) to disapprove Item 06-08 and offered the following advice:

This overture seeks to amend the *Book of Order* in numerous locations to “clarify titles to ordered ministry.”

The ACC reminds the assembly the particular title for the ordered ministry is different from the functions a person performs locally. A teaching elder may perform the functions of pastor, counselor, chaplain, or minister. In the current Form of Government, teaching elders are twice also called ministers of the Word and Sacrament (G-2.0501; G-4.0301), making the terms interchangeable.

If the General Assembly decides to make the changes proposed by the overture in regards to the term “teaching elder,” the Advisory Committee on the Constitution advises the following:

- The proposed change from “teaching elder” to “minister of the Word and Sacrament” is clear and consistent. The General Assembly should review all uses of the term in the *Book of Order* for consistency.
- Recommendation 6 of the overture proposes amending G-3.0307 to strike out “teaching elders” and insert “*its pastors, both ministers of Word and Sacrament ...*” This section currently gives the responsibility to the presbytery to be pastor and counselor to all of its teaching elders, including those who serve in non-congregational ministries, are members-at-large, or honorably retired. The amendment would limit this responsibility only to teaching elders serving as pastors of congregations.

The Assembly Committee on Church Polity and Ordered Ministry (06) amended and approved Item 06-08 56/3. The 222nd General Assembly (2016) approved the committee's recommendation as amended, 320/218.

For the full report of Item 06-08 <https://www.pc-biz.org/#/committee/563/business>

Editor's Note on 16-C.: *If the 16-C. proposed amendments that would change "teaching elder" to "minister of the Word and Sacrament" in the Book of Order are approved by a majority of presbyteries, where the term "teaching elder" is used in the Book of Order will be editorially corrected to "minister of the Word and Sacrament." Editorial corrections will also be made for inclusion of the word "the" in the phrase "ministers of the Word and Sacrament" in the Book of Order.*

If the 16-C. proposed amendments that would change "ruling elder commissioned to pastoral service" to "commissioned pastor (also known as commissioned ruling elder)" in the Book of Order is approved by a majority of presbyteries, where the term "ruling elder commissioned to pastoral service" is used in the Book of Order, will be editorially corrected to "commissioned pastor (also known as commissioned ruling elder)."

If 16-H, the revision of the Directory for Worship, is approved by a majority of presbyteries any approved amendments 16-C.1. through 16-C.8 will be used to editorially correct in the revised Directory for Worship.

16-C.1. Ministers of the Word and Sacrament On Amending F-3.0202 (Item 06-08, Recommendation 1)

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall F-3.0202 be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

"This church shall be governed by presbyters, that is, ruling elders and teaching elders (also called ministers of the Word and Sacrament). Ruling elders are so named not because they 'lord it over' the congregation (Matt. 20:25), but because they are chosen by the congregation to discern and measure guide in its fidelity to the Word of God, and to strengthen and nurture its faith and life. ~~Teaching elders~~ Ministers of the Word and Sacrament shall be committed in all their work to teaching the faith in word and in deed and equipping the people of God for their ministry and witness."

16-C.2. Ministers of the Word and Sacrament On Amending G-2.0102 (Item 06-08, Recommendation 2)

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the third paragraph of G-2.0102 be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

"Ordination to the ministry of ~~teaching elder, ruling elder, or~~ deacon, ruling elder, or minister of Word and Sacrament (also called teaching elder) is unique to that order of ministry."

**16-C.3. Ministers of the Word and Sacrament
On Amending G-2.0301 (Item 06-08, Recommendation 3)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0301 be amended follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“As there were in Old Testament times elders for the government of the people, so the New Testament church provided persons with particular gifts to share in discernment of God’s Spirit and governance of God’s people. Accordingly, congregations should elect persons of wisdom and maturity of faith, having demonstrated skills in leadership and being compassionate in spirit. Ruling elders are so named not because they ‘lord it over’ the congregation (Matt. 20:25), but because they are chosen by the congregation to discern and measure its fidelity to the Word of God, and to strengthen and nurture its faith and life. Ruling elders, together with ~~teaching elders~~ *ministers of the Word and Sacrament*, exercise leadership, government, spiritual discernment, and discipline and have responsibilities for the life of a congregation as well as the whole church, including ecumenical relationships. When elected by the congregation, they shall serve faithfully as members of the session. When elected as commissioners to higher councils, ruling elders participate and vote with the same authority as ~~teaching elders~~ *ministers of the Word and Sacrament*, and they are eligible for any office.”

**16-C.4. Ministers of the Word and Sacrament
On Amending G-2.05 and G-2.0501 (Item 06-08, Recommendation 4)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.05 and G-2.0501 be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-2.05 ~~Teaching Elders~~ *Ministers of the Word and Sacrament*: The Ministry of ~~the Word and Sacrament~~ *Teaching and Pastoral Care*

“G-2.0501 ~~Teaching Elder~~ *Minister of the Word and Sacrament* Defined

“~~Teaching elders (also called ministers of the Word and Sacrament)~~ *Ministers of the Word and Sacrament (also called teaching elders and pastors)* shall in all things be committed to teaching the faith *in word and deed* and equipping the saints for the work of ministry (Eph. 4:12). They may serve in a variety of ministries as authorized by the presbytery. When they serve as preachers and teachers of the Word, they shall preach and teach the faith of the church, so that the people are shaped by the pattern of the gospel and strengthened for witness and service. When they serve at font and table, they shall interpret *and ‘show forth’* the mysteries of grace ~~and lift in word and action,~~ *lifting* the people’s vision toward the hope of God’s new creation. When they serve as pastors, they shall support the people in the disciplines of the faith amid the struggles of daily life. When they serve as presbyters, they shall participate in the responsibilities of governance, seeking always to discern the mind of Christ and to build up Christ’s body through devotion, debate, and decision.”

**16-C.5. Ministers of the Word and Sacrament
On Amending G-2.0701 (Item 06-08, Recommendation 5)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0701 be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Ordination to the ordered ministry of ~~teaching elder~~ *minister of Word and Sacrament* is an act of the whole church carried out by the presbytery, setting apart a person to ordered ministry. Such a person shall have fulfilled the ordination requirements of the presbytery of care and received the call of God to service to a congregation or other work in the mission of the church that is acceptable to the candidate and to the presbytery of call.”

**16-C.6. Ministers of the Word and Sacrament and Commissioned Pastors
On Amending G-3.0307 (Item 06-08, Recommendation 6)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the second paragraph of G-3.0307 be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-3.0307 Pastor, Counselor, and Advisor to ~~Teaching Elders~~ *Its Pastors* and Congregations

“Presbyteries shall be open at all times to communication regarding the life and ministry of their congregations.

“Each presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to ~~teaching elders~~ *its pastors, both ministers of Word and Sacrament and ruling elders commissioned to pastoral service (also called commissioned pastors (also known as commissioned ruling elders))*, as well as the ~~and~~ certified Christian educators of the presbytery; to facilitate the relations between the presbytery and its congregations, ~~teaching elders, ruling elders commissioned to pastoral service,~~ *pastors* and certified Christian educators; and to settle difficulties on behalf of the presbytery where possible and expedient.”

**16-C.7. Minister of the Word and Sacrament and Commissioned Pastor
On Amending the Directory for Worship and the Rules of Discipline
(Item 06-08, Recommendation 7)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the Directory for Worship and the Rules of Discipline be amended so that the terms “ruling elder commissioned to particular pastoral service” or “ruling elder commissioned to pastoral service” and “teaching elder” shall be replaced with its former terms, “*commissioned pastor (also known as commissioned ruling elder)*” or “*minister*” or “*minister of Word and Sacrament*”, respectively?

**16-C.8. Minister of the Word and Sacrament
On Amending W-4.4001a. (Item 06-08, Recommendation 8)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W-4.4001a. be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. In ordination the church sets apart with prayer and the laying on of hands those who have been called through election by the church to serve as deacons, ruling elders, and teaching elders. (W-2.1005) In installation the church sets apart with prayer those previously ordained as deacons, ruling elders, and ~~teaching elders~~ *ministers of Word and Sacrament (also called teaching elders), and called anew to service in that ministry.*”

Background and Rationale

These two proposed amendments (16-D.1. and 16-D.2) originated as an overture from the Presbytery of the Twin Cities Area. The Presbytery of Cimarron concurred with the overture. The Presbytery of the Twin Cities Area offered the following rationale:

In 2014–2015, G-2.0509 of the *Book of Order* was amended to create a *permanent* ban on teaching elders who renounce jurisdiction while being accused in a disciplinary process from working in or for the church in either a paid or volunteer capacity. While this amendment was written in response to the renunciation of a teaching elder accused of sexual abuse, the ban applies to all teaching elders who renounce while being accused “[w]ithout regard for the nature, seriousness, or truth of the alleged delinquency, irregularity, or offense.”

As Christians, we live in hope of reconciliation for all. This overture proposes a process by which a former teaching elder, after many years (perhaps decades) of therapy, may publicly face accusations that he or she had evaded before, as a step towards possible reinstatement to be able to work in the church (at least in some capacity).

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) to disapprove Item 06-10 and offered the following advice:

The proposed amendment to the Rules of Discipline “establishes a significant change in defining the time limits for disciplinary proceedings. Currently, the *Book of Order* states that “[n]o charges shall be filed later than five years from the time of the commission of the alleged offense, nor later than one year from the date the investigating committee was formed, whichever occurs first, except as noted below” (D-10.0401). That exception states that in “instances of sexual abuse of another person, the five-year time limit shall not apply” (D-10.0401b). This item would remove the time limit for beginning disciplinary proceedings for all alleged offenses.”

The Assembly Committee on Church Polity and Ordered Ministry (06) voted to answer Item 06-10 with an alternate resolution, 31/26. The 222nd General Assembly (2016) did not approve the committee’s recommendation but instead amended and approved Item 06-10, 474/78.

For the full report of Item 06-10 <https://www.pc-biz.org/#/committee/563/business>

[16-D.1. and 16-D.2. continue on the next page.]

**16-D.1. On Amending G-2.0509
(Item 06-10, Recommendation 1)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the fourth paragraph of G-2.0509 be amended as follows: [Text to be added or inserted is shown as italic.]

“Whenever a former teaching elder has renounced jurisdiction in the midst of a disciplinary proceeding as the accused, that former teaching elder shall not be permitted to perform any work, paid or volunteer, in any congregation or entity under the jurisdiction of the Presbyterian Church (U.S.A.) unless and until the person rejoins the church, comes forward and resubmits to the disciplinary process.”

**16-D.2. On Amending D-10.0401
(Item 06-10, Recommendation 2)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall D-10.0401 be amended by adding new section “d.” to read as follows: [Text to be added or inserted is shown as italic.]

“d. For instances where a former teaching elder comes forward in self-accusation to undergo a disciplinary process to regain permission to perform work under the jurisdiction of the Presbyterian Church (U.S.A.) (G-2.0509), no time limit from the time of the commission of the alleged offense to the filing of charges shall apply. Charges based on all accusations that had been made by the time that the former teaching elder had renounced jurisdiction may be brought regardless of the date on which any such offense is alleged to have occurred.”

16-E. Certified Service Requirements On Amending G-2.1101 (Item 06-15)

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.1101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Persons may be certified and called to service within congregations, councils, and church-related entities, serving in staff positions. These individuals endeavor to reflect their faith through their work and to strengthen the church through their dedication. They should be encouraged by their session and presbytery to meet, or be prepared to meet, the certification requirements ~~in a handbook provided by~~ of a national certifying body approved by the General Assembly. Names of those who have earned certification through a national certifying body shall be transmitted to the appropriate body of the General Assembly, which will forward them to the stated clerk of the presbyteries in which those persons labor.”

Background and Rationale

This proposed amendment originated as an overture from the Committee on the Office of the General Assembly (COGA) as Item 06-15. COGA offered the following rationale:

Current language in the *Book of Order* calling for a “handbook” seems antiquated and limiting. Most organizations maintain certification requirements on-line or in other electronic formats. This change would provide clarification and reflect current practice.

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution recommended that the 222nd General Assembly (2016) approve Item 06-15 for the reasons cited in the rationale.

The Assembly Committee on Church Polity and Ordered Ministry (06) voted to approve Item 06-15 59/0. The 222nd General Assembly (2016) approved the committee’s recommendation by consensus.

For the full report of Item 06-15 <https://www.pc-biz.org/#/committee/563/business>

**16-F. The Ministry of Members
On Amending G-1.0304 (Item 09-11)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-1.0304 be amended as follows? [Text to be added or inserted is shown as italic.]

“G-1.0304 The Ministry of Members

“Membership in the Church of Jesus Christ is a joy and a privilege. It is also a commitment to participate in Christ’s mission. A faithful member bears witness to God’s love and grace and promises to be involved responsibly in the ministry of Christ’s Church. Such involvement includes:

- “proclaiming the good news in word and deed,**
- “taking part in the common life and worship of a congregation,**
- “lifting one another up in prayer, mutual concern, and active support,**
- “studying Scripture and the issues of Christian faith and life,**
- “supporting the ministry of the church through the giving of money, time, and talents,**
- “demonstrating a new quality of life within and through the church,**
- “responding to God’s activity in the world through service to others,**
- “living responsibly in the personal, family, vocational, political, cultural, and social relationships of life,**
- “working in the world for peace, justice, freedom, and human fulfillment,**
- “caring for God’s creation,**
- “participating in the governing responsibilities of the church, and**
- “reviewing and evaluating regularly the integrity of one’s membership, and considering ways in which one’s participation in the worship and service of the church may be increased and made more meaningful.”**

Background and Rationale

This proposed amendment originated as an overture from the Presbytery of New Castle. The Presbyteries of Boston, Cascades, Heartland, Homestead, Inland Northwest, Lake Michigan, Monmouth, Northern New England, and Seattle concurred with the overture. New Castle Presbytery offered the following rationale:

Although a “green church movement” has long remained at the grassroots level in the U.S., the PC(USA) leads with a robust environmental ministry and “Earth Care Congregation” program. We recognize the importance of earth care issues and action, and we have an opportunity to add the concern to to an important section of our constitutional documents.

Membership in the Church of Jesus Christ and in the Presbyterian Church (U.S.A.) is a joy and a privilege. It is also a commitment to participate in Christ’s mission. A faithful member bears witness to God’s love and grace and promises to be involved responsibly in the ministry of Christ’s Church. Caring for God’s Creation is a critical act of faith in today’s world and should be included in G-1.0304, “The Ministry of Members,” of the *Book of Order*.

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) that Item 09-11 presents the following matters the General Assembly should consider:

There are several points already in G-1.0304 that encourage church members to live out faithful stewardship of God's creation. The responsibility for caring for God's creation already is included in our confessional documents, as noted in the rationale, and this should be instructive for all church members.

The *Book of Order* is a constitutional document, not a manual of operations. Although there is no impediment to approving this overture, there is no compelling reason to add this to the *Book of Order*.

The Assembly Committee on Immigration and Environmental Issues (09) voted to approve Item 09-11 43/11. The 222nd General Assembly (2016) approved the committee's recommendation 429/120.

For the full report of Item 09-11 <https://www.pc-biz.org/#/committee/569/business>

**16-G. Access to the Lord's Table
On Amending W-2.4011a. and b. (Item 14-03)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W-2.4011a. and b. be amended by striking the current text and inserting new text to read as follows? [Text to be added or inserted is shown as italic.]

“Theology of the Lord's Supper

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

“Worshippers prepare themselves to celebrate the Lord's Supper by putting their trust in Christ, confessing their sin, and seeking reconciliation with God and one another. Even those who doubt may come to the table in order to be assured of God's love and grace in Jesus Christ.

“Welcoming to the Table

“b. In cases where baptized children who have not yet begun to participate in the Lord's Supper express a desire to receive the Sacrament, the session should provide an occasion to welcome them to the table in public worship. Their introduction to the Lord's Supper should include ongoing instruction or formation in the meaning and mystery of the Sacraments.”

Background and Rationale

This proposed amendment is an alternate resolution from the original overture from the Presbytery of Southeastern Illinois, Item 14-03. Presbyteries of Cimarron, Florida, Huntingdon, and Palo Duro concurred with the original overture. The Presbytery of the Southeastern Illinois provided the following rationale:

We acknowledge the importance of Baptism in the life of a Christian and fully support the goal that every Christian should be strongly encouraged to acknowledge the lordship of Christ in her/his life with the act of Baptism. Having said that, we also realize that the current wording in the *Book of Order* regarding who can partake in Holy Communion excludes those developing Christians who have not yet made the baptismal declaration. Children whose parents decided to not partake in infant baptism would be excluded until such time as (usually during the Confirmation experience) they themselves choose to be baptized. People who are new to the faith and are being nurtured by a congregation would also be excluded. In both of these cases it appears that the *Book of Order* would exclude these people from participation and require them to stay behind in the pews while everyone else goes forward to receive the elements.

We believe that few congregations actually follow the *Book of Order* in this regard. Holy Communion is routinely open to all who profess faith in Jesus Christ, with no mention of having to have been baptized.

We feel strongly that the *Book of Order* should be changed in the above ways so that we can walk arm-in-arm with all of our seeking brothers and sisters as we go forward to receive this holy sacrament.

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) to approve Item 14-03 and provided the following advice:

The Advisory Committee on the Constitution notes that the proposed Directory for Worship addresses this concern by providing that “All who come to the table are offered the bread and cup” and that “an invitation to baptismal preparation and baptism should be graciously extended” (proposed W-3.0409) to those who come to the table but have not been baptized.

Editor’s Note: *The proposed Amendment 16-G is wording taken directly from the proposed revised Directory for Worship (see W-3.0409 and W-4.0202). If 16-H, the revised Directory for Worship, is approved by a majority of the presbyteries and Amendment 16-G is also approved by a majority of the presbyteries, the wording in the Amendment 16-G will already be in the revised Directory for Worship.*

The Assembly Committee on Theological Issues and Institutions (14) voted to approve an alternate resolution, 73/3. The 222nd General Assembly (2016) approved the committee’s recommendation on the alternate resolution, 516/45.

For the full report of Item 14-03 <https://www.pc-biz.org/#/committee/579/business>

16-H. Directory for Worship On Replacing the Current Directory for Worship (Item 14-04)

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the *Book of Order* be amended by striking out the text of Chapters I through VII of the current Directory for Worship and inserting new text to read as follows? [Text to be inserted is shown below.]

Directory for Worship

“†” – In the Directory for Worship, the functions described as belonging to teaching elders may be, in particular circumstances, also performed by ruling elders.

Preface

This Directory for Worship reflects the conviction that the faith, life, and worship of the Church are inseparable. Its theology is based on the Bible, instructed by the *Book of Confessions* of the Presbyterian Church (U.S.A.), and attentive to ecumenical relationships. It reflects and encourages a rich heritage of traditions and diversity of cultures.

A Directory for Worship is not a service book with fixed orders of worship and collections of prayers. Rather, it describes the theology that underlies our worship, outlines appropriate forms for worship, and highlights connections between worship and Christian life, witness, and service.

This directory presents standards and norms for worship in the congregations and councils of the Presbyterian Church (U.S.A.). As a vision for Reformed worship, it suggests possibilities, invites development, and encourages ongoing reform. As the constitutional document ordering our worship, the Directory for Worship shall be authoritative for this church.

Direct references to Scripture, the *Book of Confessions*, and other sections of the *Book of Order* are provided in parentheses; other biblical, confessional, and ecumenical sources will be indicated in footnotes.

Chapter One: The Theology of Christian Worship

W-1.01: Christian Worship: An Introduction

W-1.0101: Glory to God

Christian worship gives all glory and honor, praise and thanksgiving to the holy, triune God. We are gathered in worship to glorify the God who is present and active among us—particularly through the gifts of Word and Sacrament. We are sent out in service to glorify the same God who is present and active in the world.

W-1.0102: Grace and Gratitude

God acts with grace; we respond with gratitude. God claims us as beloved children; we proclaim God’s saving love. God redeems us from sin and death; we rejoice in the gift of new life. This rhythm of divine action and human response—found throughout Scripture, human history, and everyday events—shapes all of Christian faith, life, and worship.

W-1.0103: God’s Covenant

The Old Testament tells the story of God’s steadfast love from generation to generation. To Adam and Eve, to Noah and his family, to Abraham and Sarah, to Moses and Aaron, and to the house of David, God made everlast-

ing promises of faithfulness, calling the people to respond in faith. In the fullness of time, God made a new and everlasting covenant with us through Jesus Christ.

W-1.0104: Jesus Christ

“Fully human, fully God” (B. Stat. 10.2), Jesus Christ came into the world to show God’s love, to save us from sin, and to offer eternal, abundant life to all. Jesus is God’s Word: spoken at creation, promised and revealed in Scripture, made flesh to dwell among us, crucified and raised in power, interceding for the redemption of the world, returning in glory to judge and reign forever. Scripture is God’s Word: the Old and New Testaments together testify to Jesus Christ. Proclamation is God’s Word: we bear witness in word and deed to the good news of Christ our Savior.

Jesus Christ is the embodiment of God’s gracious action in history and the model for our grateful response to God. In Jesus we find the full and clear revelation of who God is; in him we also discover who God is calling us to be. Therefore we worship Jesus Christ as Lord, even as he leads us in the worship and service God desires.

W-1.0105: The Holy Spirit

The Holy Spirit is “the giver and renewer of life” (B. Stat. 10.4), who instills our faith and enables us to follow Jesus Christ. The Scriptures describe how the Spirit moved at the dawn of creation, anointed Christ in baptism, raised Jesus from the dead, and was poured out on the Church at Pentecost. The same Spirit is still at work in the life of the Church and the life of the world.

The Holy Spirit manifests God’s gracious action and empowers our grateful response. The Spirit gathers us for worship, enlightens and equips us through the Word, claims and nourishes us through the Sacraments, and sends us out for service. To each member of Christ’s body, the Spirit gives gifts for ministry in the Church and mission in the world.

W-1.0106: Word and Sacrament

In Christian worship Jesus Christ is truly present and active among us, by the power of the Holy Spirit, through the gifts of Word and Sacrament. Wherever the Scriptures are read and proclaimed and the Sacraments of Baptism and the Lord’s Supper are celebrated, the Church bears witness to Jesus Christ, the living Word, and proclaims the mystery of faith. Through these means of grace, God imparts and sustains our faith, orders our common life, and transforms the world. Through these same acts of worship, we share in the life of the Spirit, are united to Jesus Christ, and give glory to God.

W-1.0107: Worship and the Church

God’s gifts of Word and Sacrament establish and equip the Church as the body of Christ in the world. The mission of the one, holy, catholic, and apostolic Church flows from Baptism, is nourished at Lord’s Supper, and serves to proclaim the good news of Jesus Christ to all. In the same way, the Church’s ministry emerges from the font, arises from the table, and takes its shape from the Word of the Lord. Therefore the worship of the triune God is the center of our common life and our primary way of witness to the faith, hope, and love we have in Jesus Christ.

To be a Christian is to worship Jesus Christ as Savior and Lord. To be a member of Christ’s body, the Church, is to share through Word and Sacrament in the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

W-1.02: Time, Space, and Matter

W-1.0201: Creation and Redemption

Time, space, and matter are all created by God, redeemed by Christ, and made holy by the Spirit. Through Christian worship—at certain times, in particular places, and with material gifts—we participate in God’s plan for the redemption of time, space, and matter for the glory of God.

W-1.0202: Time

Because God is the author of history, we may worship at any time. The psalms reflect the daily worship of the people of God, while the Torah teaches that one day in seven is to be set apart as holy to the Lord. The prophets anticipated God's judgment and triumph over evil on the day of the Lord. The Gospels all testify that Jesus rose from the dead on the first day of the week. The apostles came to speak of this as the Lord's Day, claiming God's victory over sin and death through the power of Jesus' resurrection.

The first Christians began to celebrate Jesus' resurrection every Lord's Day, gathering to proclaim the Word and celebrate the Sacraments. The Church continues to gather, traditionally on the first day of the week, to hear the gospel and break bread in Jesus' name, with the confidence that the risen Lord is with us.

Through two thousand years of Christian worship, the Church has developed ways of keeping time—many of them adapted from the feasts and fasts of Israel that Jesus kept. This pattern of the Christian year keeps us centered in Christ as we seek to proclaim the story of our faith, grow as Jesus' disciples, and serve Christ's mission. The year begins with a focus on Christ's incarnation, with the seasons of Advent and Christmas encompassing the Nativity and Epiphany of the Lord. After Epiphany we celebrate Jesus' Baptism and Transfiguration. At the heart of the Christian year is the mystery of Christ's death and resurrection, with the seasons of Lent and Easter encompassing Ash Wednesday, the Great Three Days—Maundy Thursday, Good Friday, and the Easter Vigil—the Resurrection and Ascension of the Lord, and the Day of Pentecost. After Pentecost we commemorate Trinity Sunday, All Saints Day, and the Reign of Christ.

The pattern of daily prayer also connects the Church with the worship of ancient Israel, centuries of Christian tradition, and Jesus' own practices. Whether in large assemblies, with small groups, or at home, daily prayer serves as a bridge between public worship and personal affairs, helping us to live out our faith each day.

We mark other occasions in worship, reflecting the cycles of civic and agricultural life, cultural and family celebrations, the commemoration of significant persons and events, and the programs and activities of the church. It is appropriate to observe such things, provided that they never distract from the worship of the triune God.

W-1.0203: Space

Because heaven and earth belong to God, we may worship in any place. The Old Testament describes stone altars, tabernacles, temples, and other places where the people gathered and encountered God. The Gospels tell us that Jesus worshiped at the synagogue and temple, but he also worshiped in the wilderness, on hillsides, and at lakeshores, demonstrating that God cannot be confined to any one place.

The first Christians worshiped at the temple and in synagogues, homes, catacombs, and prisons. The important thing was not the place, but the gathering of Christ's body—the people of God—and the presence of Christ among them in Word and Sacrament. Later the Church began to build special places to meet for worship. To this day, space for Christian worship is primarily established by the presence of the risen Lord and the communion of the Holy Spirit in the gathering of the people of God.

Space that is set apart for worship should encourage community, be accessible to all, and open us to reverence for God. It is not to be an escape from the world, but a place for encountering the God of all creation who gathers us in and sends us out. Space for Christian worship should include a place for the reading and proclamation of the Word, a font or pool for Baptism, and a table for the Lord's Supper. The arrangement of these symbols of Word and Sacrament conveys their relationship to one another and their centrality in Christian worship.

W-1.0204: Matter

Because God created the world and called it good, we use material gifts in worship. The Old Testament tells of various things that were used in the worship of God: the ark, linens and vessels, oil and incense, musical instruments, grain, fruit, and animals. At the same time, the prophets warned of the danger of idolatry: mistaking physical objects for divine presence. The Gospels show how Jesus used common things—nets and fish, jars and ointment, a towel and basin, water, bread, and wine—in his ministry of teaching, healing, and feeding. On the cross, he offered his body as a living sacrifice.

The first Christians, following Jesus, took three primary elements of life—water, bread, and wine—as symbols of God's self-offering to us and our offering of ourselves to God. We have come to call them Sacraments: signs of

God's gracious action and our grateful response. Through the Sacraments of Baptism and the Lord's Supper, God claims us as people of the covenant and nourishes us as members of Christ's body; in turn, we pledge our loyalty to Christ and present our bodies as a living sacrifice of praise.

The offering of material gifts in worship is an expression of our self-offering, as an act of gratitude for God's grace. We give our lives to God through Jesus Christ, who gave his life for us. The practice of offering also reflects our stewardship of God's good creation. Mindful that the earth and everything in it belong to God, we present tithes and offerings for use in Christ's ministry and mission.

We offer creative gifts in worship as well, including music, art, drama, movement, media, banners, vestments, vessels, furnishings, and architecture. When such gifts only call attention to themselves, they are idolatrous; when, in their simplicity of form and function, they give glory to God, they are appropriate for worship.

W-1.03: Language, Symbols, and Culture

W-1.0301: The Word Made Flesh

God brings all things into being by the Word. Through the incarnation, this same, eternal Word of God became flesh and lived among us, in a particular person in a particular time and place—Jesus of Nazareth. Our use of language, symbols, and cultural forms in Christian worship is founded on the gift of Jesus' incarnation. Through Jesus Christ, God speaks to us in truth and reaches out to us with grace; through Jesus Christ, we may speak truthfully to God and lift up our hearts with gratitude.

W-1.0302: Language

The mystery and reality of God transcend our experience, understanding, and speech, such that we cannot reduce God to our ways of speaking. Yet we are compelled to speak of the glory, goodness, and grace of the God who is revealed in the world around us, in Scripture, and above all, in Jesus Christ.

The Old Testament speaks of God in personal ways, as creator, covenant-maker, comforter, liberator, judge, redeemer, midwife, mother, shepherd, sovereign, bearer, begetter. It addresses God as "Lord," a word that conveys the sovereignty of God while standing in for the hidden name revealed to Moses at the burning bush. It also borrows images from nature, describing God as rock, well-spring, fire, light, eagle, hen, lion. The Gospels show how Jesus used and adapted these images when speaking to and about God, particularly in his intimate use of Abba, Father. He also claimed some of these terms in speaking about himself—as good shepherd, bridegroom, and Son of Man. New Testament writers continued to use and adapt Old Testament language in speaking about Jesus—especially in their use of "Lord" to convey his sovereignty over the powers of this world, and to identify him with the Holy One of Israel.

In worship the church shall strive to use language about God that is intentionally as diverse and varied as the Bible and our theological traditions. Language that appropriately describes and addresses God is expansive, drawing from the full breadth and depth of terms and images for the triune God in the witness of Scripture. Language that authentically describes and addresses the people of God is inclusive, respecting the diversity of persons, cultures, backgrounds, and experiences that flow from God's creative work. Such language allows for all members of the community of faith to recognize themselves as equally included, addressed, and cherished by God.

Since Pentecost, the Church of Jesus Christ has been a community of many nations and cultures, united by the power of the Holy Spirit. Therefore our churches worship in many languages. The words we use in worship are to be in the common language or languages of those who are gathered, so that all are able to receive the good news and respond with true expressions of their faith. Through the rich variety of human speech we bear witness to God's saving love for all.

W-1.0303: Symbols

Certain biblical images have come to have deeper significance, multiple associations, and lasting meaning for the people of God. We call these symbols. There are numerous examples in the Old Testament—tree, temple, rainbow, river, sheep, scroll, building, body. New Testament writers drew on this treasury of common meaning to convey their understanding of Christ, the gospel, the Church, and the realm of God. Certain prominent symbols from Scripture, such as light, book, water, bread, cup, and cross, play an important role in Christian worship. Such things are not objects to be worshiped, but signs that point to the grace of God in Jesus Christ.

We come to know God’s Word more fully when it is both proclaimed and enacted in worship. The Old Testament describes symbolic actions in worship—fasting and feasting, rejoicing and lamenting, dancing and singing, marking and anointing, cleansing and offering, doing justice and showing mercy. The Gospels demonstrate how Jesus brought new meaning to existing practices of faith—especially baptism and breaking bread—and transformed ordinary acts of compassion—healing the sick, giving alms to the poor, feeding the hungry, and washing feet—into new ways of serving God. Christian worship includes a variety of symbolic actions, with strong ties to these and other biblical practices—gathering and sending, kneeling and standing, speaking and singing, cleansing and offering, marking and anointing, eating and drinking, blessing and laying on of hands. All of these convey the gracious action of God and communicate our grateful response.

W-1.0304: Culture

God has poured out the Holy Spirit on all flesh; Scripture promises that everyone who calls on the name of the Lord will be saved. The book of Acts and the New Testament epistles record the challenges and controversies of an emerging Church that would be “no longer Jew or Greek” (Gal. 3:28), but one in Jesus Christ. As the Church has grown and spread over two thousand years, it has taken root and flourished in cultures and lands all around the globe—bearing witness to the love of God for all the world and Christ’s sovereignty in every place. Finally, from the book of Revelation, we know that the company of the redeemed will be a great multitude from every nation, tribe, and people, singing praise to the Lamb of God.

Christian worship is contextual—emerging from a particular community and incorporating the words, images, symbols, and actions that best convey the good news of Jesus Christ in that gathering of God’s people. It is also cross-cultural—reflecting the diversity of traditions and cultures within and beyond the community of faith. Christian worship is transcultural—proclaiming the universal message of God’s grace in Jesus Christ and rooted in common elements of human life that transcend all cultures. It is also countercultural—asserting the scandal of the gospel and anticipating God’s reign of righteousness, justice, and peace. Finally, faithful worship should be an intercultural event—fostering mutuality, dialogue, and equality among all people.

Whenever and wherever we gather in Jesus’ name, we join the praise and prayer of the people of God in every time and place. Therefore, it is fitting that we share stories and sing songs from cultures other than our own as we pray for and with the Church throughout the world.

Chapter Two: The Ordering of Reformed Worship

W-2.01: Sources and Principles

W-2.0101: Sources of Order

Worship shall be faithful to the Holy Spirit who speaks in Scripture. The witness of Scripture provides the Church’s preeminent, authoritative source for the ordering of worship. Those responsible for planning and leading worship are also to be guided by the Constitution of the Presbyterian Church (U.S.A.), instructed by the wisdom of the Reformed tradition, attentive to the traditions of the universal Church, and sensitive to the culture and context of the worshipping community.

W-2.0102: Form and Freedom

Christian worship has always been marked by a tension between form and freedom. Some traditions have emphasized established orders of worship, seeking to be faithful to the Scriptures. Others have resisted fixed forms of worship, asserting our freedom in Christ. We acknowledge that all forms of worship are provisional and subject to reformation according to the Word of God. Fixed forms of worship are valuable in that they offer consistent patterns and practices that help to shape lives of faith and faithfulness. More spontaneous approaches to worship are valuable in that they provide space for unexpected insight and inspiration. In whatever form it takes, worship is to be ordered by God’s Word and open to the creativity of the Holy Spirit.

W-2.02: The Worshiping Assembly

W-2.0201: A Royal Priesthood

In Jesus Christ, the Church is called to be a royal priesthood, giving glory to God in worship and devoting itself to God's service in the world. Worship is a collective activity of the people of God and an expression of our common life and ministry. It demands the full, conscious, and active participation of the whole body of Christ, with heart, mind, soul, and strength.

Children and youth bring special gifts and grow in their faith through their regular participation in worship. Those who plan and lead worship should provide for their full participation in the Service for the Lord's Day.

The ordering of worship should reflect the richness of cultural diversity in the congregation and the local context in which it ministers. The order of worship should provide for and encourage the participation of all; no one is to be excluded.

W-2.0202: Prayerful Participation

Prayer is at the heart of worship. It is a gift from God, who desires dialogue and relationship with us. It is a posture of faith and a way of living in the world. Prayer is also the primary way in which we participate in worship. Christian prayer is offered through Jesus Christ and empowered by the Holy Spirit. Faithful prayer is shaped by God's Word in Scripture and inspires us to join God's work in the world.

There are many kinds of prayer—adoration, thanksgiving, confession, supplication, intercession, dedication. There are many ways to pray—listening and waiting for God, remembering God's gracious acts, crying out to God for help, or offering oneself to God. Prayer may be spoken, silent, sung, or enacted in physical ways.

The singing of psalms, hymns, and spiritual songs is a vital and ancient form of prayer. Singing engages the whole person, and helps to unite the body of Christ in common worship. The congregation itself is the church's primary choir; the purpose of rehearsed choirs and other musicians is to lead and support the congregation in the singing of prayer. Special songs, anthems, and instrumental music may also serve to interpret the Word and enhance the congregation's prayer. Furthermore, many of the elements of the service of worship may be sung. Music in worship is always to be an offering to God, not merely an artistic display, source of entertainment, or cover for silence.

Participation in worship may involve a range of other actions: kneeling, bowing, standing, lifting hands; dancing, drumming, clapping, embracing, or joining hands; anointing and laying on of hands.

The gifts of the Spirit are for building up the Church. Every action in worship is to glorify God and contribute to the good of the people. Worshipers and worship leaders must avoid actions that only call attention to themselves and fail to serve the needs of the whole congregation.

W-2.03: Leadership in Worship and Ordered Ministries

W-2.0301: Gifts for Service

God pours out the gifts of the Holy Spirit upon each Christian in Baptism, and all are called to use these gifts for the glory of God. Therefore it is appropriate for any member of the church to pray, read Scripture, or assist in worship in other ways according to his or her gifts.

By their gifts and training, some are called to particular acts of leadership in worship and have particular responsibilities for ordering the service. These specific roles and responsibilities are undertaken in service to God and to the congregation, and should in no way diminish the leadership of other members or overshadow the primary participation of the worshiping assembly.

W-2.0302: Deacons

Deacons are called to lead the congregation in compassion, witness, and service, representing the ministry of the church in the world and the presence of the world in the church. While deacons have no particular responsibilities

for the ordering of worship, the session should ensure that deacons (where present) have regular opportunities to lead in worship, and that their ministries of compassion, witness, and service are reflected in the public services of the church.

W-2.0303: Ruling Elders

Ruling elders are called to nurture the common life of the people of God through their gifts of discernment and governance. They should also cultivate an ability to teach the Word when called upon to do so. When appropriately prepared and commissioned by the presbytery, ruling elders may proclaim the Word and administer the Sacraments in a particular congregation (G-2.1001).

In a particular congregation, ruling elders shall provide for the church's worship and encourage the people's participation. Specifically, when serving together on the session, ruling elders and teaching elders†: make provision for the regular preaching of the Word and celebration of the Sacraments, corporate prayer, and the offering of praise to God in song; oversee and approve all public worship in the congregation, with the exception of responsibilities reserved for the teaching elder†; determine occasions, days, times, and places for worship; and have responsibility for the arrangement of worship space, the use of special appointments (flowers, candles, banners, paraments, and other objects), and the ministries of music, drama, dance, and visual arts.

W-2.0304: Teaching Elders

Teaching elders† (also called ministers of Word and Sacrament) are called to proclaim the Word, preside at the Sacraments, and equip the people for ministry in Jesus' name. Specifically, teaching elders† are responsible for: the selection of Scriptures to be read, the preparation of the sermon, the prayers to be offered, the selection of music to be sung, printed worship aids or media presentations for a given service, and the use of drama, dance, and other art forms in a particular service of worship.

W-2.0305: Shared Responsibility and Accountability

In a particular congregation, the order of worship is the responsibility of the teaching elder† with the concurrence of the session. The selection of hymnals, service books, Bibles, and other more permanent worship resources is the responsibility of the session with the concurrence of the teaching elder†, and in consultation with church musicians and educators.

Where there is a music leader or choir director, the teaching elder† will confer with that person on anthems and other musical offerings; the session will see that these conferences take place appropriately and on a regular basis. The teaching elder† may confer with a committee in planning particular services of worship.

The session is responsible for educating the congregation about the church's worship, in order to facilitate their full and active participation. It is appropriate that the session provide for the regular study of this Directory for Worship, particularly in the training of ruling elders and deacons.

In fulfilling their responsibilities for worship, sessions are accountable to presbytery. It is appropriate that the presbyteries discuss with sessions the character of their congregation's worship, the standards governing it, and the fruit that it bears in the mission and ministry of the church. It is appropriate that the presbyteries provide instruction in worship, making use of this Directory for Worship in the preparation of candidates for ordination, and in the ongoing nurture of teaching elders†.

Chapter Three: The Service for the Lord's Day

W-3.01: Worship on the Lord's Day

W-3.0101: The Day of Resurrection

We gather to worship God on the Lord's Day (Sunday) because the gospels testify that Jesus rose from the dead early on the first day of the week. The Lord's Day is also called the "eighth day" of creation, a sign of the new creation that has begun with Christ's resurrection. While we may worship God on any day and at any time, the Sunday service in particular is a celebration of Christ's resurrection and an anticipation of the fullness of God's coming reign.

W-3.0102: The Pattern of Lord's Day Worship

The Service for the Lord's Day is a service of Word and Sacrament. We meet in the presence of the living Lord, who appeared to his disciples on the first day of the week—the day he rose from the dead—to interpret the Scriptures and break bread. Following Jesus' example, the Church proclaims the fullness of the gospel in Word and Sacrament on the Lord's Day.

The Service for the Lord's Day includes other actions as well: gathering and singing, confession and pardon, prayer and offering, blessing and sending. Through all of these actions, we are drawn into Christ's presence and sent out in the power of the Spirit.

The pattern of Lord's Day worship may be applied to days and times other than Sunday morning. Saturday evening services such as the Easter Vigil appropriately follow the order of Lord's Day worship since, in the ancient Jewish and Christian reckoning of time, the new day begins at sunset. Services of daily prayer provide a pattern for worship at other times and on other days of the week.

W-3.0103: The Order of Worship

An order of worship offers a meaningful and reliable structure for the church's encounter with the living God. Over time, an order of worship helps to shape our faith and faithfulness as the people of God, becoming a pattern for how we live as Christians in the world.

The order of worship offered here for the Service for the Lord's Day is rooted in Scripture, the traditions of the universal Church, and our Reformed heritage. In particular, it seeks to uphold the centrality of Word and Sacraments in the Church's faith, life, and worship. This description of the Service for the Lord's Day is presented as one commendable model, but is not intended to exclude other ways of ordering worship. Other patterns may be appropriate in the context of a particular congregation or culture, provided that they are faithful to the Word, open to the Spirit, and dedicated to the glory of God.

W-3.02: Gathering**W-3.0201: Preparing for Worship**

Worship begins as the people gather—greeting one another, praying in silence, sharing announcements, or offering music to the glory of God. The act of assembling in Jesus' name bears witness to the Church's identity and mission as Christ's body in the world.

W-3.0202: Opening Sentences

A call to worship, typically drawn from sentences of Scripture, expresses God's invitation to gather as Christ's body in this place. A greeting in the name of Jesus Christ or the triune God establishes the context for worship as an encounter with the Holy One who calls all things into being.

W-3.0203: Psalms, Hymns, and Spiritual Songs

For millennia the people of God have sung psalms as praise and prayer to God. Early Christians continued to sing, pray, and study the psalms, interpreting them in the light of Jesus' life, death, and resurrection. Singing psalms remains an important part of the Reformed heritage. To the psalms the Church has added other hymns, canticles, and spiritual songs. Through the ages and from varied cultures, the Church has developed many other forms of congregational song, accompanied by a great array of instruments. We draw from this rich repertoire in the Service for the Lord's Day, singing glory to God.

W-3.0204: Prayer

A prayer may be offered, giving thanks and praise to God, expressing joy in the presence of Christ, and calling for the gifts of the Spirit to be poured out upon the gathered community. This prayer may employ themes and images that are drawn from the biblical readings for the day or from the setting in the Christian year.

W-3.0205: Confession and Forgiveness

Having praised the holiness of God, we must also face the sinful state of the world and of our lives, confessing our unworthiness to enter into God's presence. Nevertheless we approach God with confidence, trusting in the mercy of Jesus Christ. This turn from communal praise to corporate confession, established on the promise of God's grace, is one of the hallmarks of the Reformed tradition.

A call to confession expresses God's initiative in calling for repentance and promising forgiveness in Christ. As members of Christ's body, we confess the reality of sin, captivity, and brokenness in personal and common life and ask for God's saving grace. The prayer of confession may include the singing of a prayer for grace, such as "Lord, have mercy." A declaration of forgiveness proclaims the good news of God's mercy and offers the assurance of pardon in Jesus' name. Leading this element of worship from the font connects our confession with the grace and cleansing of Baptism, and the baptismal call to new life in Christ. Because of these associations with the ministry of Word and Sacrament, it is fitting for a teaching elder† to lead the call to confession and proclaim the good news of forgiveness in Jesus Christ.

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

W-3.03: Word**W-3.0301: Theology of Proclamation**

The Scriptures bear witness to the Word of God, revealed most fully in Jesus Christ, the Word who "became flesh and lived among us" (John 1:14). Where the Word is read and proclaimed, Jesus Christ the living Word is present by the power of the Holy Spirit. Therefore, reading, hearing, preaching, and affirming the Word are central to Christian worship and essential to the Service for the Lord's Day.

A teaching elder† is responsible for the selection of Scriptures to be read in public worship. Selected readings are to be drawn from both Old and New Testaments, and over a period of time should reflect the broad content and full message of Scripture. Selections for readings should be guided by the rhythms of the Christian year, events in the world, and pastoral concerns in the local congregation. Lectionaries ensure a broad range of biblical texts as well as consistency and connection with the universal Church. The teaching elder† is also responsible for the version of the Bible to be used in public worship. The Scriptures are to be read in the common language(s) of the worshiping community. The congregation is to be informed of significant adaptations, paraphrases, or new translations.

The Word proclaimed shall be based on the Word written in Scripture. Preaching requires diligence and discernment in the study of Scripture, listening for the voice of God through the discipline of daily prayer, theological reflection on the message of the gospel, sensitivity to the context of the congregation, attentiveness to what the Spirit is saying to the church, awareness of events in the world, and consistent and personal obedience to Jesus Christ. The sermon will present the gospel with clarity and simplicity, in language that all can understand. The gifts of song, drama, dance, and visual art may be employed in the proclamation of the Word.

We respond to the proclamation of the Word in a variety of ways: confessing the faith of the Church, celebrating or reaffirming the Sacrament of Baptism, praying for the Church and world, and offering our lives in gratitude for God's grace. The proclamation of the Word is incomplete if it fails to evoke the response of the people of God. When the Word is proclaimed, we are called, above all, to discern Jesus Christ, receive his grace, and respond to his call with obedience. All of these things depend on the gifts of the Holy Spirit, whom we seek in prayer.

W-3.0302: Prayer for Illumination

A prayer for illumination calls on the Holy Spirit to empower the reading, understanding, proclaiming, and living of God's Word. This sense of utter reliance on the illumination of the Spirit is an important and distinctive mark of the Reformed tradition. The prayer for illumination precedes the reading of Scripture and preaching of the sermon and applies to all of the readings, as well as the proclamation of the Word.

W-3.0303: Scripture

The public reading of Scripture is to be clear, audible, and attentive to the meaning of the text. Reading from the church's Bible conveys a sense of the permanence and weight of the Word of God, and demonstrates the commu-

nal nature of the biblical story. Anyone may be invited to read Scripture, including children and youth. Because deacons are charged with the ministry of witness to the gospel and ruling elders are responsible for the proclamation of the Word, it is fitting for a deacon or ruling elder to read Scripture. The session will ensure that all readers are prepared for this important ministry.

The role of the congregation is to listen prayerfully, actively, and attentively to the Word that is read and proclaimed. Such listening requires expectation, concentration, and imagination. The congregation may participate in the presentation of Scripture through unison, responsive, or antiphonal readings, or by following along with printed or projected materials. Spoken responses may conclude the reading of Scripture. Scripture may also be presented through music.

W-3.0304: Musical Responses

Psalms, canticles, anthems, alleluias, songs of praise, or other musical responses may accompany the reading of the Word. A psalm may be sung in response to the first reading, giving the congregation an opportunity to reflect on and pray from that text.

W-3.0305: Proclamation

A sermon, based on the Scripture(s) read in worship, proclaims the good news of the risen Lord and presents the gift and calling of the gospel. Through the sermon, we encounter Jesus Christ in God's Word, are equipped to follow him more faithfully, and are inspired to proclaim the gospel to others through our words and deeds. The sermon may conclude with prayer, an ascription of praise, or a call to discipleship. In keeping with the ministry of Word and Sacrament, a teaching elder† ordinarily preaches the sermon.

Other forms of proclamation include song, drama, dance, visual art, and testimony. Like the sermon, these are to illuminate the Scripture(s) read in worship and communicate the good news of the gospel. When these forms of proclamation are employed, worship leaders should connect them with the witness of the Scripture(s) to the Triune God.

W-3.0306: Affirmation of Faith

Responding to the Word proclaimed, we affirm our faith in the holy, triune God. This affirmation of faith is drawn from sentences of Scripture or the creeds, confessions, and catechisms. A congregational song, anthem, or other musical response may serve as an affirmation of faith. Opportunities for personal testimony may also be provided at this time. When Baptism or the reaffirmation of Baptism takes place, the Apostles' Creed is spoken in the context of the baptismal liturgy. The Nicene Creed, our earliest ecumenical confession of faith, is traditionally associated with the celebration of the Lord's Supper.

W-3.0307: Baptism and Baptismal Discipleship

The Sacrament of Baptism (W-3.0402–W-3.0408) and other services associated with the baptismal covenant ordinarily take place as a response to the Word. Such services include the reaffirmation of Baptism on profession of faith (W-4.0203), the reception of new members (W-4.0204), commissioning for service (W-4.03), ordination and installation to ordered ministry (W-4.04), transitions in life or ministry (W-4.05), commemorations of communal events, Christian marriage (W-4.06), and witness to the resurrection (W-4.07). An invitation to discipleship may also be spoken at this time, calling worshipers to be baptized or to live into the promises of their Baptism.

W-3.0308: Prayers of Intercession

In response to the Word, we pray for the world God so loves—joining Christ's own ministry of intercession and the sighs of the Spirit, too deep for words. These prayers are not the work of a single leader, but an act of the whole congregation as Christ's royal priesthood. We affirm our participation in the prayer through our "amen" and other responses.

Prayers of intercession and supplication are offered for: the mission and ministry of the universal Church and the local congregation; care of creation and the right use of resources; peace and justice in the world; the leaders and peoples of all nations; the poor, hungry, and oppressed; compassion and reconciliation in the local community;

healing and wholeness for all who suffer; and other special needs. These prayers may be led from the communion table or from the midst of the congregation. They may include musical responses or symbolic action. The peace of Christ may follow, if not previously shared.

Because pastors are called to serve as good shepherds for God’s people, it is fitting for a teaching elder† to lead the prayers of intercession and supplication. Because deacons are responsible for ministries of compassion and ruling elders are charged with the nurture of the congregation, it is also fitting for a deacon or ruling elder to lead these prayers. Other persons with a gift for prayer may be invited to lead the intercessions.

W-3.0309: Offering and Lord’s Supper

The collection of tithes and offerings (W-3.0411) and the celebration of the Lord’s Supper (W-3.0409–W-3.0414) take place as a response to the Word. These actions are signs of our gratitude for the grace of God proclaimed in the gospel. If the Lord’s Supper is omitted, a prayer of thanksgiving and dedication follows the collection of the offering (W-3.0415).

W-3.04: Sacrament

W-3.0401: Theology of the Sacraments

The Sacraments are 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.

W-3.0402: Theology of Baptism

Baptism is the sign and seal of our incorporation into Jesus Christ. In his own baptism, Jesus identified himself with sinners—yet God claimed him as a beloved Son, and sent the Holy Spirit to anoint him for service. In his ministry, Jesus offered the gift of living water. Through the baptism of his suffering and death, Jesus set us free from the power of sin forever. After he rose from the dead, Jesus commissioned his followers to go and make disciples, baptizing them and teaching them to obey his commands. The disciples were empowered by the outpouring of the Spirit to continue Jesus’ mission and ministry, inviting others to join this new way of life in Christ. As Paul wrote, through the gift of Baptism we are “dead to sin and alive to God in Christ Jesus” (Rom. 6:11).

The Sacrament of Baptism holds a deep reservoir of theological meaning, including: dying and rising with Jesus Christ; pardon, cleansing, and renewal; the gift of the Holy Spirit; incorporation into the body of Christ; and a sign of the realm of God. The Reformed tradition understands Baptism to be a sign of God’s covenant. The water of Baptism is linked with the waters of creation, the flood, and the exodus. Baptism thus connects us with God’s creative purpose, cleansing power, and redemptive promise from generation to generation. Like circumcision, a sign of God’s gracious covenant with Israel, Baptism is a sign of God’s gracious covenant with the Church. In this new covenant of grace God washes us clean and makes us holy and whole. Baptism also represents God’s call to justice and righteousness, rolling down like a mighty stream, and the river of the water of life that flows from God’s throne.

Baptism enacts and seals what the Word proclaims: God’s redeeming grace offered to all people. Baptism is at once God’s gift of grace, God’s means of grace, and God’s call to respond to that grace. Through Baptism, Jesus Christ calls us to repentance, faithfulness, and discipleship. Through Baptism, the Holy Spirit gives the Church its identity and commissions the Church for service in the world.

Baptism is the bond of unity in Jesus Christ. When we are baptized, we are made one with Christ, with one another, and with the Church of every time and place. In Christ, barriers of race, status, and gender are overcome; we are called to seek reconciliation in the Church and world, in Jesus’ name.

Both believers and their children are included in God's covenant love. The baptism of believers witnesses to the truth that God's gift of grace calls for our grateful response. The baptism of our young children witnesses to the truth that God claims people in love even before they are able to respond in faith. These two forms of witness are one and the same Sacrament.

God's faithfulness to us is sure, even when human faithfulness to God is not. God's grace is sufficient; therefore Baptism is not repeated. There are many times in worship, however, when we may remember the gift of our baptism and acknowledge the grace of God continually at work in us. These may include: profession of faith; when participating in another's baptism; when joining or leaving a church; at an ordination, installation, or commissioning; and at each celebration of the Lord's Supper.

Baptism marks the beginning of new life in Christ. The new way of life to which God calls us is one of deep commitment, disciplined discernment, and growth in faith. The gifts of the Holy Spirit, given with and through Baptism, equip and strengthen us for the challenges of Christian faith and life.

Baptism is ordinarily celebrated on the Lord's Day in the gathering of the people of God. The presence of the covenant community bears witness to the one body of Christ, into whom we are baptized. When circumstances call for the administration of Baptism apart from public worship, the congregation should be represented by one or more members.

As there is one body, there is one Baptism. The Presbyterian Church (U.S.A.) recognizes all baptisms by other Christian churches that are administered with water and performed in the name of the triune God—Father, Son, and Holy Spirit.

W-3.0403: Responsibility for Baptism

Baptism shall be authorized by the session and administered by a teaching elder†. The session's responsibilities for Baptism include: encouraging parents (or those exercising parental responsibility) to present their children for Baptism without undue haste or undue delay; encouraging new believers to be baptized; examining candidates for Baptism, or their parents, and instructing them in the significance of the Sacrament; enrolling those who are baptized as members of the congregation; and providing for their ongoing nurture and formation for baptismal life in the world. The congregation as a whole, on behalf of the universal Church, is responsible for nurturing baptized persons in Christian life. The session may designate certain members of the congregation as sponsors or mentors for those who are baptized or for their parents.

When a young child is presented for Baptism at least one parent (or person exercising parental responsibility) should be an active member of a Christian church, normally the congregation in which the baptism takes place. The session may consider a request to baptize a child whose parent is an active member of another church. If the session approves such a request, it should communicate with the council of the other congregation and notify them when the Sacrament has been administered. Those presenting children for Baptism will promise to nurture and guide them until they are ready to make a personal profession of faith and assume the responsibility of active church membership.

A council may authorize a Baptism, to be administered by a teaching elder†, in certain situations beyond the congregational setting, such as hospitals, prisons, schools, military bases, or other ministry settings. In these cases, the teaching elder† is responsible for ensuring that the name of the newly baptized person is placed on the appropriate roll of a council (G-3.02, G-3.03).

W-3.0404: Presentation

The teaching elder† introduces the Sacrament of Baptism with sentences of Scripture; other sentences of Scripture may be spoken by ruling elders, members of the congregation, or ecumenical witnesses. On behalf of the session, a ruling elder presents each candidate for Baptism. Those desiring Baptism for their children or themselves express their intent to receive the Sacrament. Parents, sponsors (if applicable), and the congregation make vows to support and nurture those being baptized. No one comes to Baptism alone; we are encouraged by family or friends and surrounded by the community of faith.

W-3.0405: Profession of Faith

Candidates for Baptism or their parents shall renounce evil and profess their faith in Jesus Christ as Lord and Savior. Those who are being baptized upon profession of faith declare their intent to participate actively and responsibly in the church's worship and mission. Together with the congregation they profess their faith, using the Apostles' Creed, the baptismal affirmation of the early Church.

W-3.0406: Thanksgiving over the Water

At the place of baptism, a teaching elder† leads the people in prayer: giving thanks for God's covenant faithfulness through history; praising God's gracious and reconciling action in Jesus Christ; and asking the Holy Spirit to attend and empower the Baptism, give deliverance and rebirth, and equip the church for faithfulness.

W-3.0407: The Act of Baptism

Accompanied by a visible and generous use of water, the teaching elder† shall address each person by their Christian or given name and say: "[Name], I baptize you in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). The water used for Baptism should be from a local source, and may be applied with the hand, by pouring, or through immersion.

Other actions signifying the gift of the Holy Spirit, such as the laying on of hands and anointing with oil, may be included. However, the central act of baptizing with water in the name of the triune God must not be overshadowed.

W-3.0408: Welcome

The newly baptized person is welcomed as a member of the Church, the body of Christ. Appropriate gifts may be given, such as a candle (reflecting the light of Christ) or a baptismal garment (signifying being clothed with Christ). The peace of Christ may be exchanged, if not previously shared.

The Church's way of welcome into the body of Christ involves the unrepeatable Sacrament of Baptism and the repeatable Sacrament of the Lord's Supper. Christ bathes us with mercy, then feeds us with grace. Since this ancient pattern of initiation includes both Sacraments, the Lord's Supper appropriately follows Baptism; those who have just been baptized may be invited to receive communion first.

W-3.0409: Theology of the Lord's Supper

The Lord's Supper (or Eucharist) is the sign and seal of our communion with the crucified and risen Lord. Jesus shared meals with his followers throughout his earthly life and ministry—common suppers, miraculous feasts, and the covenant commemorations of the people of God. Jesus spoke of himself as the bread of life, and the true vine, in whom we are branches. On the night before his death, Jesus shared bread and wine with his disciples. He spoke of the bread and wine as his body and blood, signs of the new covenant and told the disciples to remember him by keeping this feast. On the day of his resurrection, Jesus made himself known to his disciples in the breaking of the bread. The disciples continued to devote themselves to the apostles' teaching, fellowship, prayers, and the common meal. As Paul wrote, when we share the bread and cup in Jesus' name, "we who are many are one body" (1 Cor. 10:17).

The Sacrament of the Lord's Supper offers an abundant feast of theological meaning, including: thanksgiving to God the Father; remembrance of Jesus Christ; invocation of the Holy Spirit; communion in the body of Christ; and a meal of the realm of God. The Reformed tradition understands the Lord's Supper to be a sign of God's covenant. The bread of the Lord's Supper is linked with the bread of Passover and the gift of manna in the wilderness. The Lord's Supper thus connects us with God's saving power and providential care from generation to generation. Like the offering of sacrifices, a sign of Israel's thanksgiving for God's faithfulness, the Lord's Supper is a sacrifice of praise and a sign of our gratitude for God's steadfast love. The Lord's Supper represents God's gracious invitation to an everlasting covenant. The Lord's Supper also reflects our calling to feed others as we have been fed, and offers a foretaste of that heavenly banquet when God will wipe away every tear and swallow up death forever.

The Lord's Supper enacts and seals what the Word proclaims: God's sustaining grace offered to all people. The Lord's Supper is at once God's gift of grace, God's means of grace, and God's call to respond to that grace.

Through the Lord's Supper, Jesus Christ nourishes us in righteousness, faithfulness, and discipleship. Through the Lord's Supper, the Holy Spirit renews the Church in its identity and sends the Church to mission in the world.

When we gather at the Lord's Supper the Spirit draws us into Christ's presence and unites with the Church in every time and place. We join with all the faithful in heaven and on earth in offering thanksgiving to the triune God. We reaffirm the promises of our baptism and recommit ourselves to love and serve God, one another, and our neighbors in the world.

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

Worshippers prepare themselves to celebrate the Lord's Supper by putting their trust in Christ, confessing their sin, and seeking reconciliation with God and one another. Even those who doubt may come to the table in order to be assured of God's love and grace in Jesus Christ.

The Lord's Supper shall be celebrated as a regular part of the Service for the Lord's Day, preceded by the proclamation of the Word, in the gathering of the people of God. When local circumstances call for the Lord's Supper to be celebrated less frequently, the session may approve other schedules for celebration, in no case less than quarterly. If the Lord's Supper is celebrated less frequently than on each Lord's Day, public notice is to be given at least one week in advance so that all may prepare to receive the Sacrament.

W-3.0410: Responsibility for the Lord's Supper

The Lord's Supper shall be authorized by the session and administered by a teaching elder†. It is appropriate that a presbytery authorize and train ruling elders to administer the Lord's Supper in the event of the absence of pastors (G-3.0301b). The session may authorize the celebration of the Lord's Supper at events other than the Service for the Lord's Day, including services of Christian marriage, ordination and installation, services of wholeness, ministry to the sick, and services of witness to the resurrection. At all such events, the Word is to be read and proclaimed. When the Lord's Supper takes place apart from public worship, the congregation shall be represented by one or more members.

A council may authorize the celebration of the Lord's Supper in certain contexts beyond the congregational setting, such as hospitals, prisons, schools, military bases, or other ministry settings (G-3.02, G-3.03).

W-3.0411: Offering

Christian life is an offering of one's self to God. In the Lord's Supper we are presented with the costly self-offering of Jesus Christ for the life of the world. As those who have been claimed and set free by his grace, we respond with gratitude, offering him our lives, our spiritual gifts, and our material goods. Every service of worship shall include an opportunity to respond to Christ's call to discipleship through self-offering. The gifts we offer express our stewardship of creation, demonstrate our care for one another, support the ministries of the church, and provide for the needs of the poor.

Tithes and offerings are gathered as an act of thanksgiving to God. Gifts of food for the poor may also be collected at this time, and the table may be prepared for the Lord's Supper. All of these gifts are received with a prayer of dedication to God, spoken or sung. Because ruling elders and deacons are charged with the stewardship of the church's resources and leadership in ministry to the poor, it is fitting for a ruling elder or deacon to lead this prayer. Signs of Christ's peace and reconciliation may be exchanged, if this did not take place earlier in the service.

W-3.0412: Great Thanksgiving

Following the offering and the preparation of the table, a teaching elder† invites worshippers to the Lord's Supper using sentences of Scripture. At the table, facing the people, the teaching elder† shall lead the people in a prayer to the triune God: giving thanks for God's creative power, providential care, and covenant faithfulness, along with particular blessings of the day; remembering God's acts of salvation through Jesus' birth, life, death, resurrection, ascension, and promised return, as well as Jesus' institution of the Sacrament (if not otherwise spoken at the invitation to the table or the breaking of the bread); and calling on the Holy Spirit to draw worshippers into the presence of the risen Lord, nourish them in the body and blood of Christ, unite them with Christ in the communion of

saints and the Church in every place, and send them in mission to the world. The prayer ends with praise to the triune God. Musical acclamations, such as “Holy, holy, holy,” “Christ has died,” and “Amen,” may be included. The Lord’s Prayer follows.

W-3.0413: Breaking the Bread

At the table, in full view of the people, the teaching elder† breaks the bread and pours the cup, or lifts a cup that has already been filled. These actions may be accompanied by sentences of Scripture or performed in silence. The use of one loaf and one cup expresses the unity of the body of Christ and the communal nature of the Sacrament. The bread used for the Lord’s Supper should be common to the culture of the congregation; those who prepare the bread shall make provision for the full participation of the congregation. The session will determine whether wine is used; a non-alcoholic option shall be provided and clearly identified.

W-3.0414: Communion

The bread and cup are shared in the manner most appropriate to the occasion. Worshipers may gather at the table, come forward to meet the servers, or receive the bread and cup where they are. The bread may be broken and placed in people’s hands or they may receive pieces of bread prepared for distribution. They may drink from a common cup, receive individual cups, or dip the broken bread into the cup. Ordinarily ruling elders, deacons, and teaching elders† serve the bread and cup; the session may authorize other church members to do so. While the bread and cup are shared worshipers may sing, other music may be offered, appropriate passages of Scripture may be read, or the people may pray in silence.

When all have received the bread and cup the remaining elements are placed on the table. The teaching elder† then leads the people in prayer, thanking God for the gift of the Sacrament and asking for grace to live and serve faithfully until the coming of Christ’s realm in fullness.

As soon as possible after the service (ordinarily on the same day), the bread and cup may be shared with absent, homebound, or hospitalized members by two or more persons in ordered ministry. Those who carry out this extended service of communion shall be authorized by the session; equipped with the necessary theological, pastoral, and liturgical gifts and resources; and instructed to maintain the unity of Word and Sacrament through the reading of Scripture and offering of prayers.

At the conclusion of the Service for the Lord’s Day, the bread and cup are to be removed from the table and used or disposed of in a manner approved by the session, in keeping with the Reformed understanding of the Sacrament and principles of good stewardship. This may be accomplished by consuming what remains or returning the elements to the earth.

W-3.0415: If the Lord’s Supper Is Omitted

The Lord’s Supper is integral to the Service for the Lord’s Day, a service of Word and Sacrament. If, in local circumstances and by the decision of the session, the Lord’s Supper is to be omitted from Sunday worship, the service continues after the prayers of the people with the offering and a prayer of thanksgiving and dedication, followed by the Lord’s Prayer.

W-3.05: Sending

W-3.0501: Acts of Commitment

Having encountered the risen Lord in Word and Sacrament, we affirm Christ’s call to discipleship through acts of commitment. Such acts of commitment may include: closing hymns, psalms, or spiritual songs that send us out to live the gospel by God’s grace; creative or symbolic actions expressing our resolve to share in Christ’s mission; declarations of intent to prepare for or desire to receive the Sacrament of Baptism, or to reaffirm the baptismal covenant; commissioning to ministries of evangelism, compassion, justice, and reconciliation; farewells to members of the church who are departing; and brief invitations or announcements related to the church’s mission.

W-3.0502: Blessing and Charge

The Service for the Lord’s Day concludes with a blessing in the name of the triune God, such as the priestly blessing or apostolic benediction. Because this blessing is an expression of the gospel of God’s grace and an extension of the ministry of the Word and Sacrament, a teaching elder† ordinarily speaks the blessing.

We are blessed in order to be a blessing to others. The charge calls the church to go forth as agents of God's mission in the world. Because deacons are responsible for the church's ministry of witness and service, and ruling elders have oversight of the church's faithfulness to God's mission, it is fitting for a deacon or ruling elder to speak the charge.

W-3.0503: Service in the World

Christian worship and service does not end at the conclusion of the Service for the Lord's Day; we go forth to love and serve the Lord in daily living. In so doing, we seek to fulfill our chief end: to glorify and enjoy God forever.

Chapter Four: Pastoral and Occasional Services

W-4.01: Services Claiming and Completing Baptism

W-4.0101: Flowing from Baptism

As a sign and seal of God's gracious action and our grateful response, Baptism is the foundation for all Christian commitment. The following pastoral and occasional services are all rooted in the baptismal covenant and flow from the promises of Baptism. Such occasions may be appropriately celebrated following the proclamation of the Word during the Service for the Lord's Day, or may be recognized in other services of public worship. They are fittingly led from the church's baptismal font or pool.

W-4.02: Reaffirmation of the Baptismal Covenant

W-4.0201: Nurturing the Baptized

In Baptism each Christian is set free from sin, marked as Christ's own, sealed by the Holy Spirit, welcomed to the Lord's Supper, made a member of the Church, and set apart for a life of service. It is the responsibility of the whole congregation, particularly exercised through the session, to nurture those who are baptized as they grow in faith and seek to respond to Christ's call to discipleship. When a person is baptized as a child, the session should equip and support the parent(s) (or those exercising parental responsibility) in this endeavor. When a person is baptized upon profession of faith, the session should provide ongoing opportunities for Christian formation and instruction.

W-4.0202: Welcoming to the Table

In cases where baptized children who have not yet begun to participate in the Lord's Supper express a desire to receive the Sacrament, the session should provide an occasion to welcome them to the table in public worship. Their introduction to the Lord's Supper should include ongoing instruction or formation in the meaning and mystery of the Sacraments.

W-4.0203: Public Profession

When those who have been baptized as children are ready to make a public profession of faith and accept the responsibility of life in the church (sometimes called "confirmation"), the session shall provide an opportunity for them to do so. They are to be instructed in the faith, examined by the session, received as active members, and presented to the congregation in public worship. At this time, they reaffirm the vows of Baptism by renouncing evil and affirming their reliance on God's grace, professing their faith in Jesus Christ as Lord and Savior, and declaring their intent to participate actively and responsibly in the worship, life, governance, and mission of the church. On such occasions, it is fitting for all worshipers to reaffirm the baptismal covenant.

W-4.0204: New Members

New members are received by public profession of faith, reaffirmation of faith, or certificate of transfer. The session should provide opportunity for those seeking membership to explore the faith they will (re)affirm. After they are examined and received by the session, new members are presented in worship. As part of their public welcome, it is appropriate for those previously baptized to reaffirm the commitments made in Baptism, profess their faith in Jesus

Christ, and declare their intent to participate actively and responsibly in the worship, life, governance, and mission of the church. On such occasions, it is fitting for all worshipers to reaffirm the baptismal covenant.

W-4.0205: Renewal and Fresh Commitment

In the lives of believers and in congregational life there are special occasions of awakening, renewal, or commitment; these are appropriately celebrated through the reaffirmation of the baptismal covenant. People should be encouraged to share these decisive moments and stirrings of the Spirit with the session, so that they may be acknowledged and affirmed in public worship.

W-4.03: Commissioning for Service

W-4.0301: Acts of Christian Service

In Baptism each Christian is called to discipleship and sent in service to the world. God also calls people to particular acts of service in the church and world: within the congregation, as teachers, trustees, musicians, or committee members; on behalf of the congregation, through its ministry in the local community; in the larger church, through service on denominational and ecumenical councils; and beyond the church, cooperating with others who work for evangelism, compassion, justice and peace, and care of creation. These kinds of vocation are appropriately confirmed in the Service for the Lord's Day, either as a response to the proclamation of the Word or as an act of sending. They may also be recognized in other services of worship.

W-4.04: Ordination, Installation, and Commissioning

W-4.0401: Called to Ministry

In Baptism each Christian is called to ministry in Christ's name. God calls some persons from the midst of congregations to fulfill particular functions, so that the ministry of the whole people of God may flourish. In ordination the church sets apart with prayer and the laying on of hands those who have been called by God through the voice of the church to serve as deacons, ruling elders, and teaching elders†. In installation the church sets in place with prayer those who have been (previously) ordained as deacons, ruling elders, and teaching elders†, and are now called anew to service in that ministry. In commissioning the church recognizes other forms of ministry in the church: ruling elders commissioned to limited pastoral service, certified Christian educators, and persons certified to other forms of service.

W-4.0402: Setting for the Service

Ordination, installation, and commissioning may take place during the Service for the Lord's Day as a response to the proclamation of the Word. Ordination, installation, and commissioning may also take place in a special service that focuses on Jesus Christ, the gifts of the Holy Spirit, and the mission and ministry of the Church, and which includes the proclamation of the Word and may also include the celebration of the Lord's Supper. The ordination and/or installation of a teaching elder† shall take place at a time that enables substantial participation of the presbytery.

W-4.0403: Order of Worship

A service of ordination, installation, or commissioning focuses on Christ and the joy and responsibility of serving him through the mission and ministry of the church. Following the sermon, the moderator (or designee) of the appropriate council briefly states the nature of the ministry to which persons are being ordained, installed, or commissioned. Those who are being ordained, installed, or commissioned gather at the baptismal font. The moderator (or designee) asks them the constitutional questions (see W-4.0404). A ruling elder asks the corresponding questions of the congregation. When all questions have been answered in the affirmative, those to be ordained will kneel, if able, for the laying on of hands and the prayer of ordination. (The presbytery commission lays on hands at the ordination of teaching elders†; its moderator may invite other teaching elders† and ruling elders to participate. Members of the session lay on hands at the ordination of ruling elders and deacons; the session may invite other ruling elders and teaching elders† to participate. Because ordination only takes place once for each office, the laying on of hands is not repeated.) Those previously ordained will stand, if able, along with the con-

gregation, for the prayer of installation. After this, the moderator makes the declaration of ordination, installation, or commissioning. Members of the session or presbytery welcome the newly ordained, installed, or commissioned person(s). In the case of the installation of a teaching elder†, persons may be invited to charge the teaching elder† and congregation to faithfulness in ministry and mutuality in relationship. When a teaching elder† is ordained or installed, it is appropriate for that person to preside at the Lord's Supper in the same service; she or he may also give the blessing at the conclusion of the service. When ruling elders or deacons are ordained or installed, it is appropriate for one or more of them to give the charge to the congregation at the conclusion of the service.

W-4.0404: Constitutional Questions

The moderator of the council of those to be ordained, installed, or commissioned shall ask them to face the body of membership and to answer the following questions:

- a. Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?
- b. Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?
- c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?
- d. Will you fulfill your ministry in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?
- e. Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?
- f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?
- g. Do you promise to further the peace, unity, and purity of the church?
- h. Will you pray for and seek to serve the people with energy, intelligence, imagination, and love?
- i.
 - (1) (For ruling elder) Will you be a faithful ruling elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in councils of the church, and in your ministry will you try to show the love and justice of Jesus Christ?
 - (2) (For deacon) Will you be a faithful deacon, teaching charity, urging concern, and directing the people's help to the friendless and those in need, and in your ministry will you try to show the love and justice of Jesus Christ?
 - (3) (For teaching elder†) Will you be a faithful teaching elder†, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline, serving in the councils of the church; and in your ministry will you try to show the love and justice of Jesus Christ?
 - (4) (For ruling elder commissioned to particular pastoral service) Will you be a faithful ruling elder in this commission, serving the people by proclaiming the good news, teaching faith and caring for the people, and in your ministry will you try to show the love and justice of Jesus Christ?
 - (5) (For certified Christian educator) Will you be a faithful certified Christian educator, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?

At the installation of ruling elders and/or deacons: Following the affirmative answers to the questions asked of the person(s) being installed, a ruling elder shall face the congregation along with the ruling elders- and/or deacons-elect and ask the congregation to answer the following questions:

- a. Do we, the members of the church, accept [names] as ruling elders or deacons, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?
- b. Do we agree to pray for them, to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church?

At the installation to the ministry of the Word and Sacrament: Following the affirmative answers to the questions asked of the person(s) being installed, a ruling elder shall face the congregation along with the (associate) pastor-elect and ask the congregation to answer the following questions:

- a. Do we, the members of the church, accept [name] as our (associate) pastor, chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?
- b. Do we agree to pray for [her/him], to encourage [her/him], to respect [her/his] decisions, and to follow as [she/he] guides us, serving Jesus Christ, who alone is Head of the Church?
- c. Do we promise to pay [her/him] fairly and provide for [her/his] welfare as [she/he] works among us; to stand by [her/him] in trouble and share [her/his] joys? Will we listen to the Word [she/he] preaches, welcome [her/his] pastoral care, and honor [her/his] authority as [she/he] seeks to honor and obey Jesus Christ our Lord?

W-4.05: Marking Transitions

W-4.0501: God's Constant Grace

In Baptism each Christian is assured of God's constant grace and sustaining care through every transition, season, trial, and celebration of life. Services on occasions of transitions in ministry bear witness to this grace, and allow worshipers to express their thanksgiving, support, or concern.

W-4.0502: Departing Members

The recognition of departing members appropriately takes place in the context of the Service for the Lord's Day, either as a response to the proclamation of the Word or as an act of sending. The service may include prayers of thanksgiving and intercession for those members who are departing: that they may remain in the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

W-4.0503: Conclusion of Service

It is appropriate to recognize the conclusion of a period of service, giving thanks for the gifts and calling of particular persons—whether through ordered ministry, as deacons, ruling elders, or teaching elders†; in specific acts of discipleship; or in other forms of service to the church, in the community, or in the world. This recognition may take place in the context of the Service for the Lord's Day, either as a response to the proclamation of the Word or as an act of sending, or in other services of worship. The service includes prayers of thanksgiving and intercession for those concluding their ministries. Other significant honors or accomplishments may also be celebrated in worship, always in the spirit of giving glory to God.

W-4.0504: Censure and Restoration

The church administers discipline as an expression of the authority of Christ, for the sake of the welfare of the church, and toward the goal of redemption and reconciliation, by God's grace. Forms for censure and restoration are provided in the Rules of Discipline of this *Book of Order*. These occasions are to be observed in the spirit of prayer and pastoral concern, and in the context of worship within the appropriate community or council of the church.

W-4.06: The Covenant of Marriage

W-4.0601: Christian Marriage

In Baptism, each Christian is claimed in the covenant of God's faithful love. Marriage is a gift God has given to all humankind for the well-being of the entire human family. Marriage involves a unique commitment between two people, traditionally a man and a woman, to love and support each other for the rest of their lives. The sacrificial love that unites the couple sustains them as faithful and responsible members of the church and the wider community. In civil law, marriage is a contract that recognizes the rights and obligations of the married couple in society. In the Reformed tradition, marriage is also a covenant in which God has an active part, and which the community of faith publicly witnesses and acknowledges.

W-4.0602: Preparing for Marriage

If they meet the requirements of the civil jurisdiction in which they intend to marry, a couple may request that a service of Christian marriage be conducted by a teaching elder† in the Presbyterian Church (U.S.A.), who is authorized, though not required, to act as an agent of the civil jurisdiction in recording the marriage contract. A couple requesting a service of Christian marriage shall receive instruction from the teaching elder†, who may agree to the couple's request only if, in the judgment of the teaching elder†, the couple demonstrate sufficient understanding of the nature of the marriage covenant and commitment to living their lives together according to its values. In making this decision, the teaching elder† may seek the counsel of the session, which has authority to permit or deny the use of church property for a marriage service.

W-4.0603: Order of Worship

The marriage service shall be conducted in a manner appropriate to this covenant and to the forms of Reformed worship, under the direction of the teaching elder† and the supervision of the session (W-2.03). In a service of marriage, the couple marry each other by exchanging mutual promises. The teaching elder† witnesses the couple's promises and pronounces God's blessing upon their union. The community of faith pledges to support the couple in upholding their promises; prayers may be offered for the couple, for the communities that support them, and for all who seek to live in faithfulness.

W-4.0604: Recognizing Civil Marriage

A service of worship recognizing a civil marriage and confirming it in the community of faith may be appropriate when requested by the couple. The service will be similar to the marriage service except that the statements made shall reflect the fact that the couple is already married to one another according to the laws of the civil jurisdiction.

W-4.0605: Nothing Shall Compel

Nothing herein shall compel a teaching elder† to perform nor compel a session to authorize the use of church property for a marriage service that the teaching elder† or the session believes is contrary to the teaching elder's† or the session's discernment of the Holy Spirit and their understanding of the Word of God.

W-4.07: Death and Resurrection**W-4.0701: Witness to the Resurrection**

In Baptism each Christian shares in Christ's dying and rising, and receives the promise of eternal and abundant life in him. We understand the Christian funeral to be the completion of Baptism. In the face of death, we affirm with tears and joy the good news of the gospel and the hope of the resurrection. We do not grieve in isolation, but are sustained by the power of the Holy Spirit and the community of faith.

W-4.0702: Policies for Funerals

The session may establish general policies concerning services on the occasion of death, providing for funerals that are simple, dignified, expressive of good stewardship, bear witness to resurrection hope, and convey the centrality of Christian community.

W-4.0703: Setting for the Service

The service of witness to the resurrection is most appropriately held in the congregation's usual place of worship, demonstrating continuity with the community's faith, life, and hope. When there are important reasons not to hold the service in the usual place of worship, it may be held in another place, such as a home, funeral home, crematorium, or graveside. It may be observed on any day, and may, with the approval of the session, occur as a part of the Service for the Lord's Day. The service may take place before or after the committal of the body. The service is under the direction of the teaching elder† of the congregation in which it is held. Others may be invited to share in leadership at the discretion of the teaching elder†.

W-4.0704: Order of Worship

When a member of the community dies, the body of the deceased will be buried, cremated, donated for medical use, or otherwise disposed of in a responsible and reverent manner. Ordinarily the family of the deceased, members of the community, and the pastor(s) of the church will accompany the body of the deceased to the place of disposition, engaging in prayer, blessings, and other acts of worship.

As a part of accompanying the body to the place of disposition, or at another time before or after this takes place, a more full service of worship may be held. The service begins with sentences of Scripture, bearing witness to the resurrection and the living hope we have in Christ. Worshipers may sing hymns, psalms, and spiritual songs that affirm our faith in the resurrection, everlasting life, and the communion of saints. The act of confession and pardon may be included as an opportunity for healing and reconciliation. Scripture is read and the Word is proclaimed, expressing our trust in the risen Lord; an affirmation of faith may follow. Prayer is offered: giving thanks to God for life in Christ, the promise of the gospel, the life and witness of the one who has died, the comfort of the Holy Spirit, and the presence of the community of faith; making intercessions for those who grieve, those who minister to the bereaved, and all who suffer loss; asking for faith and grace in this time of loss; and concluding with the Lord's Prayer (if not included in the eucharistic liturgy). The Lord's Supper may be celebrated, with the approval of the session. The service ends by commending the one who has died to the care of the eternal God, committing the body of the deceased to the place of disposition (unless this is performed at another time), and sending the people forth with God's blessing.

The casket or urn may be covered with a pall, a symbol of being clothed with Christ in Baptism. The service may begin at the baptismal font. If using a paschal candle is part of the practice of the congregation, it may be placed near the casket. Music directs attention to God and expresses the faith of the church. Flowers and other decorations reflect the integrity and simplicity of Christian life. The service may include other actions common to the community of faith and its cultural context, provided that these actions do not distract from the Christian understanding of death and resurrection. Fraternal, civic, or military rites are to be conducted separately.

Chapter Five: Worship and Christian Life**W-5.01: Worship and Personal Life****W-5.0101: Personal Life**

We respond to God's grace both in public worship and service and in personal acts of devotion and discipleship. Personal life and public worship are deeply connected. Christian life springs from Christian worship, where we find our identity as believers and discover our calling as disciples. Christian life flows back into worship as we present to God the prayers of our hearts and the offering of our lives.

In personal life we seek to live out our faith through daily disciplines of prayer, other practices of discipleship, household worship, and Christian vocation and service. Our lives as Christians are shaped by the Word and empowered by the Spirit as we grow more and more each day into the image of the Lord Jesus Christ.

W-5.0102: Prayer in Daily Life

We respond to God's grace through the gift of prayer. The Christian life is one of constant prayer, as the challenge of everyday discipleship requires daily disciplines of faith. Prayer is a way of opening ourselves to God, who desires communication and communion with us. Prayer may take a variety of forms, such as: conscious conversation with God; attentive and expectant silence; meditation on Scripture; the use of service books, devotional aids, and visual arts; and singing, dancing, labor, or physical exercise. The Church's pattern of daily prayer (W-5.0202) may be adopted as an individual practice of faith. Prayer may also be expressed in action, through public witness and protest, deeds of compassion, and other forms of disciplined service.

Prayer is meant to be a gracious gift from God, not a task or obligation. It is an opportunity to draw inspiration and strength from one's relationship with God in Jesus Christ. It is a way of continually seeking the gifts and guidance of the Holy Spirit for daily living. Prayer is a practice to cultivate throughout one's life, and one that will bear much fruit.

W-5.0103: Other Practices of Discipleship

We respond to God's grace through other practices of discipleship: keeping sabbath, studying Scripture, contemplation and action, fasting and feasting, stewardship and self-offering. All of these practices are meant to help us attend to the presence and action of God in our lives.

God commands us to remember the sabbath day and keep it holy. Sabbath is God's gift to us, a time for worship, rest, and renewal; keeping sabbath is a way of honoring the God who has created and redeemed us. Since the earliest days of the Church, Christians have observed God's commandment by gathering for public worship on the Lord's Day (or Sunday). As the first day of the week, this day shapes our lives of discipleship. Therefore the Lord's Day is a time for participation in public worship; engagement in ministries of service, witness, and compassion; and activities of rest and recreation. Those who must work on Sunday are encouraged to find other ways to keep sabbath in the course of the week.

Through the Scriptures we hear the voice of God and find meaning, direction, comfort, and challenge for our lives. Regular, disciplined engagement with the Bible may include: simply reading the Word, praying with Scripture, studying commentaries, memorizing key passages, and putting the Word into action in our lives. One should seek to read a wide range of Scripture, always relying on the illumination of the Spirit and the help of the community of faith in deepening our understanding.

The practices of fasting and feasting are ancient expressions of lament and celebration. The festivals and seasons of the Christian year provide rhythms of fasting and feasting centered on the life of Christ and the events of salvation history. Events in the life of the world, nation, community, or individuals may also call for acts of thanksgiving, sorrow, penitence, or protest.

The disciplines of stewardship and self-offering are a grateful response to God's love for the world and self-giving in Jesus Christ. As Christians, we are called to lives of simplicity, generosity, hospitality, compassion, and care for creation. Tithing is a primary practice of Christian stewardship and self-offering. We are accountable to God for how we use our material goods, spiritual gifts, and time in God's service.

W-5.0104: Household Worship

We respond to God's grace in the context of personal relationships, particularly when Christians who live together worship together. Opportunities for household or family worship include: sabbath-keeping and rhythms of daily prayer; Bible reading, study, or memorization; prayers before meals; singing hymns, psalms, and spiritual songs; and expressions of giving, sharing, and service to others. Congregations are encouraged to nurture and equip households and families for these practices.

Household worship offers a valuable opportunity to remember and anticipate the Lord's Day, studying appointed Scriptures and reflecting on and preparing for the Sacraments of Baptism and the Lord's Supper. The seasons of the Christian year, such as Advent, Christmas, Lent, and Easter, provide further shape and meaning for household worship. Worship in the household setting may include recognitions of birthdays, baptismal days, and other significant anniversaries, and may reflect the cycles of nature, civic observances, and events in the local, national, and global spheres.

Children come to know, trust, and worship God by worshiping and praying with their parents and others who care for them. Children may lead and participate in household worship by singing and praying, listening to and telling Bible stories, learning catechisms, and serving and sharing with others. Household worship provides an excellent opportunity to teach children the shape and elements of the Service for the Lord's Day, so that they may be full and active participants in the church's worship.

W-5.0105: Christian Vocation

We respond to God's grace through our Christian vocation. In Baptism we offer our whole lives in service to God, and are empowered by the Holy Spirit with gifts for ministry in Jesus' name. Therefore we are called to honor and serve God at all times and in all places: in our work and play, in our thought and action, and in our private and public engagements. Such service and love is an act of gratitude for God's grace. This has been a particularly important theme of the Reformed tradition: the life and work of every Christian can and should give glory to God. As we honor and serve God in our daily life and labor, we worship God. Whatever our situation, we have oppor-

tunities each day to bear witness to the power of God at work within us. Therefore, for Christians, worship, work, and witness cannot be separated.

W-5.02: Worship and the Church's Ministry within the Community of Faith

W-5.0201: The Church's Ministry within the Community of Faith

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

Within the church, we seek to love and serve one another through the rhythm of daily prayer, the ministries of Christian education and pastoral care, the activities of councils of the church, and other gatherings of believers. The church's ministries are shaped and nourished by the Word and Sacraments, and are to be carried out in the spirit of constant prayer.

W-5.0202: Services of Daily Prayer

God calls the Church to pray without ceasing in Jesus' name. Services of daily prayer offer us a way of joining Christ's ceaseless intercession for the Church and world. Such services typically include: the singing or praying of psalms; the reading of Scripture; and prayers of thanksgiving and intercession, concluding with the Lord's Prayer. Services of daily prayer may take place at appointed times throughout the day (such as morning, midday, evening, and close of day) or may follow other patterns according to the demands of daily life and the needs of the individual or community. Such services may occur in councils of the church, in the congregation, in small groups of believers, in households, or in private. In the congregational setting these services are to be authorized by the session, but they may be led by any member of the church.

W-5.0203: Christian Education

God calls the Church to continue the teaching ministry of Jesus Christ, guiding and nurturing one another through all the seasons and transitions of life. In particular, the church offers opportunities for education and formation as members enter the community of faith, discover Christian vocation, and assume responsibility in the world. The church's primary standard and resource for Christian nurture is the Word of God in Scripture, bearing witness to Christ's way of truth and life.

The central occasion for Christian nurture is the Service for the Lord's Day, where the Word is proclaimed and the Sacraments are celebrated. Beyond the process of Christian formation that takes place in public worship, the words and actions of the service can be a particularly fruitful source of study and reflection. Therefore all members should be encouraged to be present and participate in this assembly. Educational activities should not be scheduled so as to prevent or discourage participation in this service.

The educational ministries of the church are rooted in the promises of Baptism, in which the congregation pledges responsibility for Christian nurture. The session is responsible for the development and supervision of the church's educational programs, the instruction of ruling elders and deacons, and the discipleship of all members. The teaching elder† contributes to the nurture of the community through the ministries of Word and Sacrament, church school classes, the gift of prayer, and by example. Trained and certified Christian educators bring special skills and expertise in teaching to the church's ministries of nurture and formation. The session has a responsibility to identify, encourage, and equip others who have gifts for Christian education. The session also has a responsibility to support parents and others who seek to nurture the faith of children.

Church school gatherings offer opportunities for worship, including singing, praying, and hearing the Word. These gatherings may also include occasions for self-offering and service. However, worship in the church school is not a substitute for participation with the whole congregation in the Service for the Lord's Day.

The church provides other opportunities for Christian nurture, including: seminary instruction and continuing education; workshops on particular themes or topics; music programs and rehearsals; mission and program interpretation; meetings of committees, boards, and councils; and retreats, camps, and conferences.

W-5.0204: Pastoral Care

God calls the Church to continue the healing ministry of Jesus Christ, caring for one another, sharing joys and sorrows, providing support in times of stress and need, and offering admonition, forgiveness, and reconciliation. Relying on Christ's grace and the Spirit's gifts, the church seeks to shepherd its members through times of danger and death, illness and loss, crisis and celebration, struggle and sin. In particular, these ministries flow from and are nourished by the Sacraments of Baptism and the Lord's Supper, signs and seals of our relationship in the body of Christ.

The worship of God in Christian community is the foundation and context for the ministry of pastoral care. Members draw on the resources of worship in their care for one another, sharing the grace and challenge of the Word, the gift and calling of the Sacraments, the presence and power of God's Spirit in prayer, and the fellowship and comfort of the community of faith. They take these resources with them, extending Christ's grace and peace in homes, hospitals, hospices, neighborhoods, schools, and workplaces.

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

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

Services of acceptance and reconciliation acknowledge the reality of sin and suffering and seek the redeeming grace of God. They provide an appropriate way to acknowledge our involvement and responsibility in broken relationships and sinful social structures. The central element in these services is confession and pardon, along with appropriate signs of peace and reconciliation. They include readings from Scripture that reveal the grace of God, and may involve elements of prayer, expressions of thanksgiving, and enactments of commitment.

W-5.0205: Councils of the Church

God calls the Church to seek the mind of Christ. Members of the Presbyterian Church (U.S.A.) seek Christ's mind together in councils, through meetings of the session, presbytery, synod, and general assembly. These councils worship regularly, in keeping with the teaching of Scripture, the witness of the Confessions, and the principles of this directory. Councils above the session make provision for the regular proclamation of the Word and celebration of the Lord's Supper. Meetings of councils open and close with prayer. Councils also provide other opportunities for praise, thanksgiving, confession, intercession, and supplication in the course of their discernment and deliberation.

W-5.0206: Other Gatherings

God calls the Church to gather as the body of Christ at other times and places to learn, pray, serve, and enjoy Christian fellowship. Bible studies, prayer circles, covenant groups, and other meetings may take place throughout the week and various times of day, whether on the church grounds, at members' homes, or elsewhere. These gatherings present valuable opportunities for: reading, studying, and discussing the Scriptures; Christian formation and nurture; praying for one another, the Church, and the world; sharing personal stories, celebrations, and concerns; common work, meals, fellowship, and recreation; and living out the gospel through acts of witness and service.

Christians also gather at retreats, camps, and conferences for learning, worship, service, and recreation. Services of worship in these places are to be authorized by an appropriate council, and are guided by the principles of

Scripture, the Confessions, and this directory. Depending on the nature of the event, orders of worship may be adapted from the services for daily prayer, the Service for the Lord's Day, or other services described in this directory. Celebrations of the Lord's Supper are to be approved by the council overseeing the event or in whose bounds it takes place.

We bear witness to the unity of the body of Christ when we gather in ecumenical groups for the worship of the triune God. Such services are rooted, despite denominational differences, in the Baptism we share. Teaching elders† invited to participate in the celebration of the Lord's Supper in such gatherings may do so, provided that their participation is consistent with the Reformed understanding of the Sacrament.

We bear witness to the good news of Jesus Christ when we pray in the presence of others, particularly at interfaith gatherings. Such gatherings are opportunities to live and share our faith, even as we listen to and learn from our neighbors. Participants in interfaith events are to reflect the Christian faith in their words and actions, while respecting the autonomy, integrity, and diversity of others' beliefs and practices.

W-5.03: Worship and the Church's Mission in the World

W-5.0301: The Church's Mission in the World

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

Through its mission in the world, the church seeks to bear witness to God's reign through the proclamation of the gospel, acts of compassion, work for justice and peace, and the care of creation. The church's mission is shaped and nourished by the Word and Sacraments, and represents the living out of our prayer for the world.

W-5.0302: Evangelism

God sends the Church to proclaim the gospel in the world: announcing the good news of God's liberating love; calling all people to repent and trust in Jesus Christ as Lord and Savior; baptizing, teaching, and making disciples in Jesus' name; and offering the promise of eternal and abundant life in Christ.

In the Service for the Lord's Day, we hear the proclamation of the gospel and have the opportunity to respond in faith, committing and recommitting our lives to Jesus Christ. Accordingly, an invitation to prepare for Baptism and live out baptismal discipleship is to be a regular part of Sunday worship. Christian worship also prepares believers to go forth, in the power of the Spirit, to share with others the good news they have received, inviting them to join in following Christ's way.

Special services for evangelism may be authorized by the session. The central element in these services is the proclamation of the Word with emphasis on the saving grace of God in Christ, Jesus' claim upon our lives, and his invitation to discipleship. This act of proclamation is surrounded by prayer. Those who respond to Christ's invitation are to receive nurture and support from the community of faith, equipping them for Christian discipleship. If they have not been baptized, they make a public profession of faith and receive the Sacrament of Baptism in the Service for the Lord's Day. Those who were previously baptized are given the opportunity to express their renewed commitment to Christ through the reaffirmation of Baptism.

W-5.0303: Compassion

God sends the Church to show compassion in the world: feeding the hungry, caring for the sick, visiting prisoners, freeing captives, sheltering the homeless, welcoming strangers, comforting those who mourn, and being present with all who are in need. These acts of compassion, done corporately or individually, are the work of the Church as the body of Christ. We are called to minister directly to people's immediate hurts and needs. We are also called to confront and challenge systems that perpetuate human misery. We participate in Christ's compassionate ministry through local acts of witness and advocacy, through the programs of the larger church, and in cooperation with other agencies and organizations committed to human welfare.

In the Service for the Lord's Day, God's call to compassion is proclaimed in the Word and enacted through the Sacraments. We confess our complicity in oppressive structures, pray for those who are hurting, offer our re-

sources to alleviate suffering, and commit our time and energy to care for those in need. Following the example of Jesus Christ, we pledge that we will respect the dignity of all, reach out to those judged undeserving, receive as well as give, and even risk our lives to show Christ's love.

W-5.0304: Justice and Peace

God sends the Church to work for justice in the world: exercising its power for the common good; dealing honestly in personal and public spheres; seeking dignity and freedom for all people; welcoming strangers in the land; promoting justice and fairness in the law; overcoming disparities between rich and poor; bearing witness against systems of violence and oppression; and redressing wrongs against individuals, groups, and peoples. God also sends the Church to seek peace: in the Church universal, within denominations, and at the congregational level; in the world, where nations and religious or ethnic groups make war against one another; and in local communities, schools, workplaces, neighborhoods, and homes. These acts of peacemaking and justice are established upon God's gracious act of reconciliation with us in Jesus Christ, and are a way of participating in Christ's priestly intercession or advocacy for the world.

In the Service for the Lord's Day we proclaim, receive, and enact reconciliation with God in Christ. Through the proclamation of the Word we are given the assurance of freedom and peace in Christ and are inspired to share these gifts with others. Through Baptism and the Lord's Supper we are united with Christ, made one in the Spirit, and empowered to break down the dividing walls of hostility that still separate us from one another. We confess our participation in unjust systems, pray for an end to violence and injustice, offer our gifts to support Christ's liberating work, and commit ourselves to pursue peace and justice in Jesus' name.

W-5.0305: Care of Creation

God sends the Church to share in the stewardship of creation, preserving the goodness and glory of the earth God has made. God cares for us through the gifts of creation, providing all that we need in abundance. As caretakers of God's creation, we are called to: tend the land, water, and air with awe and wonder at God's gifts; use the earth's resources wisely, without plundering, polluting, or destroying; use technology in ways that preserve and enhance life; measure our production and consumption in order to provide for the needs of all; foster responsible practices of procreation and reproduction; and seek beauty, order, health, harmony, and peace for all God's creatures.

In the Service for the Lord's Day we express our care for creation by: giving thanks for God's creative power and sustaining care; acknowledging God's call to stewardship of the earth and confessing our failure to care for creation; rejoicing in the promise of redemption and renewal in Jesus Christ proclaimed in the Word and Sacraments; offering our lives and resources in service to the creator of all; and committing ourselves to live as good stewards of creation until the day when God will make all things new. One way in which the church demonstrates integrity in caring for God's creation is through responsible choices about materials for worship, including the use of paper, sacramental elements, the construction of worship space, and other resources.

W-5.04: Worship and the Reign of God

W-5.0401: The Reign of God

The Church in its worship and service is a living sign of the reign of God, which is both a present reality and a future promise. The Church's activities do not bring about God's realm; they are our grateful response to the grace of God at work in the world. We seek to worship and serve God faithfully, with the confidence that God's reign has already been established and the hope that it will soon be revealed in fullness and glory.

We do all of this in the name of Jesus, looking for the day when "every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10–11).

Amen!
 Blessing and glory and wisdom
 and thanksgiving and honor
 and power and might
 be to our God forever and ever!
 Amen. (Rev. 7:12)

16.A. Child and Youth Protection Policy—On Amending G-3.01061

16.B. Parity in Committees—On Amending G-3.01092

16-C. Ordered Ministry Titles

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16-D. Relationship to the PC(USA) of a Person Who Has Renounced Jurisdiction of the Church

16-D.1.—On Amending G-2.05099

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16-E. Certified Service Requirements—On Amending G-2.110110

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ASSOCIATION OF STATED CLERKS

**Analysis of Amendments to the Constitution
Proposed by the 222nd General Assembly (2016)**

INTRODUCTION

As in prior years, the Association of Stated Clerks is publishing this *Analysis of Amendments to the Constitution* to assist presbyteries in studying and acting on the amendments proposed by this year's General Assembly (2016). The analysis includes a Brief Description of the amendment, the committee and Assembly Action, Arguments Supporting an Affirmative Vote, and Arguments Supporting a Negative Vote. There are two proposed amendments with subsections: 16.C. has eight subsections and 16-D. has two. Regarding those two amendments the argument for and against are listed below the Brief Description and apply to all subsections. You will note that some of the proposed amendments were approved by a voice vote or consensus on the floor of the assembly.

Our purpose has been to present arguments made in favor of and against each amendment both in meetings of the assembly committee that considered the overture leading to the amendment and on the floor of the General Assembly. It is not the role of the Association to make a recommendation either in support of or against any amendment. This analysis is best used in conjunction with the Proposed Amendments to the Constitution published by Office of the General Assembly. Many presbyteries provide copies of this analysis to their committees responsible for making a recommendation on presbytery action, and we understand that this has assisted those committees as they have done their work. We are glad that these materials are used in that way. Please note that you are free to use them as you wish. We assert no copyright and do not require advance approval of their use.

Please note that the entire proposed new directory for worship is included in the Proposed Amendments to the Constitution booklet (25 pages). Additional background information on any of the proposed changes can be found at <http://www.pc-biz.org>.

Thank you to the ASC members who diligently attended committee meetings and provided information about what the pros and cons were for each amendment and to the Office of Constitutional Services for their assistance.

Michael R. Lochow
Stated Clerk
Presbytery of the Northern Plains

PROPOSED AMENDMENTS TO THE CONSTITUTION

16-A Child and Youth Protection Policy On Amending G-3.0106 (Item 05-09)

Brief Description

This amendment originated as a recommendation from the Advocacy Committee for Women's Concerns. If approved, it will require all councils to adopt and implement a child and youth protection policy.

Assembly Action

The Assembly Committee on Mid Councils (05) amended and approved Item 05-09 with comment by a vote of 41/0. The 222nd General Assembly (2016) then approved a motion to reinsert [sexual misconduct policy and a] in the fourth paragraph of G-3.0106 and then approved Item 05-09 with amendment by a voice vote.

Arguments Supporting an Affirmative Vote

- Needed to prevent sexual harassment and for protection of children and youth

Arguments Supporting a Negative Vote

- There was concern over adding another policy to the Constitution
- Belief it should occur as a policy requirement outside the Book of Order
- May not be necessary for some smaller churches

16-B. Parity in Committees On Amending G-3.0109 (Item 06-05)

Brief Description

This amendment would create flexibility in filling the membership of committees above the session level by not requiring "at least one half being members of congregations." The amendment as submitted would have just deleted the above language. The amendment deleted this language and added the phrase "in numbers as nearly equal as possible."

Assembly Action

The Assembly Committee on Church Polity and Ordered Ministry (06) amended and approved Item 06-05 by a vote of 46/13. The 222nd General Assembly (2016) approved the committee's recommendation as amended by consensus.

Arguments Supporting an Affirmative Vote

- The overture advocate restated the rationale in the overture noting that the current language is particularly burdensome for committees of counsel

Arguments Supporting a Negative Vote

- The Advisory Committee on the Constitution (ACC) reiterated their opposition (See Advice from the ACC in the proposed amendments booklet)
- ACC trying to maintain an important constitutional principle
- Should retain the default position of more ruling elders than teaching elders

16-C Ordered Ministry Titles (Item 06-08, Recommendations 1 through 8)

Brief Description

This amendment proposes to change the ordered ministry titles back to their form before the Book of Order was amended in 2014: “teaching elder” changed back to “Minister of Word and Sacrament”; “ruling elder” to “elder”; and “commissioned ruling elder” to “commissioned lay pastor.” There are eight recommendations which are presented separately for presbytery consideration.

Assembly Action

The vote of the Assembly Committee on Church Polity and Ordered Ministry (06) amended and approved item 06-08 by a vote of 56/3. The 222nd General Assembly (2016) approved the committee’s recommendation as amended by a vote of 320/218.

Arguments in Support of an Affirmative Vote

- Few prefer to be called Commissioned Ruling Elders rather than Commissioned Lay Pastor
- “Minister” is the most common term both historically and culturally; it serves well both ecumenically and in secular situations
- Titles we currently use are not functionally helpful to the ministry of Word and Sacrament
- Sending this for a vote allows the Church as a whole to determine which titles are most comfortable to us
- I was called to be a minister, not a teaching elder
- One person noted that a colleague was not authorized to marry because she was identified as a “teaching elder” (not “minister”) and the state did not understand
- “Teaching elder” does not translate into other languages the way “minister” does; and “minister” means “servant”

Arguments in Support of a Negative Vote

- ACC – The title “Teaching Elder” does not need to be changed; they can be pastors, evangelists, professors, counselors, chaplains, ...

- Abandoning Commissioned “Ruling Elder” for Commissioned Lay Pastor (CLP) disempowers and removes the historic parity of teaching and ruling elders – since CLP does not imply that the person is a ruling elder

**16-C.1. Ministers of the Word and Sacrament
On Amending F-3.0202 (Item 06-08, Recommendation 1)**

Brief Description

See specific language change in Proposed Amendments to the Constitution booklet.

**16-C.2. Ministers of the Word and Sacrament
On Amending G-2.0102 (Item 06-08, Recommendation 2)**

Brief Description

See specific language change in Proposed Amendments to the Constitution booklet.

**16-C.3 Ministers of the Word and Sacrament
On Amending G-2.0301 (Item 06-08, Recommendation 3)**

Brief Description

See specific language change in Proposed Amendments to the Constitution booklet.

**16-C.4. Ministers of the Word and Sacrament
On Amending G-2.05 and G-2.0501 (Item 06-08, Recommendation 4)**

Brief Description

See specific language change in Proposed Amendments to the Constitution booklet.

**16-C.5. Ministers of the Word and Sacrament
On Amending G-2.0701 (Item 06-08, Recommendation 5)**

Brief Description

See specific language change in Proposed Amendments to the Constitution booklet.

**16-C.6. Ministers of the Word and Sacrament and Commissioned Pastors
On Amending G-3.0307 (Item 06-08, Recommendation 6)**

Brief Description

See specific language change in Proposed Amendments to the Constitution booklet.

16-C.7. Minister of the Word and Sacrament and Commissioned Pastor

**On Amending the Directory for Worship and the Rules of Discipline
(Item 06-08, Recommendation 7)**

Brief Description

See specific language change in Proposed Amendments to the Constitution booklet.

**16-C.8. Minister of the Word and Sacrament
On Amending W-4.4001a (Item 06-08, Recommendation 8)**

Brief Description

See specific language change in Proposed Amendments to the Constitution booklet.

**16-D. Relationship to the PC (USA) of a Person
Who Has Renounced Jurisdiction of the Church
(Item 06-10, Recommendations 1 and 2)**

Brief Description

G-2.0509 was amended in 2014 to create a permanent ban on teaching elders who had renounced jurisdiction while in the disciplinary process from working in or for a church under jurisdiction of the Presbyterian Church (U.S.A.) in either a paid or volunteer position. This amendment proposes to remove this restriction by requiring the former teaching elder to rejoin the church and to resubmit to the disciplinary process. Recommendation 2 adds a new paragraph which removes any statute of limitations regarding the alleged prior offense.

Assembly Action

The Assembly Committee on Church Polity and Ordered Ministry (06) voted to answer Item 06-10 with an alternate resolution by a vote of 31/26. The 222nd General Assembly (2016) did not approve the committee's recommendation but instead amended and approved Item 06-10 by a vote of 474/78.

Arguments in Support of an Affirmative Vote

- Provides more explicit guidance on the way back into the PC (USA) and ensures that judicial process resumes
- One person preferred deletion of this section but if retained, believes current language modifies it toward the possibility of reconciliation and restoration
- Permits reconciliation and retains limitations of those who put themselves outside of the church's discipline

Arguments in Support of a Negative Vote

- The amended version has removed the teeth and put the onus on the church, rather than the individual
- ACC – currently the statute of limitations in the Rules of Discipline does not apply to instances of sexual abuse of another person, D.2. removes the time limit for all offenses

**16-D.1. On Amending G-2.0509
(Item 06-10, Recommendation 1)**

Brief Description

See above

**Amendment 16-D.2. On Amending D-10.0401
(Item 06-10, Recommendation 2)**

Brief Description

See above

**Amendment 16-E. Certified Service Requirements
On Amending G-2.1101 (Item 06-15)**

Brief Description

The proposed amendment originated from the Committee on the Office of General Assembly. It would delete the language in G-2.1101 which refers to a “handbook.”

Assembly Action

The Assembly Committee on Church Polity and Ordered Ministry (06) voted to approve Item 06-15 by a vote of 59/0. The 222nd General Assembly (2016) approved the committee’s recommendation by consensus.

Arguments in Support of an Affirmative Vote

- Many of the relevant certifying bodies do not have handbooks and should not be required to have them
- “Handbook” is an antiquated term

Arguments in Support of a Negative Vote

- None

**Amendment 16-F. The Ministry of Members
On Amending G-1.0304 (Item 09-11)**

Brief Description

This amendment proposes to add the phrase “caring for God’s creation” to G-1.0304. This change is intended to show the importance of earth care issues and action.

Assembly Action

The Assembly Committee on Immigration and Environmental Issues (09) voted to approve Item 09-11 by a vote of 43/11. The 222nd General Assembly (2016) approved the committee’s recommendation by a vote of 429/120.

Arguments in Support of an Affirmative Vote

- We are part of the earth
- Climate change and lack of water in Peru show lack of care to God’s creation
- Need to be more explicit that climate care is part of our calling
- Glaring omission if not in the Book of Order
- Incorporates a value

Arguments in Support of a Negative Vote

- Some wanted more explicit language and amendment to do so was defeated
- Already covered in Directory of Worship; no compelling reason to add

**Amendment 16-G. Access to the Lord’s Table
On Amending W-2.4011a. and b. (Item 14-03)**

Brief Description

This amendment would make Holy Communion available to developing Christians who have not yet made the baptismal declaration. This is the same language in the new Directory for Worship (Amendment 16-H).

Assembly Action

The Assembly Committee on Theological Issues and Institutions (14) voted to approve an alternate resolution by a vote of 73/3. The 222nd General Assembly (2016) approved the committee’s recommendation on the alternate resolution by a vote of 516/45.

Arguments in Support of an Affirmative Vote

- Holy Communion is routinely open to all who profess faith in Jesus Christ, without any mention of having been baptized
- Welcoming to those being nurtured by a congregation

Arguments in Support of a Negative Vote

- Baptism is important prior to partaking in Holy Communion

**Amendment 16-H. Directory for Worship
On Replacing the Current Directory for Worship (Item 14-04)**

Brief Description

Amendment proposes to replace the current Directory for Worship with a new Directory for Worship. The proposed new Directory for Worship is reprinted in its entirety in the Proposed Amendments to the Constitution booklet (pages 15 – 40). Discussion in committee centered on Holy Communion and baptism. See Amendment 16-G.

Assembly Action

The Assembly Committee on Theological Issues and Institutions (14) amended and approved Item 14-04 by a vote of 77/0. The 222nd General Assembly (2016) approved the committee's recommendation by a voice vote.

Arguments in Support of an Affirmative Vote

- No discussion in committee or plenary about overall merits of proposed changes

Arguments in Support of a Negative Vote

- None

The Proposed Revision to the PC(USA) Directory for Worship

Why revise the Directory for Worship?

- * current directory is twenty-seven years old
- * overly long, organization is complicated
- * theology, practice of worship in different sections
- * need more flexibility for a changing church
- * multicultural congregations, new communities
- * sacramental renewal, ecumenical convergence

How was this revision done?

- * 217th GA (2006) called for draft of revision
“authentically Reformed,” “culturally appropriate,” “more accessible and helpful,” “shorter and better organized”
- * delay during revision of Form of Government
- * first draft by Office of Theology and Worship,
Office of the General Assembly in 2013

How was this revision done? (continued)

- * 2013: first consultation with pastors, scholars, leaders
- * 221st GA (2014) recommended study, comment
- * received affirmation, ideas for improvement
approximately 250 comments, variety of people and groups
- * 2015: second consultation prepared current draft
- * approved by Mission Agency Board in 2016,
sent to 222nd General Assembly (2016)
- * approved by 2016 GA, sent to presbyteries

What's new in this revision?

- * this is a *revision*, not a completely new directory
- * preserving the spirit and strength of our tradition ...
 - giving glory to God;
 - focus on Jesus Christ, crucified and risen;
 - centrality of Scripture;
 - unity of Word and Sacrament

What's new in this revision? (continued)

- * yet this *is* a significant revision ...
 - highlights the Reformed theme of grace and gratitude;
 - new sections: worship and culture, work of the Holy Spirit;
 - variety of worshiping communities, cultural contexts;
 - more accessible language, user-friendly organization;
 - simplified, streamlined structure: five chapters (vs. seven);
 - redundancies eliminated, roughly 9,000 words shorter (two-thirds the length of the current directory)

What else is important to know?

- * **The Covenant of Marriage**

reflects the action of the 221st GA (2014)

“Marriage involves a unique commitment between two people, traditionally a man and a woman, to love and support each other for the rest of their lives” (W-4.0601).

- * **Baptism and the Lord’s Supper**

reflects the guidance of the 219th GA (2010)

“All who come to the table are offered the bread and cup, regardless of their age or understanding. If some of those who come have not yet been baptized, an invitation to baptismal preparation and Baptism should be graciously extended” (W-3.0409).



Cedarkirk ¹¹⁹ CAMP & CONFERENCE CENTER

*A place apart to build up
the body of Christ in love.*

1971	13,824	37,891	16,967
Year Cedarkirk was founded	Number of overnight stays in 2016	Number of meals served in 2016	Number of people served by Cedarkirk's ministry in 2016

Summer is Here!

It is hard to believe, but camp is just around the corner. Our summer staff will soon be preparing for an exciting summer of ministry and life-changing service. This summer's theme is BRANCHING OUT. Each day's scripture focus will encourage campers to use prayer, relationships, family, and more to stay connected to God and to their communities throughout their lives. Please help us by spreading the word about the opportunities available this summer and encouraging your children and youth to attend. While some camp sessions are full, many still have openings. We are also looking for a few more volunteer worship leaders for the week-long sessions. If you have any questions, please contact the camp office at (813) 685-4224, camps@cedarkirk.org, or visit www.cedarkirk.org.

Stated Meeting - May 2017

Cedarkirk Capital Campaign Matching Gift Opportunity

As we celebrate our 45th anniversary, the Board of Directors has launched a fundraising campaign with a \$4 million goal to construct a new dining facility and retreat cottage and to renovate existing space at Cedar Lodge. To date, we have raised nearly \$750,000 and are actively reaching out to committed supporters and churches who can help us reach our goal. We have an exciting opportunity as an anonymous donor has offered to match all dollars pledged or given by September 30th up to \$250,000. Cedarkirk needs your help to meet this challenge and to carry out this plan for the future of Cedarkirk. For more information about Cedarkirk's Capital Campaign, please contact Rev. John Reiter, Executive Director, at john@cedarkirk.org or Julie Poulin, Capital Campaign Director, at campaign@cedarkirk.org.

Traveling Day Camp for 2017

Again, in 2017 we are thrilled to offer this program where we partner with your church to provide exciting and engaging faith-based day camps for the children in your congregation and surrounding community. Our camp sessions for this year have filled up quickly, but we would love to hear from you if you have questions or would be interested in partnering with us in 2018. Please visit www.cedarkirk.org/tdc or contact Rebeca Franca, Associate Program Director, at rebeca@cedarkirk.org to learn more.

UPCOMING EVENTS

Summer Camp - <i>Week-long, residential camp programs for children, youth, and adults.</i>	June 4-July 28
Traveling Day - <i>Day camp experiences in partnership with local churches.</i>	June 4-August 4th
Challenge to Change - <i>A unique mission-trip program designed for a variety of groups.</i>	Year-round
Family Retreat Weekend - <i>Our annual retreat filled with fun and faith for your family.</i>	Sept. 1st-3rd
Falltastic - <i>A special fall event designed for our elementary friends.</i>	Sept. 29th-30th
Silent Retreat - <i>A retreat designed for folks who are seeking space to listen to God.</i>	Oct. TBA
Senior Adults Retreat - <i>A day-event for our more mature camp friends.</i>	Oct. 11th
Fusion Youth Retreat - <i>A Cedarkirk event for middle and high school youth!</i>	Nov. 10-12, 17-19
Christmas Retreat - <i>A little bit of summer camp at Christmas time!</i>	Dec. 22nd-23rd



Thornwell
Building Tomorrow's Families Today

Thornwell Report – Spring 2017

This past year has been one of tremendous growth for Thornwell's mission as you can see from the 2017 Fact Sheet. We have rebranded to reflect the growth in mission to more than just the residential program in Clinton, SC, that will turn 142 years old October 1, 2017. We now serve more children off the campus in the synod in Florida, Georgia and South Carolina than on our residential campus. While we still care for the new orphan - abused, neglected, abandoned children - on our Thornwell campus, we have been doing child abuse and neglect prevention in Florida for 3 years. Thornwell's local mission in the Tampa Bay area is The Building Families Program, a community-based child abuse and neglect prevention program providing in-home counseling services to families experiencing a variety of struggles:

- grandparents raising grandchildren
- overwhelmed foster parents
- behavioral problems or diagnoses
- blended families, divorced or single parent families
- families dealing with life events- death, divorce or job loss
- any situation that disrupts the peace and harmony of the family.

Churches and individuals in Tampa Bay Presbytery have helped us expand this program recently with 2 Family Specialists working with families one of which is bilingual (Spanish). A discernment process is under way with a church in the Tampa Bay area that is considering becoming the second host church in the Tampa Bay area.

At the Tampa "Hope for the Children" Luncheon in February of this year, Collette, a grandmother in Bradenton, shared her testimony of the Building Families Program. She told how Deanna, the Family Specialist, helped her care for her 3 grandsons now ages 10 ½, 9 and 2 whose mother struggles with addiction. Collette's relationship with the eldest, James, was particularly trying because he was struggling with feelings of abandonment. Collette said, *"Within a short time, I received a call from James' teacher telling me there was such a difference in his behavior during class. James would follow directions the first time and stay in his seat. That was big!!"*

This mission serves families that are a part of churches or the communities around them. Anyone may refer families to the Building Families Program, or families may also refer themselves. Fees are on a sliding scale basis and no one is turned away because they cannot pay. Contact Kelli Wild, kelli.wild@thornwell.org, 813-563-2046, the Florida Supervisor for Building Families.

Jean Homrighausen, Florida Mission Advancement Officer for Thornwell, will be holding **"I Had No Idea" ministry tours in Tampa on Thursday, May 4 and Thursday, June 1 at 12 noon and 5:30 pm at R&S Compliance (Conference Room) – 2707 W. Price Ave., Tampa, 33612. Please contact Jean to attend by 12 noon the Tuesday prior** and come learn more about Thornwell's many programs serving children and families – jean.homrighausen@thornwell.org, 407-900-5743.

Thank you, Tampa Bay Presbytery, for partnering with Thornwell to care for "the least of these!"



Thornwell

Building Tomorrow's Families Today



Safe, Loving Homes 121



Hope for a Brighter Future



Wholeness & Healing



WHAT'S NEW IN 2017

- With Building Families already in 5 locations (Bradenton, Orlando, Quincy, St. Petersburg and Tampa), two new locations are planned in 2017: Jacksonville and Tallahassee!
- Thornwell continues to provide shelter and love to abused and neglected children in Clinton, S.C.
- Throughout Florida, we plan to help children and families through family skills training and workshops.

2016 IMPACT AT-A-GLANCE

Building Families Community Outreach
1,215 Children & Families Served across
South Carolina, Georgia and Florida

Residential Group Homes
137 Children Served

Professional Counseling & Therapy
122 Children Served

Strengthening Families Skill Building Program
49 At-risk Family Members Served

Independent Living Program
5 Teens & Young Adults Served

Afterschool & Summer Learning Center
163 Children Served

Kindergarten Readiness Program
210 At-risk Children Served

1,901 TOTAL SERVED!

In 2016...
we more than
DOUBLED
the number of
children & families
we helped!



- Founded in 1875, Thornwell began as a Presbyterian ministry for orphans. Today, Thornwell is a full-service, 501 (c) (3) nonprofit organization committed to providing the most **innovative and effective solutions to help children and families in need.**
- Thornwell’s programs are all rooted in the evidenced-based Teaching-Family Model and value **a family-style approach to healing.**
- We provide Christian love and support to hundreds of children and families throughout Florida, Georgia and South Carolina.



✦ - Indicates current Thornwell locations and community-based programs



MISSION TOURS

The best way to learn about us is to attend a tour of our mission. For more information on tour times, dates and locations—or to host a virtual tour in your church or community—please contact Florida Mission Advancement Officer Jean Homrighausen by phone at **407.900.5743** or via email at Jean.Homrighausen@thornwell.org.

Meet Rachel

A Thornwell Success Story



Rachel is a single mother of five who lives in Florida. In addition to caring for four daughters and one son, Rachel made the courageous and noble decision to give up her job and relocate to care for her aging father.

Rachel was taking good care of her children and father, but she noticed her children struggled to adjust to a new town, new schools, and a new home.

Rachel finally decided to ask Thornwell’s Building Families program for help. As Matthew 7:7 tells us, “Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you.”

Rachel and her children participated in the program, and Rachel learned how to manage the chaos of the move and her new caregiving role while her children learned how to adjust to their new lives.

In addition, the Building Families program host church heard about Rachel’s family’s situation and helped even further by providing clothes, gifts, and food for the entire family.



Serving children & families since 1875



THIS CHILD HERE

a validated ministry in the Presbyterian Church (USA)

In 2006, when This Child Here became a validated ministry of Central Florida Presbytery, I moved to Odessa, Ukraine to help vulnerable children: street kids, kids in orphanages and shelters, kids who in and under abandoned buildings and in the sewer systems of the city.

I worked in cooperation with the local shelter, The Way Home, in Odessa, paying for clothes, food, dental work, medicine, shoes, college and university. I hired staff people to talk with kids at the shelter, and sent staff members to camp in the summers. Later, we sent teams into orphanages and worked with “at risk” kids in public school.

When war began between Ukraine and Russia, we began doing things that make for peace: a Peace Camp for refugee families in the summers and trainings for teenagers to be peacemakers in relationships and life.

We have wonderful people working for This Child Here. Government agencies want us. Faith based programs want us. Our people love what they do.

In 2017, our Project Manager, Alla Soroka, will be one of the

PCUSA's twelve International Peacemakers and tour the states in the fall.

We are funded almost entirely by Presbyterian Churches, from Vero Beach, Florida to Portland, Oregon. I stay connected with newsletters and travel each year to thank them all.

Robert Gamble

robertgam@gmail.com

828 318 2149

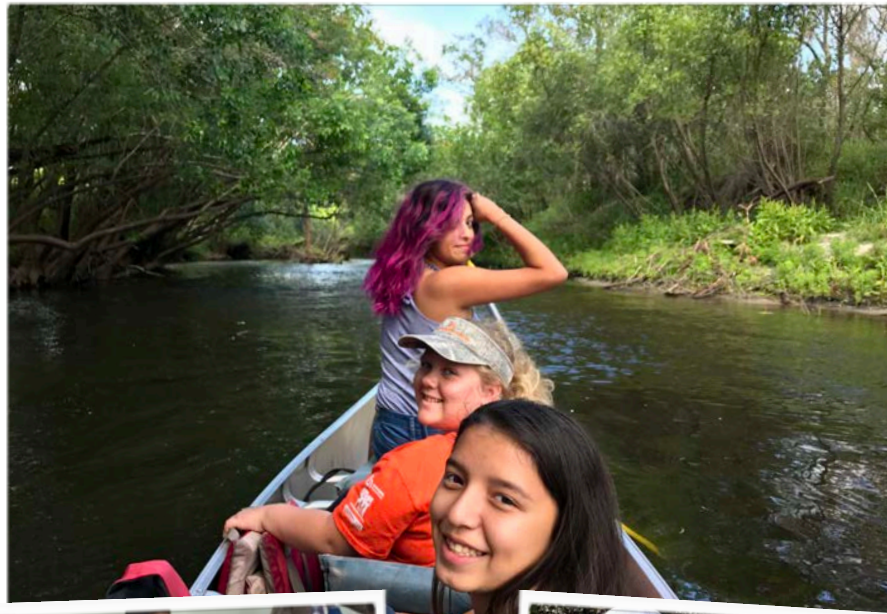
www.thischildhere.org

This Child Here is a registered 501(c)(3)



Summer @ Beth-El

Farmworker Ministry



Summer is a wonderful time to discover Beth-El!

You can:

- **Lead Vacation Bible School**
- **Plan a Group Youth Outing**
- **Support Our Back to School Program**
- **Send a Child to Cedarkirk**

Or Develop Your Own Project with Our Staff!

"Suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us because God's love has been poured into our hearts through the Holy Spirit that has been given to us." (Romans 5)

This has been a challenging time for Beth-El, but we know that God's love has been poured into our hearts, that the Holy Spirit is still with us, and that we will be stronger by God's grace, in time.

As a member of the Board of Directors on the Personnel Committee, I am thankful for the character and hope I have witnessed in the leaders of the congregation and in the staff, especially our Executive Director, in this difficult season.

Now more than ever, Beth-El Farmworker Mission needs our prayer, our involvement, and our financial support.

Rev. Elizabeth M. Deibert
Pastor for Peace Presbyterian Church of Lakewood Ranch

What can you do?

Pray.

No, don't just pray. Pray without ceasing. Pray for each soul affected and afflicted by this sin and brokenness. Pray for each other. Pray for God's healing mercies. Pray for God's providence and care. Pray for God's strength.

Don't wilt in your support of this worthy mission.

The mission remains the same. *Feeding the Mind, Spirit, and Body of the farm-working community and our neighbors in need, through opportunities for hunger relief, education, healthcare, and spiritual growth.*

We are hurt but we are not discouraged. The good work goes on because good outshines bad. If this ministry was worthy a month ago, it's still worthy of our tender loving care today. God is not done with us. We ask the same of all those who love Beth El.

Volunteer.

What can you practically do? Call the mission and find out. Volunteer opportunities await.

Donate your financial resources, material resources, time, and skill.

Keep the faith. We are urged to run this race with perseverance. We are here to serve God in this time and in this place. That doesn't change. God will always lift up from the ashes something good. If that were not true we would not be the resurrection people that we are. God's last word was not the death of Jesus Christ nor is God's last word our bad news. God's last word is life. Cling to God's Word, and look to Christ as the perfecter of our faith.

May the love of God, the peace of our Savior, Jesus the Christ, and the gracious sustenance of the Holy Spirit keep Beth El, who we serve, and you.

Rev. Laurie Palmer
Beth El Board Chair
Pastor, St. Andrew Presbyterian Church, Tampa



FLORIDA PRESBYTERIAN DISASTER ASSISTANCE NETWORK¹²⁶

In Partnership with Presbyterian Disaster Assistance (PCUSA)



Spring 2017

News from FLAPDAN...

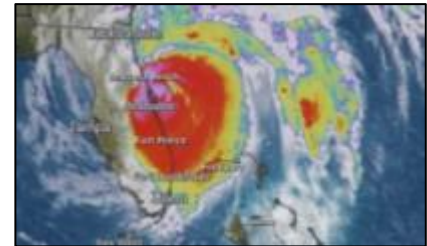
2016 In Review

We have come to the end of 2016 and we are thankful for another year of many blessings. However, we had our share of disasters here in Florida: two hurricanes, major flooding and the highest mass casualty caused by an active shooter in U.S. history. We are not immune to disasters.



The Pulse Nightclub shooting in June was a shock to us all. Human-caused disasters shake a community to its core, but also bring out strength and solidarity among its members. Community groups and houses of worship of all faiths banded together to make #OrlandoStrong. FLAPDAN and PDA responded, providing support to Central Florida Presbytery staff and clergy and have been invited back for a workshop this month.

In September, Hurricane Hermine became the first land falling hurricane to hit Florida in almost 11 years, causing damage and major flooding to communities on the west coast and up through Tallahassee. Two churches in Tampa Bay Presbytery were severely impacted by Hermine. Hurricane Matthew followed in October, causing devastation to a majority of east coast communities. Downed trees, roof damage and flooding from storm surge devastated many communities and caused damage to 17 of our churches in Central Florida and St. Augustine Presbyteries. Although these stories have long since left the news media, many families in small neighborhoods along the east and west coasts are struggling to rebuild and hope to return their lives to a more normal state. The estimated number of families that will need assistance for long term recovery is typically between 5 and 10% of total FEMA registrations. For Hermine and Matthew combined, that number lies somewhere between 2500 and 4900... 2500 to 4900 Florida families that may not have the means to recover on their own.



A Look Into 2017

In response to these numbers, organization for Long Term Recovery has begun in several of the impacted communities. Uninsured and underinsured families who have no other resources will turn to the faith-based and non-profit community groups to seek volunteer help to rebuild their homes. These families will go through a case management process to determine their need, what resources they can provide for their own recovery and a plan for home repairs. Member groups of Florida VOAD (Voluntary Organizations Active in Disaster) are combining their limited financial resources for materials and are asking for volunteer labor to



assist with repairs. Please consider organizing a work team to help our Florida neighbors rebuild their homes this year. Projects will be within a few hours' drive for most of our churches. Please contact FLAPDAN for more info.

Volunteers Needed!



Be Prepared...

As changes in global weather systems bring more violent storms and unexpected flooding across our country, and shootings seem to be just another news story, please take time to update your church disaster plan. Encourage your congregation members to update their family disaster plans and assist your elderly members and neighbors with their storm preparations. When was the last time you held a fire drill during a worship service? How about scheduling a presentation on disaster preparedness at a fellowship dinner? FLAPDAN is ready to assist with programs, disaster plans and training.

FLAPDAN values each presbytery and their churches, Presbyterian Disaster Assistance and Synod of South Atlantic and is truly grateful for the support you have provided over the years. It is our hope that through your support, FLAPDAN can continue to serve our communities and provide leadership within our state disaster network. Thank you for your partnership. Wishing you a safe and happy new year filled with abundant blessings!

In service,

Kathy Broyard
Executive Director / Emergency Management
Specialist
Phone: 941-483-0675
Email: fla.pdan@pcusa.org

IS YOUR CHURCH...

- **READY FOR DISASTER?**
- **CONNECTED FOR RESPONSE?**
- **INVOLVED IN RECOVERY?**

MORE INFO: FLA.PDAN@PCUSA.ORG

Florida Presbyterian Disaster Assistance Network, Inc.

Phone: 941-483-0675 Email: fla.pdan@pcusa.org

Mailing Address: P.O. Box 491279, Leesburg, FL 34749-1279



**PRESBYTERIAN
DISASTER
ASSISTANCE**

OUT OF CHAOS, HOPE

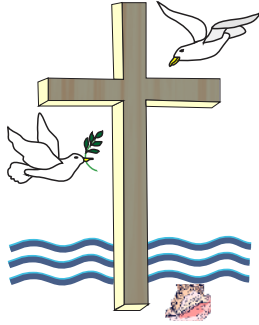
Hurricane Recovery!

Volunteers needed to help rebuild homes damaged by Hermine and Matthew



Several Long Term Recovery Organizations have formed to assist communities damaged by last year's hurricanes on the east and west coasts of Florida. Volunteer teams are needed to help repair homes for families that have little means to recover on their own. Please consider helping these families with their recovery. Come for a day or come for a week. We're flexible! For more information, please contact: Kathy Broyard, FLAPDAN Director 941-483-0675 or fla.pdan@pcusa.org





Presbyterian Women's Moderator's Report
 Ellen Stoup
 Stated Presbytery Meeting
 St. Mark's Presbyterian Church, Hudson, FL
 May 18, 2017

Upcoming events:

2017 Bible Study Event

Presbyterian Women of Central Florida Presbytery
 Saturday, August 12, 2017, at Maitland Presbyterian Church
 Melissa Bane Sevier, author of the 2017-2018 PW Bible Study, "Cloud of Witnesses: The
 Community of Christ in the Letters to the Hebrews"

We are planning a "road trip" to Maitland, Florida for this Horizon Bible Study Event on Friday and Saturday, August 11 and 12 and we have reserved rooms at a motel for Friday night. Ladies can ride over on the bus Friday afternoon, enjoy dinner with the Melissa Bane Sevier, the author, stay in the motel and be rested so you can really get the most from the Bible Study presentation on Saturday. We will drive back to Clearwater Saturday afternoon. Those who live closer to Maitland than Clearwater, are welcome to drive to Maitland and join us for the weekend.

"Pumpkin Spice: Spice Your Soul"

First Presbyterian Church, St. Petersburg
 Saturday, October 14, 2017
 10 AM to 3 PM

This will be a one-day spa retreat which will include a time of worship, massages, a nutritionist, and possibly a time for meditation. More information will be coming in future PW newsletters.

**Coordinating Team (CT)
Presbytery Report for
May 18, 2017 Meeting**

Motions for Presbytery

1. That the Presbytery set its Fall Stated Meeting for Thursday November 9th, 2017 at Eckerd College. (consent)
2. That the Presbytery set its Spring Stated Meeting for Saturday May 5th, 2018 at Hope Presbyterian Church, Winter Haven. (consent)
3. That the following person be elected to the Committee on Nominations and Representation:
 Meghann Pabst, Teaching Elder, Central Region
4. That the Presbytery form an Administrative Commission appointed by the Moderator to provide oversight and present a plan to the Presbytery to continue the various important ministries on St. John Presbyterian Church Tampa's campus. This AC will have a budget of \$25,000.

Actions Taken by the Committee

1. Approved Robert Fort to provisionally serve in the class of 2019 for the board of Cedarkirk.
2. Approved Kitty Rawson (W RE) 2018 and Paul Suich (E TE) 2019 to serve provisionally on COM.
3. Directed the trustees of Hope and Highland churches to prepare and send in the merger documents for further review by the Presbytery Board of Trustees.
4. Approved \$2500 to support the Stewardship Kaleidoscope out of undesignated mission surplus.
5. Approved \$50,000 undesignated mission surplus to be given to the Cedarkirk capital campaign.
6. Approved offering of May 18th Presbytery meeting to go to the Civil Rights and Interfaith Tour of the South from Eckerd College in Spring 2018.

7. Approved the docket for the May 18th Stated Presbytery meeting.

Items for Information

1. In an effort to improve communication within the Presbytery, committee chairs serving on CT will read each other's minutes each month.
2. The Coach/Coordinator purchased a book for each member, "Waking Up White" by Debby Irving. This book was recommended by the co-moderators of the PC(USA). The CT will read and discuss this book at a later meeting.
3. 1001 New Worshipping Communities conference, Living, Dying, Rising, will be held at the Tradewinds in St. Pete Beach from August 7-10.
4. The Stewardship Kaleidoscope conference will be held at the Tradewinds in St. Pete Beach from September 25-27.
5. The Lombard Mennonite Peace Center will be holding 2 events at First Presbyterian Church of Lakeland: Leadership and Anxiety in the Church on June 28th and Mediation Skills Training Institute on October 2nd – 6th. More information can be found in the eNews.
6. In accordance with our Bylaws and the Book of Order, the Moderator will appoint a broadly representative committee to elect or re-elect a Treasurer at the November Presbytery meeting.

**Stated Clerk and Director of Communications
Presbytery Report for
May 18, 2017 Meeting**

Motions for Presbytery:

1. That all requests for excused absences be granted for today's meeting. (consent)

For Information:

1. All but three of our congregations successfully completed the Annual Statistical Report.
2. Three regional Session Minutes Review meetings have already been held, with a make up session planned for June 10th.
3. Progress on the new website continues and should be completed this summer.
4. The Stated Clerk held two trainings for Clerks of Sessions. Both trainings went well, and the result is a comprehensive online training collection for new clerks of session, currently found at: <http://www.presbyteryoftampabay.com/ClerkTraining/>
5. There will be a Minute Taker's training on Tuesday May 23rd at 10am at Palma Ceia Presbyterian Church. All who are interested in learning how to take better minutes are invited to attend, although the content is especially for those taking minutes on behalf of a Presbytery committee or commission. Please RSVP to statedclerk@pbtty.com by May 19th.
6. Dismissals of Pasadena and First Haines City Presbyterian Churches have been successfully completed.