

Presbytery

Redstone

Address

1004 Mt Pleasant Rd Box #1147, Greensburg, PA 15601

Phone

724-837-6737

Fax

724-837-4112

Email

secretary@redstonepresbytery.org

Web Site

redstonepresbytery.org

Membership

Prior Active Members	10287	Adjusted membership	10298
Gains		Losses	
Certificate	57	Certificate	215
Youth Professions	58	Deaths	194
Professions & Reaffirmations	119	Deleted for any Other Reason	106
Total Gains	234	Total Losses	515
Total Ending Active Members	10017		

Baptisms

Presented by Others	87	Average Weekly Worship Attendance	3033
At Confirmation	6	Female Members	5057
All Other	7	Friends of the Congregation	439
		Ruling Elders on Session	499
		Do you have Deacons? Yes / No	36 / 18

Age Distribution of Active Members

25 & Under	1157	People with Disabilities	
26 - 40	1513	Hearing impairment	272
41 - 55	1516	Sight impairment	106
56 - 70	1918	Mobility impairment	241
Over 70	2224	Other impairment	351
Total Age Distribution	8328		

Christian Education

Birth - 3	144	Grade 7	69
Age 4	61	Grade 8	63
Kindergarten	86	Grade 9	53
Grade 1	65	Grade 10	63
Grade 2	76	Grade 11	46
Grade 3	68	Grade 12	49
Grade 4	80	Young Adults	80
Grade 5	86	Over 25	729
Grade 6	81	Teachers/Officers	255
		Total Christian Education	2154

Racial Ethnic

Asian/Pacific Islander/South Asian	20	Native American/Alaska Native/Indigenous	6
Black/African American/African	19	White	8730
Middle Eastern/North African	3	Multiracial	11
Hispanic/Latino-a	16		
		Total Racial Ethnic	8805

Financial Data

Annual Income	20,001,125	Mission Expenses	1,591,346
Annual Expenses	39,150,943	Personnel Expenses	19,396,799
		Facilities Expenses	25,118,195



Summary Membership Report for 420-560 2018

Location	Pin #	Church Name	Begin Total	Adl.	New	Cert	Youth	Profess./	Cert	Death	Deleted	End Total	Diff
			Member.	Member.	Gains	Profess.	Reaffirm.	Losses	Losses	Losses			
Adah	8271	Palmer Community	16	0	16	0	0	0	0	0	0	16	0
Apollo	7238	Poke Run	191	0	191	0	0	3	0	4	6	184	-7
Avonmore	7211	First	111	9	120	0	0	0	0	1	0	119	-1
Belle Vernon	8272	First	154	0	154	1	0	3	0	3	0	155	1
Belle Vernon	8273	Harmony	49	0	49	0	0	0	1	1	0	47	-2
Belle Vernon	8293	Marion	54	0	54	0	0	1	0	1	0	54	0
Belle Vernon	8274	Rehoboth	191	0	191	0	0	0	2	3	0	186	-5
Bolivar	5146	Bolivar	37	0	37	0	0	0	0	0	0	37	0
Boswell	10052	Covenant	30	0	30	0	0	0	0	0	0	30	0
Brownsville	8278	Calvin	40	6	46	0	0	1	0	1	19	27	-19
Brownsville	9655	Fort Burd United	92	0	92	0	0	0	0	0	0	92	0
Brownsville	8277	Hopewell	18	0	18	0	0	0	0	0	0	18	0
Bolivar	7216	Colver	83	1	84	0	0	0	1	1	14	68	-16
Bresson	7218	Cresson	78	0	78	0	0	1	0	1	0	78	0
Bawson	8285	Tyrone	41	0	41	0	0	0	0	0	0	41	0
Belmont	7220	Delmont	236	0	236	0	0	0	0	7	0	229	-7
Berry	7221	Derry	58	0	58	0	0	0	0	1	0	57	-1
Bunbar	8286	First	30	0	30	0	3	0	0	0	1	32	2
Bunbar	8287	Laurel Hill	59	-3	56	0	0	2	0	2	0	56	0
Bensburg	7222	Ebensburg	84	0	84	0	0	0	0	4	0	80	-4
Bairchance	8290	Fairchance	25	0	25	0	0	0	0	0	0	25	0
Birmingham	8291	Mt Washington	57	0	57	0	0	0	0	1	0	56	-1
Bayette City	8292	Fayette City	17	0	17	0	0	0	0	2	2	13	-4
Bayette City	8294	Little Redstone	59	0	59	4	3	9	0	6	3	662	7
Breensburg	7225	First	655	0	655	4	0	2	1	3	0	188	2
Breensburg	5421	Maplewood	186	0	186	4	0	10	2	10	2	196	-2
Breensburg	7226	Westminster	198	0	198	2	0	7	4	11	10	1082	-2
Breensburg	7228	First	1084	0	1084	4	12	4	0	6	1	225	-3
Breensburg	8320	West Hemfield United	228	0	228	0	0	4	0	0	1	225	-3
Barnette	7229	First	152	0	152	0	0	0	0	1	1	150	-2
Barnstow	7232	Bethany	47	0	47	0	0	0	1	1	1	44	-3
Barnstow	7230	First	146	0	146	0	0	1	0	6	7	134	-12
Barnstow	7231	Second	75	0	75	1	0	0	0	2	1	73	-2
Barnstow	7233	Westmont	415	0	415	7	3	7	5	8	4	415	0
Bake Lynn	10584	Springhill Furnace	43	-3	40	2	0	0	0	2	1	39	-1
Batrobe	7234	Latrobe	518	8	526	1	0	3	6	14	0	510	-16
Batrobe	5456	Latrobe United	202	0	202	4	0	0	2	4	0	200	-2
Bisensing	8300	Leisening	24	0	24	0	0	0	0	0	0	24	0
Bonier	7236	Pleasant Grove	49	0	49	0	0	0	0	0	0	49	0

Thursday, March 07, 2019

Summary Membership

Summary Membership Report for 420-560 2018

Location	Pin #	Church Name	Begin Total	Adl.	New	Cert	Youth	Profess./	Cert	Death	Deleted	End Total	Dif
			Member.	Member.	Gains	Profess.	Reaffirm.	Losses	Losses	Losses	Losses		
Lower Burrell	5473	Grace Community	592	1	593	6	0	7	6	5	7	588	-5
Lower Burrell	5492	Puckety	189	0	189	0	1	11	2	8	0	191	2
Masonstown	8301	First	13	0	13	0	0	0	0	0	0	13	0
McClellandtown	7704	McClellandtown	113	0	113	0	6	5	2	2	15	105	-8
Merrittstown	8309	Dunlaps Creek	15	0	15	0	0	2	0	3	0	15	0
Mount Pleasant	8313	Reunion	61	0	61	0	0	0	0	0	0	60	-1
Murrysville	7241	First	186	-1	185	2	0	7	0	5	0	189	4
Murrysville	5465	Newlonsburg	599	0	599	2	8	4	3	8	4	598	-1
Murrysville	5467	Union	202	-4	198	1	0	3	0	4	0	198	0
1 Huntingdon	12124	New Hope	119	0	119	2	0	4	0	2	0	123	4
LeW Alexandria	7242	Community	124	0	124	0	0	4	0	1	0	127	3
LeW Alexandria	7227	Congruity	145	0	145	2	0	0	0	1	0	146	1
LeW Florence	5469	Bethel	64	0	64	0	10	3	0	0	0	77	13
LeW Florence	11739	Trinity	97	0	97	0	0	0	1	1	2	93	-4
LeW Kensington	10223	United	192	0	192	0	0	0	0	0	0	192	0
LeW Salem	8316	New Salem	63	0	63	0	0	1	0	1	0	63	0
LeW Salem	7249	Patton	103	0	103	0	0	0	0	1	0	102	-1
LeW Salem	7251	Revoloc	61	0	61	2	0	0	0	2	0	61	0
LeW Salem	9515	Calvin United	119	-3	116	0	0	0	0	4	0	112	-4
LeW Salem	8328	Grace Cpl of High House	28	0	28	0	0	0	0	0	3	25	-3
LeW Salem	8317	Pleasant View	180	0	180	0	2	2	0	3	0	181	1
LeW Salem	5617	Level Green	210	0	210	6	0	4	4	7	0	209	-1
LeW Salem	8329	Tent	7	0	7	1	0	0	0	0	0	8	1
LeW Salem	8326	Third	254	0	254	0	3	2	0	13	0	246	-8
LeW Salem	8324	Trinity United	216	0	216	2	0	1	0	7	0	212	-4
LeW Salem	8330	East Liberty	84	0	84	1	1	0	0	4	0	82	-2
LeW Salem	11954	Vandergrift	171	0	171	0	0	0	0	0	0	0	-171
LeW Salem	5671	Sewickley	10	0	10	0	0	0	0	0	0	10	0
LeW Salem	8318	Sewickley United	28	0	28	0	0	2	1	1	0	28	0
LeW Salem	8332	West Newton United	210	0	210	0	6	3	0	4	2	213	3
LeW Salem	7262	West Newton United	0	0	0	0	0	0	0	0	0	0	0
LeW Salem	10287	First	11	11	10298	57	58	119	215	194	106	10017	-281

Presbytery of Redstone
Income and Expense Statement
 GENERAL FUND 01, February 2019

	Current Period	Year to Date	Annual Budget	Annual Budget YTD	Prior Year
				Percentage	
INCOME					
CONTRIBUTION INCOME					
UNRESTRICTED					
			\$365,000.00		
Church Comm/Lgr Church	24,791.44	40,563.27	0.00	0.00%	56,414.01
Presbyterian Fdn Cont	198.60	198.60	0.00	0.00%	86.20
Subtotal Unrestricted	24,990.04	40,761.87	365,000.00	11.17%	56,500.21
TEMPORARILY RESTRICTED					
			30,000.00		
Equipping Leadership	40.00	80.00	0.00	0.00%	0.00
Enabling Ministry Network	0.00	1,500.00	0.00	0.00%	0.00
Projector Fund	10.00	10.00	0.00	0.00%	0.00
Resource Center	0.00	316.50	0.00	0.00%	394.12
PDA - Directed	80.00	190.00	0.00	0.00%	740.00
Sudan Projects	555.83	2,206.08	0.00	0.00%	1,701.98
Ministry Student Aid	343.00	343.00	0.00	0.00%	0.00
PMA - Directed	352.00	1,452.00	0.00	0.00%	1,213.20
Minister's Assistance	0.00	0.00	0.00	0.00%	813.00
Synod Mission	300.00	300.00	0.00	0.00%	0.00
Subtotal Temporarily Restricted	1,680.83	6,397.58	30,000.00	21.33%	4,862.30
Subtotal Contribution Income	26,670.87	47,159.45	395,000.00	11.94%	61,362.51
INVESTMENT INCOME					
Investment Income	0.00	0.00	30,000.00	0.00%	0.00
INTEREST INCOME					
Investment Interest	0.00	0.00	5,000.00	0.00%	0.00
MISCELLANEOUS INCOME					
			4,000.00		
Oil & Gas Lease	15.98	28.09	0.00	0.00%	30.70
Preaching/Consulting	390.00	990.00	0.00	0.00%	0.00
Church Income	0.00	0.00	0.00	0.00%	110,886.90
Subtotal Miscellaneous Income	405.98	1,018.09	4,000.00	25.45%	110,917.60
RELEASE FROM RESTRICTIONS					
TEMP RESTRICTED RELEASE					
SCLD	-111.72	-196.40	0.00	0.00%	-91.01
Enabling Ministry Network	0.00	-2,399.28	0.00	0.00%	0.00
PDA - Directed	-80.00	-190.00	0.00	0.00%	-740.00
Communications	0.00	-4,477.00	0.00	0.00%	0.00
PMA - Directed	-352.00	-1,452.00	0.00	0.00%	-1,213.20
Minister's Assistance	0.00	0.00	0.00	0.00%	-813.00
Synod Mission	-300.00	-300.00	0.00	0.00%	0.00
Subtotal Temp Restricted Release	-843.72	-9,014.68	0.00	0.00%	-2,857.21
Subtotal Release From Restrictions	-843.72	-9,014.68	0.00	0.00%	-2,857.21
RELEASED FROM RESTRICTION					
Released from restriction	843.72	9,014.68	0.00	0.00%	2,857.21
TOTAL INCOME	27,076.85	48,177.54	434,000.00	11.10%	172,280.11
EXPENSES					
MISSION PARTNERSHIPS					
SUDAN	\$0.00	\$0.00	\$16,000.00	0.00%	\$0.00
PINE SPRINGS CAMP	0.00	0.00	38,000.00	0.00%	0.00

Presbytery of Redstone
Income and Expense Statement
GENERAL FUND 01, February 2019

03/18/2019 12:35 PM

Page: 2

	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
PSC - Shared	2,750.00	5,500.00	0.00	0.00%	5,500.00
Subtotal Pine Springs Camp	2,750.00	5,500.00	38,000.00	14.47%	5,500.00
SYNOD MISSION					
Synod - Restricted	300.00	300.00	0.00	0.00%	0.00
PRES MISSION AGENCY	0.00	0.00	32,000.00	0.00%	0.00
PMA - Shared	1,600.00	3,200.00	0.00	0.00%	3,200.00
PMA - Restricted	352.00	1,452.00	0.00	0.00%	1,213.20
Subtotal Pres Mission Agency	1,952.00	4,652.00	32,000.00	14.54%	4,413.20
PRES DISASTER ASSISTANCE	0.00	0.00	3,000.00	0.00%	0.00
PDA - Restricted	80.00	190.00	0.00	0.00%	740.00
Subtotal Pres Disaster Assistance	80.00	190.00	3,000.00	6.33%	740.00
Subtotal Mission Partnerships	5,082.00	10,642.00	89,000.00	11.96%	10,653.20
COMMITTEE EXPENSES					
COUNCIL					
Council Expenses	729.55	729.55	1,500.00	48.64%	0.00
Presbytery Mtg Expense	109.17	230.09	900.00	25.57%	0.00
TRIENNIAL					
Triennium - Shared	0.00	0.00	3,000.00	0.00%	0.00
Equipping Leadership	0.00	750.00	5,000.00	15.00%	0.00
Engaging Congregations	0.00	0.00	5,000.00	0.00%	0.00
Enabling Ministry Network	0.00	2,399.28	5,000.00	47.99%	98.87
Christian Associates	0.00	0.00	1,500.00	0.00%	0.00
Website	0.00	0.00	180.00	0.00%	0.00
COMMUNICATION EXPENSES					
CE - Shared	21.20	596.58	500.00	0.00%	0.00
Subtotal Communication Expenses	21.20	596.58	500.00	119.32%	0.00
Subtotal Council	859.92	4,705.50	22,580.00	20.84%	98.87
COMMITTEE ON MINISTRY					
Committee Expense	0.00	0.00	500.00	0.00%	0.00
COM - SCLD	76.92	76.92	0.00	0.00%	616.76
Subtotal Committee On Ministry	76.92	76.92	500.00	15.38%	616.76
COMMITTEE ON PREPARATION					
Committee Expense	0.00	0.00	1,000.00	0.00%	0.00
Subtotal Committee Expenses	936.84	4,782.42	24,080.00	19.86%	715.63
OPERATIONS					
LEGAL AND AUDITING					
Audit	0.00	0.00	6,000.00	0.00%	0.00
PCUSA Meetings	0.00	0.00	4,500.00	0.00%	0.00
Property/Comp. Insurance	0.00	0.00	3,656.00	0.00%	0.00
Worker's Compensation	0.00	394.90	821.00	48.10%	0.00
Telephone	307.81	660.62	3,800.00	17.38%	591.22
Postage	115.99	290.25	1,000.00	29.03%	181.98
Office Supplies	171.34	782.44	5,500.00	14.23%	947.03
RESOURCE CENTER			1,000.00		

Presbytery of Redstone
Income and Expense Statement
 GENERAL FUND 01, February 2019

03/18/2019 12:35 PM

Page: 3

	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
RC - Restricted	0.00	0.00	0.00	0.00%	31.10
Subtotal Resource Center	0.00	0.00	1,000.00	0.00%	31.10
LEASES					
Copier Lease	150.00	450.00	3,000.00	15.00%	300.00
Miscellaneous Expenses	0.00	330.72	0.00	0.00%	0.00
SERVICE FEES					
Misc. Service Fees	0.00	15.00	0.00	0.00%	0.00
UTILITIES					
Gas	263.80	581.95	2,000.00	29.10%	671.36
Electric	30.72	306.83	1,500.00	20.46%	189.79
Water	0.00	0.00	350.00	0.00%	0.00
Sewage	0.00	0.00	350.00	0.00%	0.00
Trash Collection	36.79	73.58	800.00	9.20%	262.56
Subtotal Utilities	331.31	962.36	5,000.00	19.25%	1,123.71
MAINTENANCE					
Custodial Services	93.75	162.50	1,500.00	10.83%	178.12
Yard Maintenance	0.00	0.00	1,000.00	0.00%	0.00
Parking Lot Maintenance	450.00	500.00	1,000.00	50.00%	1,062.50
Building Maintenance	0.00	760.88	1,000.00	76.09%	789.62
Subtotal Maintenance	543.75	1,423.38	4,500.00	31.63%	2,030.24
Subtotal Operations	1,620.20	5,309.67	38,777.00	13.69%	5,205.28
PRESBYTERY STAFF					
EXECUTIVE STAFF					
EXECUTIVE PRESBYTER					
EP Salary	5,865.84	11,731.68	70,390.00	16.67%	11,731.64
EP - Board of Pensions	1,531.87	3,019.02	18,113.00	16.67%	2,959.62
EP - Continuing Education	0.00	0.00	1,500.00	0.00%	78.44
EP - Travel	0.00	0.00	4,750.00	0.00%	0.00
EP Travel - Shared	636.26	1,067.20	0.00	0.00%	468.70
EP Travel - Restricted	34.80	119.48	0.00	0.00%	91.01
Subtotal Ep - Travel	671.06	1,186.68	4,750.00	24.98%	559.71
EP - Professional Expense	75.91	211.20	1,825.00	11.57%	238.49
EP - Deferred Comp / 403B	534.07	1,068.14	6,408.85	16.67%	695.32
Subtotal Executive Presbyter	8,678.75	17,216.72	102,986.85	16.72%	16,263.22
STATED CLERK					
SC - Salary	0.00	0.00	1,000.00	0.00%	0.00
Subtotal Executive Staff	8,678.75	17,216.72	103,986.85	16.56%	16,263.22
SUPPORT STAFF					
OFFICE ADMINISTRATOR					
OA - Salary	2,327.28	4,654.56	27,927.42	16.67%	4,519.00
OA - Board of Pensions	1,929.17	3,842.10	23,052.00	16.67%	3,500.96
Subtotal Office Administrator	4,256.45	8,496.66	50,979.42	16.67%	8,019.96
ASSISTANT CLERKS					

Presbytery of Redstone
Income and Expense Statement
 GENERAL FUND 01, February 2019

	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
Recording Clerk Salary	0.00	0.00	1,250.00	0.00%	0.00
Associate Clerk Salary	0.00	0.00	1,250.00	0.00%	0.00
Subtotal Assistant Clerks	0.00	0.00	2,500.00	0.00%	0.00
Subtotal Support Staff	4,256.45	8,496.66	53,479.42	15.89%	8,019.96
EMPLOYER PAID FICA TAXES					
Employer Paid FICA Taxes	626.78	1,253.56	7,521.28	16.67%	1,243.16
Subtotal Presbytery Staff	13,561.98	26,966.94	164,987.55	16.34%	25,526.34
APPORTIONMENTS					
GA Per Capita	0.00	0.00	92,000.00	0.00%	0.00
Synod Per Capita	0.00	0.00	24,600.00	0.00%	0.00
Subtotal Apportionments	0.00	0.00	116,600.00	0.00%	0.00
RESTRICTED EXPENSE					
Minister's Assistance	0.00	0.00	0.00	0.00%	813.00
TOTAL EXPENSES	21,201.02	47,701.03	433,444.55	11.01%	42,913.45
EXCESS INCOME/EXPENSES	\$5,875.83	\$476.51	\$555.45	85.79%	\$129,366.66

Redstone Presbytery
Commitment to Larger Church
February 28, 2019

	2019 PLEDGE	TOTAL PAID	% Payup as of 2/28/2019	Unpaid Pledge Balance
Adah, Palmer	500.00		0%	500.00
Apollo, Poke Run	3,660.00	915.00	25%	2,745.00
Avonmore	2,000.00	190.00	10%	1,810.00
Belle Vernon, First	7,000.00	1,750.00	25%	5,250.00
Belle Vernon, Harmony	1,000.00		0%	1,000.00
Belle Vernon, Marion	2,100.00	199.70	10%	1,900.30
Belle Vernon, Rehoboth	6,000.00	1,000.00	17%	5,000.00
Bolivar	1,500.00	250.00	17%	1,250.00
Boswell				-
Brownsville, Calvin	1,190.00		0%	1,190.00
Brownsville, Ft. Burd				-
Brownsville, Hopewell				-
Colver				-
Cresson				-
Dawson, Tyrone				-
Delmont				-
Derry	1,000.00		0%	1,000.00
Dunbar, First	1,275.00	1,275.00	100%	-
Dunbar, Laurel Hill	1,062.00		0%	1,062.00
Ebensburg	900.00		0%	900.00
Fairchance				-
Farmington	1,800.00	150.00	8%	1,650.00
Fayette City, First		84.00		(84.00)
Fayette City, Little Redstone				-
Greensburg, First	30,000.00	5,000.00	17%	25,000.00
Greensburg, Maplewood	6,000.00	1,000.00	17%	5,000.00
Greensburg, Westminster	8,400.00	1,400.00	17%	7,000.00
Irwin, First		4,166.66		(4,166.66)
Irwin, W. Hempfield	5,600.00		0%	5,600.00
Jeannette	6,375.00	1,053.25		5,321.75
Johnstown, Bethany	2,150.00	540.00	25%	1,610.00
Johnstown, First	6,000.00	500.00	8%	5,500.00
Johnstown, Second	3,240.00	270.00		2,970.00
Johnstown, Westmont	12,500.00			12,500.00
Lake Lynn	1,275.00	250.84	20%	1,024.16
Latrobe, Main St.	26,500.00	4,420.00	17%	22,080.00
Latrobe, Spring St.				-

Redstone Presbytery
Commitment to Larger Church
February 28, 2019

	2019 PLEDGE	TOTAL PAID	% Payup as of 2/28/2019	Unpaid Pledge Balance
Leisenring	600.00		0%	600.00
Ligonier, Pleasant Grove				-
Lower Burrell, Grace	11,000.00	1,834.00	17%	9,166.00
Lower Burrell, Puckety	9,000.00	1,500.00	17%	7,500.00
Masontown	500.00		0%	500.00
McClellandtown				-
Merrittstown, Dunlap's Ck.		300.00		(300.00)
Mt. Pleasant, Reunion	900.00	10.00	1%	890.00
Murrysville, First	8,000.00			8,000.00
Murrysville, Newlonsburg	25,075.00	4,786.00	19%	20,289.00
Murrysville, Union				-
N. Alexandria, Community	5,000.00		0%	5,000.00
N. Alexandria, Congruity	6,500.00	880.00	14%	5,620.00
New Florence, Bethel	2,400.00	400.00	17%	2,000.00
New Florence, Trinity		335.00		(335.00)
New Kensington	6,500.00	1,083.32		5,416.68
New Salem	3,000.00			3,000.00
N. Huntingdon, New Hope	5,280.00	880.00	17%	4,400.00
Patton	4,505.00			4,505.00
Revloc	1,500.00	250.00	17%	1,250.00
Scottdale	1,000.00	78.00	8%	922.00
Smithfield, Grace Chapel				-
Smock, Pleasant View	10,000.00	2,000.00	20%	8,000.00
Trafford, Level Green				-
Uniontown, Tent	340.00	287.00	84%	53.00
Uniontown, Third	10,922.00		0%	10,922.00
Uniontown, Trinity	4,500.00	1,340.50	30%	3,159.50
Vanderbilt, E. Liberty	1,500.00	185.00	12%	1,315.00
West Newton, Sewickley				-
W. Newton, Sewickley UP	700.00		0%	700.00
West Newton, United				-
Totals	257,749.00	40,563.27		217,185.73

Norma Prina Murphy
Statement of Faith

1 I believe in the One Triune God who existed before time and matter, and will exist beyond the end of time.
2 God has chosen to be revealed in three distinct persons, yet is in an unfathomable way still One. I believe this
3 because God references Self in both singular (I am ... Ex. 3:14, 20:1, etc.) and in the plural (Let us make
4 humankind in our image... Gen. 1:26)
5 I trust in the complete fullness of this Triune God for my life,
6 my salvation and my comfort.
7
8 I believe in the person of God Jesus called Abba, who made me in original grace before I was born into
9 original sin; who calls me into covenant relationship by naming and claiming me in the sacramental waters of
10 baptism; who is the Lord and provider of all people, blessing those whom God had chosen and even their
11 enemies, calling them 'my people' and 'the work of my hand' (Is. 19:25)
12 I trust in this Abba God who has shown blessings at every turn,
13 Even as I have walked through the valley of the shadow of death.
14
15 I believe in the person of God called Logos (John 1), the Living Word, who in immeasurable humility became
16 human in Jesus of Nazareth; who calls me to be a faithful follower; who nourishes me with strength and
17 grace at his table, lifting me through the sacrament into the joy of the realm of God; who died to put an end
18 to death, blazes the pathway to new life, and leads me through death to eternal salvation, to finally be who I
19 was created to be.
20 I trust in this Jesus, the Christ, our Lord, who daily leads me in ways
21 that bless others and glorify God.
22
23 I believe in the person of God called Holy Spirit, who fills me, flows through me, goes behind me and before
24 me to push and pull me, teaching me and strengthening me into new ways of being me and serving God and
25 others.
26 I trust in this powerful, fresh Spirit-Wind to break down barriers and open new vistas
27 within me and all around me with each breath, if I will but allow it.
28
29 I accept the scriptures of the Old and New Testaments to be the word of God written, bearing witness to the
30 Triune God revealed in Jesus Christ. I believe the Church is not a building, but is a living, breathing organism –
31 the Body of Christ alive and in action on earth today. I believe in the reality of each and every person's call to
32 ministry in their baptism, each being vital to the work and worship of God being accomplished. And I believe
33 that any time, any place, at any moment that anyone does God's will, the Realm of God does truly and fully
34 exist on earth as in heaven, if only for that moment.
35 I trust in this God's love, mercy, providence, forgiveness, faithfulness and grace in all things of life
36 to me and to all creation, even through times of doubt and darkness.
37
38 I believe the only fitting response to such a God is to offer back the gifts one has been given fully and freely –
39 for no other reason than to adore and glorify this most indescribable God.
40
41 Alleluia! Alleluia! Alleluia! Forever and ever. Amen.

Proposed Amendments to the Constitution

Proposed Amendments to the *Book of Order*

Approved by the 223rd General Assembly (2018) and
recommended to the presbyteries for their vote.



Including: Note from the Stated Clerk, a list of the proposed amendments
with advice from the Advisory Committee on the Constitution, and an index.

NOTE FROM THE STATED CLERK

The 223rd General Assembly (2018) 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.

With each proposed amendment, reference is made to an item number that indicates the General Assembly Committee report and action related to each proposed amendment. These item numbers also indicate where to find other background information from various entities that was available electronically to the General Assembly commissioners. This information may be accessed through PC-Biz at <https://www.pc-biz.org>. The item number references will also be found in the *Minutes of the 223rd General Assembly (2018)*, which are expected to be available to the presbyteries by the time they consider the amendments. The full advice of the Advisory Committee on the Constitution (ACC) and other advisory entities can be found immediately following the item in the *Minutes* for which the advice is given.

Unless otherwise indicated, new language to be added to the *Book of Order* is in italics and any language to be stricken will have a line through it. In providing rationale and advice for each item, direct quotations from the various groups that presented or commented on these items before the General Assembly is used whenever possible.

Presbyteries must report to the Office of the General Assembly a separate vote on each proposed amendment. A presbytery may vote on the amendments in a consent agenda or omnibus motion, as long as each proposed amendment is identified separately. Presbyteries are required to report their votes by June 23, 2019. However, in order to make the changes and publish the 2019–2021 *Book of Order* in a timely manner, receipt of votes prior to this deadline would be appreciated (by May 10, 2019, if possible).

Thank you for your careful and prayerful consideration of these proposed amendments.



The Reverend Dr. J. Herbert Nelson, II
Stated Clerk of the General Assembly

**18-A. Election of Ruling Elders and Deacons
On Amending G-2.0401 (Item 06-11)**

The 223rd General Assembly (2018) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0401 of the Form of Government be amended as follows? [Text to be deleted is shown with strike through; text to be added or inserted is shown in italic.]

“G-2.0401 Election of Ruling Elders and Deacons

“Ruling elders and deacons are men and women elected by the congregation from among its members. The nomination and election of ruling elders and deacons shall express the rich diversity of the congregation’s membership and shall guarantee participation and inclusiveness (F-1.0403). Ruling elders and deacons shall be nominated by a committee elected by the congregation, drawn from and representative of its membership. ~~Congregations may provide by their own rule for a congregational nominating committee, provided that the committee shall consist of at least three active members of the congregation, and shall include at least one ruling elder who is currently serving on the session.~~ *Congregations may provide by their own rule for a congregational nominating committee. The rule shall meet the following criteria: (1) the minimum size of the committee as specified in the rule shall be at least three persons; (2) at least one member of the committee shall be an elder currently serving on session; and (3) a majority of those persons on the committee who are eligible to vote shall consist of persons not currently serving on session.* The pastor shall serve ex officio and without vote. When elections are held, full opportunity shall always be given to the congregation for nomination from the floor of the congregational meeting by any active member of the congregation. A majority of all the active members present and voting shall be required to elect.”

Rationale

This proposed amendment originates from the Presbytery of Grace as Item 06-11. The Presbyteries of Grand Canyon, Muskingum Valley, Huntington, and de Cristo concurred. The Presbytery of Grace provided the following rationale [edited].

This proposed amendment clarifies the somewhat ambiguous language regarding the nominating committee membership.

The proposed changes set the minimum size of the nominating committee at three members, not including the pastor. This is ideal for small congregations yet also provides flexibility for churches to add more from this minimum.

The goal is to provide clarity while preserving the overall permission-giving nature of the Form of Government.

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 223rd General Assembly (2018) to approve Item 06-11 as amended providing the following advice [edited]:

The Presbytery of Grace presents proposed language to clarify the minimum size of a congregational nominating committee and the requirement that a majority of the voting members of a congregational nominating committee be members-at-large of the congregation.

The proposed amendment provides helpful clarification to G-2.0401. The minimum size of a congregational nominating committee shall be three members, at least one member of which must be a ruling elder in active service on

the session. The minimum size of three is appropriate for smaller congregations. There is no maximum size for a congregational nominating committee.

The proposed amendment adds clarity and is consistent with past practice. The majority of a congregational nominating committee should be members-at-large of the congregation, not ruling elders currently serving on the session.

The Assembly Committee on Church Polity and Ordered Ministry (06) voted to approve the proposed amendment as amended 54/0. The 223rd General Assembly (2018) approved the committee's recommendation with amendment 478/3. (See *Minutes*, 2018, Part I, pp. 69, 72, 592.)

For the full report of Item 06-11, go to <https://www.pc-biz.org/#!/committee/3000008/business>

18-B. Renunciation of Jurisdiction

Background

These two proposed amendments, 18-B.1 and 18-B.2, (Item 06-09, Recommendations 1. and 2.) come out of the intent to clarify congregational prohibition and individual jurisdiction when a PC(USA) minister of Word and Sacrament renounces jurisdiction while in the midst of disciplinary proceedings and then wants to rejoin the PC(USA). [Editor's Note: The General Assembly approved the combination of two proposed amendments in one item. The advice on each of these proposed amendments come from the separate items, (Items 06-09 and 06-07) not on the combined items. In addition, the General Assembly asked that a third item similar be referred to the Rules of Discipline Task Force (Item 06-09, Recommendation 3.).]

18-B.1.

On Amending G-2.0509 (Item 06-09)

The 223rd General Assembly (2018) directed the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall G-2.0509 be amended by striking the fourth paragraph and adding two new paragraphs to read as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

~~“Whenever a former minister of the Word and Sacrament has renounced jurisdiction in the midst of a disciplinary proceeding as the accused, that former minister of the Word and Sacrament 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.~~

“No congregation or entity under the jurisdiction of the Presbyterian Church (U.S.A.) shall be permitted to employ, for pay or as a volunteer, a former minister of the Word and Sacrament (teaching elder) who has renounced jurisdiction in the midst of a disciplinary proceeding as the accused.

“Any former minister of the Word and Sacrament (teaching elder) who has renounced jurisdiction and later wants to be restored to office can be restored only through application to the presbytery in which he or she renounced jurisdiction for restoration to office, in which case the provisions of D-10.0401d and D-12.0200 shall apply.”

Rationale

The proposed amendment 18-B.1 originated from the Presbytery of Central Florida as Item 06-09 and proposed amendment 18-B.2 originated from the Presbytery of The Twin Cities Area as Item 06-07 Recommendation 2 and added to Item 06-09 by the General Assembly. The Presbyteries of Albany, Grand Canyon, Muskingum Valley, Newton, North Alabama, Tropical Florida, Wabash Valley and de Cristo concurred with Item 06-09 and the Presbyteries of Albany, Denver, Grand Canyon, Missouri River Valley, Wabash Valley and de Cristo concurred with former Item 06-07 including Item 06-07 recommendation 2. The Presbytery of Central Florida provided the following rationale for Item 06-09 [edited].

The [former] amendments to G-2.0509, while intended to protect the church and its entities from ministers who have left the church without submitting to the constitutional process for establishing guilt or innocence and providing for repentance when repentance is needed, have instead created a situation in which the administration of justice, as defined

by the amendment, is impossible to carry out. By definition of the section itself, a person who has renounced jurisdiction no longer holds membership in the Presbyterian Church (U.S.A.). The preamble to the Rules of Discipline defines the limits of church discipline as follows:

... The purpose of discipline is to honor God by making clear the significance of membership in the body of Christ; to preserve the purity of the church by nourishing the *individual within the life of the believing community*; to achieve justice and compassion for all participants involved; to correct or restrain wrongdoing in order to bring *members* to repentance and restoration; to uphold the dignity of those who have been harmed by disciplinary offenses; to restore the unity of the church by removing the causes of discord and division; and to secure the just, speedy, and economical determination of proceedings. ... (D-1.0101, emphasis added)

Since church discipline exists for the welfare of the believing community and applies to members of that community, a former minister of the Word and Sacrament (teaching elder) who has renounced jurisdiction is no longer a member by action of the presbytery that removes his or her name from its rolls. In any complaint, the Rules of Discipline would apply to the congregation or other entity which employed that former minister. Should a former minister of the Word and Sacrament who has renounced jurisdiction wish to be restored to the ordered ministry of minister of the Word and Sacrament (teaching elder), the process for restoration is spelled out in the Rules of Discipline, D-12.0200.

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 223rd General Assembly (2018) to answer Item 06-09 with action on Item 06-07 providing the following advice [edited]. The Advisory Committee on the Constitution advised the 223rd General Assembly (2018) to answer Item 06-07 recommendation #1 with disapproval and refer recommendation #2 to the Rules of Discipline Task Force. They provided the following advice [edited].

Both Items 06-07 and 06-09 would amend G-2.0509 on renunciation of jurisdiction. Each proposes correcting a perceived flaw in the language of the last paragraph of G-2.0509. The approaches are different and do not achieve the same end. There is a comprehensive description of the issues related to renunciation of jurisdiction in the advice on Item 06-07 that will provide helpful background for consideration of this overture as well.

There are particular issues inherent in Item 06-09 [18-B.1]. The first sentence of Item 06-09 addresses the actions of a congregation. The second sentence of Item 06-09 [18-B.1], addresses actions of a former minister. Each part is discussed separately below.

... The Advisory Committee on the Constitution finds that the first paragraph would place requirements on the congregation or entity under the jurisdiction of the PC(USA), rather than on a former minister who has renounced the jurisdiction of this church and, therefore, is no longer subject to its jurisdiction and discipline. Section G-2.0509 is about ministers of the Word and Sacrament and their actions in renouncing jurisdiction. Insertion of requirements for a congregation or entity under the jurisdiction of the PC(USA) interrupts the flow and sense of this section.

... The Advisory Committee on the Constitution finds that the second paragraph presents some matters of concern.

- Having struck the requirement for rejoining the church in the existing text of G-2.0509, if approved, the new language would eliminate any requirement for membership before “application” for restoration.

- It would require “application” to the presbytery. “Application” is not defined, nor are there any criteria for considering such an “application.”

- Most significantly, it assumes that renunciation of jurisdiction is equivalent to removal from ordered ministry in judicial process. A person who seeks to be restored after the censure of removal (D-12.0201) has subjected him or herself to the discipline of the church and satisfied the requirements for restoration. A person who has renounced jurisdiction of this church in the midst of a disciplinary proceeding has avoided the discipline of this church. A 1989 authoritative interpretation specifies that one who renounces jurisdiction and seeks to return to ministry of the Word and Sacrament “should first come again under the jurisdiction of the Presbyterian Church (U.S.A.) as a member of a particular church and then initiate the process and procedures found in G-2.06, Preparation for Ministry (formerly G-14.0300, Preparation for the Office of Minister of the Word and Sacrament).” The proposed language of Item 06-09 conflicts with this and would not require membership in the church.

[Editor's note: As noted in their advice above, the ACC provided advice on Item 06-07, which also applies to Item 6-09 since they recommended answering Item 06-09 with Item 06-07. The applicable advice is as follows.]

Return to Ordered Ministry

When a former minister renounced jurisdiction while a disciplinary case against him or her was pending, and now desires to return to ordered ministry in the PC(USA), additional process is required. Renunciation is not the removal of a person's status in ordered ministry, but a voluntary abandonment of it. A minister of the Word and Sacrament who renounced jurisdiction may not be *restored* to ordered ministry and the office of minister of Word and Sacrament because the person voluntarily acted in a manner to negate that status. This is particularly true where the minister renounced while a disciplinary case was pending against him or her and thus refused to be subject to church discipline.

1. A person who has renounced jurisdiction while subject to a disciplinary process and who is a minister in good standing of another denomination may seek to have those credentials recognized under G-2.0505.

2. A person who has renounced jurisdiction while subject to a disciplinary process and who is not a minister in good standing in another denomination or whose credentials are not recognized by the PC(USA), must do so as a member of a congregation through the process of G-2.06, Preparation for Ministry.

18-B.2.

On Amending D-10.0401d (Item 06-09)

Shall D-10.0401d be amended to read as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“For instances where a former minister of the Word and Sacrament 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) who renounced jurisdiction while being accused in a disciplinary case rejoins the church, 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 minister of the Word and Sacrament had renounced jurisdiction may be brought regardless of the date on which any such offense is alleged to have occurred.”~~

Rationale

The proposed amendment 18-B.1 originates from the Presbytery of Central Florida as Item 06-09 and proposed amendment 18-B.2 from the Presbytery of The Twin Cities Area as Item 06-07 Recommendation 2. The Presbyteries of Albany, Grand Canyon, Muskingum Valley, Newton, North Alabama, Tropical Florida, Wabash Valley, and de Cristo concurred with Item 06-09 and the Presbyteries of Albany, Denver, Grand Canyon, Missouri River Valley, Wabash Valley and de Cristo concurred with former Item 06-07 including Item 06-07 Recommendation 2. The Presbytery of Central Florida provided the following rationale for Item 06-09 [edited].

How the Book of Order's Currently Mandated Disciplinary Process in G-2.0509 and D-10.0401d Is Inconsistent with the Preamble of the Rules of Discipline

Recently adopted language in the *Book of Order* may seem to be merely a compassionate response to former ministers of the Word and Sacrament who renounced jurisdiction while being accused in a disciplinary case, who may have done so because of pressing family or medical reasons, for example. The current process allows former teaching elders to rejoin the church, but does not require them to face accusations until sometime in the future when they themselves choose to come forward, in self-accusation, to resume the disciplinary process. However, requiring the disciplinary process to resume only when the accused chooses to come forward in self-accusation is inconsistent with

five out of seven of the purposes of discipline stated in the Preamble of the Rules of Discipline (D-1.0101), because such a process (1) tramples on victim's rights, (2) is not likely to remove causes of suspicion, and (3) is not likely to bring perpetrators of offenses to repentance, especially if many years pass between when the accused renounces jurisdiction and when the accused chooses to resume the disciplinary process.

The Preamble of the Rules of Discipline state that three of the purposes of discipline are:

- "to achieve justice and compassion for all participants involved;"
- "to uphold the dignity of those who have been harmed by disciplinary offenses;"
- "to secure the just, speedy, and economical determination of proceedings." (D-1.0101)

When an accusation is made, victims have a right to see a fair and impartial investigation go forward with all deliberate speed (up to and including a trial, if necessary), so that, whatever the outcome of the disciplinary process², victims feel free to put memories of painful events in the past, and move on with their lives. However, under the current process in the *Book of Order*, victims (and perhaps their families or friends) may feel compelled to have to constantly prepare to testify about abusive events, just in case they ever receive notice from a new investigating committee that the accused wants to resume the disciplinary process, which could be at any time in the future of the accused's choosing. It is cruel, inhumane, and anything but "speedy," to expect victims to keep hanging on to evidence of abuse and to relive painful memories for months, years, or even decades in the future, on the perhaps slim chance that the accused might rejoin the church and choose to resubmit to the disciplinary process. In the words of a theological seminary advisory delegate to the 2016 General Assembly (2016), the process in G-2.0509 and D-10.0401d as now written "punishes victims."

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 223rd General Assembly (2018) to answer Item 06-09 with action on Item 06-07 providing the following advice [edited]. The Advisory Committee on the Constitution advised the 223rd General Assembly (2018) to answer Item 06-07 recommendation #1 with disapproval and refer recommendation #2 to the Rules of Discipline Task Force. They provided the following advice [edited].

Part 2

Recommendation 2 of Item 06-07 would amend D-10.0401d to add words to make clear the section applies only to a former minister of the Word and Sacrament who renounced jurisdiction of the PC(US.) while a disciplinary proceeding was proceeding against him or her as the accused. There is a task force working on a revision to the Rules of Discipline. The amendment to D-10.0401d (Recommendation 2 of Item 06-7) should be referred to it.

Advice from the Advocacy Committee for Women's Concerns

The Advocacy Committee for Women's Concerns advised the 223rd General Assembly (2018) to approve Item 06-09 for its greater clarity of language in amending the *Book of Order*, G-2.0509 and approve Item 06-07 Recommendation 2.

While ACWC supports the above changes, they are inadequate. Unless victims have the right to a fair and impartial investigation with all deliberate speed, they will never feel free to put memories of painful events in the past and move on with their lives. Under the current ruling, however, former teaching elders are allowed to rejoin the church but are not required to face accusations and resume the disciplinary process until a time in the future of their own choosing. Thus, a predator can deliberately wait until after key witnesses have moved on with their lives, perhaps even died, or *the original* evidence is no longer available.

Advice from the Office of the General Assembly

The Office of the General Assembly advised the 223rd General Assembly (2018) advises that all items, including Items 06-09 and 06-07, amending the Rules of Discipline, be referred to the Rules of Discipline Task Force, which is

currently revising the Rules of Discipline as a whole and will report with suggested changes to the 224th General Assembly (2020).

The Assembly Committee on Church Polity and Ordered Ministry (06) voted to approve the proposed amendment as amended 54/3. The 223rd General Assembly (2018) approved the committee's recommendation with amendment 466/7. (See *Minutes*, 2018, Part I, pp. 71–72, 588.)

For the full report of Item 06-09, go to <https://www.pc-biz.org/#/committee/3000008/business>

18-C. Officers

On Amending G-3.0104 (Item 06-16)

The 223rd General Assembly (2018) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0104 of the Form of Government be amended by adding the following statement as the last paragraph to read as follows? [Text to be added is shown as italic.]

“No congregation, session, presbytery, synod, or national office of the Presbyterian Church (U.S.A.), nor any individual acting on behalf of or in an official capacity for the above institutions, shall publicly endorse or oppose, or otherwise encourage or discourage others to vote for or against an individual running for public office.”

Rationale

The proposed amendment originates from the Presbytery of Western North Carolina as Item 06-16. The Presbytery of de Cristo concurred. The Presbytery of Western North Carolina provided the following rationale for Item 06-16 [edited].

Since 1954, the Johnson Amendment has been a provision in the United States tax code prohibiting charitable organizations, including churches, from endorsing or opposing political candidates. This allows for charitable organizations to qualify for tax exemption and qualifies donations to these organizations as tax-exempt. In recent years, there has been discussion regarding the repeal of this amendment; those in favor of repeal claim that the amendment infringes on the first amendment rights of clergy and other leaders of religious and charitable organizations while those in favor of maintaining the statute fear that a repeal would lead to religious and charitable organizations becoming safe-havens for tax-exempt and un-reported political contributions.

While full repeal of the Johnson Amendment has not yet come to fruition, action has been taken to loosen the interpretation and implementation of the statute when churches and secular charitable organizations are found to be in violation.

The Presbyterian Church (U.S.A.) has long supported the notion of the separation of church and state. We can see this throughout our Foundations of Presbyterian Polity. Section F-3.0101a and b affirms that “God alone is Lord of the conscience,” and that “We do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others.”

While it is clear that the principles of this overture are present in abundance throughout the *Book of Order* and *Book of Confessions*, there is no explicit guidance offered to governing bodies or to those in leadership positions regarding endorsing or opposing candidates running for political office. This amendment to the *Book of Order* precludes such activity while still allowing for churches and leaders to actively engage with secular issues that touch on the life of faith, to work towards bringing God’s reign of justice and peace ever closer to reality.

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 223rd General Assembly (2018) disapprove Item 06-16 providing the following advice [edited].

The Presbytery of Western North Carolina summarizes the history of the “Johnson Amendment,” and anticipates change to that statute. Because the Johnson Amendment has not yet been revoked or altered, it is premature for the assembly to address anticipated statutory change. The overture would reverse long-standing foundational principles of our denomination and have long-reaching effects on the church,

Individual Discernment and Diversity of Religious Belief

Presbyterians begin with a firm and fundamental belief in the private discernment of religious belief. Section F-3.0101 sets forth and affirms the historic principle that “God alone is Lord of the conscience” and that “in all matters that

respect religion” “we consider the rights of private judgment ... as universal and inalienable.” Holy Scriptures are the only rule of faith, and church power in matters of religious belief is limited as explained in F-3.0107. This first historic principle of church order (F-3.0101) was affirmed and explained in the policy statement, “God Alone Is Lord of the Conscience.”¹ The principle that God alone is Lord of the conscience both reflects and underlies many other foundational² and confessional³ statements in the Presbyterian Church (U.S.A.).

“Religious bodies and people of faith hold to a wide variety of convictions, ideas, and values that make important contributions to the shape and strength of public life. That life has been shaped by individuals and groups that have sought to create new forms, sustain traditional ones, challenge existing ideologies and reform or resist unjust institutions. Participation is thus viewed by the government sometimes as a blessing and at other times as a threat” (*God Alone*, p. 48; see also F-1.404). Because the individual is the bearer of conscience, it does not matter whether others of the same faith make the same conscientious claim. *God Alone*, p. 19. “Religious tolerance and pluralism are our political and societal norm. We do not perfectly achieve that norm and intolerance has not been eliminated....” (*God Alone*, p. 7).

Formation of Conscience in Community

While Presbyterians emphasize individual belief, we also recognize the importance of community and our shared expression of belief. Discourse and expressions of diversity within the church are important to formation of religious conscience. As Presbyterians, we recognize that “The formation of conscience occurs in community, but its exercise is very often finally an individual matter” (*God Alone*, p. 19). It is a fundamental principle for our church and our country that “The individual’s right to believe cannot be divorced from the right to exercise that belief in the company and community of others. For nearly every human being, the right to practice religion only as a solitary individual is virtually no right at all” (*God Alone*, p. 12). “The exercise of individual and corporate conscience must be affirmed as an integral aspect of religious liberty.”⁴

Separation of Church and State

The freedom to express religious views in public is as important as the freedom to determine religious beliefs for oneself. For Reformed Christians, “faith demands engagement in the secular order and involvement in the political realm” (*God Alone*, p. 48). The so-called “separation between church and state” is “particularly misleading when used to advocate the separation of religion from politics or from any other dimension of the public order. The First Amendment has never meant separation of religion from community or separation of the church from public life. On their face, the religion clauses [of the U.S. Constitution] constitute an absolute prohibition on government participation in religious life; there is no hint that that barrier was even thought to isolate religion from the life of the republic” (*God Alone*, pp. 47–48).

Responsibility for Involvement in Public Life

The freedom and responsibility to express religious and moral views in public is an important part of our denominational principles and history. The Gospel demands that we share our faith and that we seek to be a community of faith witnessing to God’s good news and Christ’s teachings to the world in words and deeds. According to the Reformed tradition and standards of the Presbyterian Church (U.S.A.), “it is a limitation and denial of faith not to seek its expression in both a personal and public manner, in such ways as will not only influence, but transform the public order and involvement in the political realm” (*God Alone*, p. 48). This principle reflects our foundational statements (F-1.0301, F-1.0304, F-1.0404), other parts of the *Book of Order* (e.g., W-5.0304), and our long-standing and important history of social witness to world.

Endorsement or Opposition to Political Candidates

“For these reasons, limitations upon the freedom of religious bodies to participate in public life are illegitimate and unconstitutional. The church is bound to reject any regulation limiting church advocacy or particular legislation or endorsement of candidates, or establishing religious qualifications for office holders” (*God Alone*, p. 50). Over the centuries, Presbyterians have stood up and spoken out against those who would silence the church and the faithful.

Internal Revenue Code provisions that limit tax-exempt religious organization from devoting “substantial” activity to attempts to influence legislation or participate or intervene in political campaigns on behalf of any candidate for public office, as well as recent public debate, heighten concerns about religious discourse about public life. There is a difference between discussion of issues and candidates, on one hand, and intervention in campaigns on behalf of specific candidates on the other” (*God Alone*, p. 50).

The 200th General Assembly (1988) specifically affirmed that: “We recognize that speaking out on issues will sometimes constitute implicit support or opposition to particular candidates or parties, where policy and platform differences are clearly drawn. Since such differences are the vital core of the political process, church participation should not be curtailed on that account; but we believe that it is generally unwise and imprudent for the church explicitly to support or oppose specific candidates, except in unusual circumstances” (*God Alone*, p. 50).

Each council should be mindful of these foundational principles and historical practice. “It is easy to step from advocating our vision to seeking to enforce it, from protecting religious liberty to requiring ‘right’ belief and action. The church must advocate its positions on public issues, but it should not seek to exercise political authority in its own right” (*God Alone*, p. 50).

Endnotes

1. *God Alone Is Lord of the Conscience* is a policy statement of Presbyterian Church (U.S.A.) adopted by the 200th General Assembly (1988), and affirmed or cited by numerous subsequent General Assemblies and entities of the church. Hereafter “God Alone.”

2. Section F-1.0301 states the “Calling of the Church” is to be a community of faith, a community of hope, a community of love, and a community of witness. “The Great Ends of the Church” (F-1.0304) include “the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world.” Section F-1.0404 explains the “Church seeks a new openness to God’s mission in the world.”

3. See, e.g., the Theological Declaration of Barmen and the Confession of 1967, which can be found in the *Book of Confessions*.

4. “The church is always obliged to respect claims of conscience lest it frustrate efforts to obey the will of God. We need not agree with the specific dictates of another’s conscience to respect and support the right to exercise that conscience. Paul told Christians that they were freed from Jewish dietary laws, but if the conscience of another is offended by eating certain foods, ‘for conscience sake—I mean his conscience, not yours—do not eat it’ (1 Corinthians 10:28–29). The obligation to respect the exercise of conscience is not only a dynamic of life within the church; it is both a demand and a dilemma of the First Amendment’s protection of religious freedom” (*God Alone*, p. 18).

Advice from the Advisory Committee for Social Witness Policy

The Advisory Committee for Social Witness Policy advised the 223rd General Assembly (2018) to approve 06-16 with suggested amendment providing the following advice [edited].

The Advisory Committee on Social Witness Policy (ACSWP) advises approval as amended below: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

~~“No~~ [Except in cases of extreme danger to the common good, and even then with cautions against extreme partisanship, no] congregation, session, presbytery, synod, or national office of the Presbyterian Church (U.S.A.), nor any individual acting on behalf of or in an official capacity for the above institutions, shall publicly endorse or oppose, or otherwise encourage or discourage others to vote for or against an individual running for public office.”

The substantial and generally fine General Assembly social witness policy on church/state relations, *God Alone Is Lord of the Conscience* (1988; <https://www.presbyterianmission.org/wp-content/uploads/1-god-alone-is-lord-1988.pdf>) refuses to limit prophetic religious speech, but also recognizes the wisdom of our predominant practice. “The church is bound to reject any regulation limiting church advocacy or particular legislation or endorsement of candidates, or establishing religious qualifications for office holders.” But then, “There is a difference between discussion of issues and candidates, on one hand, and intervention in campaigns on behalf of specific candidates on the other.” And further, “... we believe that it is generally unwise and imprudent for the church explicitly to support or oppose specific candidates, except in unusual circumstances” (all three quotes from page 50).

The General Assembly spoke to the issues involved in the Tax Justice policy of 2014, reaffirming the principles behind the current 501.c.3 category, and further addressing the abuse of the 501.c.4 category of “social welfare institutions” for political purposes and personal enrichment:

Rules governing tax-exempt "social welfare organizations" (501(c)(4)s) should exclude or strictly limit the eligibility of donations for partisan political purposes, parties and candidates, and the individual and corporate donors to or through such organizations should be made public due to their influence on the political process (http://www.pcusa.org/site_media/media/uploads/acswp/pdf/acswp_tax_justice_42.pdf, p. 4).

The 222nd General Assembly (2016) addressed this matter even more directly, responding to Supreme Court decisions in the Citizens United and Voting Rights Act cases, which intensified the role of money in politics:

[The Assembly:] Endorses the continuing prohibition of partisan political endorsements by religious organizations or their leadership and other measures to respect both religious liberty and the separation of church and state. The Presbyterian Church (U.S.A.) strongly supports the freedom of religious organizations to speak on matters of policy, but personal endorsements and partisan ties may present the appearance of or opportunity for collusion, special treatment, and the violation of nonprofit tax status. <https://www.presbyterianmission.org/wp-content/uploads/Election-Protection-and-Integrity-in-Campaign-Finance-2016-ACSWP.pdf>, pp. 2-3)

The Assembly Committee on Church Polity and Ordered Ministry (06) voted to approve the proposed amendment as amended 31/24. The 223rd General Assembly (2018) approved the committee's recommendation with amendment 370/99. (See *Minutes*, 2018, Part I, pp. 73, 611.)

For the full report of Item 06-16, go to <https://www.pc-biz.org/#!/committee/3000008/business>

18-D. Membership of Presbytery

On Amending G-3.0306 (Item 06-05)

The 223rd General Assembly (2018) 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-3.0306 of the Form of Government be amended by adding the following statement as follows? [Text to be added is shown as italic.]

“Every minister of the Word and Sacrament shall ordinarily be a member of the presbytery where his or her work is situated or of the presbytery where she or he resides. The presbytery may grant a minister permission to engage in work validated ministry that is outside its geographic bounds or which is not under its jurisdiction, but no presbytery shall permit a minister to engage in work that is within the geographic bounds of another presbytery and which is properly within the responsibility of another presbytery without consent of that presbytery. Such permission shall be obtained from both presbyteries and shall be reviewed and renewed annually.”

Rationale

This proposed amendment originates from the Presbytery of Tropical Florida as Item 06-11. The Presbyteries of Central Florida, Greater Atlanta, Huntington, Wabash Valley and de Cristo concurred. The Presbytery of Tropical Florida provided the following rationale [edited].

The current Form of Government lacks clarity with regard to the seeking of and granting of permission for a minister member of a presbytery to labor beyond the geographic boundaries of the presbytery of membership. This overture provides clarity to the seeking of permission to labor within the geographic bounds of a presbytery beyond that of the minister of Word and Sacrament’s membership.

As “the presbytery is the council serving as a corporate expression of the church within a certain district” (G-3.0301), the presbytery needs to have knowledge of and oversight for the Presbyterian Church (U.S.A.) witness within its geographic district. Without the Form of Government making it clear that permission must be granted by the presbytery for all validated ministry taking place within its bounds, the particular corporate witness of a presbytery within a certain district may lack unity of strategy for mission under the Word. The addition of this paragraph to the Form of Government enhances the presbytery’s capacity for unity in its corporate witness as strategy for mission under the Word.

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 223rd General Assembly (2018) to approve Item 06-05 as amended providing the following advice [edited]:

Item 06-05 seeks to return to the *Book of Order* the mechanism for seeking permission to labor beyond the geographic bounds of membership of the minister of the Word and Sacrament. The ... text ... is based on the language that was in the 2009–2011 edition of the *Book of Order*.

The Form of Government (G-3.0306) establishes that each presbytery determines the ministers who are its members and validates the ministries in which they are to be engaged, following the criteria of G-2.0503a(1)–(5) and the policy developed by the presbytery for validating the ministries of its members.

The Assembly Committee on Church Polity and Ordered Ministry (06) voted to approve the proposed amendment as amended 52/1. The 223rd General Assembly (2018) approved the committee’s recommendation with amendment 442/13. (See *Minutes*, 2018, Part I, pp. 71, 571.)

For the full report of Item 06-05, go to <https://www.pc-biz.org/#/committee/3000008/business>.

Molly Hall
Statement of Faith

- 1 I believe in a Triune God
2 A God who created us in the divine image
3 A God who created and upholds the heavens and the earth;
4 an earth abundant in beauty,
5 abounding in possibility,
6 for all to cherish and preserve.
7
- 8 I believe in a Triune God
9 An eternal Son who continues to create us in God's image
10 A Christ incarnate, who being both fully God, fully human,
11 lived, taught, healed, died and rose from the dead.
12 A Son who loves and redeems us from lives of brokenness
13 to new life in Christ through grace.
14
- 15 I believe in a Triune God, who through the Holy Spirit
16 invites us into covenant
17 intercedes and prays for us beyond our words
18 is revealed in the Scriptures
19 inspires us with the wisdom of our elders and the energy of our young
20 and empowers us with the breath of renewal.
21
- 22 I believe in our holy mission
23 to confess our faith in God's life-giving grace
24 to be present to others in their need
25 to witness to the light of The Lord and to discern darkness
26 and to speak for justice and pray for peace.
27
- 28 I believe in a holy catholic church
29 of saints called from sinners of every time and place
30 that seeks and speaks the Word of God
31 that worships God with prayer, praise and song,
32 partaking of the sacraments of baptism and communion
33 as the holy signs and seal of God's grace.
34
- 35 I believe in a covenant community
36 called to service, justice and reform
37 a church that honors those who came before and those present
38 and looks forward for the Lord, saying,
39 "Come Lord Jesus, come!"

Molly Hall Bio

Molly is from Morgantown, West Virginia. She has been a candidate under care in the Milwaukee Presbytery since May of 2015. Her education includes an M. Div. from McCormick Theological Seminary in 2014; was a Fulbright Scholar in 1988-1989 in Goettingen, Germany; a J.D. from Washington and Lee University in Lexington, Virginia in 1988; and a BA from Wesleyan University in Middletown, CT in 1984. She also has had Clinical Pastoral Education from St. Camillus in Milwaukee, WI, which was completed in March of 2015.

ORDER FORM
for
2019-2020
PRESBYTERIAN PLANNING CALENDARS

CHURCH _____
ADDRESS _____
CONTACT PERSON _____
PHONE (____) _____
EMAIL ADDRESS _____

of *Planning Calendars* ordered for 2019-2020
@ \$9.50 PER COPY _____

TOTAL COST \$ _____

*In order to have them available for distribution at the
May meeting of Presbytery (since they begin in June)*
ORDER AND PAYMENT MUST BE RECEIVED BY:

APRIL 25, 2019

Please enclose this order form

Make check payable and mail to:

REDSTONE PRESBYTERY
1004 MT. PLEASANT ROAD
GREENSBURG, PA 15601



Redstone Presbytery's purchase of a subscription to *The Parish Paper* INCLUDES:

1. Permission to provide copies to our staff and to the congregations within our jurisdiction in any of the following ways: email, postal, newspaper, newsletter, meetings, training events, and our website.
2. Permission for each congregation within our jurisdiction to (a) photocopy or electronically distribute for local use as many copies as it needs, (b) post them on its website, and (c) quote sentences and paragraphs.

Congregations within Redstone Presbytery's jurisdiction to which we distribute *The Parish Paper* do NOT have permission (a) to delete the copyright ownership notice, (b) to re-write, paraphrase, delete, or change the wording of sentences and paragraphs, or (c) to give ANY THIRD PARTY - other than our staff and constituents - permission to photocopy or reprint (in any quantity, no matter how small, whether for free distribution or for sale).

MEDIA TECHNOLOGY FOR WORSHIP

Recent advances in media technology have brought sweeping changes to many aspects of everyday life, including church. In 2012, 35 percent of US congregations were using video projection equipment, a number that has surely increased since that time.¹ Using technology to enhance the ministry and message of your congregation takes practice, but with some planning and intentional effort, you can reap great benefits.

New Technologies Expand Options

Media technology has increased the options for making worship more visually accessible and inviting. Worship leaders may project song lyrics on a screen in order to free worshippers from the use of hymnals or show a single graphic design to illustrate the worship service's central theme. Preachers may display the sermon's key points to make it easier to follow or include a video clip instead of telling a story orally. Churches that have the resources or in-house volunteer talent may develop their own videos or project the image of the preacher and the band on multiple screens using image magnification so that worshippers can see their faces close up.²

How to Get Started

To get started, assemble a worship design team that includes the preacher and a variety of creative and technically oriented individuals. "Creatives" could be professionals in the arts, but also anyone who reads or is involved with art in the community, writes or crafts as a hobby, or watches movies for enjoyment. "Techies" could include professionals or anyone able to work with or willing to learn computers, projectors, digital cameras, or video cameras.

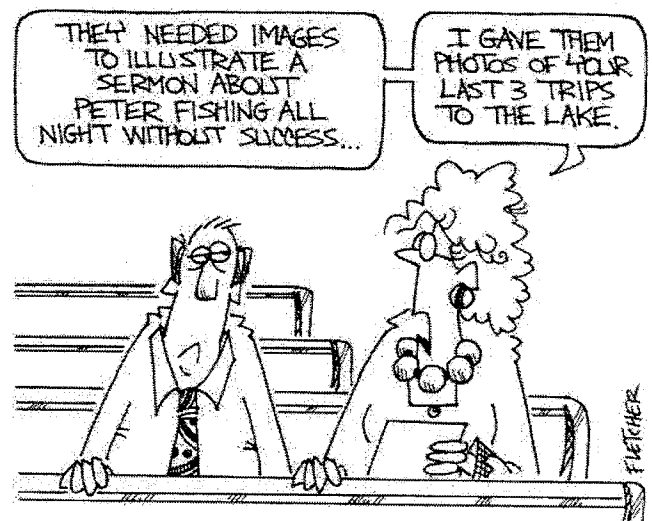
To arrive at a visual metaphor for the sermon and worship service, team members can look individually and collectively to television, movies, and the internet for tangible objects or events that become the basis for the primary metaphor of the day. One method is to first develop a single idea as the focus and then search for

an image that communicates it. Brainstorming with the small group can often be the most effective way to arrive at this.³

Ultimately, effective worship design requires attention not only to technology but the use of metaphor. Metaphor, the "tangible representation of an abstract idea," has long been used in the language of sermons and written prayers. By using media technology, worship designers can represent this metaphor visually. Len Wilson, a worship consultant, thinks it's helpful to make a distinction between the theme, the main message that worship leaders want to get across, and the metaphor itself, which can be visually represented by an object or a combination of text and object.⁴

"This Is Hard Work!"

Developing computer graphics and videos for worship can be time consuming. It takes about five to ten hours to produce basic graphics, including announcements, song lyrics, Scripture lessons, and images to illustrate the sermon. Developing a video from scratch takes even longer. A video with simple graphics and no special effects takes about ten to fifteen hours per



finished minute to produce, not counting time spent brainstorming. Luckily, videos must be brief: one minute for most topics, three minutes for special projects, and five minutes maximum.⁵ Doing media projects on a regular basis for worship can be compared to riding a roller coaster. Once the work on a project finishes and the team is ready to breathe a sigh of relief, they are asked to do something else, and the excitement and fear begin again.⁶

While it can be challenging to develop and implement new ideas week after week, advance planning can help. Worship teams can lay out a detailed, color-coded production schedule using an Excel spreadsheet and assign a different project to each color. Note the person responsible to carry it out and keep track of deadlines. Update weekly if necessary.

Creative Ways to Expand the Media Palette

A common trap is to think of the projection screen primarily as a place for printed words such as song lyrics or announcements, rather than thinking of visual imagery as important in its own right. Here are several ways to expand the “media palette” in worship and beyond.

- Instead of leaving the screen empty between song sets or announcements, revert to a default image such as the worship service’s central graphic, allowing worshippers to meditate on its meaning.
- At the beginning of the service, consider projecting a series of still images in a continuous loop for worshippers waiting for the service to begin, a technique borrowed from movie theaters.
- Design an image as a visual representation of the Scripture lesson. For example, to illustrate the story of Philip and the Ethiopian Eunuch on the road to Jerusalem, one worship team created an image of a long road leading to a city far off in the distance. In gazing at the image, worshippers could imagine themselves in the story during the Scripture reading and throughout the service.⁷
- Outside of worship, images and videos can be used as a visual marketing tool in the church’s social media and website presence, ensuring that the work is being put to full use.

Pitching a Tent in Electronic Culture

Some people may object that media technology in worship represents an attempt to be relevant at all costs. Yet

Tex Sample, who lectures widely on the church and popular culture, points out that Jesus accommodated himself to contemporary culture by using the vernacular language of Aramaic and telling parables, though he also selectively resisted the culture by breaking purity code to heal persons who were thought to be impure. In this way “the Word became flesh and lived among us” (John 1:14), with the Greek word translated “to live” meaning “to live or camp in a tent” or “to pitch or inhabit a tent.” In a similar way, the church can “pitch its tent” in an electronic culture by using sound, video, and lighting practices taken from the entertainment industry without being crass or shallow.⁸

Resources

- Technologies for Worship (<https://tfwm.com>) and Church Production (<https://www.churchproduction.com>) are online magazines addressing the technical needs of church worship. TFW is available free in print in the North America, while Church Production is free in the US only.
- Capterra, an online resource for business software buyers, provides a list of reviews of worship presentation software at www.capterra.com/church-presentation-software/.
- The Work of the People (www.theworkofthepeople.com) is an ecumenical platform that produces videos and looped images for use in worship.
- Internet Movie Database (<https://www.imdb.com/>) is a web resource that offers a searchable database of millions of movies and television programs.
- YouTube (<https://www.youtube.com>) is a collection of user-generated videos, many of which can be useful in services. You can use the free service, ClipGrab (<https://clipgrab.org/>), to download these videos so you don’t need a browser open to show them.

1. Swee Hong Lim and Lester Ruth, *Lovin’ On Jesus: A Concise History of Contemporary Worship* (Nashville, TN: Abingdon Press, 2017), 49.

2. *Ibid.*, 118-119.

3. Len Wilson and Jason Moore, *Taking Flight With Creativity: Worship Design Teams that Work* (Nashville, TN: Abingdon Press, 2009), 45-55.

4. Len Wilson with Jason Moore, *The Wired Church 2.0* (Nashville, TN, Abingdon Press, 2008), 57.

5. *Ibid.*, 32, 15.

6. Constance E. Stella, *Video Ministry: Using Media in Worship Without Going Hollywood* (Nashville, TN: Abingdon Press, 2006), 35, 53.

7. Wilson and Moore, *The Wired Church*, 59-62.

8. Tex Sample, *Powerful Persuasion: Multimedia Witness in Christian Worship* (Nashville, TN: Abingdon, 2003), 24-33.

BUILDING YOUR COMMUNITY TIES WITH A BLOCK PARTY

Some neighborhoods feel more secure once neighbors have become acquainted. Church leaders wanting to get to know their community could organize a block party. It can be a great way to meet the neighbors and develop friendships.

A key goal of a block party, besides having fun, should be to build relationships among the strangers in our midst. The first steps when planning a block party are developing a simple theme (such as a color or a holiday) or highlighting a community issue that needs to be addressed (such as saving the community garden). Here are seven steps for organizing a block party.¹

Step 1: Have a Clear Goal

Most block parties have a general purpose: to enjoy music, food, conversation, games, or dance in order to get to know others in the neighborhood. For those who have never done this before, this general purpose might be enough.

With a little imagination, the focus could become more specific. For example, your church community could choose to focus on being welcoming to families with children; celebrate the diverse makeup of the neighborhood by highlighting ethnic foods; or engage a particular issue in the community such as schools, policing, parking, or community pride.

Step 2: Do a Little Research

Get in touch with the neighbors. Even before setting a time and date, talk one-on-one with people about a theme, or find someone who seems to know everyone in the neighborhood and ask for help with networking. Even if the party idea started with church leadership, gather a group to help with organizing the event itself by addressing basic questions about planning, such as where, when, and for how long it will last. Better yet, ask for input from neighbors before selecting a theme or addressing a community issue.

Step 3: Invite the Neighbors

In some neighborhoods, it may be possible to go door-to-door passing out flyers with the time, date, and location of the event. If not, consider using email, social media, neighborhood newsletters, or posters to get the word out.

Have a media team ready to take photos or videos to communicate that this is not just a block party but a means of bettering the community, such as saving the community garden or improving pedestrian safety.

If the block party has a specific community issue as its focus, consider using the visual arts—a banner, or perhaps musicians, dancers, or street performers—to communicate your ideas. Benjamin Shepard, a social worker and professor of human services at City University of New York, writes, “A well-selected banner or perhaps grass or chairs can transform a street corner into a living room or even a community garden. . . . Connect the visuals with



the message of the party. Art is part of getting the ideas out there.”² Consider drafting a press release that would go to blogs, social media, and other media outlets to explain how the party connects to the campaign you are organizing.

Step 4: Offer Food

Food is central to a block party’s success. If you want to increase participation and reduce the cost, a pot-luck meal may be the best way to go. As an alternative, organizers could hold a barbecue, buying supplies and asking people to reimburse them for it, or have everyone bring their own meat or veggies to grill. If it’s a picnic, everyone would bring their own meal.

Though it’s a lot of work, people could be asked to indicate on a sign-up sheet what type of dish they are bringing. Then a week or so before the block party, have the volunteer or employee in charge of food contact everyone to remind them to bring the dishes they signed up for. Some churches prefer to offer a free meal as a way of giving back to the community. In this case, it is important that no strings be attached. There must be only one message: “We care about our neighbors, and here is how we want to show it.”

Local farms or restaurants could be asked to get into the act as well. From the business side, food donations can serve as advertising, but they can also reinforce the community aspect of the event by highlighting a locally distinctive agricultural product or celebrating the neighborhood’s unique ethnic mix.

Step 5: Add Music and Games to the Mix

Besides food, music and games are key ingredients to a successful party. If located in a park and children are a focus, consider summer picnic games like bean-bag tosses, relay races, sack games, and wheelbarrow games. If located on a street, then bicycle-decorating contests and scavenger hunts might be more appropriate. Add music, both live and recorded, to the mix, and be sure to provide a sturdy sound system. If young children are living near the party area, then plan to finish by 9:00 p.m.

Step 6: Obey the Law

Many municipalities require a permit if your block party will close down a street, redirect traffic, or if it

will be located in a public park. If a public site is used, it will need to be cleaned up afterward. The best bet would be to check the city’s website for information on requirements. If you plan to have music, pay attention to noise ordinances.

Step 7: Don’t Be Afraid to Improve

Even for relatively small-scale events, block parties require a lot of planning. It’s important to prepare for the worst case. For example, what happens in case of a medical emergency? Do you have a backup location in case it rains? If you run out of food, do you have a backup plan or an announcement ready? Conversely, if you have too much food, do you have a plan to responsibly get rid of it (to-go containers for people to use or a plan to donate to a local shelter)? Don’t be afraid to improvise, and remember to have fun!

A Little Fun Along the Way

Finally, the day arrives, and the party begins. Whether the purpose is to get to know the neighbors or mobilize around a community issue, a block party can be an effective way to draw people out from behind locked doors, walls, and hedges. What better excuse than an outdoor event to roam from driveway to yard to sidewalk to street, rubbing shoulders with people we recognize but have never met?

In order to know the community, both church leaders and members need to be a part of the planning and the event. They need to engage with the strangers in the crowd and get to know them. This knowledge can help inform the congregation’s purpose in the neighborhood. A block party can break down the isolation a bit, offering a little fun along the way.

1. Adapted from Benjamin Shepard, *Community Projects as Social Activism* (Thousand Oaks, CA: Sage, 2015), 20–23.

2. *Ibid.*, 21–22.