

The Honorable Patrick Oishi  
Motion for Summary Judgment  
Hearing: April 15, 2015, 10:00 a.m.

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IN THE SUPERIOR COURT OF THE STATE OF WASHINGTON  
IN AND FOR THE COUNTY OF KING

THE PRESBYTERY OF SEATTLE, a  
Washington nonprofit corporation; THE  
FIRST PRESBYTERIAN CHURCH OF  
SEATTLE, a Washington nonprofit  
corporation; ROBERT WALLACE,  
President of The First Presbyterian Church  
of Seattle, a Washington nonprofit  
corporation; and WILLIAM  
LONGBRAKE, on behalf of himself and  
similarly situated members of First  
Presbyterian Church of Seattle,

Plaintiffs,

v.

JEFF SCHULZ and ELLEN SCHULZ, as  
individuals and as the marital community  
comprised thereof; and LIZ  
CEDERGREEN, DAVID MARTIN,  
LINDSEY McDOWELL, GEORGE  
NORRIS, NATHAN ORONA, and  
KATHRYN OSTROM, as former trustees  
of The First Presbyterian Church of  
Seattle, a Washington nonprofit  
corporation,

Defendants.

No. 16-2-03515-9 SEA

DECLARATION OF SCOTT  
LUMSDEN IN SUPPORT OF  
PLAINTIFFS' MOTION FOR  
PARTIAL SUMMARY JUDGMENT

1 I, Scott Lumsden, pursuant to RCW 9A.72.085, declare as follows:

2 1. I am over the age of eighteen, have personal knowledge of the matters set  
3 forth in this declaration, and am competent to testify about them.

4 2. I am an ordained Minister of Word and Sacrament and teaching elder in the  
5 Presbyterian Church (U.S.A.). I am the Executive Presbyter of the Presbytery of Seattle,  
6 better known as Seattle Presbytery, and I have held that position since 2008. My  
7 responsibilities as Executive Presbyter include serving as a pastor to more than 50  
8 congregations in the greater Seattle area and their pastors and ruling elders.

9 3. I earned a Bachelor of Arts degree in Biblical Literature from Azusa  
10 Pacific University and a Master of Divinity degree from Princeton Theological Seminary.

11 **A. Principles of Presbyterianism**

12 4. In my capacity as teaching elder and Executive Presbyter, I am familiar  
13 with the *Constitution of the Presbyterian Church (U.S.A.)*, which consists of the *Book of*  
14 *Confessions (Part I)* and the *Book of Order (Part II)*. The *Book of Order* provides the  
15 ecclesiastical law of the Presbyterian Church (U.S.A.). Attached as **Exhibit A** is a true  
16 copy of Chapter Three in *The Foundations of Presbyterian Polity*, titled "Principles of  
17 Order and Government," as well as the complete text of the Form of Government, both  
18 found in the *Book of Order*. I rely in part on these documents in making this declaration.

19 5. Presbyterianism traces its roots to the Protestant Reformation in the 16<sup>th</sup>  
20 century and is the name given to one of the ecclesiastical bodies that emerged at that time,  
21 springing from the theological writings of John Calvin (1509-1564). The key tenets of  
22 orthodox Presbyterianism are set forth in the Westminster Confession of Faith and the  
23 Catechisms of 1647. One of the distinctive features of Presbyterianism found in these  
24 documents--indeed, the source of the name "Presbyterian"--is the Presbyterian form of  
25

1 church government. This form of government remains a basic principle of the Reformed  
2 tradition and Presbyterianism.

3 6. Presbyterians were among the earliest reformed immigrants to America,  
4 and organizationally the first presbytery in this country dates from 1706 in Philadelphia.  
5 The historical predecessor to the current Presbyterian Church (U.S.A.) is the Presbyterian  
6 Church in the United States of America, which was formed in 1788. The current *Book of*  
7 *Order*, which is part of the Constitution of the Presbyterian Church (U.S.A.), includes the  
8 Foundations of Presbyterian Polity. Chapter 3 of the Foundations of Presbyterian Polity  
9 contains the Principles of Presbyterian Government, which is derived from and intended to  
10 restate the Historic Principles of Church Government adopted in 1797 by the General  
11 Assembly of the Presbyterian Church in the United States of America.

12 7. A foundational constitutional and ecclesiastical principle of the  
13 Presbyterian Church (U.S.A.) is that “[t]he particular congregations of the Presbyterian  
14 Church (U.S.A.) wherever they are, taken collectively, constitute one church” (F-3.0201).<sup>1</sup>  
15 The one church is governed by presbyters, consisting of ruling elders and teaching elders  
16 (F-3.0202), who come together in a hierarchy of councils consisting, in ascending order,  
17 of sessions (pastors and elders of the local congregation), presbyteries (composed of all  
18 pastors and at least one elder from each of the congregations within the district), synods  
19 (composed of representative pastors and elders from the presbyteries within a  
20 geographical region), and the general assembly (composed of delegations of pastors and  
21 elders from the presbyteries).

22 8. Under F-3.0203, “All councils of the church are united by the nature of the  
23 church and share with one another responsibilities, rights, and powers as provided in this  
24

25 <sup>1</sup> All references are to the *Book of Order 2015-2017*, which is Part II of the *Constitution of the Presbyterian Church (U.S.A.)*.

1 Constitution. The councils are distinct, but have such mutual relations that the act of one  
2 of them is the act of the whole church performed by it through the appropriate council.  
3 The larger part of the church, or a representation thereof, shall govern the smaller.” This  
4 last point is reinforced by F-3.0206: “A higher council shall have the right of review and  
5 control over a lower one and shall have power to determine matters of controversy upon  
6 reference, complaint, or appeal.”

7 9. Under the *Book of Order*, all elders take sacred vows before God to  
8 faithfully adhere to the theological teachings and form of government of the Presbyterian  
9 Church (U.S.A.). See G-2.04, W-4.400. Under G-1.103, “The members of a congregation  
10 put themselves under the leadership of the session and the higher councils (presbytery,  
11 synod, and General Assembly).” The Presbyterian Church (U.S.A.) follows a hierarchical,  
12 rather than a congregational, model of ecclesiastical governance.

13 10. One aspect of the ecclesiastical structure of the Presbyterian Church  
14 (U.S.A.), set forth in G-4.0203, is that all property held by or for a congregation, “whether  
15 legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association,  
16 . . . is held in trust nevertheless for the use and benefit of the Presbyterian Church  
17 (U.S.A.).” This express trust provision has been a part of the *Book of Order* since at least  
18 1983. A separate provision addresses situations where a congregation seeks to use  
19 property inconsistent with the *Book of Order*. G-4.0204 states: “Whenever property of, or  
20 held for, a congregation of the Presbyterian Church (U.S.A.) ceases to be used by that  
21 congregation as a congregation of the Presbyterian Church (U.S.A.) in accordance with  
22 this Constitution, such property shall be held, used, applied, transferred, or sold as  
23 provided by the presbytery.”

24 11. The relationship between a congregation and the Presbyterian Church  
25 (U.S.A.) cannot be severed by the congregation. Rather, any such change must be made

1 by the presbytery. See G-3.0303b. As G-4.0207 states: "The relationship to the  
2 Presbyterian Church (U.S.A.) of a congregation can be severed only by constitutional  
3 action on the part of the presbytery."

4 12. Seattle Presbytery has adopted a Communal Discernment and Gracious  
5 Separation Policy to guide congregations that contemplate asking to have their  
6 relationship with the Presbyterian Church (U.S.A.) severed. Attached as **Exhibit B** is a  
7 true copy of this policy. The presbytery's Communal Discernment and Gracious  
8 Separation Policy is the only policy under which a congregation in Seattle Presbytery may  
9 be dismissed or otherwise separated from the Presbyterian Church (U.S.A.).

10 13. Seattle Presbytery has utilized its Communal Discernment and Gracious  
11 Separation Policy with great success when congregations have sought to end their  
12 affiliation with the Presbyterian Church (U.S.A.). Over the past four years there have  
13 been six churches in Seattle Presbytery that gone through the communal discernment and  
14 gracious separation process. One decided to stay in the Presbyterian Church (U.S.A.);  
15 three have been dismissed to another Reformed body; and two (Rose Hill and Foster-  
16 Tukwila) are in the process of being dismissed to another Reformed body.

17 **B. The First Presbyterian Church of Seattle and its relationship with the**  
18 **Presbyterian Church (U.S.A.)**

19 14. The First Presbyterian Church of Seattle (FPCS) is the oldest congregation  
20 in Seattle Presbytery. It has a long and distinguished history of being faithful to its  
21 mission. It helped to establish a number of other congregations in the Seattle area,  
22 including Bethany (1888), Japanese (1907), University (1908), West Side (1911),  
23 Wallingford (1913), Southminster (1941), Lake City (1941), Lake Forest Park (1941),  
24 Lake Burien (1941), Mount View (1944), Magnolia (1945), Rose Hill (1946), and  
25 Wedgwood (1947).

1           15.     The original (handwritten) articles of incorporation of FPCS state that the  
2 church was established “to promote the worship of Almighty God and the belief in and  
3 extension of the Christian Religion, under the form of government and discipline of the  
4 ‘Presbyterian Church in the United States of America.’” Attached as **Exhibit C** is a true  
5 copy of the original articles. The restated articles of incorporation of FPCS, which  
6 became effective on June 18, 1985, contain a parallel provision, stating that the “objects  
7 and purposes” of FPCS are “to promote the worship of Almighty God and the belief in the  
8 extension of the Christian religion under the Form of Government and discipline of ‘The  
9 Presbyterian Church (U.S.A.).’” Attached as **Exhibit D** is a true copy of the restated  
10 articles.

11           16.     When I learned that members of the session of First Presbyterian Church of  
12 Seattle were contemplating severance of FPCS’s relationship with the Presbyterian  
13 Church (U.S.A.), I personally invited them to participate in the Communal Discernment  
14 and Gracious Separation process. The same invitation was reiterated several times. Every  
15 such invitation was rejected or ignored.

16           17.     At no time has Seattle Presbytery acted to dismiss FPCS or otherwise  
17 terminate its relationship with the Presbyterian Church (U.S.A.). As a matter of  
18 ecclesiastical law, therefore, First Presbyterian Church of Seattle remains a congregation  
19 of the Presbyterian Church (U.S.A.).

20           **C. The work of Seattle Presbytery’s Committee for Special Administrative**  
21           **Review and Administrative Commission for First Presbyterian Church of**  
22           **Seattle**

23           18.     In July 2015, Seattle Presbytery authorized its moderator to name a  
24 Committee for Special Administrative Review or CSAR “to review allegations and  
25 concerns raised regarding” FPCS and to make recommendations arising from that review.

1           19.     In the course of the CSAR's work, two elders on the session of FPCS came  
2 forward with new allegations and concerns, which the CSAR regarded as beyond the  
3 scope of its charge.

4           20.     On October 30, David Martin, on behalf of the session of FPCS, notified  
5 Seattle Presbytery that FPCS had amended its bylaws and purported to establish a  
6 corporation separate from the FPCS congregation. Attached as **Exhibit E** is a true copy of  
7 this October 30, 2015 letter. Among other assertions, the letter states:

8                 a.     "On October 27, 2015, the Session voted to reestablish the FPCS Board  
9 as a body separate from the Session. The FPCS Board is governed by  
10 the Corporation's Articles of Incorporation and Corporate Bylaws, as  
11 well as the provisions of the Washington Nonprofit Corporation Act,  
12 and is not subject to the authority of the Presbytery of Seattle  
13 ('Presbytery') or the PCUSA Book of Order."

14                 b.     "The Board held a meeting following the FPCS Session meeting on  
15 October 27, 2015."

16                 c.     "[A]ll assets of FPCS are owned by and under the control of the  
17 Corporation, and are therefore not subject to Presbytery authority."

18                 d.     "The Corporation transferred approximately \$420,000 into the trust  
19 account of law firm Lane Powell PC in October 2015."

20           21.     Seattle Presbytery was informed that, on November 15, 2015, the  
21 congregation of FPCS voted to "disaffiliate" from the Presbyterian Church (U.S.A.), to  
22 ratify changes to the bylaws of the congregation and the corporation that the FPCS session  
23 had adopted on October 27, 2015, and to amend the articles of incorporation of the church.

24           22.     On November 17, 2015, Seattle Presbytery appointed an Administrative  
25 Commission for First Presbyterian Church of Seattle (the "Administrative Commission")

1 to work on the presbytery's behalf with purposes and authority as described in the  
2 presbytery's resolution and repeated on pages 2-3 of the Administrative Commission's  
3 report.

4 23. On December 16, 2015, Seattle Presbytery received a letter from Jeff and  
5 Ellen Schulz, until then the co-pastors of FPCS. Attached as **Exhibit F** is a true copy of  
6 this letter, which is dated December 7, 2015. In their letter the Schulzes renounced the  
7 jurisdiction of the Presbyterian Church (U.S.A.). Under G-2.0509, as the Administrative  
8 Commission found, renunciation of jurisdiction removed the Schulzes from membership  
9 in the presbytery and terminated the exercise of their ministry. This left FPCS without a  
10 pastor. At a meeting of Seattle Presbytery on January 19, 2016, the stated clerk reported  
11 the Schulzes' renunciation of jurisdiction, and their names were stricken from the roll.

12 24. On February 16, 2016, the Administrative Commission made decisions and  
13 took actions in accordance with the ecclesiastical authority that had been entrusted to it by  
14 Seattle Presbytery. The Administrative Commission adopted ten resolutions and issued a  
15 detailed report, together with a 222-page appendix. The first resolution adopted by the  
16 Administrative Commission states as follows:

17 Whereas, Seattle Presbytery on November 17, 2015, responded to  
18 allegations and concerns regarding First Presbyterian Church of Seattle  
19 by appointing an Administrative Commission in accordance with G-  
20 3.0109b and G-3.0303 of the Constitution of the Presbyterian Church  
21 (U.S.A.); and

22 Whereas, Seattle Presbytery entrusted to the Administrative  
23 Commission the responsibility to conduct an ecclesiastical  
24 investigation of the allegations and concerns regarding First  
25 Presbyterian Church of Seattle and to take action, as appropriate, in  
light of the results of that investigation; and



1           Whereas, the Administrative Commission has conducted a thorough  
2           ecclesiastical investigation of the matters entrusted to it by the  
3           presbytery and has authored a report reflecting its findings and actions;  
4           now, therefore, be it

5           *Resolved*, That the Administrative Commission, based on the  
6           findings contained in its report of February 16, 2016, hereby assumes  
7           original jurisdiction with full power of the session of First Presbyterian  
8           Church of Seattle, effective 10:00 AM on February 16, 2016, in  
9           accordance with G-3.0303e in the Constitution of the Presbyterian  
10          Church (U.S.A.) and the authority entrusted to the Administrative  
11          Commission by resolution of the Presbytery of Seattle on November  
12          17, 2015; and it is further

13          *Resolved*, That the individuals who previously constituted the  
14          session and the officers, directors, or board of trustees of First  
15          Presbyterian Church of Seattle no longer have any role in the  
16          governance of the church and have no authority with respect to its  
17          ministry, business dealings, or its property; and it is further

18          *Resolved*, That the Administrative Commission hereafter is  
19          authorized and empowered to perform all duties of the session of the  
20          First Presbyterian Church of Seattle and to take appropriate steps to  
21          preserve and protect the property and assets of the church in  
22          accordance with Chapter 4 of the Constitution of the Presbyterian  
23          Church (U.S.A.).

24          25.       Under the Constitution of the Presbyterian Church (U.S.A.), assumption of  
25          original jurisdiction means that the Administrative Commission is now the governing  
26          body of FPCS with full authority over all matters, both spiritual and temporal. The  
27          former members of the session, who are the defendants in this case, no longer have any  
28          role to play in church governance or authority in church affairs. Indeed, having  
29          renounced the jurisdiction of the church, they have forfeited membership in FPCS. As G-  
30          2.0407 states: "Renunciation of jurisdiction shall remove the ruling elder . . . from  
31          membership and ordered ministry."

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I declare under penalty of perjury under the laws of the State of Washington that the foregoing is true and correct.

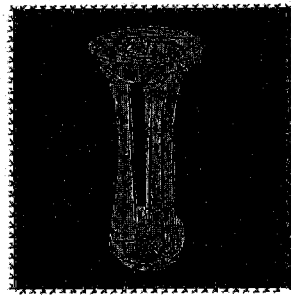
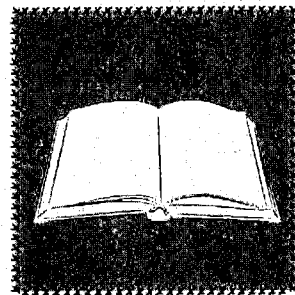
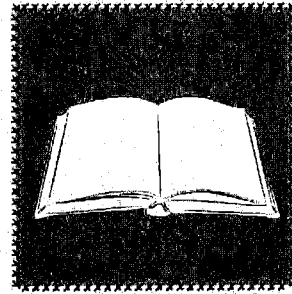
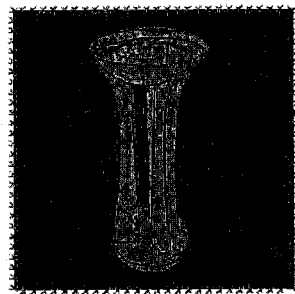
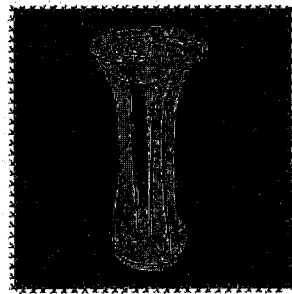
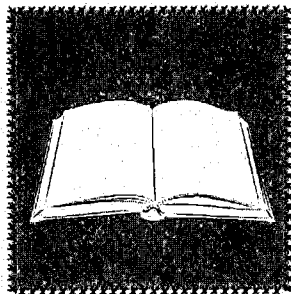
EXECUTED this 9 day of March 2016, at Seattle, Washington.

  
\_\_\_\_\_  
Scott Lumsden

# **EXHIBIT A**

# BOOK OF ORDER 2015–2017

The Constitution of the Presbyterian Church (U.S.A.)  
Part II



## CONTENTS

### THE FOUNDATIONS OF PRESBYTERIAN POLITY

#### Chapter One: The Mission of the Church

God's Mission .....	F-1.01
Jesus Christ Is Head of the Church .....	F-1.02
The Authority of Christ .....	F-1.0201
Christ Calls and Equips the Church.....	F-1.0202
Christ Gives the Church Its Life.....	F-1.0203
Christ Is the Church's Hope .....	F-1.0204
Christ Is the Foundation of the Church .....	F-1.0205
The Calling of the Church.....	F-1.03
The Church Is the Body of Christ.....	F-1.0301
The Marks of the Church.....	F-1.0302
The Notes of the Reformed Church.....	F-1.0303
The Great Ends of the Church .....	F-1.0304
Openness to the Guidance of the Holy Spirit.....	F-1.04
Continuity and Change .....	F-1.0401
Ecumenicity .....	F-1.0402
Unity in Diversity .....	F-1.0403
Openness .....	F-1.0404

#### Chapter Two: The Church and Its Confessions

The Purpose of Confessional Statements.....	F-2.01
The Confessions as Subordinate Standards .....	F-2.02
The Confessions as Statements of the Faith of the Church Catholic .....	F-2.03
The Confessions as Statements of the Faith of the Protestant Reformation .....	F-2.04
The Confessions as Statements of the Faith of the Reformed Tradition.....	F-2.05

#### Chapter Three: Principles of Order and Government

Historic Principles of Church Order .....	F-3.01
God Is Lord of the Conscience.....	F-3.0101
Corporate Judgment .....	F-3.0102

Officers.....	F-3.0103
Truth and Goodness.....	F-3.0104
Mutual Forbearance.....	F-3.0105
Election by the People.....	F-3.0106
Church Power.....	F-3.0107
The Value of Ecclesiastical Discipline.....	F-3.0108
Principles of Presbyterian Government .....	F-3.02
One Church.....	F-3.0201
Governed by Presbyters.....	F-3.0202
Gathered in Councils .....	F-3.0203
Seek and Represent the Will of Christ .....	F-3.0204
Decision by Majority Vote .....	F-3.0205
Review and Control.....	F-3.0206
Ordination by Council .....	F-3.0207
Shared Power, Exercised Jointly .....	F-3.0208
General Authority of Councils .....	F-3.0209
Foundational Statements.....	F-3.03
The Constitution of the Presbyterian Church (U.S.A.) Defined .....	F-3.04

## THE FORM OF GOVERNMENT

### Chapter One: Congregations and Their Membership

The Congregation.....	G-1.01
The Mission of the Congregation .....	G-1.0101
The Fellowship of the Congregation .....	G-1.0102
Governed by the Constitution of the Presbyterian Church (U.S.A.).....	G-1.0103
The Organizing of a Congregation.....	G-1.02
Organizing Covenant.....	G-1.0201
The Membership of a Congregation .....	G-1.03
The Meaning of Membership and Baptism .....	G-1.0301
Welcome and Openness .....	G-1.0302
Entry into Membership.....	G-1.0303
The Ministry of Members.....	G-1.0304
Categories of Membership.....	G-1.04
Baptized Member .....	G-1.0401
Active Member.....	G-1.0402

Affiliate Member.....	G-1.0403
Other Participants.....	G-1.0404
Meetings of the Congregation.....	G-1.05
Annual and Special Meetings.....	G-1.0501
Calling a Congregational Meeting.....	G-1.0502
Business Proper to Congregational Meetings.....	G-1.0503
Moderator.....	G-1.0504
Secretary and Minutes.....	G-1.0505

#### Chapter Two: Ordered Ministry, Commissioning, and Certification

Ordered Ministries of the Church.....	G-2.01
Christ's Ministry.....	G-2.0101
Ordered Ministries.....	G-2.0102
Call to Ordered Ministry.....	G-2.0103
Gifts and Qualifications.....	G-2.0104
Freedom of Conscience.....	G-2.0105
Deacons: The Ministry of Compassion and Service.....	G-2.02
Deacon Defined.....	G-2.0201
Under Authority of the Session.....	G-2.0202
Ruling Elders: The Ministry of Discernment and Governance.....	G-2.03
Ruling Elder Defined.....	G-2.0301
General Provisions for Ruling Elders and Deacons.....	G-2.04
Election of Ruling Elders and Deacons.....	G-2.0401
Preparation for Ministry as a Ruling Elder or Deacon.....	G-2.0402
Service of Ordination and Installation.....	G-2.0403
Terms of Service.....	G-2.0404
Dissolution of Relationship.....	G-2.0405
Release from Ministry as a Ruling Elder or Deacon.....	G-2.0406
Renunciation of Jurisdiction.....	G-2.0407
Teaching Elders: The Ministry of the Word and Sacrament.....	G-2.05
Teaching Elder Defined.....	G-2.0501
Presbytery and the Teaching Elder.....	G-2.0502
Categories of Membership.....	G-2.0503
Pastoral Relationships.....	G-2.0504

Transfer of Ministers of Other Denominations .....	G-2.0505
Temporary Membership in Presbytery for a Period of Service .....	G-2.0506
Release from Ministry as a Teaching Elder.....	G-2.0507
Failure to Engage in Validated Ministry .....	G-2.0508
Renunciation of Jurisdiction.....	G-2.0509
Preparation for Ministry.....	G-2.06
Nature and Purpose of Preparation.....	G-2.0601
Time Requirements .....	G-2.0602
Purpose of Inquiry .....	G-2.0603
Purpose of Candidacy.....	G-2.0604
Oversight .....	G-2.0605
Service in Covenant Relationship .....	G-2.0606
Final Assessment and Negotiation for Service.....	G-2.0607
Transfer of Relationship.....	G-2.0608
Removal from Relationship.....	G-2.0609
Exceptions .....	G-2.0610
Ordination .....	G-2.07
Ordination.....	G-2.0701
Place of Ordination.....	G-2.0702
Service of Ordination .....	G-2.0703
Record of Ordination.....	G-2.0704
Call and Installation .....	G-2.08
Pastoral Vacancy .....	G-2.0801
Election of a Pastor Nominating Committee.....	G-2.0802
Call Process .....	G-2.0803
Terms of Call.....	G-2.0804
Installation Service.....	G-2.0805
Dissolution of Pastoral Relationships .....	G-2.09
Congregational Meeting .....	G-2.0901
Pastor, Co-Pastor or Associate Pastor Requests .....	G-2.0902
Congregation Requests.....	G-2.0903
Presbytery Action .....	G-2.0904
Officiate by Invitation Only .....	G-2.0905
Commissioning Ruling Elders to Particular Pastoral Service.....	G-2.10
Functions .....	G-2.1001
Training, Examination and Commissioning.....	G-2.1002



Commissioning Service.....	G-2.1003
Supervision.....	G-2.1004
Certified Church Service.....	G-2.11
Forms of Certified Church Service.....	G-2.1101
Presbytery and Certified Church Service .....	G-2.1102
Christian Educators .....	G-2.1103

### Chapter Three: Councils of the Church

General Principles of Councils .....	G-3.01
Councils as an Expression of Unity of the Church.....	G-3.0101
Ecclesiastical Jurisdiction.....	G-3.0102
Participation and Representation .....	G-3.0103
Officers.....	G-3.0104
Meetings .....	G-3.0105
Administration of Mission.....	G-3.0106
Records.....	G-3.0107
Administrative Review.....	G-3.0108
Committees and Commissions .....	G-3.0109
Administrative Staff .....	G-3.0110
Nominating Process.....	G-3.0111
Insurance .....	G-3.0112
Finances.....	G-3.0113
The Session .....	G-3.02
Composition and Responsibilities .....	G-3.0201
Relations with Other Councils.....	G-3.0202
Meetings .....	G-3.0203
Minutes and Records .....	G-3.0204
Finances.....	G-3.0205
The Presbytery .....	G-3.03
Composition and Responsibilities .....	G-3.0301
Relations with Synod and General Assembly .....	G-3.0302
Relations with Sessions .....	G-3.0303
Meetings and Quorum .....	G-3.0304
Minutes and Records .....	G-3.0305
Membership of Presbytery .....	G-3.0306
Pastor, Counselor, and Advisor to Teaching	
Elders and Congregations.....	G-3.0307
The Synod .....	G-3.04
Composition and Responsibilities .....	G-3.0401

Relations with General Assembly .....	G-3.0402
Relations with Presbyteries .....	G-3.0403
Reduced Function .....	G-3.0404
Meetings and Quorum .....	G-3.0405
Minutes and Records .....	G-3.0406
The General Assembly .....	G-3.05
Composition and Responsibilities .....	G-3.0501
Relations with Other Councils.....	G-3.0502
Meetings and Quorum .....	G-3.0503

#### Chapter Four: The Church and Civil Authority

Incorporation and Trustees .....	G-4.01
Incorporation and Power .....	G-4.0101
Members of the Corporation .....	G-4.0102
Church Property .....	G-4.02
Property as a Tool for Mission .....	G-4.0201
Decisions Concerning Property .....	G-4.0202
Church Property Held in Trust .....	G-4.0203
Property Used Contrary to the Constitution .....	G-4.0204
Property of a Dissolved or Extinct Congregation.....	G-4.0205
Selling, Encumbering, or Leasing Church Property.....	G-4.0206
Property of Congregation in Schism .....	G-4.0207
Exceptions .....	G-4.0208
Confidence And Privilege.....	G-4.03
Trust and Confidentiality.....	G-4.0301
Mandatory Reporting .....	G-4.0302

#### Chapter Five: Ecumenicity and Union

Ecumenical Commitment.....	G-5.01
Ecumenicity .....	G-5.0101
Interfaith Relations .....	G-5.0102
Secular Organizations.....	G-5.0103
Relations with Other Denominations.....	G-5.02
Correspondence .....	G-5.0201
Full Communion.....	G-5.0202
Ecumenical Statements.....	G-5.0203
Full Organic Union .....	G-5.03

Union Presbyteries .....	G-5.04
Constitutional Authority .....	G-5.0401
Plan of Union.....	G-5.0402
Joint Congregational Witness .....	G-5.05

Chapter Six: Interpreting and Amending the Constitution

Reform .....	G-6.01
Interpreting the Constitution .....	G-6.02
Amending the <i>Book of Confessions</i> .....	G-6.03
Amending the <i>Book of Order</i> .....	G-6.04
Exceptions.....	G-6.05
Amendments to Special Provisions.....	G-6.06

**DIRECTORY FOR WORSHIP**

Preface

CHAPTER I THE DYNAMICS OF CHRISTIAN WORSHIP ..... W-1.0000

1. Christian Worship: An Introduction.....	W-1.1000
2. The Language of Worship.....	W-1.2000
3. Time, Space, and Matter.....	W-1.3000
4. Responsibility and Accountability for Worship.....	W-1.4000

CHAPTER II THE ELEMENTS OF CHRISTIAN WORSHIP ..... W-2.0000

1. Prayer.....	W-2.1000
2. Scripture Read and Proclaimed .....	W-2.2000
3. Baptism.....	W-2.3000
4. The Lord's Supper.....	W-2.4000
5. Self-Offering .....	W-2.5000
6. Relating to Each Other and the World .....	W-2.6000

CHAPTER THREE  
PRINCIPLES OF ORDER AND GOVERNMENT

F-3.01 HISTORIC PRINCIPLES OF CHURCH ORDER<sup>1</sup>

In setting forth this *Book of Order*, the Presbyterian Church (U.S.A.) reaffirms the historic principles of church order, which have been a part of our common heritage and which are basic to our Presbyterian concept and system of church government, namely:

F-3.0101 *God Is Lord of the Conscience*

- a. That “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men<sup>2</sup> which are in anything contrary to his Word, or beside it, in matters of faith or worship.”<sup>3</sup>
- b. Therefore we consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: 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.

F-3.0102 *Corporate Judgment*

That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed; that in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty or the rights of others, but only make an improper use of their own.

F-3.0103 *Officers*

That our blessed Savior, for the edification of the visible Church, which is his body, hath appointed officers,<sup>4</sup> not only to preach the gospel and administer the Sacraments, but

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<sup>1</sup>This section, with the exception of the first paragraph, was first drawn up by the Synod of New York and Philadelphia, and prefixed to the Form of Government as published by that body in 1788. In that year, the synod was divided into four synods and gave place to the General Assembly of the Presbyterian Church in the United States of America, which held its first meeting the following year. The four synods formed were the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas. The presbyteries of these four synods were represented in the first General Assembly, which met in Philadelphia on May 21, 1789. The general plan drawn up in 1788 became that by which the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America were subsequently governed.

<sup>2</sup>The words “men” and “man’s” throughout this quotation from the eighteenth century should be understood as applying to all persons.

<sup>3</sup>See the Westminster Confession of Faith (*The Book of Confessions*, 6.109).

<sup>4</sup>The terms “officers” and “office” are preserved here as part of the historic language of the Principles. Elsewhere in the Form of Government the terms “ordered minister” and “ordered ministry” are used in place of “officer” and “office.”

also to exercise discipline, for the preservation of both truth and duty; and that it is incumbent upon these officers, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous, observing, in all cases, the rules contained in the Word of God.

*F-3.0104 Truth and Goodness*

That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Savior's rule, "By their fruits ye shall know them." And that no opinion can either be more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth or to embrace it.

*F-3.0105 Mutual Forbearance*

That, while under the conviction of the above principle we think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith, we also believe that there are truths and forms with respect to which men of good characters and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other.

*F-3.0106 Election by the People*

That though the character, qualifications, and authority of Church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

*F-3.0107 Church Power*

That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative<sup>a</sup>; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church judicatory<sup>5</sup> ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made, and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible men.

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<sup>5</sup> The term "judicatory," employed here as part of the historical language of the Principles, is elsewhere in the Form of Government replaced with "council."

*F-3.0108 The Value of Ecclesiastical Discipline*

Lastly, that if the preceding scriptural and rational principles be steadfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or spiritual in its object,<sup>b</sup> and not attended with any civil effects, it can derive no force whatever but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

**F-3.02 PRINCIPLES OF PRESBYTERIAN GOVERNMENT<sup>6</sup>**

The Presbyterian Church (U.S.A.) reaffirms, within the context of its commitment to the Church universal, a special commitment to basic principles of Presbyterian polity:

*F-3.0201 One Church*

The particular congregations of the Presbyterian Church (U.S.A.) wherever they are, taken collectively, constitute one church, called the church.

*F-3.0202 Governed by Presbyters*

This church shall be governed by presbyters, that is, ruling elders and teaching elders. 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. Teaching elders shall be committed in all their work to equipping the people of God for their ministry and witness.

*F-3.0203 Gathered in Councils*

These presbyters shall come together in councils in regular gradation. These councils are sessions, presbyteries, synods, and the General Assembly. All councils of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The councils are distinct, but have such mutual relations that the act of one of them is the act of the whole church performed by it

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<sup>6</sup> This provision is derived from and intended to restate the Historic Principles of Church Government, which were adopted in 1797 by the General Assembly of the Presbyterian Church in the United States of America, and the Principles of Presbyterian Government. In this quotation, the word “radical” is used in its primary meaning of “fundamental and basic,” and the word “appeals” is used in a general sense rather than with reference to a case involved in judicial process: “The radical<sup>c</sup> principles of Presbyterian church government and discipline are: “That the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall govern; and consequently that appeals may be carried from lower to higher governing bodies [councils], till they be finally decided by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles and the practice of the primitive Church are considered as authority.”

through the appropriate council. The larger part of the church, or a representation thereof, shall govern the smaller.

*F-3.0204 Seek and Represent the Will of Christ*

Presbyters are not simply to reflect the will of the people, but rather to seek together to find and represent the will of Christ.

*F-3.0205 Decision by Majority Vote*

Decisions shall be reached in councils by vote, following opportunity for discussion and discernment, and a majority shall govern.

*F-3.0206 Review and Control*

A higher council shall have the right of review and control over a lower one and shall have power to determine matters of controversy upon reference, complaint, or appeal.

*F-3.0207 Ordination by Council*

Presbyters (ruling elders and teaching elders) and deacons are ordained only by the authority of a council.

*F-3.0208 Shared Power, Exercised Jointly*

Ecclesiastical jurisdiction is a shared power, to be exercised jointly by presbyters gathered in councils.

*F-3.0209 General Authority of Councils*

Councils possess whatever administrative authority is necessary to give effect to duties and powers assigned by the Constitution of the church. The jurisdiction of each council is limited by the express provisions of the Constitution, with powers not mentioned being reserved to the presbyteries.

**F-3.03 FOUNDATIONAL STATEMENTS**

The statements contained in this section, “The Foundations of Presbyterian Polity,” describe the ecclesiological and historical commitments on which the polity of the Presbyterian Church (U.S.A.) rests. Provisions of any part of this Constitution are to be interpreted in light of the whole Constitution. No provision of the *Book of Order* can of itself invalidate any other. Where there are tensions and ambiguities between provisions, it is the task of councils and judicial commissions to resolve them in such a way as to give effect to all provisions.

**F-3.04 THE CONSTITUTION OF THE PRESBYTERIAN CHURCH (U.S.A) DEFINED**

The Constitution of the Presbyterian Church (U.S.A.) consists of *The Book of Confessions* and the *Book of Order*.

*The Book of Confessions* includes:

- The Nicene Creed
- The Apostles' Creed
- The Scots Confession
- The Heidelberg Catechism
- The Second Helvetic Confession
- The Westminster Confession of Faith
- The Westminster Shorter Catechism
- The Westminster Larger Catechism
- The Theological Declaration of Barmen
- The Confession of 1967
- A Brief Statement of Faith—Presbyterian Church (U.S.A.)

The *Book of Order* includes:

- The Foundations of Presbyterian Polity
- The Form of Government
- The Directory for Worship
- The Rules of Discipline



## THE FORM OF GOVERNMENT

### CHAPTER ONE

#### CONGREGATIONS AND THEIR MEMBERSHIP

##### G-1.01 THE CONGREGATION

###### *G-1.0101 The Mission of the Congregation*

The congregation is the church engaged in the mission of God in its particular context. The triune God gives to the congregation all the gifts of the gospel necessary to being the Church. The congregation is the basic form of the church, but it is not of itself a sufficient form of the church. Thus congregations are bound together in communion with one another, united in relationships of accountability and responsibility, contributing their strengths to the benefit of the whole, and are called, collectively, the church.

Through the congregation God's people carry out the ministries of proclamation, sharing the Sacraments<sup>a</sup>, and living in covenant life with God and each other. In the life of the congregation, individual believers are equipped for the ministry of witness to the love and grace of God in and for the world. The congregation reaches out to people, communities, and the world to share the good news of Jesus Christ, to gather for worship, to offer care and nurture to God's children, to speak for social justice and righteousness, to bear witness to the truth and to the reign of God that is coming into the world.

###### *G-1.0102 The Fellowship of the Congregation*

The polity of the Presbyterian Church (U.S.A.) presupposes the fellowship of women, men, and children united in covenant relationship with one another and with God through Jesus Christ. The organization rests on the fellowship and is not designed to work without trust and love.

###### *G-1.0103 Governed by the Constitution of the Presbyterian Church (U.S.A.)*

A "congregation," as used in this Form of Government, refers to a formally organized community chartered and recognized by a presbytery as provided in this Constitution. Each congregation of the Presbyterian Church (U.S.A.) shall be governed by this Constitution. The members of a congregation put themselves under the leadership of the session and the higher councils (presbytery, synod, and General Assembly<sup>b,c</sup>). The session is responsible to guide and govern the life of the congregation. The session leads the congregation in fulfilling its responsibilities for the service of all people, for the upbuilding of the whole church, and for the glory of God.

Other forms of corporate witness established by the presbytery shall also be governed by this Constitution and shall be subject to the authority of the presbytery.

**G-1.02 THE ORGANIZING OF A CONGREGATION**

A congregation in the Presbyterian Church (U.S.A.) can be organized only by the authority of a presbytery and shall function under the provisions of this Constitution.

*G-1.0201 Organizing Covenant*

In organizing a congregation, presbytery shall receive applications for membership from persons wishing to unite in forming a new congregation. These persons shall covenant together as follows:

“We, the undersigned, in response to the grace of God, desire to be constituted and organized as a congregation of the Presbyterian Church (U.S.A.), to be known as \_\_\_\_\_. We promise and covenant to live together in unity and to work together in ministry as disciples of Jesus Christ, bound to him and to one another as a part of the body of Christ in this place according to the principles of faith, mission, and order of the Presbyterian Church (U.S.A.).

“(Signatures)”

At its sole discretion the presbytery may then declare them an organized congregation of the presbytery. The congregation shall then proceed to the election of ruling elders and, if they so decide, deacons. The presbytery shall prepare, examine, ordain, and install these newly elected persons. Presbytery shall continue to work closely with the congregation in securing pastoral leadership, in plans for the service and witness of the congregation, in coordinating its work with other congregations, in counseling concerning incorporation and bylaws for the congregation conforming to the Constitution of the Presbyterian Church (U.S.A.), and in giving other forms of support and encouragement that will strengthen the mission of the congregation in the larger life of the denomination.

**G-1.03 THE MEMBERSHIP OF A CONGREGATION**

*G-1.0301 The Meaning of Membership and Baptism*

In Jesus Christ, God calls people to faith and to membership in the Church, the body of Christ. Baptism is the visible sign of that call and claim on a human life and of entrance into the membership of the church. The baptism of children witnesses to the truth that God’s love claims people before they are able to respond in faith. The baptism of those who enter the covenant of membership upon their own profession of faith in Jesus Christ as Lord and Savior witnesses to the truth that God’s gift of grace calls forth a response of faithfulness. Thus, the triune God, incarnate in the life, death, and resurrection of Jesus Christ, gives to the Church not only its mission but also its understanding of membership.

*G-1.0302 Welcome and Openness*

A congregation shall welcome all persons who trust in God’s grace in Jesus Christ and desire to become part of the fellowship and ministry of his Church (F-1.0403). No

person shall be denied membership for any reason not related to profession of faith. The Gospel leads members to extend the fellowship of Christ to all persons. Failure to do so constitutes a rejection of Christ himself and causes a scandal to the Gospel.

*G-1.0303 Entry into Membership*

Persons may enter into active church membership in the following ways:

- a. Public profession of faith, made after careful examination by the session in the meaning and responsibilities of membership; if not already baptized, the person making profession of faith shall be baptized;
- b. Certificate of transfer, when a person is a member of another Christian church at the time of transfer;
- c. Reaffirmation of faith, for persons previously baptized in the name of the triune God and having publicly professed their faith.

*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,
- 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.

**G-1.04 CATEGORIES OF MEMBERSHIP**

The membership of a congregation of the Presbyterian Church (U.S.A.) includes baptized members, active members, and affiliate members.

*G-1.0401 Baptized Member*

A baptized member is a person who has received the Sacrament of Baptism, whether in this congregation or elsewhere, and who has been enrolled as a baptized member by the session but who has not made a profession of faith in Jesus Christ as Lord and Savior. Such baptized members receive the pastoral care and instruction of the church, and may participate in the Sacrament of the Lord's Supper.

*G-1.0402 Active Member*

An active member is a person who has made a profession of faith in Christ, has been baptized, has been received into membership of the church, has voluntarily submitted to the government<sup>d</sup> of this church, and participates in the church's work and worship. In addition, active members participate in the governance of the church and may be elected to ordered ministry (see G-2.0102). Active members shall regularly, after prayerful consideration, recommit themselves to the disciplines and responsibilities of membership outlined in G-1.0304. The session shall have responsibility for preparing those who would become active members of the congregation.

*G-1.0403 Affiliate Member*

An affiliate member is a member of another congregation of this denomination or of another denomination or Christian body, who has temporarily moved from the community where the congregation of membership is situated, has presented a certificate of good standing from the appropriate council or governing body of that congregation, and has been received by the session as an affiliate member. An affiliate member may participate in the life of the congregation in the same manner as an active member except that an affiliate member may not vote in congregational meetings or be elected to ordered ministry or other office in the congregation.

*G-1.0404 Other Participants*

Persons who are not members of, or who may have ceased active participation in, the Presbyterian Church (U.S.A.) are welcome and may participate in the life and worship of this church and receive its pastoral care and instruction. The invitation to the Lord's Supper is extended to all who have been baptized, remembering that access to the table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love (W-2.4011). Confessing members of other Christian churches may present children for baptism, in conformity with W-2.3014.

**G-1.05 MEETINGS OF THE CONGREGATION**

*G-1.0501 Annual and Special Meetings*

The congregation shall hold an annual meeting and may hold special meetings as necessary, for any or all of the purposes appropriate for congregational consideration. The business to be transacted at special meetings shall be limited to items specifically listed in the call for the meeting.

All active members of the congregation present at either annual or special meetings are entitled to vote. Congregations shall provide by rule the quorum necessary to conduct business.

*G-1.0502 Calling a Congregational Meeting*

Meetings of the congregation shall be called by the session, by the presbytery, or by the session when requested in writing by one fourth of the active members on the roll of the congregation. Adequate public notice of all congregational meetings shall be given. Congregations shall provide by their own rule for minimum notification requirements and give notice at regular services of worship prior to the meeting.

*G-1.0503 Business Proper to Congregational Meetings*

Business to be transacted at meetings of the congregation shall be limited to matters related to the following:

- a. electing ruling elders, deacons, and trustees;
- b. calling a pastor, co-pastor, or associate pastor;
- c. changing existing pastoral relationships, by such means as reviewing the adequacy of and approving changes to the terms of call of the pastor or pastors, or requesting, consenting to, or declining to consent to dissolution;
- d. buying, mortgaging, or selling real property;
- e. requesting the presbytery to grant an exemption as permitted in this Constitution (G-2.0404).
- f. approving a plan for the creation of a joint congregational witness, or amending or dissolving the joint congregational witness (G-5.05).

Whenever permitted by civil law, both ecclesiastical and corporate business may be conducted at the same congregational meeting.

*G-1.0504 Moderator*

The installed pastor shall ordinarily moderate all meetings of the congregation. If it is impractical for the pastor to preside, he or she shall invite another teaching elder who is

**G-1.05***G-1.0504–G-1.0505*

## Form of Government

a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or the installed pastor is unable to moderate and/or to name another moderator, the presbytery shall make provision for a moderator.

*G-1.0505 Secretary and Minutes*

The clerk of session shall serve as secretary for all meetings of the congregation. If the clerk of session is unable to serve, the congregation shall elect a secretary for that meeting. The secretary shall record the actions of the congregation in minutes of the meeting.

CHAPTER TWO  
ORDERED MINISTRY, COMMISSIONING, AND CERTIFICATION

G-2.01 ORDERED MINISTRIES OF THE CHURCH

G-2.0101 *Christ's Ministry*

The Church's ministry is a gift from Jesus Christ to the whole Church. Christ alone rules, calls, teaches, and uses the Church as he wills, exercising his authority by the ministry of women and men for the establishment and extension of God's new creation. Christ's ministry is the foundation and standard for all ministry, the pattern of the one who came "not to be served but to serve" (Matt. 20:28). The basic form of ministry is the ministry of the whole people of God, from whose midst some are called to ordered ministries, to fulfill particular functions. Members and those in ordered ministries serve together under the mandate of Christ.

G-2.0102 *Ordered Ministries*

The Church's ordered ministries described in the New Testament and maintained by this church are deacons<sup>a</sup> and presbyters (teaching elders<sup>b</sup> and ruling elders<sup>c</sup>). Ordered ministries are gifts to the church to order its life so that the ministry of the whole people of God may flourish. The existence of these ordered ministries in no way diminishes the importance of the commitment of all members to the total ministry of the church.

The government of this church is representative<sup>d</sup>, and the right of God's people to elect presbyters and deacons is inalienable. Therefore, no person can be placed in any ordered ministry in a congregation or council of the church except by election of that body.

Ordination to the ministry of teaching elder, ruling elder, or deacon is unique to that order of ministry.

G-2.0103 *Call to Ordered Ministry*

The call to ordered ministry in the Church is the act of the triune God. This call is evidenced by the movement of the Holy Spirit in the individual conscience, the approval of a community of God's people, and the concurring judgment of a council of the Church.

G-2.0104 *Gifts and Qualifications*

a. To those called to exercise special functions in the church—deacons, ruling elders, and teaching elders—God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God's people and the concurring judgment of a council of the church.

b. Standards for ordained service reflect the church's desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (F-1.02). The council responsible for ordination and/or installation (G-2.0402; G-2.0607; G-3.0306) shall examine each candidate's calling, gifts, preparation, and suitability for the responsibilities of ordered ministry. The examination shall include, but not be limited to, a determination of the candidate's ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.4003). Councils shall be guided by Scripture and the confessions in applying standards to individual candidates.

*G-2.0105 Freedom of Conscience*

It is necessary to the integrity and health of the church that the persons who serve it in ordered ministries shall adhere to the essentials of the Reformed faith and polity as expressed in this Constitution. So far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained. It is to be recognized, however, that in entering the ordered ministries of the Presbyterian Church (U.S.A.), one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek, or serve in, ordered ministry. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the council in which he or she is a member.<sup>1</sup>

**G-2.02 DEACONS: THE MINISTRY OF COMPASSION AND SERVICE**

*G-2.0201 Deacon Defined*

The ministry of deacon as set forth in Scripture<sup>e</sup> is one of compassion, witness, and service, sharing in the redeeming love of Jesus Christ for the poor, the hungry, the sick, the lost, the friendless, the oppressed, those burdened by unjust policies or structures, or anyone in distress<sup>f</sup>. Persons of spiritual character, honest repute, exemplary lives, brotherly and sisterly love, sincere compassion, and sound judgment should be chosen for this ministry.

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<sup>1</sup> Very early in the history of the Presbyterian Church in the United States of America, even before the General Assembly was established, the plan of reunion of the Synod of New York and Philadelphia contained the following sentences: 'That when any matter is determined by a majority vote, every member shall either actively concur with or passively submit to such determination; or if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion without attempting to make any schism. Provided always that this shall be understood to extend only to such determination as the body shall judge indispensable in doctrine or Presbyterian government.' (Hist. Dig. (P) p. 1310.) (Plan of Union of 1758, par. II.)



*G-2.0202 Under Authority of the Session*

Deacons may be individually commissioned or organized as a board of deacons. In either case, their ministry is under the supervision and authority of the session. Deacons may also be given special assignments in the congregation, such as caring for members in need, handling educational tasks, cultivating liberality in giving, collecting and disbursing monies to specific persons or causes, or overseeing the buildings and property of the congregation. Deacons shall assume other duties as may be delegated to them by the session, including assisting with the Lord's Supper. (W-3.3616). A congregation by a majority vote may choose not to utilize the ordered ministry of deacons. If the congregation has neither a board of deacons nor individually commissioned deacons, the function of this ordered ministry shall be the responsibility of the ruling elders and the session.

**G-2.03 RULING ELDERS: THE MINISTRY OF DISCERNMENT AND GOVERNANCE***G-2.0301 Ruling Elder Defined*

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<sup>g</sup> 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, exercise leadership, government, spiritual discernment, and discipline<sup>h</sup> 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, and they are eligible for any office.

**G-2.04 GENERAL PROVISIONS FOR RULING ELDERS AND DEACONS***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. 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

## G-2.04

## Form of Government

G-2.0401–G-2.0405

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.

### G-2.0402 *Preparation for Ministry as a Ruling Elder or Deacon*

When persons have been elected to the ordered ministry of ruling elder or deacon, the session shall provide a period of study and preparation, after which the session shall examine them as to their personal faith; knowledge of the doctrine, government, and discipline contained in the Constitution of the church; and the duties of the ministry. The session shall also confer with them as to their willingness to undertake the ministry appropriate to the order. If the examination is approved, the session shall appoint a day for the service of ordination and installation.

### G-2.0403 *Service of Ordination and Installation*

The service of ordination and installation shall focus upon Christ and the joy and responsibility of serving him through the mission and ministry of the church, and shall include a sermon appropriate to the occasion. The moderator of session or person authorized to preside shall state briefly the nature of the ministry of ruling elder and deacon. The act of ordination and installation takes place in the context of worship. The order for that service of worship in the Directory for Worship (W-4.4000) shall be followed.

### G-2.0404 *Terms of Service*

Ruling elders and deacons shall be elected to serve terms of no more than three years on the session or board of deacons, and may be eligible for reelection according to congregational rule. However, no ruling elder or deacon shall be eligible to serve more than six consecutive years, and a ruling elder or deacon who has served six consecutive years shall be ineligible for election to the same board for at least one year. Election shall be to classes as nearly equal in number as possible, with the term of only one class ending each year. The presbytery may, upon written request and by majority vote, grant a congregation a waiver of this limitation on terms.

Once ordained and while they are active members of any congregation of this denomination, ruling elders or deacons not in active service on a session or board of deacons continue to bear the responsibilities of the ministry to which they have been ordained, except as provided in G-2.0406, G-2.0407, or in accordance with the Rules of Discipline.

### G-2.0405 *Dissolution of Relationship*

A ruling elder or deacon may resign from the session or board of deacons, with the session's consent. On ceasing to be an active member of a congregation, a ruling elder or deacon ceases to be a member of its session or board. When a ruling elder or deacon, because of change of residence or disability, is unable for a period of one year to perform the duties of the ministry to which he or she was installed, the active relationship shall be dissolved by the session unless there is good reason not to do so, which shall be recorded.

*G-2.0406 Release from Ministry as a Ruling Elder or Deacon*

If a ruling elder or deacon who is in good standing, against whom no inquiry has been initiated, and against whom no charges have been filed, shall make application to the session to be released from the exercise of the ordered ministry, the session of the congregation in which he or she holds membership, upon granting the release, shall delete that person's name from the appropriate register of ruling elders or deacons of the congregation. No judgment of failure on the part of the ruling elder or deacon is implied in this action. Release from the exercise of the ministry of ruling elder or deacon requires a discontinuation of all functions of that ministry. The status of one so released shall be the same as any church member. Should a person released under this section later desire to be restored to that ordered ministry, that person shall make application to the session that granted the release, and upon approval of the session, that person shall be restored to the exercise of the ministry from which he or she was released without re-ordination.

*G-2.0407 Renunciation of Jurisdiction*

When a ruling elder or deacon submits to the clerk of session a written statement renouncing the jurisdiction of this church, the renunciation shall be effective upon receipt. When a ruling elder or deacon persists in work disapproved by the session, the session shall consult with him or her and shall give notice of its disapproval. If, after having been provided opportunity for consultation and upon written notice of its disapproval, the ruling elder or deacon persists in the work, the session may then conclude that the ruling elder or deacon has renounced the jurisdiction of this church.

Renunciation of jurisdiction shall remove the ruling elder or deacon from membership and ordered ministry and shall terminate the exercise of the ministry. The renunciation shall be reported by the clerk of session at the next meeting of the session, which shall record the renunciation, delete the name of the ruling elder or deacon from the appropriate register, and take such other administrative actions as may be required by this Constitution.

**G-2.05 TEACHING ELDERS: THE MINISTRY OF THE WORD AND SACRAMENT***G-2.0501 Teaching Elder Defined*

Teaching elders (also called ministers of the Word and Sacrament) shall in all things be committed to teaching the faith 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 the mysteries of grace and lift the people's vision toward the hope of God's new creation. When they serve as pastors<sup>1</sup>, 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.

G-2.0502 *Presbytery and the Teaching Elder*

As the Lord has set aside through calling certain members to be teaching elders, so the church confirms that call through the action of the presbytery. The presbytery shall determine whether a particular work may be helpful to the church in mission and is a call to validated ministry requiring ordination as a teaching elder. In the performance of that ministry, the teaching elder shall be accountable to the presbytery. Teaching elders have membership in the presbytery by action of the presbytery itself, and no pastoral relationship may be established, changed, or dissolved without the approval of the presbytery.

G-2.0503 *Categories of Membership*

A teaching elder is a member of a presbytery and shall be engaged in a ministry validated by that presbytery, a member-at-large as determined by the presbytery, or honorably retired.

a. *Engaged in a Validated Ministry*

A validated ministry shall:

- (1) demonstrate conformity with the mission of God's people in the world as set forth in Holy Scripture, *The Book of Confessions*, and the *Book of Order* of this church;
- (2) serve and aid others, and enable the ministry of others;
- (3) give evidence of theologically informed fidelity to God's Word;
- (4) be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served; and
- (5) include responsible participation in the deliberations, worship, and work of the presbytery and in the life of a congregation of this church or a church in correspondence with the PC(USA) (G-5.0201).

When teaching elders are called to validated ministry beyond the jurisdiction of the church, they shall give evidence of a quality of life that helps to share the ministry of the good news. They shall participate in a congregation, in their presbytery, and in ecumenical relationships and shall be eligible for election to the higher councils of the church and to the boards and agencies of those councils.

The presbytery shall review annually the work of all teaching elders engaged in validated ministries outside the congregation.

b. *Member-at-large*

A member-at-large is a teaching elder who has previously been engaged in a validated ministry, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-2.0503a. A teaching elder may be designated a member-at-large because he or she is limited in his or

her ability to engage in a ministry fulfilling all of the criteria for a validated ministry due to family responsibilities or other individual circumstances recognized by the presbytery. A member-at-large shall comply with as many of the criteria in G-2.0503a as possible and shall actively participate in the life of a congregation. A member-at-large is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office. The status of member-at-large shall be reviewed annually.

c. *Honorably Retired*

Upon request of a member of presbytery, the presbytery may designate the member honorably retired because of age or physical or mental disability.

G-2.0504 *Pastoral Relationships*

When teaching elders are called as pastor, co-pastor, or associate pastor of a congregation, they are to be responsible for a quality of life and relationships that commends the gospel to all persons and that communicates its joy and justice. They are responsible for studying, teaching, and preaching the Word, for celebrating Baptism and the Lord's Supper, and for praying with and for the congregation. With the ruling elders, they are to encourage people in the worship and service of God; to equip and enable them for their tasks within the church and their mission in the world; to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying; to participate in governing responsibilities, including leadership of the congregation in implementing the principles of participation and inclusiveness in the decision-making life of the congregation, and its task of reaching out in concern and service to the life of the human community as a whole. With the deacons they are to share in the ministries of compassion, witness, and service. In addition to these pastoral duties, they are responsible for sharing in the ministry of the church in councils higher than the session and in ecumenical relationships.

a. *Installed Pastoral Relationships*

The installed pastoral relationships are pastor, co-pastor, and associate pastor. A teaching elder may be installed in a pastoral relationship for an indefinite period or for a designated term determined by the presbytery in consultation with the congregation and specified in the call. When a congregation determines that its strategy for mission under the Word so requires, the congregation may call additional pastors. Such additional pastors shall be called co-pastors or associate pastors, and the duties of each pastor and the relationship between the pastors of the congregation shall be determined by the session with the approval of the presbytery. When a congregation has two pastors serving as co-pastors, and the relationship of one of them is dissolved, the other remains as pastor. The relationship of an associate pastor to a congregation is not dependent upon that of a pastor. An associate pastor is ordinarily not eligible to be the next installed pastor of that congregation.

**G-2.05**

Form of Government

*G-2.0504b-G-2.0505a(2)***b. Temporary Pastoral Relationships**

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

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

**c. Exceptions**

A presbytery may determine that its mission strategy permits a teaching elder currently called as an Associate Pastor to be eligible to serve as the next installed pastor or co-pastor, or a teaching elder employed in a temporary pastoral relationship to be eligible to serve as the next installed pastor, co-pastor, or associate pastor. Presbyteries that permit this eligibility shall establish such relationships only by a three-fourths vote of the members of presbytery present and voting.

**G-2.0505 Transfer of Ministers of Other Denominations**

a. When a minister of another Christian church is called to a work properly under the jurisdiction of a presbytery, the presbytery, after the constitutional conditions have been met, shall recognize the minister's previous ordination to ministry. Such ministers shall furnish credentials and evidence of good standing acceptable to the presbytery, and shall submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates of this church. (G-2.0607 and G-2.0610). In exceptional circumstances the following provisions will apply:

(1) In the case of ministers for immigrant fellowships and congregations, a presbytery may, if it determines that its strategy for mission with that group requires it, recognize the ordination and receive as a member of presbytery a new immigrant minister who furnishes evidence of good standing in a denomination, even though at the time of enrollment that minister lacks the educational history required of candidates, and provide such educational opportunities as seem necessary and prudent for that minister's successful ministry in the presbytery.

(2) A minister of another Reformed church who has been ordained for five or more years may be granted an exemption for some or all of the examinations required of candidates for ordination by a two-thirds vote of the presbytery.

b. Upon enrollment, the minister shall furnish the presbytery with evidence of having surrendered membership in any and all other Christian churches with which the minister has previously been associated.

*G-2.0506 Temporary Membership in Presbytery for a Period of Service*

A presbytery may enroll a minister of another Christian church who is serving temporarily in a validated ministry in this church, or in an installed relationship under the provisions of the Formula of Agreement (*Book of Order*, Appendix B; G-5.0202), when the minister has satisfied the requirements of preparation for such service established by the presbytery's own rule.

*G-2.0507 Release from Ministry as a Teaching Elder*

When a teaching elder against whom no inquiry has been initiated pursuant to D-10.0101 and D-10.0201, against whom no charges have been filed, and who otherwise is in good standing shall make application to be released from the exercise of the ordered ministry of teaching elder, the presbytery shall delete that person's name from the roll and upon request of a session dismiss that person to a congregation. Release from the exercise of ordered ministry requires discontinuance of all functions of that ministry. The designations that refer to teaching elders shall not be used. The person so released shall engage in the ministry shared by all active members of congregations. Should a person released under this section later desire to be restored to the ordered ministry of teaching elder, that person shall apply through the presbytery which granted the release, and upon approval of that person's presbytery, the reaffirmation of the ordination questions, and the resumption of a ministry that qualifies that person for membership in the presbytery, shall be restored to the exercise of the ordered ministry as a teaching elder without re-ordination.

*G-2.0508 Failure to Engage in Validated Ministry*

A teaching elder whom the presbytery determines no longer to be engaged in a validated ministry (G-2.0503a) or to fulfill the criteria for membership-at-large (G-2.0503b), and who is not honorably retired (G-2.0503c), shall not have voice or vote in meetings of the presbytery, except when the matter under consideration pertains to his or her relationship to the presbytery. Names of such persons shall be reported annually to the presbytery by the stated clerk. If after three years the teaching elder does not meet the criteria for validated ministry or membership-at-large, the presbytery may delete that person's name from the roll of membership and, upon request of a session, dismiss that person to a congregation.

*G-2.0509 Renunciation of Jurisdiction*

When a teaching elder (or authorized representative) submits to the stated clerk of the presbytery of membership a written statement renouncing the jurisdiction of this church, the renunciation shall be effective upon receipt. When a teaching elder persists in work disapproved by the presbytery having jurisdiction, the presbytery shall consult with the teaching elder and shall give notice of its disapproval. If after having been provided

opportunity for consultation and upon written notice of its disapproval, the teaching elder persists in the work, the presbytery may then conclude that he or she has renounced the jurisdiction of this church.

When a teaching elder accepts or continues membership of any character in another denomination, except as provided in this Constitution, the presbytery shall record the fact and delete the teaching elder's name from the roll.

Renunciation of jurisdiction shall remove the teaching elder from membership and ordered ministry and shall terminate the exercise of that ministry. The renunciation shall be reported by the stated clerk at the next meeting of the presbytery, which shall record the renunciation, delete her or his name from the appropriate roll, and take such other administrative actions as may be required by this Constitution, including public communication of such a renunciation.

**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.).**

#### **G-2.06 PREPARATION FOR MINISTRY**

##### *G-2.0601 Nature and Purpose of Preparation*

It is important that those who are to be ordained as teaching elders receive full preparation for their task under the direction of the presbytery. For this purpose, a presbytery shall enter into covenant relationship with those preparing to become teaching elders and with their sessions and congregations. This relationship shall be divided into the two phases of inquiry and candidacy.

##### *G-2.0602 Time Requirements*

To be enrolled as an inquirer, the applicant shall be a member of the sponsoring congregation, shall have been active in the work and worship of that congregation for at least six months, and shall have received the endorsement of the session of the sponsoring congregation. The inquiry and candidacy phases shall continue for a period of no less than two years, including at least one year as a candidate.

##### *G-2.0603 Purpose of Inquiry*

The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as teaching elders to explore that call together so that the presbytery can make an informed decision about the inquirer's suitability for ordered ministry.

##### *G-2.0604 Purpose of Candidacy*

The purpose of the candidacy phase is to provide for the full preparation of persons to serve the church as teaching elders. This shall be accomplished through the presby-



tery's support, guidance, and evaluation of a candidate's fitness and readiness for a call to ministry requiring ordination<sup>1</sup>.

*G-2.0605 Oversight*

During the phases of inquiry and candidacy the individual continues to be an active member of his or her congregation and subject to the concern and discipline of the session. In matters relating to preparation for ministry, the individual is subject to the oversight of the presbytery within the context of their covenant relationship.

*G-2.0606 Service in Covenant Relationship*

Inquirers and candidates shall, with the permission of the presbytery of care, engage in some form of supervised service to the church. No inquirer or candidate who has not been previously ordained as a ruling elder may serve as moderator of a session, administer the Sacraments, or perform a marriage service. An inquirer or candidate previously ordained as a ruling elder may be authorized by the presbytery to preside at the Lord's Supper when invited by a session.

*G-2.0607 Final Assessment and Negotiation for Service*

A candidate may not enter into negotiation for his or her service as a teaching elder without approval of the presbytery of care. The presbytery shall record when it has certified a candidate ready for examination by a presbytery for ordination, pending a call. Evidence of readiness to begin ordered ministry as a teaching elder shall include:

- a. a candidate's wisdom and maturity of faith, leadership skills, compassionate spirit, honest repute, and sound judgment;
- b. a transcript showing graduation, with satisfactory grades, at a regionally accredited college or university;
- c. a transcript from a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, showing a course of study including Hebrew and Greek, exegesis of the Old and New Testaments using Hebrew and Greek, satisfactory grades in all areas of study, and graduation or proximity to graduation; and
- d. **examination materials, together with evaluations that declare those materials satisfactory** in the areas covered by any standard ordination examination approved by the General Assembly. Such examinations shall be prepared and administered by a body created by the presbyteries.

*G-2.0608 Transfer of Relationship*

At the request of the inquirer or candidate and with the approval of the sessions and presbyteries involved, a presbytery may transfer the covenant relationship of an inquirer or candidate.

*G-2.0609 Removal from Relationship*

An inquirer or candidate may, after consultation with the session and the presbytery, withdraw from covenant relationship. A presbytery may also, for sufficient reasons, remove an individual's name from the roll of inquirers and candidates, reporting this action and the reasons to the session, to the individual, and, if appropriate, to the educational institution in which the individual is enrolled. Prior to taking such action, the presbytery or its designated entity shall make a reasonable attempt to give the candidate or inquirer an opportunity to be heard concerning the proposed removal.

*G-2.0610 Accommodations to Particular Circumstances*

**When a presbytery concludes there are good and sufficient reasons for accommodations to the particular circumstances of an individual seeking ordination, it may, by a three-fourths vote, waive any of the requirements for ordination in G-2.06, except for those of G-2.0607d. If a presbytery judges that there are good and sufficient reasons why a candidate should not be required to satisfy the requirements of G-2.0607d, it shall approve by three-fourths vote some alternate means by which to ascertain the readiness of the candidate for ministry in the areas covered by the standard ordination examinations. A full account of the reasons for 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.**

**G-2.07 ORDINATION**

*G-2.0701 Ordination*

Ordination to the ordered ministry of teaching elder 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.

*G-2.0702 Place of Ordination*

The presbytery placing the call to the candidate for ministry shall ordinarily examine, ordain, and install the candidate.

*G-2.0703 Service of Ordination*

The order for that service of worship in the Directory for Worship (W-4.4000) shall be followed.

*G-2.0704 Record of Ordination*

The presbytery of call shall record the ordination and installation, along with written affirmation of the new teaching elder to the obligations undertaken in the ordination questions, and enroll the teaching elder as a member of the presbytery. The stated clerk of the presbytery shall report these actions to the General Assembly, the presbytery of care, and to the congregation of which the candidate was formerly a member.

**G-2.08 CALL AND INSTALLATION**

*G-2.0801 Pastoral Vacancy*

When a congregation has a vacancy in a pastoral position, or after the presbytery approves the effective date of the dissolution of an existing pastoral relationship, the congregation shall, with the guidance and permission of the presbytery, proceed to fill the vacancy in the following manner.

*G-2.0802 Election of a Pastor Nominating Committee*

The session shall call a congregational meeting to elect a pastor nominating committee that shall be representative of the whole congregation. The committee's duty shall be to nominate a pastor for election by the congregation.

*G-2.0803 Call Process*

According to the process of the presbytery and prior to making its report to the congregation, the pastor nominating committee shall receive and consider the presbytery's counsel on the merits, suitability, and availability of those considered for the call. When the way is clear for the committee to report to the congregation, the committee shall notify the session, which shall call a congregational meeting.

*G-2.0804 Terms of Call*

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

*G-2.0805 Installation Service*

When the congregation, the presbytery, and the teaching elder (or candidate) have all concurred in a call to a permanent or designated pastoral position, the presbytery shall complete the call process by organizing and conducting a service of installation. Installation is an act of the presbytery establishing the pastoral relationship. A service of installation occurs in the context of worship. The order for that service of worship in the Directory for Worship (W-4.4000) shall be followed.

**G-2.09 DISSOLUTION OF PASTORAL RELATIONSHIPS**

*G-2.0901 Congregational Meeting*

An installed pastoral relationship may be dissolved only by the presbytery. Whether the teaching elder, the congregation, or the presbytery initiates proceedings for dissolution of the relationship, there shall always be a meeting of the congregation to consider the matter and to consent, or decline to consent, to dissolution.

*G-2.0902 Pastor, Co-Pastor or Associate Pastor Requests*

A pastor, co-pastor, or associate pastor may request the presbytery to dissolve the pastoral relationship. The teaching elder must also state her or his intention to the session.

The session shall call a congregational meeting to act upon the request and to make recommendations to the presbytery. If the congregation does not concur, the presbytery shall hear from the congregation, through its elected commissioners, the reasons why the presbytery should not dissolve the pastoral relationship. If the congregation fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request may be granted and the pastoral relationship dissolved.

*G-2.0903 Congregation Requests*

If any congregation desires the pastoral relationship to be dissolved, a procedure similar to G-2.0902, above, shall be followed. When a congregation requests the session to call a congregational meeting to dissolve its relationship with its pastor, the session shall call the meeting and request the presbytery to appoint a moderator for the meeting. If the pastor does not concur with the request to dissolve the relationship, the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the pastor fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved.

*G-2.0904 Presbytery Action*

The presbytery may inquire into reported difficulties in a congregation and may dissolve the pastoral relationship if, after consultation with the teaching elder, the session, and the congregation, it finds the church's mission under the Word imperatively demands it.

*G-2.0905 Officiate by Invitation Only*

After the dissolution of the pastoral relationship, former pastors and associate pastors shall not provide their pastoral services to members of their former congregations without the invitation of the moderator of session.

**G-2.10 COMMISSIONING RULING ELDERS TO PARTICULAR PASTORAL SERVICE**

*G-2.1001 Functions*

When the presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission requires it, the presbytery may authorize a ruling elder to be commissioned to limited pastoral service as assigned by the presbytery. A ruling elder so designated may be commissioned to serve in a validated ministry of the presbytery. Presbytery, in its commission, may authorize the ruling elder to moderate the session of the congregation to which he or she is commissioned, to administer the Sacraments, and to officiate at marriages where permitted by state law. This commission shall also specify the term of service, which shall not exceed three years but shall be renewable. The presbytery shall review the commission at least annually.

*G-2.1002 Training, Examination and Commissioning*

A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction determined by presbytery. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.

*G-2.1003 Commissioning Service*

When the presbytery is satisfied with the qualifications of a ruling elder to serve a congregation providing the services described above, it shall commission the ruling elder to pastoral service as designated by the presbytery, employing the questions contained in W-4.4000.

*G-2.1004 Supervision*

The ruling elder commissioned under the terms of G-2.1001 shall work under the supervision of the presbytery. The presbytery may at any time withdraw the commission for reasons it deems good and sufficient. A teaching elder shall be assigned as a mentor and supervisor.

**G-2.11 CERTIFIED CHURCH SERVICE**

*G-2.1101 Forms of Certified Church Service*

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 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.

*G-2.1102 Presbytery and Certified Church Service*

The presbytery shall encourage sessions to make continuing education funds and time available to those seeking certification, and shall affirm the skill and dedication of these certified persons by providing a service of recognition at the time of certification. The presbytery may grant the privilege of voice at all its meetings to persons in certified church service.

G-2.1103 *Christian Educators*

a. *Skills and Training*

Certified Christian educators are persons certified and called to service in the ministry of education in congregations or councils. They shall have skills and training in biblical interpretation, Reformed theology, worship and sacraments, human development, faith development, religious educational theory and practice, and the polity, programs, and mission of the Presbyterian Church (U.S.A.).

b. *Presbytery Responsibility*

The presbytery shall establish minimum requirements for compensation and benefits for Certified Christian Educators and Certified Associate Christian Educators and shall provide access to the area of presbytery that oversees ministry (G-3.0307). During their term of service in an educational ministry under the jurisdiction of the presbytery, Certified Christian Educators are entitled to the privilege of the floor with voice only at all presbytery meetings, and in the case of Certified Christian Educators who are ruling elders, the privilege of voice and vote at all its meetings.

CHAPTER THREE  
COUNCILS OF THE CHURCH

G-3.01 GENERAL PRINCIPLES OF COUNCILS

*G-3.0101 Councils as an Expression of Unity of the Church*

The mutual interconnection of the church through its councils is a sign of the unity of the church. Congregations of the Presbyterian Church (U.S.A.), while possessing all the gifts necessary to be the church, are nonetheless not sufficient in themselves to be the church. Rather, they are called to share with others both within and beyond the congregation the task of bearing witness to the Lordship of Jesus Christ in the world. This call to bear witness is the work of all believers. The particular responsibility of the councils of the church is to nurture, guide, and govern those who witness as part of the Presbyterian Church (U.S.A.), to the end that such witness strengthens the whole church and gives glory to God.

The Presbyterian Church (U.S.A.) is governed by councils composed of presbyters elected by the people (F-3.0202). These councils are called the session, the presbytery, the synod, and the General Assembly. All councils of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The councils are distinct, but have such mutual relations that the act of one of them is the act of the whole church. The jurisdiction of each council is limited by the express provisions of the Constitution, with the acts of each subject to review by the next higher council. Powers not mentioned in this Constitution are reserved to the presbyteries.

Councils of the church exist to help congregations and the church as a whole to be more faithful participants in the mission of Christ. They do so as they

*Provide that the Word of God may be truly preached and heard,*  
responding to the promise of God's new creation in Christ, and  
inviting all people to participate in that new creation;

*Provide that the Sacraments may be rightly administered and received,*  
welcoming those who are being engrafted into Christ,  
bearing witness to Christ's saving death and resurrection,  
anticipating the heavenly banquet that is to come, and  
committing itself in the present to solidarity with the marginalized and the  
hungry; and

*Nurture a covenant community of disciples of Christ,*  
living in the strength of God's promise, and  
giving itself in service to God's mission.

*G-3.0102 Ecclesiastical Jurisdiction*

Councils of this church have only ecclesiastical jurisdiction for the purpose of serving Jesus Christ and declaring and obeying his will in relation to truth and service, order and discipline. They may frame statements of faith, bear testimony against error in doctrine and immorality in life, resolve questions of doctrine and discipline, give counsel in matters of conscience, and decide issues properly brought before them under the provisions of this *Book of Order*. They may authorize the administration of the sacraments in accordance with the Directory for Worship. They have power to establish plans and rules for the worship, mission, government, and discipline of the church and to do those things necessary to the peace, purity, unity, and progress of the church under the will of Christ. They have responsibility for the leadership, guidance, and government of that portion of the church that is under their jurisdiction.

*G-3.0103 Participation and Representation*

The councils of the church shall give full expression to the rich diversity of the church's membership and shall provide for full participation and access to representation in decision-making and employment practices (F-1.0403). In fulfilling this commitment, councils shall give due consideration to both the gifts and requirements for ministry (G-2.0104) and the right of people in congregations and councils to elect their officers (F-3.0106).

Each council shall develop procedures and mechanisms for promoting and reviewing that body's implementation of the church's commitment to inclusiveness and representation. Councils above the session shall establish by their own rule committees on representation to fulfill the following functions: to advise the council regarding the implementation of principles of unity and diversity, to advocate for diversity in leadership, and to consult with the council on the employment of personnel, in accordance with the principles of unity and diversity in F-1.0403. A committee on representation should not be merged with another committee or made a subcommittee of another committee.

*G-3.0104 Officers*

The pastor of a congregation shall be the moderator of the session of that congregation. In congregations where there are co-pastors, they shall both be considered moderators and have provisions for designating who presides at a particular meeting. If it is impractical for the pastor to moderate, he or she shall invite another teaching elder who is a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provision for a moderator.

The moderator possesses the authority necessary for preserving order and for conducting efficiently the business of the body. He or she shall convene and adjourn the body in accordance with its own action.

Each council higher than the session shall elect a moderator for such terms as the council determines. At the time of their election, moderators must be continuing members



of, or commissioners to, the council over which they are elected to preside. They shall preside at meetings of the council during their term of office; councils shall provide by rule who shall preside in the absence of the moderator.

Each council shall elect a clerk who shall record the transactions of the council, keep its rolls of membership and attendance, maintain any required registers, preserve its records, and furnish extracts from them when required by another council of the church. Such extracts, verified by the clerk, shall be evidence in any council of the church. The clerk of the session shall be a ruling elder elected by the session for such term as it may determine. The clerk of a presbytery, a synod, and the General Assembly shall be called stated clerk, shall be elected by the council for a definite term as it may determine, and must be a ruling elder or teaching elder. A stated clerk may be removed from office prior to completion of his or her term of service through the use of the process outlined in G-3.0110.

Councils may elect such other officers as the council requires.

#### G-3.0105 Meetings

Meetings of councils shall be opened and closed with prayer.<sup>a</sup> Meetings shall be conducted in accordance with the most recent edition of *Robert's Rules of Order Newly Revised*, except when it is in contradiction to this Constitution. Councils may also make use of processes of discernment in their deliberations prior to a vote as agreed upon by the body.

When a council makes a decision, a member of the body who voted against the decision is entitled to file a dissent or a protest. Filing a dissent or protest neither initiates nor prevents judicial process.

a. A dissent is a declaration expressing disagreement with a decision of a council. It shall be made at the particular session during which the decision is made. The names of members dissenting shall be recorded.

b. A protest is a written declaration, supported by reasons, alleging that a decision of a council is or contains an irregularity or a delinquency. Written notice of the protest shall be given at the particular session of the council during which it arose and shall be filed with the clerk before adjournment. If the protest is expressed in decorous and respectful language, it shall be entered in the minutes of the meeting, and may be accompanied by an answer prepared by the council. No further action is required.

#### G-3.0106 Administration of Mission

Mission determines the forms and structures needed for the church to do its work. Administration is the process by which a council implements its decisions. Administration enables the church to give effective witness in the world to God's new creation in Jesus Christ and strengthens the church's witness to the mission of the triune God.

Councils higher than the session may provide examples of policies and procedures that may be gathered into advisory handbooks. These examples illumine practices required by

### G-3.01

### Form of Government

*G-3.0106–G-3.0108a*

the Constitution but left to councils for specific implementation. Such handbooks may also offer information that enhances or secures the ministry of the particular council.

Each council shall develop a manual of administrative operations that will specify the form and guide the work of mission in that council.

All councils shall adopt and implement a sexual misconduct policy **and a child protection policy**.

A council may delegate aspects of its tasks to such entities as it deems appropriate, provided that those entities remain accountable to the council.

The administration of mission demonstrates the unity and interdependence of the church, in that councils share with one another responsibilities, rights, and powers (F-3.0203). Through their members and elected commissioners, lower councils participate in planning and administration of the work of higher councils, and in consultation between bodies concerning mission, budget, staffing and fair employment practices, and matters of equitable compensation.

The funding of mission similarly demonstrates the unity and interdependence of the church. The failure of any part of the church to participate in the stewardship of the mission of the whole church diminishes that unity and interdependence. All mission funding should enable the church to give effective witness in the world to God's new creation in Jesus Christ, and should strengthen the church's witness to the mission of God.

Each council above the session shall prepare a budget for its operating expenses, including administrative personnel, and may fund it with a per capita apportionment among the particular congregations within its bounds. Presbyteries are responsible for raising their own funds and for raising and timely transmission of per capita funds to their respective synods and the General Assembly. Presbyteries may direct per capita apportionments to sessions within their bounds, but in no case shall the authority of the session to direct its benevolences be compromised.

#### *G-3.0107 Records*

Each council shall keep a full and accurate record of its proceedings. Minutes and all other official records of councils are the property in perpetuity of said councils or their legal successors. When a council ceases to exist, its records shall become the property of the next higher council within whose bounds the lower council was prior to its cessation. The clerk of each council shall make recommendation to that body for the permanent safekeeping of the body's records with the Presbyterian Historical Society or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.).

#### *G-3.0108 Administrative Review*

Higher councils shall review the work of lower councils in the following ways:

##### *a. General Administrative Review*

Each council shall review annually or biennially, based on the body's meeting frequency, the proceedings and actions of all entities related to the body, all officers able to

act on behalf of the body, and lower councils within its jurisdiction. In reviewing the procedures of the lower council, the higher body shall determine whether the proceedings have been correctly recorded, have been in accordance with this Constitution<sup>b</sup>, have been prudent and equitable, and have been faithful to the mission of the whole church. It shall also determine whether lawful injunctions of a higher body have been obeyed.

b. *Special Administrative Review*

If a higher council learns at any time of an alleged irregularity or delinquency of a lower council, it may require the lower body to produce any records and to take appropriate action.

c. *Directed Response*

The higher council may direct the lower council to reconsider and take corrective action if matters are determined to be out of compliance. In addition to administrative review, review and correction may be sought by initiating judicial process as described in the Rules of Discipline.

G-3.0109 *Committees and Commissions*

Councils may designate by their own rule such committees and commissions as they deem necessary and helpful for the accomplishment of the mission of the church, and may create such structures jointly with other councils, in consultation with the next higher council. In appointing such committees and commissions councils shall be mindful of the principles of unity in diversity consistent with the provisions of this Constitution (F-1.0403, G-3.0103).

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.

A commission is empowered to consider and conclude matters referred to it by a council. The designating council shall state specifically the scope of the commission's powers and any restrictions on those powers.

A council may designate two types of commissions:

a. *Judicial Commissions*

Judicial commissions shall consider and decide cases of process for the council or councils according to the Rules of Discipline. Sessions shall perform the function of a judicial commission for the congregation; each council higher than the session shall elect a permanent judicial commission (see D-5.0000). Cooperating synods may elect a joint permanent judicial commission pursuant to G-3.0404 and D-5.0101.

b. *Administrative Commissions*

Administrative commissions are designated to consider and conclude matters not involving ecclesiastical judicial process, except that in the discharge of their assigned responsibilities they may discover and report to the designating council matters that may require judicial action by the council.

Functions that may be entrusted to administrative commissions include, but are not limited to:

(1) (by sessions) ordaining and installing ruling elders and deacons, receiving and dismissing members, and visiting organizations within the congregation to settle differences therein;

(2) (by presbyteries) ordaining and installing teaching elders;

(3) (by presbyteries) examining and receiving into membership teaching elders seeking admission to presbytery, including approval of terms of call and commissions for ordination and installation; and receiving candidates under care;

(4) (by presbyteries) developing immigrant fellowships, organizing new congregations, merging congregations, or forming union or federated congregations (G-5.05);

(5) (by presbyteries, synods, and the General Assembly) visiting particular councils, congregations, or agencies over which they have immediate jurisdiction reported to be affected with disorder<sup>e</sup>, and inquiring into and settling the difficulties therein, except that no commission of a presbytery shall be empowered to dissolve a pastoral relationship without the specific authorization by the designating body (G-2.0901);

(6) (by all councils) making pastoral inquiry into persons accused of sexual abuse of another person (D-10.0401c) when jurisdiction in a judicial proceeding against such persons has ended due to death or renunciation of the accused; such inquiries shall not be understood as judicial proceedings but shall seek to reach a determination of truth related to the accusation and to make appropriate recommendations to the designating council.

A commission of presbytery, synod, or General Assembly shall be composed of ruling elders and teaching elders in numbers as nearly equal as possible and sufficient to accomplish their work. A quorum of any commission shall be established by the designating council or councils but in no case shall be less than a majority of its members (except as limited by D-5.0204).

A commission of a session shall be composed of at least two ruling elders, and a teaching elder in an installed or temporary relationship with the congregation governed by that session or a ruling elder commissioned to pastoral service.

A commission shall keep a full record of its proceedings and shall submit that record to the council or councils for incorporation into its records. Actions of a commis-

sion shall be regarded as actions of the council or councils that created it. A commission may be assigned additional duties as a committee, which duties shall be reported and handled as the report of a committee.

The decisions of an administrative commission shall be reported to the clerk of the designating council, who shall report it to the council at its next stated meeting. A council may rescind or amend an action of its administrative commission in the same way actions of the council are modified.

When an administrative commission has been designated to settle differences within a particular organization or council, it shall, before making its decision final, afford to all persons affected by its decision fair notice and an opportunity to be heard on matters at issue.

#### *G-3.0110 Administrative Staff*

Councils higher than the session may employ such staff as is required by the mission of the body in accordance with the principles of unity in diversity (F-1.0403). Councils may, in consultation with the next higher council, share staff as required by the mission of the body. A council shall make provision in its manual of administrative operations (G-3.0106) for the process of electing executive staff and the hiring of other staff, the description of the responsibilities of the positions, the method of performance review, and the manner of termination of employment. (G-3.0104)

#### *G-3.0111 Nominating Process*

All councils higher than the session shall have a process for nominating persons to serve in positions requiring election by the council. The process shall ensure that nominations are made by an entity broadly representative of the constituency of the council, and in conformity with the church's commitment to unity in diversity (F-1.0403).

#### *G-3.0112 Insurance*

Each council shall obtain property and liability insurance coverage to protect its facilities, programs, staff, and elected and appointed officers.

#### *G-3.0113 Finances*

Each council shall prepare and adopt a budget to support the church's mission within its area.

A full financial review of all financial books and records shall be conducted every year by a public accountant or committee of members versed in accounting procedures. Reviewers should not be related to the treasurer(s). Terminology in this section is meant to provide general guidance and is not intended to require or not require specific audit procedures or practices as understood within the professional accounting community.

**G-3.02 THE SESSION**

*G-3.0201 Composition and Responsibilities*

The session is the council for the congregation. It shall be composed of those persons elected by the congregation to active service<sup>d</sup> as ruling elders, together with all installed pastors and associate pastors. All members of the session are entitled to vote. The pastor shall be the moderator of the session, and the session shall not meet without the pastor or designated moderator. If there is no installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provisions for a moderator. Presbyteries shall provide by rule for moderators when the session is without a moderator for reasons of vacancy or inconvenience.

The session shall have responsibility for governing the congregation<sup>e</sup> and guiding its witness to the sovereign activity of God in the world, so that the congregation is and becomes a community of faith, hope, love, and witness. As it leads and guides the witness of the congregation, the session shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed congregations have identified themselves throughout history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

In light of this charge, the session has responsibility and power to:

a. *provide that the Word of God may be truly preached and heard.* This responsibility shall include providing a place where the congregation may regularly gather for worship, education, and spiritual nurture; providing for regular preaching of the Word by a teaching elder or other person prepared and approved for the work; planning and leading regular efforts to reach into the community and the world with the message of salvation and the invitation to enter into committed discipleship; planning and leading ministries of social healing and reconciliation in the community in accordance with the prophetic witness of Jesus Christ; and initiating and responding to ecumenical efforts that bear witness to the love and grace of God.

b. *provide that the Sacraments may be rightly administered and received.* This responsibility shall include authorizing the celebration of the Lord's Supper at least quarterly and the administration of Baptism as appropriate, in accordance with the principles of the Directory for Worship; and exercising pastoral care among the congregation in order that the Sacraments may be received as a means of grace, and the congregation may live in the unity represented in the Sacraments.

c. *nurture the covenant community of disciples of Christ.* This responsibility shall include receiving and dismissing members; reviewing the roll of active members at least annually and counseling with those who have neglected the responsibilities of membership; providing programs of nurture, education, and fellowship; training, examining, ordaining, and installing those elected by the congregation as ruling elders and deacons; encouraging the graces of generosity and faithful stewardship of personal and financial resources; managing the physical property of the congregation for the furtherance of its mission; directing the ministry of deacons, trustees, and all organizations of the congregation; employing the administrative staff of the congregation; leading the congregation in

participating in the mission of the whole church; warning and bearing witness against error in doctrine and immorality in practice within the congregation and community; and serving in judicial matters in accordance with the Rules of Discipline<sup>f</sup>.

*G-3.0202 Relations with Other Councils*

Sessions have a particular responsibility to participate in the life of the whole church through participation in other councils. It is of particular importance that sessions:

- a. elect, as commissioners to presbytery, ruling elders from the congregation, preferably for at least a year, and receive their reports;
- b. nominate to presbytery ruling elders from the congregation who may be considered for election as commissioners to synod and General Assembly, and to serve on committees or commissions of the same, bearing in mind principles of inclusiveness and fair representation in the decision making of the church (F-1.0403);
- c. see that the guidance and communication of presbytery, synod, and General Assembly are considered, and that any binding actions are observed and carried out;
- d. welcome representatives of the presbytery on the occasions of their visits;
- e. propose to the presbytery, or through it to the synod and General Assembly, such measures as may be of common concern to the mission of the church; and
- f. send to presbytery<sup>g</sup> and General Assembly requested statistics and other information according to the requirements of those bodies, as well as voluntary financial contributions.

*G-3.0203 Meetings*

The session shall hold stated meetings at least quarterly. The moderator<sup>h</sup> shall call a special meeting when he or she deems necessary or when requested in writing by any two members of the session. The business to be transacted at special meetings shall be limited to items specifically listed in the call for the meeting. There shall be reasonable notice given of all special meetings. The session shall also meet when directed by presbytery. Sessions shall provide by rule for a quorum for meetings; such quorum shall include the moderator and either a specific number of ruling elders or a specific percentage of those ruling elders in current service on the session.

*G-3.0204 Minutes and Records*

Minutes of the session shall be subject to the provisions of G-3.0107. They shall contain the minutes of all meetings of the congregation and all joint meetings with deacons and trustees.

Each session shall maintain the following roll and registers:

a. *Membership Roll*

There shall be rolls of baptized, active, and affiliate members in accordance with G-1.0401, G-1.0402 and G-1.0403. The session shall delete names from the roll of the congregation upon the member's death, admission to membership in another congregation or presbytery, or renunciation of jurisdiction. The session may delete names from the roll of the congregation when a member so requests, or has moved or otherwise ceased to participate actively in the work and worship of the congregation for a period of two years. The session shall seek to restore members to active participation and shall provide written notice before deleting names due to member inactivity.

b. *Registers*

There shall be registers of baptisms authorized by the session, of ruling elders and deacons, of installed pastors with dates of service, and such other registers as the session may deem necessary.

*G-3.0205 Finances*

In addition to those responsibilities described in G-3.0113, the session shall prepare and adopt a budget and determine the distribution of the congregation's benevolences. It shall authorize offerings for Christian purposes and shall account for the proceeds of such offerings and their disbursement. It shall provide full information to the congregation concerning its decisions in such matters.

The session shall elect a treasurer for such term as the session shall decide and shall supervise his or her work or delegate that supervision to a board of deacons or trustees. Those in charge of various congregational funds shall report at least annually to the session and more often as requested. Sessions may provide by rule for standard financial practices of the congregation, but shall in no case fail to observe the following procedures:

- a. All offerings shall be counted and recorded by at least two duly appointed persons, or by one fidelity bonded person;
- b. Financial books and records adequate to reflect all financial transactions shall be kept and shall be open to inspection by authorized church officers at reasonable times;
- c. Periodic, and in no case less than annual, reports of all financial activities shall be made to the session or entity vested with financial oversight.

**G-3.03 THE PRESBYTERY**

*G-3.0301 Composition and Responsibilities*

The presbytery is the council serving as a corporate expression of the church within a certain district and is composed of all the congregations' and teaching elders within that district. The presbytery shall adopt and communicate to the sessions a plan for determining how many ruling elders each session should elect as commissioners to presbytery,



with a goal of numerical parity of teaching elders and ruling elders. This plan shall require each session to elect at least one commissioner<sup>l</sup> and shall take into consideration the size of congregations as well as a method to fulfill the principles of participation and representation found in F-1.0403 and G-3.0103. Ruling elders elected as officers of the presbytery shall be enrolled as members during the period of their service. A presbytery may enroll, or may provide by its own rule for the enrollment of, ruling elders during terms of elected service to the presbytery or its congregations.

The minimum composition of a presbytery is ten duly constituted sessions and ten teaching elders, **unless an exception is approved by its synod and the General Assembly giving consideration to the responsibilities assigned to presbyteries in G-3.01 and G-3.03.**

The presbytery is responsible for the government of the church throughout its district, and for assisting and supporting the witness of congregations<sup>k</sup> to the sovereign activity of God in the world, so that all congregations become communities of faith, hope, love, and witness. As it leads and guides the witness of its congregations, the presbytery shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

In light of this charge, the presbytery has responsibility and power to:

a. *provide that the Word of God may be truly preached and heard.* This responsibility shall include organizing, receiving, merging, dismissing, and dissolving congregations in consultation with their members; overseeing congregations without pastors; establishing pastoral relationships and dissolving them; guiding the preparation of those preparing to become teaching elders; establishing and maintaining those ecumenical relationships that will enlarge the life and mission of the church in its district; providing encouragement, guidance, and resources to congregations in the areas of mission, prophetic witness, leadership development, worship, evangelism, and responsible administration to the end that the church's witness to the love and grace of God may be heard in the world.

b. *provide that the Sacraments may be rightly administered and received.* This responsibility shall include authorizing the celebration of the Lord's Supper at its meetings at least annually and for fellowship groups, new church developments, and other non-congregational entities meeting within its bounds; authorizing and training specific ruling elders to administer or preside at the Lord's Supper when it deems it necessary to meet the needs for the administration of the Sacrament; and exercising pastoral care for the congregations and members of presbytery in order that the Sacraments may be received as a means of grace, and the presbytery may live in the unity represented in the Sacraments.

c. *nurture the covenant community of disciples of Christ.* This responsibility shall include ordaining, receiving, dismissing, installing, removing, and disciplining its members who are teaching elders<sup>l</sup>; commissioning ruling elders to limited pastoral service; promoting the peace and harmony of congregations and inquiring into the sources

### G-3.03

### Form of Government

*G-3.0301c–G-3.0303d(2)*

of congregational discord; supporting congregations in developing the graces of generosity, stewardship, and service; assisting congregations in developing mission and participating in the mission of the whole church; taking jurisdiction over the members of dissolved congregations and granting transfers of their membership to other congregations; warning and bearing witness against error in doctrine and immorality in practice within its bounds; and serving in judicial matters in accordance with the Rules of Discipline.

#### *G-3.0302 Relations with Synod and General Assembly*

The presbytery has a responsibility to maintain regular and continuing relationship to synod and General Assembly by:

- a. electing commissioners to synod and General Assembly and receiving their reports;
- b. electing ruling and teaching elders to be readers of standard ordination examinations;
- c. seeing that the guidance and communication of synod and General Assembly are considered and that any binding actions are observed and carried out;
- d. proposing to synod such measures as may be of common concern to the mission of the church, and/or proposing to General Assembly overtures that have received a concurrence from at least one other presbytery, and
- e. sending annually to synod and General Assembly statistical and other information according to the requirements of those bodies.

#### *G-3.0303 Relations with Sessions*

Presbytery, being composed of the teaching elders and commissioners elected by the session of congregations within its district, has a particular responsibility to coordinate, guide, encourage, support, and resource the work of its congregations for the most effective witness to the broader community. In order to accomplish this responsibility, the presbytery has authority to:

- a. develop strategy for the mission of the church in its district;
- b. control the location of new congregations and of congregations desiring to move as well as to divide, dismiss, or dissolve congregations in consultation with their members;
- c. establish minimum compensation standards for pastoral calls and Certified Christian Educators and Certified Associate Christian Educators within the presbytery;
- d. counsel with a session concerning reported difficulties within a congregation, including:
  - (1) advising the session as to appropriate actions to be taken to resolve the reported difficulties,
  - (2) offering to help as a mediator, and

(3) acting to correct the difficulties if requested to do so by the session or if the session is unable or unwilling to do so, following the procedural safeguards of the Rules of Discipline;

e. assume original jurisdiction in any situation in which it determines that a session cannot exercise its authority. After a thorough investigation, and after full opportunity to be heard has been accorded to the session, the presbytery may conclude that the session of a congregation is unable or unwilling to manage wisely its affairs, and may appoint an administrative commission with the full power of session. This commission shall assume original jurisdiction of the existing session, if any, which shall cease to act until such time as the presbytery shall otherwise direct.

f. consider and act upon requests from congregations for permission to take the actions regarding real property as described in G-4.0206.

*G-3.0304 Meetings and Quorum*

The presbytery shall hold stated meetings at least twice each year, shall meet at the direction of synod, and may call special meetings in accordance with its own rules.

A presbytery may set its own quorum<sup>m</sup>, but it shall be not fewer than three teaching elders who are members of the presbytery and three ruling elder commissioners from three different congregations.

*G-3.0305 Minutes and Records*

Minutes and other official records of the presbytery are the property of the presbytery, and are subject to the review specified in G-3.0108. The stated clerk is responsible for the preservation of the presbytery's minutes and records. These records shall include the rolls of the presbytery's membership and registers of all Certified Christian Educators, Certified Associate Christian Educators, and ruling elders commissioned to particular pastoral service.

*G-3.0306 Membership of Presbytery*

Each presbytery determines the teaching elders who are its members and validates the ministries in which they are to be engaged. It shall be guided in this determination by written criteria developed by the presbytery for validating ministries within its bounds (G-2.0503a).

The presbytery shall examine each teaching elder or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church.

The presbytery may designate teaching elders to work as teachers, evangelists, administrators, chaplains, and in other forms of ministry recognized as appropriate by the presbytery. Those so designated may administer the Sacraments at times and places authorized by the presbytery.

Every teaching elder shall ordinarily be a member of the presbytery where his or her work is situated or of the presbytery where she or he resides.

A teaching elder who is serving in a church outside the United States may, with the approval of the presbytery, accept membership in that church for the period of such service without affecting his or her membership in a presbytery of this church.

*G-3.0307 Pastor, Counselor, and Advisor to Teaching Elders 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, ruling elders commissioned to pastoral service, 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, and certified Christian educators; and to settle difficulties on behalf of the presbytery where possible and expedient.

Each presbytery shall develop and maintain mechanisms and processes to guide, nurture and oversee the process of preparing to become a teaching elder.

To facilitate the presbytery's oversight of inquirers and candidates, reception and oversight of teaching elder members, approval of calls for pastoral services and invitations for temporary pastoral services, oversight of congregations without pastors, dissolution of relationships, dismissal of members, and its close relationship with both member congregations and teaching elders, it may delegate its authority to designated entities within the presbytery. Such entities shall be composed of ruling elders and teaching elders in approximately equal numbers, bearing in mind the principles of unity in diversity in F-1.0403. All actions carried out as a result of delegated authority must be reported to the presbytery at its next regular meeting.

**G-3.04 THE SYNOD<sup>a</sup>**

*G-3.0401 Composition and Responsibilities*

The synod is the intermediate council serving as a corporate expression of the church throughout its region. It shall consist of not fewer than three presbyteries within a specific geographic region.

When a synod meets, it shall be composed of commissioners elected by the presbyteries. Each presbytery shall elect at least one ruling elder and one teaching elder to serve as commissioners to synod. A synod shall determine a plan for the election of commissioners to the synod, as well as the method to fulfill the principles of participation and representation found in F-1.0403 and G-3.0103; both plans shall be subject to approval by a majority of the presbyteries in the synod. The commissioners from each presbytery shall be divided equally between ruling elders and teaching elders. Each person elected

moderator or other officer shall be enrolled as a member of the synod until a successor is elected and installed.

Synod is responsible for the life and mission of the church throughout its region and for supporting the ministry and mission of its presbyteries as they seek to support the witness of congregations, to the end that the church throughout its region becomes a community of faith, hope, love, and witness. As it leads and guides the witness of the church throughout its region, it shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

In light of this charge, the synod has responsibility and power to:

a. *provide that the Word of God may be truly preached and heard.* This responsibility may include developing, in conjunction with its presbyteries, a broad strategy for the mission of the church within its bounds and in accord with the larger strategy of the General Assembly; assisting its member presbyteries when requested in matters related to the calling, ordaining, and placement of teaching elders; establishing and maintaining, in conjunction with its presbyteries, those ecumenical relationships that will enlarge the life and mission of the church in its region; facilitating joint action in mission with other denominations and agencies in its region; facilitating communication among its presbyteries and between its presbyteries and the General Assembly; providing services for presbyteries within its area that can be performed more effectively from a broad regional base.

b. *provide that the Sacraments may be rightly administered and received.* This responsibility may include authorizing the celebration of the Lord's Supper at its meetings and at other events and gatherings under its jurisdiction; and exercising pastoral care among its presbyteries in order that the Sacraments may be received as a means of grace, and the synod may live in the unity represented in the Sacraments.

c. *nurture the covenant community of disciples of Christ.* This responsibility shall include providing such services of education and nurture as its presbyteries may require; providing encouragement, guidance, and resources to presbyteries in the areas of mission, prophetic witness, leadership development, worship, evangelism, and responsible administration; reviewing the work of its presbyteries; warning or bearing witness against error in doctrine or immorality in practice within its bounds; and serving in judicial matters in accordance with the Rules of Discipline.

*G-3.0402 Relations with General Assembly*

The synod has responsibility to maintain regular and continuing relationship with the General Assembly by seeing that the guidance and communication of the General Assembly are considered and that any binding actions are observed and carried out, and by proposing to the General Assembly such measures as may be of common concern to the mission of the whole church.<sup>o</sup>

*G-3.0403 Relations with Presbyteries*

Each presbytery shall participate in the synod's responsibility and service through its elected commissioners to the synod. The synod has responsibility for supporting the work of the presbyteries within its bounds and as such is charged with:

- a. developing, in conjunction with its presbyteries, joint plans and objectives for the fulfillment of mission, providing encouragement and guidance to its presbyteries and overseeing their work;
- b. developing and providing, when requested, resources as needed to facilitate the mission of its presbyteries;
- c. organizing new presbyteries, dividing, uniting, or otherwise combining presbyteries or portions of presbyteries previously existing, and, with the concurrence of existing presbyteries, creating non-geographic presbyteries, subject to the approval of the General Assembly, or taking other such actions as may be deemed necessary in order to meet the mission needs of racial ethnic or immigrant congregations. Such presbyteries shall be formed in compliance with the requirements of G-3.0301 and be accountable to the synod within which they were created.

*G-3.0404 Reduced Function*

A synod may decide, with the approval of a two-thirds majority of its presbyteries, to reduce its function. In no case shall synod function be less than the provision of judicial process and administrative review of the work of the presbyteries (G-3.0401c). Such a synod shall meet at least every two years for the purposes of setting budget, electing members to its permanent judicial commission, and admitting to record the actions of its permanent judicial and administrative commissions. Presbyteries of such a synod shall assume for themselves, by mutual agreement, such other synod functions as may be deemed necessary by the presbyteries and the synod.

Two or more synods sharing common boundaries, with the approval of a two-thirds majority of the presbyteries in each of the synods, may share administrative services and form a shared permanent judicial commission, with the membership of the commission being proportional, insofar as possible, to the number of presbyteries within each participating synod. Each synod shall pay the costs for processing a judicial case arising within its bounds.

*G-3.0405 Meetings and Quorum*

The synod shall hold stated meetings at least biennially, shall meet at the direction of the General Assembly, and may call special meetings in accordance with its own rules.

A synod may set its own quorum, but it shall include an equal number of ruling elders and teaching elders representing at least three presbyteries or one-third of its presbyteries, whichever is larger.

*G-3.0406 Minutes and Records*

The synod shall keep a full and accurate record of its proceedings that shall be submitted to the next succeeding meeting of the General Assembly for its general review and control. It shall report to the General Assembly the number of its presbyteries and, in general, all important changes that have occurred within its bounds.

**G-3.05 THE GENERAL ASSEMBLY**

*G-3.0501 Composition and Responsibilities*

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

- 8,000 members or less: 1 ruling elder and 1 teaching elder
- 8,001–16,000: 2 ruling elders and 2 teaching elders
- 16,001–24,000: 3 ruling elders and 3 teaching elders
- 24,001–32,000: 4 ruling elders and 4 teaching elders
- 32,001–40,000: 5 ruling elders and 5 teaching elders
- 40,001–48,000: 6 ruling elders and 6 teaching elders
- 48,001 or more: 7 ruling elders and 7 teaching elders

Each person elected Moderator shall be enrolled as a member of the General Assembly until a successor is elected and installed.

The General Assembly constitutes the bond of union, community, and mission among all its congregations and councils, to the end that the whole church becomes a community of faith, hope, love, and witness. As it leads and guides the witness of the whole church, it shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

In light of this charge, the General Assembly has responsibility and power to:

- a. *provide that the Word of God may be truly preached and heard.* This responsibility shall include establishing a comprehensive mission strategy and priorities for the church; establishing and maintaining ecumenical relationships and correspondence with other ecclesiastical bodies; uniting with or receiving under its jurisdiction other ecclesiastical bodies consistent with the faith and order of this church, subject to the provisions of G-5.02 and G-5.03; and commissioning, sending, and support of such mission personnel as will spread the good news of the grace of Jesus Christ to the world and foster the growth and development of God's people.

b. *provide that the Sacraments may be rightly administered and received.* This responsibility shall include authorizing the celebration of the Lord's Supper at meetings of the General Assembly and other events and gatherings under its jurisdiction; authorizing the participation in the celebration of the Lord's Supper in ecumenical gatherings attended by authorized representatives of the General Assembly; and exercising pastoral care throughout the whole church in order that the Sacraments may be received as a means of grace, and the church may live in the unity represented in the Sacraments.

c. *nurture the covenant community of disciples of Christ.* This responsibility shall include providing those services, resources, and programs performed most effectively at a national level; communicating with the whole church on matters of common concern; warning and bearing witness against errors in doctrine or immorality in the church and in the world; providing such services of education and nurture as its presbyteries may require; providing encouragement, guidance, and resources to presbyteries in the areas of mission, prophetic witness, leadership development, worship, evangelism, and responsible administration; discerning and presenting with the guidance of the Holy Spirit, matters of truth and vision that may inspire, challenge, and educate both church and world; serving in judicial matters in accordance with the Rules of Discipline; deciding controversies brought before it and advising and instructing in cases submitted to it, in conformity with this Constitution; authoritatively interpreting the most recent edition of the *Book of Order* in a manner binding on the whole church, in accordance with the provisions of G-6.02 or through a decision of the General Assembly Permanent Judicial Commission in a remedial or disciplinary case, with the most recent interpretation of the *Book of Order* being binding; and establishing and maintaining an office of the Stated Clerk.

#### G-3.0502 *Relations with Other Councils*

The General Assembly has responsibility to maintain relationships with presbyteries and synods by:

- a. consulting with and providing resources for presbyteries and synods as they execute their constitutional responsibilities;
- b. overseeing the work of synods;
- c. reviewing the records of synods, taking care to ensure that they conform to this Constitution;
- d. organizing new synods, or dividing, uniting, or otherwise combining previously existing synods or portions of synods; and
- e. approving the acts of synods to organize, divide, unite, or combine presbyteries or portions of presbyteries.



*G-3.0503 Meetings and Quorum*

The General Assembly shall hold a stated meeting at least biennially. The Moderator, or in the event of the incapacity of the Moderator, the Stated Clerk of the General Assembly, shall call a special meeting at the request or with the concurrence of at least one fourth of the ruling elder commissioners and one fourth of the teaching elder commissioners to the last preceding stated meeting of the General Assembly representing at least fifteen presbyteries, under the jurisdiction of at least five synods. Commissioners to the special meeting shall be the commissioners elected to the last preceding stated meeting of the General Assembly or their alternates. Notice of special meetings shall be sent no fewer than sixty days prior to convening and shall set out the purpose of the meeting. No other business than that listed in the notice shall be transacted.

A quorum of the General Assembly shall be one hundred commissioners, fifty of whom shall be ruling elders and fifty teaching elders, representing presbyteries of at least one fourth of its synods.



**CHAPTER FOUR**  
**THE CHURCH AND CIVIL AUTHORITY**

**G-4.01 INCORPORATION AND TRUSTEES**

*G-4.0101 Incorporation and Power*

Where permitted by civil law, each congregation shall cause a corporation to be formed and maintained. If incorporation is not permitted, individual trustees shall be elected by the congregation. Any such individual trustees shall be elected from the congregation's members in the same manner as those elected to the ordered ministries of deacon and ruling elder. Terms of service shall be governed by the provisions of G-2.0404.

The corporation so formed, or the individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for the congregation, provided that in buying, selling, and mortgaging real property, the trustees shall act only after the approval of the congregation, granted in a duly constituted meeting; to accept and execute deeds of title to such property; to hold and defend title to such property; to manage any permanent special funds for the furtherance of the purposes of the congregation, all subject to the authority of the session and under the provisions of the Constitution of the Presbyterian Church (U.S.A.). The powers and duties of the trustees shall not infringe upon the powers and duties of the session or the board of deacons.

Where permitted by civil law, each presbytery, synod, and the General Assembly shall cause a corporation to be formed and maintained and shall determine a method to constitute the board of trustees by its own rule. The corporation so formed, or individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for and at the direction of the council.

*G-4.0102 Members of the Corporation*

Only persons eligible for membership in the congregation or council shall be eligible to be members of the corporation and to be elected as trustees. The ruling elders on the session of a congregation, who are eligible under the civil law, shall be the trustees of the corporation, unless the corporation shall determine another method for electing its trustees. Presbyteries, synods, and the General Assembly shall provide by rule for the election of trustees from among persons eligible for membership in the council.

**G-4.02 CHURCH PROPERTY**

*G-4.0201 Property as a Tool for Mission*

The property of the Presbyterian Church (U.S.A.), of its councils and entities, and of its congregations, is a tool for the accomplishment of the mission of Jesus Christ in the world.

**G-4.02**

Form of Government

*G-4.0202–G-4.0207*

*G-4.0202 Decisions Concerning Property*

The provisions of this Constitution prescribing the manner in which decisions are made, reviewed, and corrected within this church are applicable to all matters pertaining to property.

*G-4.0203 Church Property Held in Trust*

All property held by or for a congregation, a presbytery, a synod, the General Assembly, or the Presbyterian Church (U.S.A.), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association, and whether the property is used in programs of a congregation or of a higher council or retained for the production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.).

*G-4.0204 Property Used Contrary to the Constitution*

Whenever property of, or held for, a congregation of the Presbyterian Church (U.S.A.) ceases to be used by that congregation as a congregation of the Presbyterian Church (U.S.A.) in accordance with this Constitution, such property shall be held, used, applied, transferred, or sold as provided by the presbytery.

*G-4.0205 Property of a Dissolved or Extinct Congregation*

Whenever a congregation is formally dissolved by the presbytery, or has become extinct by reason of the dispersal of its members, the abandonment of its work, or other cause, such property as it may have shall be held, used, and applied for such uses, purposes, and trusts as the presbytery may direct, limit, and appoint, or such property may be sold or disposed of as the presbytery may direct, in conformity with the Constitution of the Presbyterian Church (U.S.A.).

*G-4.0206 Selling, Encumbering, or Leasing Church Property*

a. *Selling or Encumbering Congregational Property*

A congregation shall not sell, mortgage, or otherwise encumber any of its real property and it shall not acquire real property subject to an encumbrance or condition without the written permission of the presbytery transmitted through the session of the congregation.

b. *Leasing Congregational Property*

A congregation shall not lease its real property used for purposes of worship, or lease for more than five years any of its other real property, without the written permission of the presbytery transmitted through the session of the congregation.

*G-4.0207 Property of Congregation in Schism*

The relationship to the Presbyterian Church (U.S.A.) of a congregation can be severed only by constitutional action on the part of the presbytery (G-3.0303b). If there is a

schism within the membership of a congregation and the presbytery is unable to effect a reconciliation or a division into separate congregations within the Presbyterian Church (U.S.A.), the presbytery shall determine if one of the factions is entitled to the property because it is identified by the presbytery as the true church within the Presbyterian Church (U.S.A.). This determination does not depend upon which faction received the majority vote within the congregation at the time of the schism.

*G-4.0208 Exceptions*

The provisions of this chapter shall apply to all congregations of the Presbyterian Church (U.S.A.) except that any congregation which was not subject to a similar provision of the constitution of the church of which it was a part, prior to the reunion of the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America to form the Presbyterian Church (U.S.A.), has been excused from that provision of this chapter if the congregation, within a period of eight years following the establishment of the Presbyterian Church (U.S.A.), voted to be exempt from such provision in a regularly called meeting and thereafter notified the presbytery of which it was a constituent congregation of such vote. The congregation voting to be so exempt shall hold title to its property and exercise its privileges of incorporation and property ownership under the provisions of the Constitution to which it was subject immediately prior to the establishment of the Presbyterian Church (U.S.A.). This paragraph may not be amended (G-6.05).

**G-4.03 CONFIDENCE AND PRIVILEGE**

*G-4.0301 Trust and Confidentiality*

In the exercise of pastoral care, teaching elders (also called ministers of the Word and Sacrament) and ruling elders who have been commissioned by a presbytery to limited pastoral service (G-2.10), shall maintain a relationship of trust and confidentiality, and shall hold in confidence all information revealed to them in the course of providing care and all information relating to the exercise of such care.

When the person whose confidences are at issue gives express consent to reveal confidential information, then a teaching elder or a ruling elder commissioned to pastoral service may, but cannot be compelled to, reveal confidential information.

A teaching elder or a ruling elder commissioned to pastoral service may reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.

*G-4.0302 Mandatory Reporting*

Any member of this church engaged in ordered ministry and any certified Christian educator employed by this church or its congregations, shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks

**G-4.03**  
*G-4.0302*

Form of Government

mental capacity when (1) such information is gained outside of a confidential communication as defined in G-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse.

CHAPTER FIVE  
ECUMENICITY AND UNION

G-5.01 ECUMENICAL COMMITMENT

G-5.0101 *Ecumenicity*

The Presbyterian Church (U.S.A.) at all levels seeks to manifest more visibly the unity of the body of Christ and will be open to opportunities for conversation, cooperation, and action with other ecclesiastical groups. It will seek to initiate, maintain, and strengthen relations with other Reformed and Christian entities.

G-5.0102 *Interfaith Relations*

The Presbyterian Church (U.S.A.) at all levels seeks new opportunities for conversation and understanding with non-Christian religious entities.

The Presbyterian Church (U.S.A.) at all levels **will be open to and will seek** opportunities for **respectful dialogue and mutual relationships with entities and persons from other religious traditions. It does this in the faith that the church of Jesus Christ, by the power of the Holy Spirit, is a sign and means of God's intention for the wholeness of all humankind and all creation.**

G-5.0103 *Secular Organizations*

The Presbyterian Church (U.S.A.) at all level seeks to initiate and respond to approaches for conversation and common action with secular organizations and agencies where such approaches show promise of serving the mission of the Church in the world.

G-5.02 RELATIONS WITH OTHER DENOMINATIONS

G-5.0201 *Correspondence*

In seeking the unity of the Church of Jesus Christ (G-5.0101), the General Assembly may authorize and direct that covenants, agreements, and statements of purpose and intent be developed with other Christian bodies. Such actions, when authorized and approved by the General Assembly, may address, but are not limited to, the mutual recognition of baptism and the orderly exchange of ministers. All councils of this church are encouraged to engage in opportunities to minister together in mutual affirmation and admonition with other Christian bodies.

The General Assembly, through the Office of the General Assembly, shall maintain a relationship of correspondence with the highest council or governing body:

- a. of those churches with which it has had historical relations outside the United States, as recognized by the General Assembly;
- b. of those churches that are members of the ecumenical bodies in which the Presbyterian Church (U.S.A.) holds membership;
- c. of those churches with which the Presbyterian Church (U.S.A.) has formal ecumenical dialogue approved by the General Assembly.

*G-5.0202 Full Communion*

The General Assembly of the Presbyterian Church (U.S.A.) is in full communion with those churches so recognized by the General Assembly. Full communion shall include the mutual recognition of baptism and the orderly exchange of ministers, as defined by ecumenical agreement. Councils of this church are encouraged to engage in opportunities to minister together in mutual affirmation and admonition with churches with which the Presbyterian Church (U.S.A.) is in full communion.

*G-5.0203 Ecumenical Statements*

In seeking the unity of the Church in Jesus Christ (F-1.0302a and G-5.0101), and in addition to the above relations, the Office of the General Assembly shall develop formal agreements and ecumenical statements of understanding with other Christian bodies. Such statements and agreements shall be approved by the General Assembly as guides for shared action, and shall be submitted to the presbyteries for their affirmative or negative votes.

**G-5.03 FULL ORGANIC UNION**

Full organic union of the Presbyterian Church (U.S.A.) with any other ecclesiastical body shall be effected subject to the following approvals:

- a. the approval of the proposed plan of union by the General Assembly and its recommendation to the presbyteries;
- b. the approval in writing of two-thirds of the presbyteries; and
- c. the approval and consummation by the next General Assembly, or other General Assembly specified in the proposed plan of union.

**G-5.04 UNION PRESBYTERIES**

A presbytery of the Presbyterian Church (U.S.A.) may unite to form a union presbytery with one or more comparable councils or governing bodies<sup>a</sup>, each of which is a member of another Reformed body, with the approval of the synod or comparable council or governing body of which each is a part.

*G-5.0401 Constitutional Authority*

The union presbytery shall be subject to the constitution of each denomination represented in the union. Wherever the constitutions of the denominations differ, any mandato-



ry provisions of one shall apply in all cases where the others are permissive. Where there are conflicting mandatory provisions, the union presbytery shall overture the highest council or governing body of the denominations involved to resolve the conflict either by authoritative interpretation or by constitutional amendment.

*G-5.0402 Plan of Union*

A union presbytery shall be created by the adoption of a plan of union by two-thirds vote of each presbytery or governing body that is party to the union. The synod and/or governing body having jurisdiction over each of the uniting bodies shall approve the plan of union.

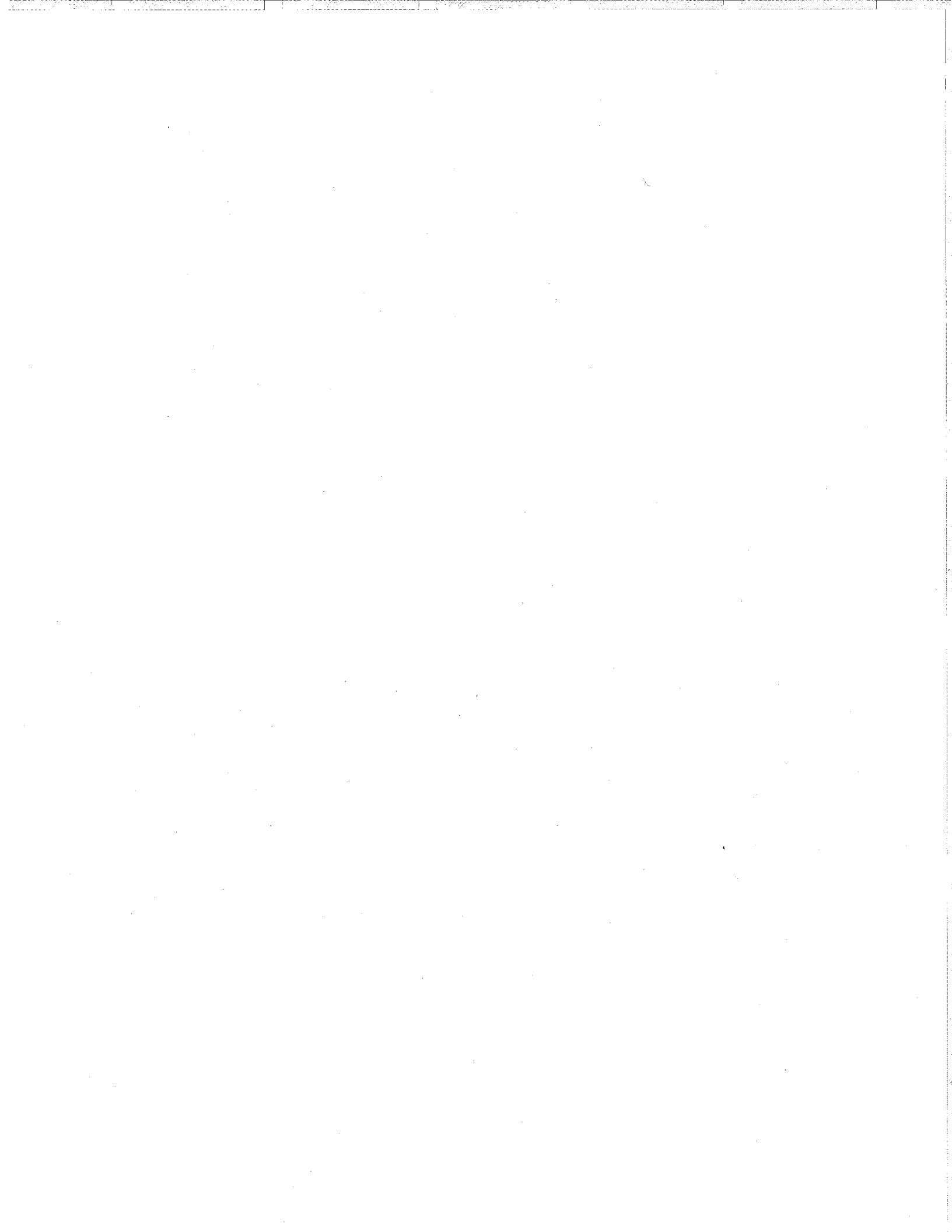
**G-5.05 JOINT CONGREGATIONAL WITNESS**

When its strategy for mission requires it, a presbytery may approve the creation of a joint witness between congregations of this denomination and congregations of other Christian churches that recognize Jesus Christ as Lord and Savior, accept the authority of Scripture, and observe the Sacraments of Baptism and the Lord's Supper<sup>b</sup>.

a. Such joint witnesses shall be subject to the constitution of each denomination involved. Wherever the constitutions of the denominations differ, the mandatory provisions of one shall apply in all cases when the others are permissive. Wherever there are conflicting mandatory provisions, the congregational council shall petition the next higher councils or governing bodies to resolve the conflict.

b. Such joint witnesses shall be formed according to a plan approved by a two-thirds majority of the members of each of the congregations at duly called meetings of the congregation, and by the presbytery or comparable council or governing body of each church. No provision of a plan for joint witness shall be construed as modifying or amending the Constitution of the Presbyterian Church (U.S.A.).

c. After consultation with the congregation involved in joint witness and the next higher council or governing body of the other denomination involved, a presbytery may receive a congregation from or transfer a congregation to a denomination with which the Presbyterian Church (U.S.A.) is in full communion or correspondence when it determines that the strategy for mission of that congregation is better served by such a transfer (G-3.0303b).



**CHAPTER SIX**  
**INTERPRETING AND AMENDING THE CONSTITUTION**

**G-6.01 REFORM**

The Presbyterian Church (U.S.A.) seeks to be “the church reformed, always to be reformed, according to the Word of God” in the power of the Spirit (F-2.02.) In light of this commitment, the following interpretation and amendment procedures are understood as a means to faithfulness.

**G-6.02 INTERPRETING THE CONSTITUTION**

The General Assembly may provide authoritative interpretation of the *Book of Order*, which shall be binding on the councils of the church when rendered in the manner described in this section or through a decision of the General Assembly Permanent Judicial Commission in a remedial or disciplinary case.

The General Assembly shall elect an Advisory Committee on the Constitution composed of nine persons, teaching elders and ruling elders in numbers as nearly equal as possible. The Stated Clerk of the General Assembly shall be a member *ex officio* without vote. No person who has served on the Advisory Committee on the Constitution for a full term of six years shall be eligible for reelection until four years have elapsed after the expired six-year term. The General Assembly shall provide by its own rule for the qualifications of members of the Advisory Committee on the Constitution.

All questions requiring an interpretation by the General Assembly of the *Book of Order* arising from councils of the church shall be communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the next session of the General Assembly. The Stated Clerk shall refer all such questions of interpretation to the Advisory Committee on the Constitution, except those pertaining to matters pending before a judicial commission. The Advisory Committee on the Constitution shall communicate its report and recommendations to the next session of the General Assembly, no less than sixty days prior to the General Assembly.

**G-6.03 AMENDING THE BOOK OF CONFESSIONS**

Amendments to the confessional documents<sup>a</sup> of this church may be made only if all the following steps are completed:

- a. The proposal to amend *the Book of Confessions* is approved by the General Assembly for study in the church.
- b. The General Assembly appoints a committee of ruling elders and teaching elders, numbering not fewer than fifteen, of whom not more than two shall be from any one synod, to consider the proposal. This committee shall consult with the committee

or council from which the proposal originated. It shall report its findings to the next General Assembly.

c. The next ensuing General Assembly considers the report of the study committee and approves the proposed amendment and recommends it to the presbyteries for vote.

d. The proposed amendment receives the approval in writing of two thirds of the presbyteries.

e. The proposed amendment is approved and enacted by the next ensuing General Assembly following the amendment's receipt of the necessary two-thirds approval of the presbyteries.

#### **G-6.04 AMENDING THE *BOOK OF ORDER***

Amendments to the *Book of Order* shall be made only if all the following steps are completed:

a. All proposals requesting amendment of the *Book of Order* are communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the next session of the General Assembly.

b. The Stated Clerk shall refer all such proposals to amend the *Book of Order* to the Advisory Committee on the Constitution (G-6.02), which shall examine the proposed amendment for clarity and consistency of language and for compatibility with other provisions of the Constitution of the Presbyterian Church (U.S.A.). At least sixty days prior to the meeting of the General Assembly, the advisory committee shall report its findings to the General Assembly along with its recommendations, which may include an amended version of any proposed constitutional changes as well as advice to accept or decline the proposals referred to the committee. The General Assembly shall not consider any amendment until it has considered the report and any recommendations from the Advisory Committee on the Constitution.

c. The same General Assembly approves the proposal to amend and transmits the proposed amendment to the presbyteries for their vote.

d. Presbyteries shall transmit their votes to the Stated Clerk no later than one year following the adjournment of the assembly transmitting the proposed amendments.

e. The Stated Clerk receives written advice that a proposed amendment to the *Book of Order* has received the affirmative votes of a majority of all the presbyteries. The proposed amendment so approved shall become effective one year following the adjournment of the assembly transmitting the proposed amendment.

#### **G-6.05 EXCEPTIONS**

The provisions of G-4.0208 of this Constitution shall not be amended.

**G-6.06 AMENDMENTS TO SPECIAL PROVISIONS**

The processes for amending the confessional documents and for effecting full organic union (G-5.03) can be amended only by the same method that they prescribe.

# **EXHIBIT B**

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**SEATTLE PRESBYTERY**  
**COMMUNAL DISCERNMENT AND GRACIOUS SEPARATION POLICY**

**PREAMBLE**

The Seattle Presbytery is a faith community living and working under the lordship of Jesus Christ. It is always our intention to live lives that glorify God, advance the work of the Kingdom of God, and show forth God's love in how we honor and relate to one another. We recognize that we have entered a season of church life when people of good faith disagree over significant theological issues to the point that some feel the need to make new and different denominational affiliations. Our first goal will be to find new ways of living and working together that make disaffiliation unnecessary. But, because we are committed to upholding the peace, purity and unity of the Church, this Presbytery desires to create a simple, gracious separation process for those churches that feel led to separate from the Presbyterian Church (USA). This document outlines the policy that will guide that process.

First, both the church and the Presbytery will enter into a communal discernment process that is intended to create space to freely and gracefully discern God's direction for a particular church. Both parties will be encouraged to identify and voice their concerns so that the session of each congregation can make an informed and Spirit-led recommendation to the congregation and to Seattle Presbytery. In the event that disaffiliation is chosen, this policy strives to provide guidance for a separation process that is intended to be grace filled, loving and fair to both the congregation and the presbytery.

**FOUNDATIONAL COMMITMENTS**

*Relationships and Unity*

We find our true identity in Christ and recognize that our relationships are a gift of grace through Christ Jesus our Lord. Our unity is based on who and whose we are, not upon uniformity in our thinking. Therefore, we have hope that we can live as brothers and sisters in Christ, the Body of Christ, building up the Kingdom of God, regardless of our particular stand on any issue.

*"As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called ; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all." (Ephesians 4:1-5)*

*Respect and Grace*

As a Presbytery, we acknowledge that we all are seeking to follow Christ and be faithful to the Biblical witness and to our common Reformed heritage. We respect that everyone comes to a dialogue over challenging issues with good faith, having done careful Biblical and theological work, even when that work leads to different conclusions.

48 We recognize that all of our actions are a testimony of Christian faith to the Lord and to a  
 49 watching world. We commit to strive to uphold one another, reciprocate grace and transparency  
 50 with one another, respect one another, affirm freedom of conscience and Christ's calling in one  
 51 another, and love one another as Christ has called us to do so. We strive to further the work of  
 52 Christ and be the light of Christ in an increasingly dark world.

53  
 54 In all process steps, as well as in all decisions made concerning specific issues, the Seattle  
 55 Presbytery will seek to be gracious with our churches, as well as to the communities surrounding  
 56 the churches. As discernment progresses, mercy, compassion, edification, love and  
 57 encouragement will be priorities over rules and regulations. Above all, we will remember that the  
 58 Presbyterian Church (USA) and its institutions are instruments of mission, "not ends in  
 59 themselves."

60  
 61 *"And the word of the LORD came again to Zechariah: "This is what the LORD Almighty says:  
 62 'Administer true justice; show mercy and compassion to one another.'" Zechariah 7:8-9*

63  
 64 **Consistency**

65  
 66 The Seattle Presbytery will seek to bring the same principles of justice, peace, and equity to each  
 67 congregation's situation, regardless of the differences in theology, property, leadership, and  
 68 location.

69  
 70 *"But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate,  
 71 submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace  
 72 raise a harvest of righteousness." James 3:17-18*

73  
 74 **Pastoral Responsibility**

75  
 76 The Communal Discernment and Gracious Separation policy and process will "highlight the  
 77 presbytery's pastoral responsibility" (218<sup>th</sup> General Assembly, Resolution 04-28). The Seattle  
 78 Presbytery will seek to make decisions with integrity of heart, gentleness, careful tending of the  
 79 flock with a sacrificial spirit of friendship, and will be subject to the ordering of God's Word and  
 80 Spirit. The Presbytery of Seattle commits to openness and transparency within its own  
 81 committees and council as well as among the churches to nurture a sense of trust.

82  
 83 *"To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who  
 84 also will share in the glory to be revealed: Be shepherds of God's flock that is under your care,  
 85 watching over them—not because you must, but because you are willing, as God wants you to  
 86 be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you,  
 87 but being examples to the flock. And when the Chief Shepherd appears, you will receive the  
 88 crown of glory that will never fade away." 1 Peter 5:1-4*

89  
 90 **Strengthening Vital Ministries**

91 As a presbytery, we seek to serve Christ Jesus by exhibiting God's Kingdom in this place and  
 92 time. Accomplishing this work frequently means having a physical place to engage in  
 93 ministry. Seattle Presbytery will negotiate each property issue in good faith so that both the



94 congregation's ministry and the presbytery's ministry may be strong and vital following  
 95 separation.

96  
 97 **COMMUNAL DISCERNMENT**

98  
 99 A Session and Congregation considering disaffiliation with the Presbyterian Church (USA) and  
 100 Seattle Presbytery shall enter a time of communal discernment with Seattle Presbytery. A  
 101 Discernment Team will be formed, consisting of representatives from the presbytery and the  
 102 congregation. The Discernment Team will hold open meetings with the congregation to listen to  
 103 all perspectives. The Discernment Team will meet together to develop a report and  
 104 recommendation on the question of separation. Options for remaining in relationship will be  
 105 thoroughly explored by the Discernment Team. The Session and congregation will consider the  
 106 recommendation, and may vote on whether to request that Seattle Presbytery dismiss the  
 107 congregation to another Reformed denomination.

108  
 109 The guidelines for the Communal Discernment Process are found in Appendix A to this policy.

110  
 111 **GRACIOUS SEPARATION**

112  
 113 If the Seattle Presbytery votes to dismiss a congregation to another Reformed body, the  
 114 Presbytery shall establish an Administrative Commission to negotiate the terms of the separation.  
 115 The goal of the negotiation between the presbytery and the congregation shall be to resolve legal,  
 116 financial, property, pastoral care and other issues in such a way that the ministries of both the  
 117 congregation and presbytery are vital and sustainable.

118  
 119 The guidelines for the Gracious Separation Process are found in Appendix A to this policy.

120  
 121 **CONSTITUTIONAL GUIDANCE**

122  
 123 **G-3.03 The Presbytery**

124  
 125 Presbyteries have the responsibility and power to:

- 126 • Organize, receive, merge, dismiss and dissolve congregations in consultation with their
- 127 members (G-3.0301a)
- 128 • Coordinate, guide, encourage, support and resource the work of its congregations for the
- 129 most effective witness to the broader community. This includes controlling the location
- 130 of new congregations and of congregations desiring to move as well as to divide, dismiss,
- 131 or dissolve congregations in consultation with their members (G-3.0301b)

132  
 133 **G-4.02 Church Property**

134  
 135 Presbyteries have the responsibility to determine the most effective use of property:

- 136 • Property is a tool for the accomplishment of the mission of Jesus Christ in the world (G-
- 137 4.0201)

- 138 • All property is held in trust for the work of the Presbyterian Church (USA) (G-4.0203);
- 139 when a congregation is dissolved or due to some other cause, the presbytery may direct
- 140 decisions on the congregation's property (G-4.0205)
- 141
- 142
- 143

144 **APPENDIX A**

145

146 **GUIDELINES FOR COMMUNAL DISCERNMENT AND GRACIOUS SEPARATION**

147

148

149 **Notifying the Presbytery.** A Session wishing to explore dismissal to another Reformed body  
 150 shall put the matter to a vote. If the majority of the Session votes to initiate communal  
 151 discernment, the Clerk of Session shall inform the Presbytery Stated Clerk of this desire.

152

153 **Full Disclosure.** To minimize suspicion and allow time for the communal discernment process,  
 154 it is vital to preserve the status quo. The Presbytery assumes good faith on the part of all parties,  
 155 and that all parties will share information. By mutual agreement the status quo will be preserved  
 156 by an inventory of significant church property, full disclosure of financial records, accounts,  
 157 loans, and policies. All documents are the property of the Presbytery of Seattle. The Presbytery  
 158 and the Clerk of Session shall be responsible for this disclosure.

159

160 **Discernment Team Membership.** The Discernment Team shall consist of four representatives  
 161 from the congregation and four representatives from the Presbytery. Within two weeks of initial  
 162 contact with the Stated Clerk, the Moderator of Presbytery, in consultation with the Executive  
 163 Presbyter and Committee on Ministry, shall appoint four representatives to the Discernment  
 164 Team; this portion of the Discernment Team will begin its function immediately.

165

166 The Session of the congregation shall choose four elders from the church of whom two are  
 167 Session members. The Session will be asked to provide the names of the four representatives to  
 168 the Stated Clerk of the Presbytery within two weeks' time of notification to the Stated Clerk.

169

170 **Meeting with the Session.** A meeting between the Presbytery members of the Discernment  
 171 Team and the Session will be scheduled for the church's next regular Session meeting. The main  
 172 purposes of this gathering are to pray for the Lord's leading, introduce the process, listen to the  
 173 Session members, begin to understand the leading of the congregation, and start to discern  
 174 whether the Session, the Pastor(s), the congregation, or another source is driving the desire for  
 175 dismissal. At this Session meeting, a request will be made for the names of the four  
 176 representatives selected by the Session (ruling or teaching elders) to fill the remaining four  
 177 openings on ~~join~~ the Discernment Team for the remainder of the Team's work. At this Session  
 178 Meeting, a date will be set for two open meetings with the congregation to be held within a four  
 179 to six-week period.

180

181 **Open Meetings with the Congregation.** The purpose of the open meetings is to provide  
 182 transparency to the congregation regarding the discernment process and to provide an  
 183 opportunity to hear various perspectives. An announcement will be made in all worship services  
 184 at least once before the scheduled open meetings with the congregation; where possible, a  
 185 Presbytery member of the Discernment Team will make at least one announcement for the  
 186 upcoming open meetings. It will be made clear that these two open meetings are not official  
 187 congregational meetings but are discernment and informational meetings; there will be no votes  
 188 taken at these open meetings.

189

190 **Open Meeting #1.** The Teaching Elder of the congregation will begin this meeting with prayer,  
 191 then a representative(s) of session (an elder or the pastor) will state very briefly (less than 5  
 192 minutes) a history of the congregation that brings the group to this point; in this history, it will be  
 193 helpful to include the information that the Presbytery has met with the Teaching Elder(s) and the  
 194 Session regarding this issue, and has formed a Discernment Team, which is made up of 4 elders  
 195 from the congregation and 4 members from the Presbytery. After the session representative(s)  
 196 has brought the group to this point, the meeting will transition to an open forum, and it will be  
 197 moderated by a Presbytery member of the Discernment Team. This portion of the meeting will  
 198 center on the question: What specifically are the issues as you see them? At the end of the open  
 199 forum, time will be given for prayer for the congregation, its leadership, the Presbytery, and the  
 200 Lord's work in all involved.

201  
 202 **Open Meeting #2.** A Presbytery member of the Discernment Team will open this meeting with  
 203 prayer. This meeting will focus on information. A brief understanding of polity, and a  
 204 description of this process, will be given. Presbytery members will address any possible  
 205 perceived theological error(s) present, as well as advantages of membership and compelling  
 206 reasons to remain in the Presbyterian Church (U.S.A.) denomination. Prayer will be integral to  
 207 this meeting.

208  
 209 **Discernment Team Meetings.** Following the open meetings, the Discernment Team shall meet  
 210 together at least two times within a six-month period.

211  
 212 The Presbytery Coordinating Council shall appoint the moderator of the Discernment Team from  
 213 the four Presbytery members of the Discernment Team; the moderator's purpose is to facilitate  
 214 the conversation so that each team member has an equal chance to participate. The moderator  
 215 shall have an equal voice and vote with the other members of the Discernment Team. The  
 216 Discernment Team is encouraged to seek counsel from Presbytery, the Stated Clerk, Presbytery  
 217 Staff, and the pastoral staff, as resources. These shall be open meetings, with active members of  
 218 the congregation welcome to attend and observe, but having neither voice nor vote.

219  
 220 **First Discernment Team Meeting.** During the first meeting, Discernment Team members will  
 221 exchange extended introductions, sharing a portion of their faith stories and their understanding  
 222 of the spiritual and theological issues at stake in the conflict between the church and the  
 223 denomination. The first meeting will primarily be a listening session.

224  
 225 Scripture teaches us to "honor everyone" (1 Peter 2:17). We recognize each participant in this  
 226 process as a child of God, possessing a conscience formed by the Spirit of Christ under the  
 227 guidance of Scripture. Presbyterian tradition recognizes that there are "truths and forms with  
 228 respect to which persons of good character and principle may differ"; and with regard to these  
 229 differences, it is our Christian duty "to exercise mutual forbearance toward each other" [G-  
 230 1.0300 (5)].

231  
 232 **Second Discernment Team Meeting.** The second meeting will consist of a guided dialogue,  
 233 facilitated by the moderator of the Discernment Team, on foundational theological issues.  
 234 Members will be invited to share their personal understanding of various theological issues. The  
 235 purpose of this discussion is to determine how much common theological ground exists between

236 the congregation and the denomination. Are the theological differences confined to certain issues,  
 237 or do the conflicts run deeper to ecclesiological, Christological, or other foundational theological  
 238 issues?  
 239

240 Alienation between Christians is a consequence of sin. We cannot say to one another "I do not  
 241 belong to the body" or "I have no need of you" (1 Corinthians 12:14, 21). All of us must be  
 242 willing to hear from each other the ways that we have hurt, excluded, and offended. Then we  
 243 must admit our sin and ask God for the grace of repentance and the mercy of forgiveness.  
 244

245 **Third and Subsequent Discernment Team Meetings (if necessary).** The content of the third  
 246 and subsequent meetings will be determined mutually by the members of the Discernment Team.  
 247 In determining the content of these meetings, the team will consider feedback received from  
 248 congregants and other Presbytery members. The Discernment Team will discuss at this meeting  
 249 provisions for the Presbytery of Seattle to provide pastoral leadership and ministry resources for  
 250 those members wishing to remain united to the Presbyterian Church (USA).  
 251

252 It is the Presbytery's hope that through this process we will remember the consolation we have  
 253 from love, the sharing in the Spirit we have enjoyed, and the compassion and sympathy we have  
 254 for one another. Further, we will strive to do nothing from selfish ambition or conceit, but in  
 255 humility regard others as better than ourselves. We will not look to our own interests but to the  
 256 interests of others. Above all else, we will seek to have within us the mind of Christ who came as  
 257 servant to all. (Philippians 2:1-11)  
 258

259 **Report and Recommendations.** After completing the required sessions, the Discernment Team  
 260 shall make a report and recommendation of its findings to the Session. If the Session decides to  
 261 recommend to the Presbytery that the congregation be dismissed to another Reformed body, the  
 262 Discernment Team, on behalf of the presbytery, will call a congregational meeting for an  
 263 advisory vote.  
 264

265 **Findings/Discernment Team Meeting with Congregation.** At least two weeks prior to the  
 266 congregational meeting for an advisory vote, written and verbal notice will be given to  
 267 congregation members announcing this meeting. The purpose of the congregational meeting is to  
 268 determine the extent to which the congregation is unified in the decision to be dismissed from the  
 269 Presbyterian Church (USA). 20% of the active roll must be in attendance.  
 270

271 If the congregation vote is 66% or greater to request dismissal from the denomination, then the  
 272 congregation is considered to have met the threshold of unity. At this point, the Discernment  
 273 Team will recommend that the Presbytery form an Administrative Commission to negotiate the  
 274 terms of the separation, including caring for those that desire to remain in the Presbyterian  
 275 Church (USA).  
 276

277 If the congregation fails to meet the threshold of unity, then the recommendation of the  
 278 Discernment Team will be to not dismiss the congregation, and the issue will be referred to the  
 279 Committee on Ministry to work for peace and reconciliation between the congregation and the  
 280 Presbytery and Presbyterian Church (USA).  
 281

282 **Election of Administrative Commission.** If the Discernment Team recommends that the  
 283 Presbytery form an Administrative Commission, the presbytery shall vote at the next presbytery  
 284 meeting to form an Administrative Commission, who shall be authorized to negotiate the terms  
 285 of dismissal and bring the recommended terms of dismissal to Presbytery for approval.  
 286

287  
 288 **GUIDELINES FOR GRACIOUS SEPARATION PROCESS**  
 289

290 Upon completion of the discernment process described previously followed by an affirmative  
 291 vote of the presbytery to authorize an Administrative Commission to negotiate terms of dismissal  
 292 to another Reformed body, the process of dismissal shall follow these guidelines. After the AC  
 293 has completed items 1-4, the Presbytery will vote on the terms of dismissal proposed by the AC  
 294 with the vote requiring a simple majority.  
 295

- 296
- 297 1. The Presbytery shall name an Administrative Commission to negotiate in good faith all  
 298 legal, financial, and property issues associated with the dismissal, and other matters as  
 299 may arise for resolution between the presbytery and the congregation. The  
 300 Administrative Commission may include members of the Discernment Team. The  
 301 Administrative Commission will endeavor to complete negotiations within six months of  
 302 the affirmative vote of the presbytery to dismiss the congregation.
  - 303 2. The Administrative Commission shall work with the congregation to take all steps  
 304 possible in order to provide for the pastoral care and congregational life of those  
 305 members who do not wish to depart the Presbyterian Church (U.S.A.). Their protection  
 306 and nurture shall be a matter of paramount concern to both the departing congregation  
 307 and the Presbytery.
  - 308 3. The Administrative Commission shall work with the congregation to close out its  
 309 financial and membership books as of the official date of dismissal. To facilitate an  
 310 orderly disposition, the following steps will be taken. Each of the steps should be taken  
 311 under a full reservation by all parties of all claimed rights with regard to the property and  
 312 an agreement that actions taken will not constitute a waiver of such claims.
    - 313 a. An inventory of significant church property;
    - 314 b. In the case of money accounts, a joint letter to financial institutions holding the  
 315 property with instructions concerning the use of funds;
    - 316 c. The filing of a lis pendens on real property to alert third parties to the existence of  
 317 claims on the property and prevent its unilateral disposition; and
    - 318 d. Arrangements with respect to responsibility for continued financial payments and  
 319 building maintenance.
  - 320 4. The Administrative Commission shall work with the congregation to assist in the transfer  
 321 of membership of members who do not desire to remain with the disaffiliating  
 322 congregation.
  - 323 5. The Administrative Commission shall work with the congregation to offer a final worship  
 324 service of commissioning, to celebrate our common life in Jesus Christ, and to pray for  
 325 the effectiveness and well-being of both the congregation and the Presbytery. Those  
 326 departing the Presbyterian Church (U.S.A.) may be commissioned by the Presbytery to  
 327 further their work for the kingdom as they go forward in ministry. The service may be

- 328 jointly planned by members of the Presbytery Council and the Session, and all  
329 congregations of the Presbytery of Seattle may be invited.
- 330 6. If at all possible a continued graceful relationship should be offered to the departing  
331 church from the presbytery.
- 332 7. If a congregation or its leadership preemptively files suit in a civil court against the  
333 Presbytery, the Presbytery of Seattle will answer the suit. If a congregation or its  
334 leadership abandons these processes before completion, the Presbytery reserves the right  
335 to release itself from the principles of this policy and charge the Administrative  
336 Commission to work toward resolution of these matters consistent with protecting the  
337 interests of the Presbytery.  
338

# **EXHIBIT C**



Articles of Incorporation of The First Presbyterian Church of Seattle.

Know all men by these presents, that we the undersigned, Samuel Kenney, E. Salovey, James G. Calvert, Lawrence I. Conroy, Ann Jamieson, Clara McCarty, Clara Whitworth, R. J. McCarty, Louisa C. Calvert, Sarah Johnston, Jennie Kenney and Charles I. Ogden, whose names are hereunto subscribed, have associated ourselves together to form a body politic and corporate, under the provisions of the Act of the Legislature of the Territory of Washington, entitled "An Act to provide for the formation of corporations", approved the 2nd day of September A. D. 1859.

The corporate name of the said association shall be "The First Presbyterian Church of Seattle", and the location and chief place of business, shall be at the City of Seattle, in the County of King, and Territory of Washington.

The objects and purposes of the said association, shall be to promote the worship of Almighty God and the belief in and extension of the Christian Religion, under the form of government and discipline of the "Presbyterian Church in the United States of America".

All persons of full age who shall habitually attend upon the divine service of the congregation hereby formed, and contribute to the

Expenses thereof, shall be considered "Members of the  
Congregation" and as such be entitled to participate  
in the election of Trustees, and other temporal affairs  
of the same. All persons who shall heretofore have been,  
or who hereafter may be, by the Session, received and  
admitted upon Certificate of membership from  
other Churches or upon confession of their faith,  
shall be, "members of the Church" and as such  
entitled to all the privileges conferred by the Form  
of Government of the Presbyterian Church in the  
United States aforesaid.

The officers of <sup>the</sup> said Church shall consist  
of a Minister, Elders, Deacons and of a Board of  
Trustees, with such subordinate officers as may  
from time to time be deemed necessary.

The Minister, Elders, and Deacons shall  
be called and chosen by the members of the Church  
under the regulations prescribed by the Form of Gov-  
ernment aforesaid. The Board of Trustees shall  
be chosen by the members of the Church and of the  
Congregation, at an annual meeting called for  
that purpose, and shall hold office for the term  
of three years. For the purpose of organization  
Samuel Kenney shall be a trustee for a term of  
one year, Henry L. Blanchard for two years, and  
Ephraim Calvert for three years, and thereafter, on the  
first Monday of October in each and every year, one  
trustee shall be chosen to hold office for three years.

The Board of Trustees shall organize by selecting from their number a President and Secretary, and appointing a Treasurer, and shall have charge and control of the property and temporal affairs of the Church. Each of said Trustees shall hold in office until their successors shall be duly chosen. Elections for Trustees shall be by ballot, unless otherwise ordered at the said annual meeting.

Theodore Crowl	C. D. Emery
Samuel Kenney	E. Calvert
Janey G. Calvert	Lavinia S. Emery
Ann Jamison	Clara McCarty
Clara Whitworth	R. J. McCarty
Louisa O. Calvert	Sarah Johnston
Jessie Kenney	

Territory of Washington

County of King

Before me the undersigned a Notary Public in and for said Territory, duly commissioned and qualified and residing at Seattle in the County aforesaid, this 18th day of September A. D. 1873 personally appeared Theodore Crowl, Charles S. Emery, Samuel Kenney, E. Calvert, Janey G. Calvert, Lavinia S. Emery, Ann Jamison <sup>3</sup>

Clara McCarty, Clara Whitworth, B. J. McCarty,  
 Louise G. Calvert, Sarah Johnston & Jennie Kearney  
 and made oath and say, that they have heard  
 and the foregoing article of Incorporation of "The  
 First Presbyterian Church of Seattle", that they  
 subscribed their names to the same, and that  
 the facts therein set forth are true as they really  
 believe.

In testimony whereof I have  
 hereunto set my hand and affixed  
 my official seal at Seattle, this  
 day and year beginning written  
 H. S. Blanchard  
 County Clerk

Attest of Incorporation  
 of  
 The First Presbyterian Church  
 of Seattle.  
 K.  
 Filed in my  
 office February  
 27, 1874  
 Henry H. Brown  
 Secretary W.T.

Washington Territory  
 King County ss

I do hereby certify that the foregoing is a true  
 copy of the original instrument now on file  
 in this office. Witness my hand and official  
 seal this February 21<sup>st</sup> 1874 4

B. B. Perkins  
 Auditor of  
 King Co. W. T.

00369

# **EXHIBIT D**



AME



**STATE of WASHINGTON SECRETARY of STATE**

I, **Ralph Munro**, Secretary of State of the State of Washington and custodian of its seal, hereby certify that

RESTATED ARTICLES OF INCORPORATION

of

THE FIRST PRESBYTERIAN CHURCH OF SEATTLE

a

Washington Non Profit

corporation,

was/were filed for record in this office on the date indicated below.

Corporation Number: 2-000369-5

Date: June 18, 1985

Given under my hand and the seal of the State of Washington, at Olympia, the State Capitol.

1790

284-286

Ralph Munro, Secretary of State

RESTATED  
ARTICLES OF INCORPORATION  
OF THE  
FIRST PRESBYTERIAN CHURCH OF SEATTLE

000207 JUN 26 85

FILED

JUN 18 1985

SECRETARY OF STATE  
STATE OF WASHINGTON

**KNOW ALL MEN BY THESE PRESENTS:**

That we, Theodore Crowl, Samuel Kenney, E. Calvert, Jane Y. Calvert, Lavinia D. Emery, Ann Jameson, Clara McCarty, Clara Whitworth, R. J. McCarty, Louisa C. Calvert, Sarah Johnstone, Jessie Kenney, and Charles D. Emery have associated ourselves together to form a body politic and corporate, under the provisions of the Act of the Legislature of the Territory of Washington, entitled "An Act to provide for the formation of corporations" approved the 2nd day of December A.D. 1869 (now Ch. 24.03 RCW, the Washington Nonprofit Corporation Act).

The corporate name of the said association shall be "The First Presbyterian Church of Seattle" and the location and chief place of business shall be at the City of Seattle in the County of King and Territory (now State) of Washington.

The objects and purposes of the said association shall be to promote the worship of Almighty God and the belief in the extension of the Christian Religion, under the Form of Government and discipline of "The Presbyterian Church (U.S.A.)".

All persons who have made a profession of faith in Jesus Christ as Savior and acceptance of His Lordship in all of life, who have been baptized, who participate in the fellowship of the Lord's Supper, who have been received into the membership of the church, who promise to be active in the church's work and worship, and to support the work of the church according to their ability through the giving of money, time, and talents, shall be considered "members of the congregation" and as such entitled to participate in the election of session, deacons, trustees, and other temporal affairs of the same. All persons who shall heretofore have been or who hereafter may be, by the Session received and admitted upon confession of their faith, reaffirmation of faith, or transfer of letter from other churches shall be "members of the church", and as such, entitled to all the privileges conferred by the Form of Governemnt of "The Presbyerian Church (U.S.A.)."

The officers of the said church shall consist of a Minister or Ministers, Elders, Deacons, and of a Board of Trustees with such subordinate officers as may from time to time be deemed necessary.

The Minister or Ministers, Elders and Deacons shall be called and chosen by the members of this church under the regulations prescribed by the form of Government aforesaid. The Board of Trustees shall be chosen by the members of the church and of the congregation at an annual meeting called for that purpose, and shall hold office for a term of three years. For the purpose of organization, Samuel Kenney shall be a trustee for a term of one year, Henry L. Blanchard, for two years, and Ephiam Calvert, for three years; and thereafter on the date of the annual meeting, one trustee shall be chosen to hold office for three years. The Board of Trustees shall organize by selecting from their number a President, a Secretary, and a Treasurer, and shall have charge and control of the property and temporal affairs of the church. Each of said Trustees shall hold his office until his successor shall be duly chosen. Elections for trustees shall be at the said annual meeting.

ARTICLES OF AMENDMENT

- (1) The First Presbyterian Church of Seattle
- (2) Delete the words, "Presbyterian Church in the United States of America" and "the Presbyterian Church in the United States" where they appear in the Articles of Incorporation and insert in their place: "The Presbyterian Church (U.S.A.)."

Delete the word, "forms", where it appears in the Articles of Incorporation and in its place insert "Form of Government."

In the first sentence of the fourth paragraph after the word, "persons", and before the words, "shall be considered," delete "of full age and who shall habitually attend upon the divine services of the congregation hereby formed and contribute to the expenses thereof" and insert in lieu thereof the following:

"who have made a profession of faith in Jesus Christ as Savior and acceptance of His Lordship in all of life, who have been baptized, who participate in the fellowship of the Lord's Supper, who have been received into the membership of the church, who promise to be active in the church's work and worship, and to support the work of the church according to their ability through the giving of money, time, and talents".

After the words, "election of," and before the word, "trustees," insert "session, deacons".

After the words, "admitted upon" and before the words, "confession of their faith," delete "certificate of membership from other churches," and after the words, "confession of their faith," insert "reaffirmation of faith, or transfer of letter from other churches".

In the fifth and sixth paragraphs, after the word, "Minister," insert the words, "or Ministers."

In the third sentence of the sixth paragraph, following the words, "thereafter, on," and before the words, "one trustee", delete "first day of October in each and every year" and insert in lieu thereof the following: "the date of the annual meeting."

In the last sentence of the sixth paragraph, after the word, "be," and before the word, "at," delete "by ballot unless otherwise ordered."

/u/irma/artofamend - disk #2  
January 22, 1985

285-A



Re: RESTATED ARTICLES OF INCORPORATION OF THE FIRST PRESBYTERIAN CHURCH OF SEATTLE

Whereas the Articles of Incorporation of The First Presbyterian Church of Seattle were amended at the annual meeting of the corporation at a congregational meeting on June 13, 1985, at which a quorum was present and pursuant to notice in compliance with the Revised Bylaws of said corporation, the Book of Order, Presbyterian law, and the applicable statutes of the state of Washington, and received more than two-thirds of the votes which the members who were present at the meeting were entitled to cast, the Session of said Church  
(Board of Directors)  
resolves as follows:

That pursuant to RCW 24.03.183 the Articles of Incorporation as theretofore amended be restated as indicated in the attached "Restated Articles of Incorporation of The First Presbyterian Church of Seattle." These Restated Articles of Incorporation correctly set forth without change the corresponding provisions of the articles of incorporation as theretofore amended, and the Restated Articles of Incorporation supersede the original articles of incorporation and all amendments thereto.

Dated this 17th day of June, 1985.

THE FIRST PRESBYTERIAN CHURCH OF SEATTLE

By Ernest H. Campbell  
Ernest H. Campbell  
Its Clerk of Session

# **EXHIBIT E**

**The First Presbyterian Church**

Of Seattle  
1013 8<sup>th</sup> Ave.  
Seattle, WA 98104  
(206) 624-0644

October 30, 2015

Rev. Karen Breckenridge  
Stated Clerk  
Presbytery of Seattle  
1544 South Snoqualmie Street  
Seattle, WA 98108

Dear Rev. Breckenridge:

This is response to your letter dated October 23, 2015. The categories below are based on the categories of documents you have requested from the Session of First Presbyterian Church of Seattle ("FPCS"):

**1. Session Minutes:** Enclosed as Exhibit A please find FPCS Session minutes from January 2014 through September 2015. A regularly scheduled Session meeting occurred on October 27, 2015, but the Session has not approved minutes from that meeting yet. FPCS does not prepare minutes for executive session meetings or informal gatherings.

**2. Committee Minutes:** Enclosed as Exhibit B please find all FPCS Operating Committee minutes from 2014 and 2015.

**3. Board of Trustees Minutes:** As you know, FPCS was formed as a nonprofit corporation (the "Corporation") under Washington law in 1874 by the filing of Articles of Incorporation. The FPCS Articles of Incorporation provide that the Corporation shall be governed by a Board of Trustees ("Board"), and the PCUSA Book of Order provides that a session (a "Session") comprised of church elders shall govern the congregation of the church on ecclesiastical matters (the "Church").

FPCS operated for more than 125 years with a Board of Trustees governing the Corporation as to FPCS corporate matters and with a Session governing the congregation (the "Congregation") on ecclesiastical matters. In 2004, for administrative convenience, the Session began to also function as the Board, and a single set of Bylaws governed both the Corporation and Church.

On Tuesday, October 27, 2015, the Session voted to reestablish the FPCS Board as a body separate from the Session. The FPCS Board is governed by the Corporation's Articles of

Incorporation and Corporate Bylaws, as well as the provisions of the Washington Nonprofit Corporation Act, and is not subject to the authority of the Presbytery of Seattle ("Presbytery") or the PCUSA Book of Order. Nevertheless, as an accommodation to the FPCS Session, the FPCS Board has authorized the Session to provide the following information to Presbytery: The Board held a meeting following the FPCS Session meeting on October 27, 2015. Minutes from that meeting have not yet been approved by the FPCS Board.

**4. Congregational Minutes:** Enclosed as Exhibit C please find all FPCS Congregational meeting minutes from 2014 and 2015.

**5. Current Session Bylaws:** Enclosed as Exhibit D please find the current version of the Congregational Bylaws, which govern the FPCS Session.

**6. Current Board Bylaws:** As noted above under Item No. 3, the FPCS Board governs the Corporation and is not subject to Presbytery authority. Nevertheless, as an accommodation to the FPCS Session, the FPCS Board has authorized the Session to provide a copy of the current Corporate Bylaws governing the Board and the Corporation. The FPCS Board Corporate Bylaws are enclosed as Exhibit E.

**7. Current Articles of Incorporation:** Enclosed as Exhibit F please find a copy of the FPCS Restated Articles of Incorporation, which were filed with the Secretary of State of the State of Washington in 1985 and remain in effect at this time.

**8. Financial Statements:** As noted above under Item No. 3, the FPCS Board governs the Corporation and is not subject to Presbytery authority. Because the Corporation's Articles of Incorporation provide, and have continually provided since the formation of FPCS that in 1874, that the FPCS Board shall have "charge and control of the property and temporal affairs of the church," all assets of FPCS are owned by and under the control of the Corporation, and are therefore not subject to Presbytery authority. Nevertheless, as an accommodation to the FPCS Session, the FPCS Board has authorized the Session to provide a copy of the Corporation's most recent financial statements, which are enclosed as Exhibit G.

**9. Records Showing the Location of Funds:** As noted above under Item No. 3, the FPCS Board governs the Corporation and is not subject to Presbytery authority. Because the Corporation's Articles of Incorporation provide, and have continually provided since the formation of FPCS that in 1874, that the FPCS Board shall have "charge and control of the property and temporal affairs of the church," all assets of FPCS are owned by and under the control of the Corporation, and are therefore not subject to Presbytery authority. Nevertheless, as an accommodation to the FPCS Session, the FPCS Board has authorized the Session to provide the following information: Enclosed as Exhibit H please find a copy of the Corporation's most recent account statements, which reflect transactions through September 30, 2015. (To ensure privacy and confidentiality with respect to third parties, the account numbers in those statements have been partially redacted to reveal only the last four digits of the account number.) No statements are available yet for October 2015. The Corporation transferred approximately \$420,000 into the trust account of law firm Lane Powell PC in October 2015, which will be reflected in the Corporation's October 2015 account statements when they become

available. In addition, FPCS has previously provided its most recent statement regarding expressions of donor intent to Presbytery, and no expressions of donor intent have changed since then.

**10. "All Tangible and Electronic Documents":** You have also requested "all tangible and electronic documents, including emails that reflect or embody communications with some or all of the members of the session regarding actions or proposed actions." This request is too broad and vague for the Session to understand, let alone to provide any responsive documents. For instance, the request does not specify: (i) a time frame; (ii) a subject matter; (iii) a list of recipients; or (iv) a description of the types of "actions or proposed actions" referenced. In other words, this request essentially asks for every communication by every Session member with every person in the world regarding every action taken at any point in time. The Session simply cannot begin to determine how to search for responsive documents. In addition, your letter alleges that Presbytery "has learned of alleged irregularities and delinquencies of your session," without any specificity at all regarding the alleged irregularities or delinquencies. Without additional information, Session is not able to respond to this request. We would be glad to revisit this request upon receipt of additional information and explanation from Presbytery.

Sincerely,



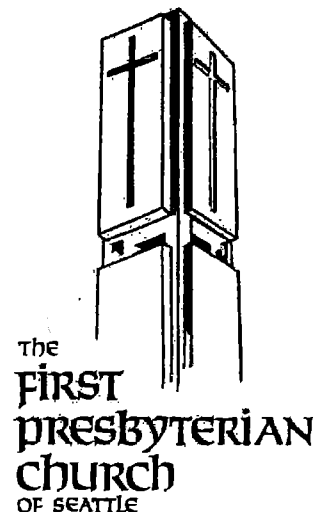
David L. Martin  
Session Member  
First Presbyterian Church of Seattle

Enclosures

# **EXHIBIT F**

December 7, 2015

Mrs. Karen Breckenridge  
Stated Clerk  
Seattle Presbytery  
1544 South Snoqualmie Street  
Seattle, WA 98108




Dear Mrs. Breckenridge,

On November 15, 2015 the congregation of Seattle First Presbyterian Church voted in favor of disaffiliating from the Presbyterian Church (USA).

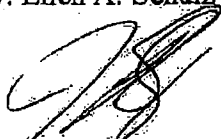
In alignment with the congregation, effective on this day, December 7, 2015, we, Jeff Schulz and Ellen Schulz, renounce jurisdiction of the Presbyterian Church (USA), per G-2.0509 and G-2.0407 of the Book of Order.

We pray for God's blessing upon you, Seattle Presbytery and the PC(USA).

Grace and peace in Christ,



Rev. Ellen A. Schulz



Rev. Dr. Jeffrey E. Schulz

Cc: Session of Seattle First Presbyterian Church  
Bruce Leaverton