Commissioner Handbook
Stated Meeting

November 10, 2015
9:00 AM - 12:45 PM

Northminster Presbyterian Church
2400 Old Alabama Rd
Roswell, GA 30076
Telephone: (770) 998-2738

STRATEGIC PURPOSE
To be a catalyst, creator and equipper of healthy, vital and growing congregations in all regions of the Presbytery.
Dear Commissioners,

Welcome to Northminster. We are pleased to host the November meeting of the Presbytery of Greater Atlanta. Northminster has been meeting on this corner for over 30 years now. A lot has changed in this community during that time. Likewise, the community of Northminster has changed a great deal.

We hope that this meeting will not simply be one more thing on an already packed calendar. We hope that you will find time to relax and enjoy the fellowship of colleagues from around the Presbytery.

We’re not perfect here at NPC, but we do try to be hospitable and hope you will find that to be the case. Should you need any assistance while you are here today, please ask. We will be more than happy to help.

Peace,

Patrick Day
Senior Pastor
SO, THIS IS YOUR FIRST PRESBYTERY MEETING!

As a new Commissioner to the Presbytery, we welcome you! The information below serves as a bit of orientation for you.

When you arrive, there will be a registration area. You are asked to register your attendance, receive a name badge, and pick up any handouts that may be available.

All the business of the Presbytery is contained in this handbook. The handbook is divided into two sections:

1. The first section details items that you, as a commissioner, will need to take action upon (called “For Recommendation”) and items for your information (called “Admit to Record”). Some items will have discussion, and some items will be contained within an omnibus motion (or consent agenda). Any items in the omnibus motion are voted on at one time, during the Clerk’s communications report. As a commissioner, if you desire to ask a question or have debate on any item contained within this motion, you need to stand at the time of the motion’s presentation and request that item be extracted. The item will then be removed from the omnibus motion and voted upon separately towards the end of the meeting. Admit to Record items come from various committees and entities of the Presbytery that wish to inform you of things they are working on or committee actions they are empowered to take. Admit to Record items need to be in the permanent record of the Presbytery’s minutes.

2. The second section (if present) will contain addendum items, such as charts, announcements and financial reports.

On the day of the meeting, a worship bulletin will be distributed. This bulletin will contain, in order, all the items that will be presented to the commissioners. The difference between the handbook and the bulletin is that the bulletin will not have supplemental material, such as faith statements, addendum and resource items. The handbook and bulletin are meant to go hand in hand to help you with the flow and business of the meeting.

Please read the introductory items in the handbook. These items contain information about parking, childcare, directions to the meeting, how to make motions if you wish, and information on parliamentary process.

The meetings of Presbytery have been designed to provide opportunities for the community to worship and discuss issues together, as well as do the business that is before it for consideration.

Again, welcome!
GUIDELINES FOR PARTICIPATING IN PRESBYTERY MEETINGS

1. When speaking at Presbytery, please address the Moderator and not the body.
2. Introduce yourself by stating your name and church.
3. Our rules are that each speaker, during debate, has up to three minutes to address the issue to which they are speaking. The Moderator may give a 30-second warning so that you may conclude your remarks.
4. Only enrolled commissioners are authorized to vote on issues. Corresponding members are entitled to address the Presbytery.
5. Any motion made from the floor (be it a new motion, a substitute motion or an amended motion) must be given to the Stated Clerk in writing at the time the motion is made.
6. Any new business must be placed in the hands of the Stated Clerk before the approval of the docket.

SAVE THE DATES FOR UPCOMING PRESBYTERY MEETINGS

<table>
<thead>
<tr>
<th>Stated Meeting</th>
<th>Date</th>
<th>Location</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>February 27, 2016</td>
<td>Sat.</td>
<td>St. Luke’s Pres.</td>
<td>9:00 AM - 12:45 PM</td>
</tr>
<tr>
<td>May 17, 2016</td>
<td>Tues.</td>
<td>Smyrna Pres.</td>
<td>*4:00 PM - 8:00 PM</td>
</tr>
<tr>
<td>August 20, 2016</td>
<td>Sat.</td>
<td>Mount Vernon Pres.</td>
<td>9:00 AM - 2:00 PM</td>
</tr>
<tr>
<td>November 15, 2016</td>
<td>Tues.</td>
<td>TBD</td>
<td>9:00 AM - 12:45 PM</td>
</tr>
</tbody>
</table>

*Note: We are experimenting with our first evening meeting!

GENERAL NOTES FOR THIS MEETING

1. Requests for an excused absence from today’s meeting should be addressed to Stated Clerk Donna Wells at dwells@atlpcusa.org or call (404) 898-0711 x123.

2. An offering will be received on November 10, 2015 for the Presbyterian Disaster Assistance Program earmarked for Syrian Refugees. If writing a check, you may make it out to Presbytery of Greater Atlanta.

3. Childcare information: To arrange for childcare, contact Jan Copeland at jcopeland@northminster-atl.org – 770.998.1482 and provide the names(s) and age(s) of the child(ren). Deadline for reservations: Friday, Oct. 30.

STAY CONNECTED

If you would like to join the email distribution list for weekly pastoral care reports, the Presbytery newsletter or to download the handbook, please send your email /contact information to Mark Sauls at msauls@atlpcusa.org and indicate which of the three publications you would like to receive. For more information about the Presbytery, please visit our website at atlpcusa.org/Congregations/pga-newsletter.html.
DIRECTIONS

Directions to Northminster Presbyterian Church
2400 Old Alabama Road
Roswell, GA -30076 -770.998.1482

From south of Atlanta:
North on I-75/85 then north on I-85 to GA-400 via exit 87. Continue north on GA-400 to Exit 7A (Roswell/Norcross). Merge onto GA-140/Holcomb Bridge Road. Proceed through 1st traffic light then turn left at 2nd traffic left-Old Alabama Road. Northminster is 1.8 miles on the left at the intersection of Old Alabama Road and Old Alabama Road Connector.

From east of Atlanta:
I-285 north/west to merge onto GA-400 north at Exit 27. Continue north on GA-400 to Exit 7A (Roswell/Norcross). Merge onto GA-140/Holcomb Bridge Road. Proceed through 1st traffic light then turn left at 2nd traffic left-Old Alabama Road. Northminster is 1.8 miles on the left at the intersection of Old Alabama Road and Old Alabama Road Connector.

From west of Atlanta:
I-285 north/east to merge onto GA-400 north at Exit 27. Continue north on GA-400 to Exit 7A (Roswell/Norcross). Merge onto GA-140/Holcomb Bridge Road. Proceed through 1st traffic light then turn left at 2nd traffic left-Old Alabama Road. Northminster is 1.8 miles on the left at the intersection of Old Alabama Road and Old Alabama Road Connector.

HANDICAPPED PARKING

Handicapped Parking is located immediately in front of the church. There are also several Limited Mobility parking spaces to the left after entering the first entrance. Parking guides will be available to direct you.

PASTORAL CARE CONCERNS

The Pastor-to-Pastor/Educator Team is available to minister to all clergy and educators. If you are sick or have any need to have a confidential conversation about personal matters, they will respond. Please contact any of the following people below.

To join email distribution of the weekly pastoral care reports or to download the Presbytery Meeting Handbooks, go to the Presbytery’s website: www.atlpcusa.org. Click the word “Subscribe” in the E-Communications preferences box on the right side of the home page, enter your email address on the subsequent page, and click “Go.” On the subsequent page, check the appropriate report box(es) and click “Submit.”

Joe Sandifer, Coordinator 770-934-6673
Ernestine Cole 404-273-1394
Jonathan Ball 404-273-0979
Rick Neale 770-760-8201
Gail Perkins 770-522-0017
Matthew Park 404-363-3000
Greta Reed 404-371-1008
Mardee Rightmyer 404-455-3832
John Roark 770-945-3726
Sue Westfall
DOCKET

Stated Meeting of the Presbytery of Greater Atlanta
Northminster Presbyterian Church, Roswell, GA, November 10, 2015
Theme: Families with Young Children

8:50 Prelude

9:00 Opening Prayer and call to order Mary Martin
Welcome by Host Pastor Patrick Day
Quorum, Communications Report Donna Wells
Opening Hymn #388 “Come All You People”

9:10 Synod Report Lisa Majoros
Committee on Preparation Nicole Lock

9:25 Hunger Walk Carlos Moore

9:30 Scripture Romans 8:12-17 David Wallace
Sermon Corrective Experiences in the Family of God Pam Driesell

9:50 Hymn #188 “Jesus Loves Me” Penny Hill
Executive Presbyter Report

10:00 Educational Piece Morgan Hay and Chris Henry
Litany

10:20 Offering and Offertory Charlie Boone
Music of our children Offering will benefit the Presbyterian Disaster Assistance Program earmarked for Syrian Refugees

10:25 Bills and Overtures Item 3 from Central Church Ken Whitehurst

10:40 Break

11:05 Gathering Hymn #834 “Precious Lord, Take My Hand” Chip Blankinship
Budget Presentation Jerry Leath
Nominations

11:20 Committee on Ministry Mark Roberson

11:30 New Church Development Commission Lindsay Armstrong, Alice Hamilton, Beyong Han, Jae Hee Han, Jihyun Oh

11:40 Examinations Guerry Mashburn and John Callahan
Hymn #730 “I Sing a Song of the Saints of God”

12:00 Bills and Overtures Items 1 on Multi-racial Lyndsay Slocum
Item 2 on Fossil Fuels Rob Sparks
Item 4 on Renunciation Donna Wells
Item 5 concurrence from Foothills Donna Wells

12:30 Prayer with Colors Jeff Davis
Closing Hymn #469 “Lord, Listen to Your Children Praying”
Benediction, Grace and Adjournment Mary Martin
COMMUNICATIONS

For Information:

1. Overtures to the General Assembly that are not of a Constitutional nature have a deadline of March 20, 2016. These overtures may therefore be considered before the Presbytery on February 27, 2016 at our Stated Meeting. In order to have the Bills and Overtures consider these overtures and to meet our handbook deadline, all such overtures or concurrences must be in the hands of the Stated Clerk by January 29, 2016.

2. Received a copy of a letter from AMIS thanking the Presbytery Peacemaking Partnership for their donation.

3. Check out the addendum to see how you can find ways to connect with others in the mission of Presbytery through the Presbytery Partnerships and other organizations.

Admit to Record:

1. That the following people served on the commission to ordain and install Fred Eugene Young III as pastor of Timberridge Presbyterian Church on August 23, 2015 at Timberridge Church in McDonough, GA.
   a. Rev. Tom Hagood, Columbia Presbyterian Church
   b. Rev. Wendy Dewberry, minister member at large
   d. Elder Devon Wilson, Columbia Presbyterian Church
   e. Elder Jimmy Thurmond, Timberridge Presbyterian Church
   f. Rev. Mark Lampley, Guest of the Commission, East Tennessee Presbytery
   g. Elder Fred E. Young Jr, Guest of the Commission, East Tennessee Presbytery
   h. Elder Sherry Paris, Guest of the Commission, East Tennessee Presbytery

2. That the minutes of the ordination and installation of Fred Eugene Young III on August 23, 2015 at Timberridge Presbyterian Church be received as information.

3. That the following people served on the commission to ordain Allison G. Per-Lee as the interim pastor of Westminster Presbyterian Church, Snellville, GA on August 30, 2015. The ordination took place at First Presbyterian Church in Atlanta, GA.
   a. Rev. Tony Sundermeier, First Presbyterian Church of Atlanta
   b. Rev. George Wirth, Honorably Retired
   c. Rev. Joanna Adams, Honorably Retired
   d. Elder Jeff Irby, First Presbyterian Church Atlanta
   e. Elder Rex Foster, Westminster Presbyterian Church
   f. Elder Les Cook, Decatur Presbyterian Church
   g. The following list are guests of the commission:
      h. Elder Eve Earnest, First Presbyterian Church Atlanta
      i. Elder Bradley Kibler, First Presbyterian Church Atlanta
      j. Elder Steve Narrie, Westminster Presbyterian Church
      k. Elder Claire Per-Lee, First Presbyterian Church Atlanta
      l. Elder Laura Per-Lee, First Presbyterian Church Atlanta
      m. Elder Jay York, Shallowford Presbyterian Church Youth Minister
      n. Elder Gary Shell, First Presbyterian Church Atlanta
      o. Elder Jack Webster, First Presbyterian Church Atlanta
4. That the minutes of the ordination of Allison G. Per-Lee to the position of interim pastor of Westminster Presbyterian Church in Snellville, GA on August 30, 2015 be received.

5. That the following people served on a joint commission to install Andrew Ditzel as pastor and Kimbrell Teegarden as associate pastor of Kairos Church on September 20, 2015.
   a. Rev. Penny Hill, Executive Presbyter
   b. Rev. Billy Honor, Pulse Church
   c. Rev. John Morgan, minister member at large
   d. Elder David Robertson, Peachtree Presbyterian Church
   e. Elder Marilyn Borst, North Avenue Presbyterian Church
   f. Elder Jan Williamson, Kairos Church

6. That the following people served on the commission to install Kathryn Anne Walters as associate pastor of Westminster Presbyterian Church in Snellville, GA on September 27, 2015.
   a. Rev. Penny Hill, Executive Presbyter
   b. Rev. Camille Powell, St. Andrew Presbyterian Church
   c. Rev. Allison Per-Lee, Westminster Presbyterian Church
   d. Elder Ken Whitehurst, Trinity Presbyterian Church Decatur
   e. Elder Ray Johnston, Westminster Presbyterian Church

7. That the minutes of the commission to install Kathryn Anne Walters on September 27, 2015 as the associate pastor of Westminster Presbyterian Church in Snellville, GA be admitted to the record.

8. That the following people served on the commission to install Ann-Henley Saunders as associate pastor for Emerging Generations and Young Adults at First Presbyterian Church in Atlanta, GA on October 18, 2015.
   a. Rev. Tony Sundemeier, First Presbyterian Church Atlanta
   b. Rev. Jody Andrade, Pleasant Hill Presbyterian Church
   c. Rev. Rebekah LaMon, First Presbyterian Church Atlanta
   d. Elder Wilson Covington, First Presbyterian Church Atlanta
   e. Elder Melba Durr, Hillside Presbyterian Church
   f. Elder Cat Earnest, First Presbyterian Church Atlanta
   g. Rev. Katherine Cooke Kerr, Guest of the Commission, Presbytery of Charlotte
   h. Mr. Brian K. McCollum, Presbytery of Brunswick.

9. That the following people served on the commission to ordain Molly McGinnis to the validated call as a pastoral resident at Central Presbyterian Church. The ordination took place at Central Presbyterian Church on October 25, 2015.
   a. Rev. Erin Swenson, Honorably Retired
   b. Rev. Chip Blankinship, Presbytery Staff
   c. Rev. Blake Traynham, validated ministry
   d. Elder Mardee Rightmeyer, Morningside Presbyterian Church
   e. Elder Emily Hogue, Shallowford Presbyterian Church
   f. Rev. Kaci Clark-Porter, Guest of the Commission, New Castle Presbytery
   g. M. Barclay, Guest of the Commission, United Methodist Conference
   h. Rev. Layton E. Williams, Guest of the Commission, Chicago Presbytery

For Recommendation:

1. Approve the omnibus motion. If any commissioner desires any item removed for discussion and vote, please come to the microphone at this time to extract the item.
   - Approve the minutes of the November 15, 2015 Stated Meeting
   - Approve the docket
Admit to record items in the Communications Report (pg. 7)
Admit to record items in the Committee on Preparation for ministry report (pg. 10)
Admit to record items in the Committee on Ministry Report (pg. 26)
Admit to record items in the Operations Report (pg. 55)
Recommendation items # 1 to approve ordination exam readers in CPM report (pg. 11)
Recommendation item to approve nominating committee names from Council report (pg. 21)

SYNOD REPORT

Admit to Record:

HIGHLIGHTS of the 29TH STATED MEETING of the SYNOD OF SOUTH ATLANTIC
ROCK HILL, SOUTH CAROLINA SEPTEMBER 17-18, 2015

The Synod of South Atlantic met for its 29th Stated Meeting at the Oakland Avenue Presbyterian Church located in Rock Hill, South Carolina, on September 17-18, 2015. The Rev. Dr. Heahwan Rim, Stated Clerk, declared a quorum with 15 Teaching Elders and 14 Ruling Elders, representing 15 presbyteries. In addition, three Racial Ethnic Consultants, three State Cluster Representatives, four Presbytery Leaders, the Board of Pensions Representative, the Presbyterian Women Moderator, and several guests were present at the meeting. The Rev. Jill Duffield, editor and publisher of The Presbyterian Outlook, offered the Keynote address challenging listeners to consider: “Are we a Matthew 23 or a Matthew 25 Church?”

What has the Synod been doing in the past year?

1. Assisting the presbyteries in administrating and carrying out ministry: Rev. Dr. Heahwan Rim, Synod Executive, visited Presbytery offices this year, rather than the Presbytery Stated Meetings, in order to maintain closer connections and communications with executive presbyters and presbytery staff. As the Synod Stated Clerk, Rev. Dr. Rim offered the following report: The 2013 Presbytery Minutes and Records Reviews were conducted for all Presbyteries in the fall of 2014; the 2014 reviews will begin in the fall of 2015; there were three Permanent Judicial Commission (PJC) cases; Synod Statistics were reviewed (Synod has 895 churches/206,108 members), and a revised schedule for the future Stated Meeting minutes approval procedure was presented as an action item.

2. Supporting small churches in SC, presbytery transitions in GA, disaster assistance and campus ministry in FL, disaster preparedness training in GA and SC, and seminary students, pastors, and educators in all presbyteries: The Gainesville Campus Ministry support system has been settled (90K a year); the Hemphill Loan process conversion from loan to a grant process is now complete (creates 10K a year to support small SC churches); and the Martha Holman Fund is now managed by the Association of Presbyterian Christian Educators (APCE). Grants totaling $22,400 were awarded to churches and individuals in 2015, including Eckerd College's request for $3,000 to provide a race relations workshop. The Synod provides for Georgia and South Carolina Disaster Assistance (15K a year), Pro-Active Training Program. while Florida has their own, FLAPDAN. Please note that $500 scholarship is available each year to a seminary student under PGA’s care who attends a PCUSA seminary M. Div. Program. The Presbytery of Greater Atlanta’s Committee for Preparation for Ministry chooses the student, and all that is required is a nomination (name) from the CPM and a signed form. Our CPM is in process of submitting a name to the synod now.

3. Maintaining close ties with our 12 covenant institutions (like Agnes Scott College, Columbia Theological Seminary, and Johnson C. Smith Theological Seminary), and maintaining the Regional Resource Center. The Covenant Renewal from Villa International was renewed at this meeting.

4. Maintaining a balanced and audited budget: for 2016, the $900K Budget consisted of 46% Synod Support Ministry, 15% Synod Direct Ministry, 17% Synod Council Operations, and 22% Synod Personnel. Note that revenues are reflected on a statutory basis, so that the budget reflects the full...
Gordon and Newsom conducted the 2014 annual audit, deemed satisfactory, highlighting the Synod's transparency and streamlined financial operations.

5. **Empowering and supporting the relationships between Executive Presbyters within in GA, SC, and FL to work together in different ways to minister more effectively in particular contexts.** For example, The Rev. Donnie Woods, Executive Presbyter, Charleston-Atlantic Presbytery, South Carolina Cluster Ministry Representative, presented the South Carolina Joint Ministry Report, highlighting their activities, while also noting their unity in the aftermath of the tragedy at the Emanuel African Methodist Episcopal Church in Charleston.
   a. The Rev. Dan Williams, Executive Presbyter, Central Florida Presbytery, Florida Cluster Representative, highlighted the cluster's activity: four gatherings a year for fellowship/support and shared opportunities, and the Florida Presbyterian Disaster Assistance Network (FLAPDAN) continues to be an important ministry to the State (the Synod provides $5K a year to support FLAPDAN).
   b. Mr. Russell Gladding, General Presbyter, Savannah Presbytery, Georgia Cluster Representative, reported four annual EP/GP gatherings a year, as well as monthly ventures to share experiences. He highlighted their focus upon adaptive change in sharing services and resources, such as a website, telephone services, hardware, software, and a finance/audit program. (The Synod provides funding through the Georgia Presbytery Transition Study Fund).
   c. The Rev. Dr. Danny Murphy, General Presbyter, Trinity Presbytery, South Carolina Cluster Representative, highlighted their monthly meetings and the addition of a training track for ruling elders. He also noted that Foothills Presbytery has initiated eight overtures to reform General Assembly meetings.

6. **Supporting African-American, Korean-American, and Hispanic-American ministries:**
   a. The Rev. Joe Rigsby, African-American Racial Consultant, St. Augustine Presbytery, reported that the Annual Retreat for Pastors had 39 in attendance. African-American pastors need to be recruited for churches who need leadership. (The Synod provides $20K a year for African-American Ministry).
   b. The Rev. Mun-Gye Lee, Korean-American Consultant, Greater Atlanta Presbytery, reported that their family retreat is their largest and most important event, noted that women have strong leadership in the Korean church, and that first and second generation Koreans are experiencing a cultural gap. (The Synod provides $20K a year for Korean-American Ministry).
   c. The Rev. Jonier Orozco, Hispanic-American Consultant, Greater Atlanta Presbytery, reported three major retreats for the Presbyterian Women, Youth and Pastors. The goal for the Synod's 17 Hispanic congregations and five worshiping communities is continued growth. (The Synod provides $15K a year for Hispanic-American Ministry).

Respectfully submitted by the Rev. Lisa Majoros, PGA Clergy Commissioner to Synod, and Synod Ministry Support Committee member.

**COMMITTEE ON PREPARATION FOR MINISTRY**

**Admit to Record:**

1. The following church received a session orientation:
   Korean Central - September 26, 2015

2. The following person was enrolled as Inquirer as of shown date:
   - **Seung-eun (Kate) Rhee**, Korean Community - September 3, 2015
3. Annual Consultations were conducted for the following persons:
   - Chris Holmes, Clairmont - David Rogers
   - John Harrison, Central - Karen Allamon

4. The following candidates received a call:
   - Allison Per-Lee, Interim Pastor, Westminster
   - Rebekah Abel Lamar, Associate Pastor, Idlewild - Memphis

5. The following candidate transferred: Shelley Donaldson to Presbytery of Chicago.

For Recommendation:

1. The Committee on Preparation for Ministry recommends the following persons for 2016 ordination exam readers: (This is part of the omnibus motion)

   **Teaching Elders**
   - Shannon Dill, St. Luke's
   - Robert Thomson, Fellowship
   - Jihyun Oh, Hamilton Mill
   - Joannah Cook, North Avenue
   - Katie Sundermeier, First Presbyterian, Atlanta
   - David Rogers, Serving as full communion partner at Cross of Life Lutheran Church (Alternate)

   **Ruling Elders**
   - Bob Lukat, Morrow
   - Phil Hamilton, First Presbyterian, Peachtree City
   - Hiram Perez-Cordero, Rock Spring
   - Gordon Morrison, First Presbyterian, Bremen
   - Vivian Hodo, Druid Hills
   - Justin Colussy-Estes, Covenant (Alternate)

2. The Committee on Preparation for Ministry recommends the following inquirers be enrolled as candidates as of shown date:
   - Myung Jin Chae, Memorial Drive September 3, 2015
   - Carlton David Johnson, First African July 9, 2015

   **Myung Jin Chae**
   **Faith Journey**

   I was born on 1981 January 2nd at Chunju in South Korea. My family members are father, mother and an older sister. Since my parents were not Christians, I could not have chance to know about Jesus Christ when I was young. However when I was middle school student in 1998 year, I met Jesus Christ intimately at summer bible camp and found the reason of my life. The love of God that I experienced first in my life changed my purpose of life. Giving the greatest pleasure to my lovely God became the purpose of my life. While I was considering what would be the greatest gift for God, I found what it is. It is His children coming back to God. I wanted to reveal God’s greatness through my life so that people may come back to God when they see God’s glory in my life. So I tried to find what I can do and finally I found “Music.” I was 20 years old. It was pretty late to start studying music.

   But I did my best. Averagely, I practiced 6~9 hours every day and entered university majored in classical piano performance. When everybody said it will be impossible, but I said God will make it, God is alive. I sent Gospel
with saying, “See how God work though my life and know He is alive. If you can see His glory through my life, then come back to God. He is waiting for you.” After I graduated university, God called me to feed His flock. I was scared and ran away from God but He never gave me up. I asked God to send me America to study music more. For this study, I put down my major, piano performance but chose Church music, because I want to work for God through music.

After I graduate Southeastern University in Florida, God called me again to feed His flock. Honestly I wanted God cancel his calling to me because I was not sure that I can be a pastor. One day I had a chance to talk with God deep conversation on my way back home in my car. The day was heavy rainy day. I asked God, “Father, there are many people who are better faith and smarter than me. But why do you choose me?” God answered, “Would I call you if it weren’t that bad?” While I was driving, I cried a lot because I felt God’s love for people. I applied on Columbia Seminary with obedience and I entered Columbia Seminary on 2012 year. Following His calling, I could come here step by step.

Myung Jin Chae
Faith Statement

I believe in the Trinity, which consists of God, Jesus, and the Holy Spirit.

I believe God is the creator of the universe and our provider. The universe was formed at God’s command. God sent God’s one and only son to save everybody on earth from their sins so we will receive salvation. I believe that in life and death I belong to God, the one I worship and serve. I believe God’s Word is correct, reliable, certain, and faithful.

I believe in Jesus Christ, who is fully God, fully human. He was born into human likeness and was obedient to God to the point of death on the cross. I believe Jesus died, was buried, and descended into Hell, sacrificing his life for the sins of the world. He rose again, delivering us from death to eternal life for all who believe in him. I believe Jesus answers my prayers and forgives my sins. He is my savior and the reason for my life.

I met Jesus Christ personally when I was sixteen years old. Before I met Jesus, I could not know or believe in God’s existence. But God sent the Holy Spirit to come upon me. When I was reborn in the Holy Spirit then I could know God and God’s love for me, and that Jesus died for me.

I believe in the Holy Spirit and that I am reborn in Holy Spirit. I believe the mysteries of scripture and God’s truths are revealed by the power of the Holy Spirit. I believe Jesus has called me to feed his flock and lead his Church in his way. I know I cannot do this by my power, but I believe it is possible because the Holy Spirit is with me. By the power of the Holy Spirit I will go to the end of the world following Jesus’ commandments and obeying him and loving him with all my heart.

I believe the sacraments of baptism and communion bind us to Jesus and bind his Church together as one body. I believe in baptism Jesus seals our hearts to his and covers us in his grace. The elements of communion nourish us so that we can be Jesus’ disciples and fulfill the Great Commission. I believe in communion we are incorporated into Christ and his sacrificial love. I believe the sacraments are open to all who want to know Jesus.

Carlton David Johnson
Faith Journey

I was born in Atlanta, Georgia. My father worked at Emory University and Georgia Baptist (now Atlanta Medical Center) as a nursing assistant. My mother was disabled and unable to work but was very active in our home, church and community. She was the PTA president and the neighborhood disciplinarian. Though my mother and I attended church weekly, my father initially did not; he became a member about 10 years after my
birth. My mother and father became church leaders. My father became a Deacon and chair of the board. My mother became the president of the Mother’s ministry.

At the age of 11, our church lost our beloved pastor. A student minister from the local seminary was selected as his replacement. Still there today, Rev. Dr. Curtis L. Lester inspired my growth in music ministry, use of my business gifts as a church trustee and treasurer, and ultimately my decision to go to seminary. During my high school years, I fell in love with singing. I also played the trumpet. I was offered music scholarships, but my father was determined that I would go to Emory University and become a doctor. Though he got his Emory graduate, the creative forces within me pushed me to pursue my writing interests as an English Literature major.

Admittedly, until my college days, I did not know God. I was not disciplined to know God; I was disciplined to know church. I had no understanding of a call from God other than the accounts given by the many preachers in my very traditional Baptist setting. By their accounts, Paul’s Damascus rode experience was quite boring. Hence, the “tug” I felt as a teenager was nothing more than an annoying buzz that interfered regularly with my youthful yearnings. Though I continued growing as a worship leader and choir director, it was all overshadowed by my corporate success. From technical writing, to client relations, to project management, I’ve been blessed to work for several major companies during my 30-year career.

However, in August of 2008, I finally tired of attempting “to fill a God-sized hole with puny earthly pegs”. I called on my childhood pastor for breakfast. I accepted my calling on that August morning.

My call to ministry was obviously the “non-cataclysmic/reluctant” combination. There was no single dynamic event, but a series of events that took place well over 3 decades. As I mediated for guidance, God gave me the scripture that would ultimately become the cornerstone of my ministry, Micah 6:8. To be able to teach with authority when justice and mercy were not the order of the day, God likewise guided me to enroll in seminary in the fall of 2009.

Similar to most students, I was not prepared for the soul searching and personal changes in my theology (and in me) that seminary would bring forth. It was during the first few months that, for the first time in my life, I began to uncover what it really meant to be Baptist. Likewise, for the first time, I began to interview what it might mean to worship, work, teach and preach under the governance of another denomination. I met a few Presbyterian students and ultimately took a life-changing course with Rev. Dr. Mark Lomax. It was in the winter of 2010 that I began my relationship with the First African Presbyterian Church.

In January of 2011, I transferred to the Johnson C. Smith Theological Seminary. I graduated JCSTS in 2014. I am now a student at the Candler School of Theology at Emory University. I look forward to the continuing in growth at First African Presbyterian Church and at Candler.

Carlton David Johnson
Faith Statement

God alone is the creator and ruler of the known and unknown universe. God is the creator and continuous caring nurturer of all of humanity; all of whom God created equally, richly, and for God’s glory. In light of our sinfulness and misguided ways, God came to dwell among us in the life of the messiah, Jesus the Christ, God’s only begotten Son. Through Jesus, we were given the way, the truth and the light to a better way of being in relationship with God and with each other. After Jesus was crucified, the Holy Spirit remained with us as a guide, an interpreter and a comforter for us as we attempt to do as we were instructed.

As a minister of the gospel of Jesus, I am called to preach and teach the liberating word of God, care for those made poor in the many ways that the darkness of this world oppresses, care for those who are sick in body and spirit, liberate those who are imprisoned and bound in many ways, and to participate in the unity, peace, justice, and reconciliation of all people.

My faith is in God as the sovereign power over all of these things, seen and unseen, known and unknown, especially the spiritual wickedness that still abides in high places (Ephesians 6:12). In accordance with
Philippians 4:13, I believe that I can do all of these things prescribed through the lived ministry of Christ. I include in these things giving God continuous worship in fellowship with my family, my church and my community. For the ongoing reminders, guidance and proof, I depend solely on the word of God as a lamp unto my feet, and a light unto my path (Psalm 119:105)

As a Presbyterian, I refer to the theology of the Reformation for foundational understanding. Notwithstanding, through the preaching and teaching of this gospel, I have the opportunity to share in the renewal of the church, to share the justice, righteousness and equality of God, and to participate in the enriching of the lives of others, in “this present age, my calling to fulfill”.

BILLS AND OVERTURES

For Recommendation:

1. The following overture was submitted to the General Assembly by San Francisco Presbytery. The session of Oakhurst Presbyterian Church has approved this overture and sent it to the Bills and Overtures Committee for review and recommendation.

The Bills and Overtures Committee voted Not to concur with this overture…with the following comment: We are all in favor of doing something about the problem of climate change. We believe in the stewardship of creation. However the committee votes to not recommend because it wished to see more specificity such as the types of companies that this affects (for example, coal companies in the US, coal companies overseas…) as well as what other faith communities have acted on this issue and in what ways.

The committees vote was: 9 to disapprove
1 to approve
1 to abstain

Because this vote is for concurrence, amendments to the overture are not in order.

The Presbytery of San Francisco overtures the 222nd General Assembly (2016) to:

1. Express its profound concern about the destructive effects of climate change on all God’s creation, including a disproportionate impact on those living in poverty and in the least developed countries; the elderly and children; and those least responsible for the emissions of greenhouse gases. The 222nd General Assembly (2016) thus recognizes the moral mandate for humanity to shift to a sustainable energy regime in a way that is both just and compassionate. This mandate compels us to action as a denomination to divest from the fossil fuel industry even as we reduce our use of fossil fuels and shrink our carbon footprint.

2. Call upon the Board of Pensions and the Presbyterian Church (USA) Foundation to:

   a. Immediately stop any new direct investment in fossil fuel companies

   b. Work to ensure that within three years, none of the Board’s or the Foundation’s directly held or commingled assets includes holdings of either equities or corporate bonds in the fossil fuel companies identified in the Carbon Underground 200 list by:

      i. Working with current and prospective asset managers to develop and implement institutional fossil free investment options

      ii. Establishing within one year fossil free investment options for fund participants

iii. Actively seeking out and investing in renewable and energy efficiency related securities
 iv. Notwithstanding the above provisions, retaining or acquiring minimal sufficient investment in fossil fuel companies to participate in shareholder engagement activities
 v. Notwithstanding the above provisions, taking no action inconsistent with fiduciary duty or principles of sound investment, including the real and substantial risk of stranded carbon assets

c. Incorporate into public financial reports regular updates detailing progress made towards these ends

3. Call upon the Stated Clerk of the PC(USA) to inform affected fossil fuel companies and the larger public of the passage and implementation of this resolution

4. Call upon, and provide instructional materials to assist all levels of the denomination (presbyteries, congregations, and individual members) in taking action to slow climate change, including: divestment of fossil fuel holdings; shareholder activism; investments in renewable energy; advocacy at local, state, and federal levels for policies to reduce greenhouse gas emissions; and local efforts to reduce carbon footprint consistent with the 2006 call² for denominational carbon neutrality, and the 2008 “Power to Change” recommendations.³

RATIONALE:⁴

In 1981, our church made clear through the document “The Power to Speak Truth to Power” the importance of transitioning away from a fossil fuel-based economy.

In 2008, our church made clear through the document “The Power to Change” that the catastrophic effects of climate change make this transition essential to the preservation of human life and God’s good creation.

For over two decades, our church’s Committee on Mission Responsibility through Investment has engaged in shareholder action with fossil fuel companies. They have done an exemplary job, but have made no impact in addressing Climate Change. When the best people we have made so little progress, the fault lies with an intractable industry, obsessed with profit at the expense of creation.

Our church has voiced support for legislation addressing the need to transition to a fossil free economy, but has no power to enact it. Our church has voiced support for taxes on carbon emissions, but has no power to levy them. Our church has voiced the need for all members of our denomination to do what they can at an individual level, but individuals acting alone can do little to shift the course of an economy.

Our church invests hundreds of millions in fossil fuel companies.

We, as Christians, have the privilege, responsibility and obligation to speak with moral authority on issues of great importance. However, the power and clarity of prophetic voice is easily stained by hypocrisy and inconsistency.

Many claim that it is inconsistent to divest from fossil fuels while we are members of a society that is addicted to them. This is true. But it is equally inconsistent to attempt to rehabilitate that society while invested in its addiction.

⁴ More overture information, included detailed rationale and footnotes on research, is available at http://www.fossilfreepcusa.org/resources/overture2016
Even as we continue working to mitigate the climate crises, we must shed the burden of our investments in climate destruction. This act will speak more loudly and more clearly than any prophetic declaration we have voiced to date.

It’s time to put our money where our mouth is. It’s time to divest from fossil fuels.

“Can we hear the grave warnings in reports like this one [Power to Change] from Christians who have carefully studied these matters? And then can we act as stewards of God’s earth, witnessing to Christ in the redirection of our lives toward a more sustainable future? I pray that we can, and that our church’s good work can help in this great change.” - Gradye Parsons, Stated Clerk of the General Assembly, April 2009

2. The following overture was submitted by Oakhurst Presbyterian Church. This is an original overture and therefore amendments are in order.

   The Bills and Overtures Committee voted to concur, feeling that the rationale spoke for itself.
   The vote was: 11 to approve
   0 to disapprove
   0 abstain

   The Presbytery of Greater Atlanta overtures the 222nd General Assembly (2016) to do the following:

   a. Add the category "multi-racial" to its listing of racial classifications in its Annual Report that congregations use to report their annual statistics to the General Assembly each year.

   b. Proclaim that
      • We recognize that each person has the right to define their racial classification in the way that best fits their sense of self.
      • The United States is becoming an increasingly diverse community, with many individuals having heritages from diverse races and cultures.
      • Asking people to choose a racial category that they believe does not encompass their full, rich and unique background dishonors their unique heritage.
      • Asking people with a diverse racial background to choose “other” as a racial category can convey a sense of diminished worth and value for their personhood/humanity.

   c. Call
      • on our churches to use language in their membership forms, annual reports, services, meetings and community work that expresses its appreciation for the rich and complex diversity of all humanity.

   d. Uphold
      • that all people, regardless of their race, ethnicity, gender, marital status, sexual orientation, class; or any other category that the world may place on them, are first and foremost children of God, all members of God’s family, and all to be treated with equal respect, care and love.

3. The following overture was submitted by the session of Central Presbyterian Church. Please note that this overture is for the Georgia Legislature and not an overture for the PC(USA) General Assembly. There is a (Frequently asked questions) FAQ paper in the addendum of the handbook for your consideration.

   The Bills and Overtures Committee voted to recommend the following overture with the following comment: The Bills and Overtures of Greater Atlanta recognizes the overall goal must be healthcare for all Georgians. We endorse the Medicaid waiver as one of several possible avenues to consider in achieving this goal. However, Bills and Overtures differed on this particular
strategy as being the best way to accomplish that goal.

The vote was: 7 to approve
2 to disapprove
2 abstain

Central Presbyterian Church overtures the Presbytery of Greater Atlanta to approve the following:

Whereas, there are over 1,000,000 Uninsured Georgians, and

Whereas there is a Biblical imperative for Christians to “heal the sick and take care of our neighbor,” and

Whereas Central Presbyterian Church has a long established tradition of advocating for social justice, and

Whereas, the General Assembly of the Presbyterian Church of the United States of America has adopted position papers supporting congressional legislation to assure “universal access to health care” and encouraging “presbyteries, sessions and members of congregations to be advocates for universal health care and to support advocacy efforts in their local communities to bring public and private entities together in this effort,” and

Whereas the Affordable Care Act and the Medicaid Law and Regulations offer many avenues for expanding health care to uninsured Georgians, and

Whereas over 500,000 persons in Georgia are projected to take advantage of health insurance offered by the Affordable Care Act with a Medicaid Waiver, and

Whereas the provision of health insurance coverage will increase life expectancy, lessen personal bankruptcy, provide greater financial stability for health care facilities in Georgia, and provide a significant boost to the economy, and

Whereas the States of Arkansas, Arizona, Indiana, Iowa, and Michigan have successfully implemented the expansion of health insurance using the provisions of the Affordable Care Act and Medicaid Waivers, and

Whereas Arkansas has experienced a 50% decrease in uninsured persons and significant positive economic impacts, and

---


6 Affordable Care Act (ACA, also known as Obamacare) is the comprehensive health reform program passed by the US Congress and upheld by the United States Supreme Court that provides a mechanism for eligible citizens to secure private insurance and to secure subsidies for the purchase of said insurance based on financial eligibility.

7 Medicaid (Title XIX of the Social Security Act) is the federal insurance program for poor and disabled persons. It is a state run program with minimal federal standards. The federal government provides the majority of funding with a required state match. In Georgia the federal government provides 67.55% of the funding with Georgia providing 32.45% of the funding. In Georgia pregnant women under 185% of poverty, women with children meeting low income eligibility, and disabled persons qualify for Medicaid. The majority of funds (60-65%) support long term care for the elderly and disabled.

8 Medicaid Waiver is a provision of the Medicaid law which allows states to deviate from the standard Medicaid program by setting unique eligibility requirements, contracting with private insurance companies to deliver services, or altering the benefit package provided to Medicaid recipients. The state seeking a waiver must secure approval from the federal government by submitting a detailed evaluating plan outlining the proposed program, projecting costs, and methods for its results.
Whereas Kentucky, using the traditional expansion of Medicaid, estimates that by 2021 the expansion of health insurance afforded by the Affordable Care Act will create 41,000 new jobs at an average salary of $41,000 and the combined effect of the new jobs, federal dollars flowing to Kentucky, and associated health care spending and savings will result in a net economic impact of $30 Billion dollars over an eight year period, and

Whereas in 2013 the Georgia Budget and Policy Institute estimated that the economic impact of Medicaid expansion in Georgia if implemented in 2014 would have generated almost $3 Billion in state and local revenue while costing the state an additional $2.2 Billion for the ten year period from 2014 to 2023,9

Whereas a Medicaid Waiver addresses many of the concerns expressed by state officials about the expansion of Medicaid, provides the state increased flexibility, and engages the private sector in delivering the insurance products,

Now therefore be it resolved that the Member Churches of the Atlanta Presbytery urge the Governor and the members of the Georgia General Assembly to actively seek a Medicaid Waiver to provide insurance to qualified uninsured Georgians in accordance with the provisions of the Affordable Care Act, and encourage member churches to contact their Legislators to express their support for seeking a Medicaid waiver to expand health insurance coverage in Georgia, and

Further be it resolved that the staff of the Presbytery of Greater Atlanta share this overture with other Presbyteries in Georgia and seek their support for a Medicaid Waiver and to encourage their member churches to work with community groups advocating for health insurance expansion in Georgia.

4. The following overture was submitted by the Stated Clerk to the Bills and Overtures Committee for their consideration. This overture is a revision of the overture submitted by the Presbytery to the last General Assembly which was approved by the Presbyteries.

The vote: 11 to approve
0 to disapprove
0 abstain

On amending G-2.0509 to clarify the relationship to the Presbyterian Church (U.S.A.) of a person who has renounced the jurisdiction of the church

The Presbytery of Greater Atlanta respectfully overtures the 222nd General Assembly (2016)

1. To direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0509 be amended by adding the words “and as long as the former teaching elder remains outside of the membership and jurisdiction of the Presbyterian Church (U.S.A.),” so that the sentence reads

Whenever a former teaching elder has renounced jurisdiction in the midst of a disciplinary proceeding as the accused, and as long as the former teaching elder remains outside of the membership and jurisdiction of the Presbyterian Church (U.S.A.), 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.).

---

9 This estimate was based on the assumption that Georgia would implement Medicaid expansion during the time when the matching rate was more favorable to Georgia: 100% federal funds for fiscal years 2014–16, 95% in 2017, 94% in 2018, 93% in 2019, and 90% in subsequent years. This estimate does not include savings that hospitals would achieve by serving fewer uninsured patients.
2. To direct General Assembly agencies to include in their personnel, sexual misconduct, and child protection policies a question about renunciation of jurisdiction; and to encourage other councils to do the same.

Rationale

For reasons of order and safety, all persons engaged in work under the auspices of the church should be accountable to the church. Renunciation of jurisdiction is an explicit declaration by an individual that he or she refuses to be subject to the discipline of the Presbyterian Church (U.S.A.), and is therefore deliberately unaccountable.

Renunciation of jurisdiction is a serious matter, and any teaching elder who chooses that course must be aware of the consequences. As the 218th General Assembly (2008) declared:

The Advisory Committee on the Constitution recommends to the 218th General Assembly (2008) that renunciation of membership in a congregation or of church office is a serious action that carries significant implications. In the case of both officers and members, there are other, less disruptive ways by which a person may relinquish standing in the church … Renunciation of jurisdiction, on the other hand, carries with it a sense of fracture of relationship and injury to the body of Christ … In the case of an officer, renunciation carries with it the requirement of the immediate termination of the exercise of office as well as removal from the membership roll (G-6.0701) … [Item 04-21]

However, the church is dependent upon grace, and always holds out hope for repentance and reconciliation.

The same Item 04-21 from the 218th General Assembly explains:

A person who has renounced membership and/or church office in a PC(USA) congregation may, at some subsequent point, seek admission to membership in another PC(USA) congregation by reaffirmation of faith. Membership may not be denied “for any … reason not related to profession of faith” (G-10.0102b). It is the session’s responsibility to receive such persons, and to determine if their reaffirmation of faith is consistent with the requirements for a profession of faith in W-4.2003a–c. In such determinations, sessions may wish to pay particular attention to whether the applicant declares “intent to participate actively and responsibly in the worship and mission of the church” (W-4.2003c, emphasis added), and whether the person will fulfill the obligations of church membership as defined in G-5.0102, especially G-5.0102f— “demonstrating a new quality of life within and through the church”— and G-5.0102h— “living responsibly in the personal, family, vocational, political, cultural, and social relationships of life.” In its examination, the session may also inquire about the faith journey of the person requesting membership, and the nature of relationships between that person and prior congregations from which he or she has renounced membership. The session may wish to emphasize that the act of professing faith is itself a form of renunciation: the person requesting membership “renounces evil” and affirms reliance on God’s grace.

A person who has renounced jurisdiction while in the midst of a disciplinary proceeding as the accused should be aware that

Section D-3.0106 is clear that “jurisdiction in judicial process ends when a church officer or a member renounces jurisdiction of the church.” There is no provision in either the Form of Government or the Rules of Discipline that … makes provision for the resumption of proceedings against a member or officer who renounces jurisdiction to avoid prosecution and then is admitted to membership in another PC(USA) congregation. However, a person who is accused of sexual abuse as defined in D-10.0401c and who renounces jurisdiction to avoid prosecution on those charges, becomes liable to those charges again when he or she comes under the jurisdiction of another governing body of the Presbyterian Church (U.S.A.) (D-10.0102a) by being received into congregational membership. To the extent that it is aware of prior renunciations of jurisdiction, a governing body has both the right and the obligation to inquire into the circumstances of any such renunciation in its examination of an officer. [Item 04-21]
If a former teaching elder who has renounced jurisdiction in the midst of a disciplinary proceeding as the accused wishes to work under the auspices of the PC(USA), he or she has the option of demonstrating willingness to be accountable, by submitting again to the jurisdiction of the church.

5. That the following overture was submitted by the Stated Clerk to the Bills and Overtures Committee. This overture is a concurrence from Foothills Presbytery and therefore amendments are not in order.

The vote: 11 to approve
0 to disapprove
0 abstain

Foothills Presbytery overtures the 222nd General Assembly (2016) to create a General Assembly Reform Coordinating Committee with the aim to reform, renew and refresh the practice of our Reformed polity for the 21st century, centered in the koinonia of our shared participation in Jesus Christ, the true Head of the Church (F-1.02). The General Assembly Reform Coordinating Committee will:

1. Coordinate with Synod and Presbytery Stated Clerks and Executives to organize regional gatherings of the commissioners to the 222nd and subsequent General Assemblies, plus Ruling Elders, Teaching Elders, Deacons, Educators, Presbytery and Synod Staff persons and lay persons, to come together to study the core principles of our historic polity, to reflect upon the sweeping religious, political, cultural and social changes in which we find ourselves, and advise the GA Reform Coordinating Committee regarding the content and organization of the Constitution, the creation of a strategic ten year shared denominational mission plan, and to devise the most effective structures to faithfully and boldly uphold our Reformed polity and practice.
2. Study and devise a strategy to most effectively use the modern communication that is afforded to us through the internet and social media.
3. Receive, organize and report to the 223rd and subsequent General Assemblies faithful summaries of the regional gatherings.

Rationale:

Foothills Presbytery, affirming G-3.0501 that, 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," has submitted eight overtures with the aim of engaging our denomination in the sustained work of reform, renewal and modernization. These individual overtures represent key strategic changes in our recent practice that we believe will instigate the Church to enter a new era of reform. Binding these diverse overtures together are the following principles:

1. **Stability of Identity**: The PC(USA) needs a stable Constitution that is undergirded by renewing the Constitutional Principle above the Democratic Principle. (Overture 007)
2. **Change through Building Broad Consensus**: The PC(USA) needs to move away from seeking change by legislation, and rather move to broad consensus building in and between the Councils of the Church. (Overture 003)
3. **Holistic Witness**: Through a balanced focus upon *The Great Ends of the Church* (F-1.0304) at the Meetings of the General Assembly, the PC(USA) needs a more holistic and faithful practice of living out the breadth of our Calling. (Overture 003)
4. **Focus and Depth**: The PC(USA) needs to improve and deepen its commitment to and practice of meaningful social witness by moving away from the practice of pushing “yes/ no” votes on highly partisan issues at the biennial Meetings of the General Assembly, and rather work to engage every congregation and every Council of the Church to find deep and rich consensus. (Overtures 004 and 005)
5. **Mutual Interdependence**: As Presbytery administrative leaders are in the unique position of relations between congregations and all higher Councils, the PC(USA) needs their wisdom and perspective as Advisory Delegates to the Meetings of the General Assembly (Overture 006)
6. **Adaptability and Nimbleness**: As the world of the 21st Century is rapidly changing and as bureaucratic structures, once established and funded, tend towards outliving their original purpose, the PC(USA) needs the regular input of presbyteries into the issue of best practices and most fitting structures of the national Church. (Overtures 009 and 010)

7. **More than Yes or No**: As complex and multifaceted issues are often made simplistic by simple “yes” or “no” choices, the PC(USA) needs to create a third category of voting that allows for the message, “no, not now.”

Believing the whole Church and every level of Council in the Church must be engaged in this work of reform, renewal and refreshment, the creation of a GA Coordinating Committee is the best method to engage in serious season of reform that is neither too hasty nor too tardy, but will help the PCUSA reform, renew and modernize its practice in a manner that is upholds the venerable standard, “let it be done decently and in order.”

**NOMINATING COMMITTEE**

**For Recommendation:** (all names in **bold** are those that are being nominated)

**Committee on Ministry**

<table>
<thead>
<tr>
<th>Class of 2016</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Jeff Meyers</td>
<td>(2011)</td>
<td>TE</td>
<td>North Avenue</td>
</tr>
<tr>
<td>3. C.P. Huang</td>
<td>(2014)</td>
<td>RE</td>
<td>Atlanta Taiwanese</td>
</tr>
<tr>
<td>4. Alice Moore</td>
<td>(2014)</td>
<td>RE</td>
<td>Hillside</td>
</tr>
<tr>
<td>5. Richard Short</td>
<td>(2014)</td>
<td>TE</td>
<td>Honorably Retired</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class of 2017</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Timothy Boggess</td>
<td>(2012)</td>
<td>TE</td>
<td>Northwest</td>
</tr>
<tr>
<td>6. <strong>Michael Steele</strong></td>
<td></td>
<td><strong>RE</strong></td>
<td>Carrolton</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class of 2018</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dana Hughes</td>
<td>(2015)</td>
<td>TE</td>
<td>Smyrna</td>
</tr>
<tr>
<td>4. Kate Coluss-Estes</td>
<td></td>
<td>TE</td>
<td>Validated ministry</td>
</tr>
<tr>
<td>5. Becky Burton</td>
<td>(2015)</td>
<td>TE</td>
<td>Hillside</td>
</tr>
<tr>
<td>6. Michelle Hwang</td>
<td></td>
<td>TE</td>
<td>Central</td>
</tr>
</tbody>
</table>

**Committee on Preparation for Ministry**

<table>
<thead>
<tr>
<th>Class of 2016</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Tom Adams</td>
<td>(2011)</td>
<td>RE</td>
<td>Trinity Atlanta</td>
</tr>
<tr>
<td>3. Wendy Dewberry</td>
<td>(2011)</td>
<td>TE</td>
<td>At large</td>
</tr>
<tr>
<td>4. Mary Dyche</td>
<td>(2011)</td>
<td>RE</td>
<td>Morrow</td>
</tr>
<tr>
<td>5. Kimberly LeVert</td>
<td>(2011)</td>
<td>TE</td>
<td>Validated ministry</td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Year</td>
<td>Position</td>
</tr>
<tr>
<td>---</td>
<td>----------------------</td>
<td>------</td>
<td>----------</td>
</tr>
<tr>
<td>7</td>
<td>Jonier Orozco</td>
<td>2011</td>
<td>TE</td>
</tr>
<tr>
<td>8</td>
<td>Bill Powell</td>
<td>2011</td>
<td>RE</td>
</tr>
<tr>
<td>9</td>
<td>Reggie Avant</td>
<td>2014</td>
<td>TE</td>
</tr>
<tr>
<td>10</td>
<td>Dan Commerford</td>
<td>2014</td>
<td>TE</td>
</tr>
<tr>
<td>11</td>
<td>Dale Phenicie</td>
<td>2014</td>
<td>RE</td>
</tr>
<tr>
<td>12</td>
<td>Jeff Vaughn</td>
<td>2014</td>
<td>RE</td>
</tr>
<tr>
<td></td>
<td><strong>Class of 2017</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Shannon Dill</td>
<td>2012</td>
<td>TE</td>
</tr>
<tr>
<td>2</td>
<td>Carol Dunbar</td>
<td>2012</td>
<td>RE</td>
</tr>
<tr>
<td>3</td>
<td>David Rogers</td>
<td>2012</td>
<td>TE</td>
</tr>
<tr>
<td>4</td>
<td>Karen Allamon</td>
<td>2012</td>
<td>TE</td>
</tr>
<tr>
<td>5</td>
<td>Julie Johnson</td>
<td>2014</td>
<td>TE</td>
</tr>
<tr>
<td>6</td>
<td>Leigh McMinn</td>
<td>2014</td>
<td>RE</td>
</tr>
<tr>
<td>7</td>
<td>Tom Buchanan</td>
<td>2015</td>
<td>TE</td>
</tr>
<tr>
<td>8</td>
<td>Jane Kagia</td>
<td>2015</td>
<td>TE</td>
</tr>
<tr>
<td>9</td>
<td>Rick Neale</td>
<td>2015</td>
<td>TE</td>
</tr>
<tr>
<td>10</td>
<td>Rachael Whaley Pate</td>
<td>2015</td>
<td>TE</td>
</tr>
<tr>
<td></td>
<td><strong>Class of 2018</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Jo Anderson</td>
<td>2013</td>
<td>TE</td>
</tr>
<tr>
<td>2</td>
<td>Joe B. Martin</td>
<td>2013</td>
<td>TE</td>
</tr>
<tr>
<td>3</td>
<td>Kimmy Stokesbary</td>
<td></td>
<td>TE</td>
</tr>
<tr>
<td>4</td>
<td>Joe Brown</td>
<td>2015</td>
<td>RE</td>
</tr>
<tr>
<td>5</td>
<td>Kyung-Hwa Kim</td>
<td>2015</td>
<td>RE</td>
</tr>
<tr>
<td>6</td>
<td>Camille Powell</td>
<td></td>
<td>TE</td>
</tr>
<tr>
<td>7</td>
<td>Ryan Jensen</td>
<td></td>
<td>TE</td>
</tr>
<tr>
<td>8</td>
<td>Jennifer Ayres</td>
<td>2014</td>
<td>TE</td>
</tr>
<tr>
<td>9</td>
<td>Julie Green</td>
<td></td>
<td>RE</td>
</tr>
<tr>
<td>10</td>
<td>Connie York</td>
<td></td>
<td>RE</td>
</tr>
</tbody>
</table>

**Committee on Representation**

<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Year</th>
<th>Position</th>
<th>Church</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Class of 2016</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Sandra Diaz</td>
<td>2014</td>
<td>RE</td>
<td>El Nazareno</td>
</tr>
<tr>
<td>2</td>
<td>vacant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Class of 2017</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>David Bowman</td>
<td>2014</td>
<td>RE</td>
<td>Rehoboth</td>
</tr>
<tr>
<td>2</td>
<td>Caroline Leach</td>
<td>2014</td>
<td>TE</td>
<td>Honorably Retired</td>
</tr>
<tr>
<td></td>
<td><strong>Class of 2018</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Jill Ulrici</td>
<td></td>
<td>TE</td>
<td>Covenant</td>
</tr>
<tr>
<td>2</td>
<td>vacant</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Council**

<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Year</th>
<th>Position</th>
<th>Church</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Class of 2016</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Deloris Bryant Booker</td>
<td>2014</td>
<td>RE</td>
<td>Hillside</td>
</tr>
<tr>
<td>2</td>
<td>Frank Thach</td>
<td>2014</td>
<td>RE</td>
<td>Roswell</td>
</tr>
<tr>
<td>3</td>
<td>Russ Weekley</td>
<td>2014</td>
<td>TE</td>
<td>Good Shepherd</td>
</tr>
</tbody>
</table>
Class of 2017
1. Bill Loeble (2014) RE Covington
3. Baron Mullis (2015) TE Morningside

Class of 2018
1. Destiny Williams (2013) RE McDonough

Examinations Commission

Class of 2016
1. Brad Clayton (2014) TE Roswell
2. Sally Jackson (2015) RE Eastminster
3. Jan Tolbert (2015) TE Carrollton
5. Yolanda Thompson (2015) TE New Life

Class of 2017
1. Guerry Mashburn (2012) RE First Atlanta
2. Susan Hylen (2014) RE Oakhurst

Class of 2018
1. Nicole Locke (2013) TE At Large
2. John Callahan (2013) TE Morrow

Grants

Class of 2016
1. Leslie Prince (2013) RE Morningside
2. Carlos Moore (2013) RE Memorial Drive

Class of 2017
1. Kathy Dawson (2013) TE Validated ministry
2. Brenda Gales (2013) RE Presbyterian Church of the Resurrection

Class of 2018

New Church Development Commission

Class of 2016
1. Andrew Stephens (2014) TE Radcliffe
2. Drew Stockstill (2014) TE Morningside
4. Dwight Goodson RE Hamilton Mill  

Class of 2017  

Class of 2018  
1. Nancy Phillimore (2013) RE Shallowford  
2. Mary Cox (2014) TE Roswell  
3. Alice Hamilton (2014) RE Peachtree City  
4. Saranell Hartman TE Validated ministry  

Operations Committee  

Class of 2016  
2. Trace Haythorn (2011) TE Validated ministry  
3. Marion Glover (2014) RE Peachtree  
4. Scott Lewis (2014) RE Pleasant Hill  

Class of 2017  
2. Margaret Murphy (2013) RE First Atlanta  
3. Ralph Armstrong (2015) RE Church of the Master  
5. Bruce Lewis (2015) RE Crossroads  

Class of 2018  
1. Horace Tory (2013) RE Rice Memorial  
2. Tom Whitworth RE Austell  
3. Andrew Eke RE Radcliffe  
4. Rebekah LeMon TE First Atlanta  
5. Ann Sciarrone RE Central  
6. Greg McMinn TE At Large  

Personnel Committee  

Class of 2016  
3. Marva Bryan (2014) RE Memorial Drive  

Class of 2017  
1. Cecelya Taylor (2014) TE Trinity Decatur  
3. Al Myers (2015) TE Honorably Retired
<table>
<thead>
<tr>
<th>Class of 2018</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dianne Smith</td>
<td>(2014)</td>
<td>RE</td>
<td>Rehoboth</td>
</tr>
<tr>
<td>2. Jerry Leath</td>
<td></td>
<td></td>
<td>Church of the Master</td>
</tr>
<tr>
<td>3. vacant</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Worship Committee**

<table>
<thead>
<tr>
<th>Class of 2016</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Olive Mahabir</td>
<td>(2015)</td>
<td>TE</td>
<td>Church of the Master</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class of 2017</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. David Wallace</td>
<td>(2014)</td>
<td>TE</td>
<td>Hon. Retired</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class of 2018</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Leigh Campbell Taylor</td>
<td>TE</td>
<td>Newnan</td>
<td></td>
</tr>
<tr>
<td>2. Richard Allen Farmer</td>
<td>TE</td>
<td>Crossroads</td>
<td></td>
</tr>
<tr>
<td>3. Susan Bennett</td>
<td>TE</td>
<td>Stockbridge</td>
<td></td>
</tr>
</tbody>
</table>

**2017 Moderator of the Presbytery**

<table>
<thead>
<tr>
<th>Past Moderators</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2010 Dudley Rose</td>
<td>TE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2011 Ramona Lavender</td>
<td>RE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2012 Dana Hughes</td>
<td>TE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2013 John Fountain</td>
<td>RE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2014 Rob Sparks</td>
<td>TE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2015 Mary Martin</td>
<td>RE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2016 Ken Whitehurst</td>
<td>RE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2017 Jihyun Oh</td>
<td>TE</td>
<td>Hamilton Mill</td>
<td></td>
</tr>
</tbody>
</table>

**2016 General Assembly Commissioners/Bills and Overtures Committee**

**RULING ELDERS:**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ken Whitehurst (Moderator)</td>
<td>Trinity Decatur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Robert Lukat</td>
<td>Morrow</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Chris McCain</td>
<td>Central</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Karen Turney</td>
<td>Covenant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Jo Ann Nelson</td>
<td>Lawrenceville</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**TEACHING ELDERS:**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Jihyun Oh (Moderator Elect)</td>
<td>Hamilton Mill</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Sylvia Wilson</td>
<td>Philadelphia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Pam Driesell</td>
<td>Trinity Atlanta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Kimmy Stokesbary</td>
<td>Clairmont</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Jeff Davis</td>
<td>Hamilton Mill</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**2016 General Assembly YAAD (Young Adult Advisory Delegate)**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Jessie Laverty</td>
<td>McDonough</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Synod Commissioners Class of 2018

1. David York  RE  Central
2. Cecelya Taylor  TE  Trinity Decatur

COMMITTEE ON MINISTRY

For Information:

An opportunity for our pastors, especially for those who took the mindfulness seminar:

"Mindfulness as a Pathway to Health and Wholeness: Being Alive as Long as You Live" - April 29-May 1, 2016. Here's a little blurb about the retreat from Kirkridge website:

Navigating the landscape of physical, mental, and spiritual health is challenging. This retreat will explore mindfulness and contemplative practice as a foundation for sustainable health and wholeness. You will be invited to explore mindful self-care as a pathway to well-being, caring connection, courage, and stress-resilience. Activities will include: mindfulness meditation, gentle mindful movement, poetic inquiry, deep listening in solitude and community, and time spent in nature. FYI - more info or register on website under the Programs tab - upcoming programs www.kirkridge.org

Admit to Record:

1. Approve the terms of call between Katy Walters (candidate of Grace Presbytery) and Westminster Presbyterian Church as associate pastor. Effective start date: July 13, 2015.
   a. Salary 25,000
   b. Housing 18,000
   c. Full Pension
   d. Continuing Education 1,000
   e. SECA allowance 3,290
   f. Dental 900
   g. Other vouched expenses 3,600
   h. First Call program 540

2. Dismiss Yoonmin Kim to the Presbytery of Middle Tennessee in order that he may become the pastor of the Nashville Korean Presbyterian Church. Effective date: May 30, 2015.

3. Approve the terms of call between Jae Kim and the Korean Community Presbyterian Church as an associate pastor. Effective date: August 2, 2015.
   a. Salary 30,000
   b. Housing 12,000
   c. Full Pension
   d. SECA allowance
   e. Continuing education 2,000
   f. Cell phone 1,200
   g. Book allowance 1,000
   h. Professional expenses 900

4. Approve the extension of the contract between Betsy Turner and the Luther Hays Presbyterian Church. Effective date: July 27, 2015. This contract is for a part time position.
   a. Housing 14,400
b. Future Care 600

c. Vouchered mileage reimbursement

d. Vacation 4 weeks

e. Continuing education 2 weeks

5. Approve the call of David Rogers as an associate pastor of Cross of Life Lutheran Church, member of the ELCA denomination whom we are in total communion. Effective date: October 1, 2015.

   a. Salary 45,000
   b. Housing 13,000
   c. SECA 5,800
   d. Full PCUSA Board of Pensions for member and spouse
   e. Auto/travel 1,500
   f. Professional expenses 720
   g. Expenses for (ELCA) Synod meetings 750
   h. Continuing education 1,000
   i. Vacation at 20 days a year including 4 Sundays
   j. Continuing education of 2 weeks

6. Dissolve the pastoral relationship between Jan Tolbert and place her as in the minister at large category. Effective date: January 31, 2016.

7. Approve the interim contact as head of staff between Mark Brewer (Pacific Presbytery) and Roswell Presbyterian Church. Effective date: December 1, 2015.

   a. Salary and Housing 165,000
   b. Relocation expenses 10,000
   c. FICA reimbursement
   d. Full Board of Pensions
   e. Leasing transportation allowance 4,200
   f. Four weeks vacation
   g. Two weeks continuing education

8. Approve the request of Dudley Rose to labor in the bounds of Glacier Presbytery in order that he may serve as the interim at First Presbyterian Church in Hamilton, Montana. Effective date: November 8, 2015.


10. Approve Steve Eason (Western North Carolina) to labor within the bounds in Macedonian Ministry. Effective date: September 1, 2015.

11. Dissolve the pastoral relationship between Ernie Hess and Covenant Presbyterian Church and dismiss him to San Francisco Presbytery in order that he may accept the call as pastor of St. Andrew’s Presbyterian Church in Pleasant Hill, CA. Effective date: October 18, 2015.

12. Appoint Jill Ulrichi as moderator of Covenant Church until an interim has been secured. Effective date: October 19, 2015.

13. Approve the extension of the contract call between Dana Hughes and Smyna Presbyterian Church. Effective date: September 1, 2015. This is a part time position.

   a. Housing 36,296.30
   b. 5 weeks vacation
   c. 2 weeks continuing education
d. Full Board of Pensions

   a. Salary 25,000
   b. Housing 27,000
   c. Full Pension
   d. SECA allowance
   e. Continuing education 1,000
   f. First call program
   g. Mileage, cell phone, expenses 3,600
   h. Dental 1,632.36
   i. 4 weeks vacation
   j. 2 weeks continuing education

15. Conclude the relationship between Alice (Schaap) Freeman and the Well due to her relocation to Tennessee. Effective date: October 16, 2015.

16. Dissolve the associate pastoral relationship between Craig Goodrich and Trinity Presbyterian Church in Atlanta and dismiss him to Peace River Presbytery in order that he may accept the call of pastor at First Presbyterian Church in Naples, FL. Effective date: October 18, 2015.

17. Dissolve the interim contract between Richard Floyd and The Church of the New Covenant. Effective date: October 31, 2015.

18. Approve the interim associate contract between Richard Floyd and Trinity Presbyterian Church in Atlanta. Effective date: November 1, 2015.
   a. Salary/housing 66,000
   b. Full Board of Pensions
   c. SECA allowance 5,049
   d. Continuing education 1,000
   e. Four weeks vacation
   f. Two weeks continuing education
   g. Business/Professional expenses 3,600

19. Approve the interim contract between Dave Omerod (Flint River) and First Presbyterian Church of Jonesboro. Effective date: November 2, 2015.
   a. Salary 59,000
   b. Post Retirement Pension Dues 7,080
   c. Mileage/travel 6,000
   d. Four weeks vacation
   e. Two weeks continuing education


   a. Salary 16,020
   b. Housing 12,000
   c. Medical/dental (future care) 2,900
   d. Continuing Education 1,500
   e. Auto mileage 1,260
   f. Business, professional, half cell phone 500
g. Four weeks vacation
h. Two weeks continuing education

For Recommendation:

1. Approve the new Policy on Sexual Misconduct Prevention

COM Approval: August 6, 2015
PGA Approval: Sexual Misconduct Prevention Policy

I. Theological Rationale

The people of God live out their faith in the midst of a particular historical reality. Inherent in every time is promise and possibility, opportunities for the ministry and the mission of the Church of Jesus Christ to be carried forth. While affirming that God created us to live together in ways that proclaim the worth and dignity of each individual, human sexuality has been a basis for oppression, degradation, violence and injustice - manifestations of our sinful nature.

Our sexuality is a gift from God and when rightly used, leads us to the wholeness of life that God intends for all people. Those who serve through the offices of the Church bear particular responsibility in making manifest the goodness of God’s gift of sexuality.

The ethical conduct of all who minister in the name of Jesus Christ is of vital importance to the Church, for through them, an understanding of God and the gospel’s good news is conveyed.

II. Scripture reminds us of our calling as leaders in the Church:

As God who called you is holy,
be holy yourselves in all your conduct.
I Peter 1:15

Not many of you should become teachers,
my brothers and sisters, for you know that we
who teach will be judged with greater strictness.
James 2:15

Tend the flock of God, that is your charge,
not under compulsion, but willingly,
not for sordid gain, but eagerly,
do not lord it over those in our charge, but be examples to the flock.
I Peter 5:2 (NRSV)

Our Constitution also speaks of our calling:
The Book of Order says, “Holiness is God’s gift to the Church in Jesus Christ…Because in Christ the Church is holy, the Church, its members, and those in its ordered ministries strive to lead lives worthy of the Gospel we proclaim.”  F.1.0302b

III. Purpose

The sixfold purpose of this policy is to:

1) Safeguard the members, congregants, and staff of the churches of the Presbytery of Greater Atlanta, the members and staff of the Presbytery, and the people we serve, especially those who are vulnerable,
against any form of sexual misconduct, particularly the disciplinary offense of sexual abuse, within the Presbytery of Greater Atlanta.

2) Express our commitment to prevent sexual misconduct by creating an atmosphere in our Presbytery where acts of silence, ignorance, and minimization regarding sexual misconduct are overcome by acts of understanding, respect, care, and justice.

3) Obtain justice and compassion in cases that involve reports or written accusations of sexual misconduct within our Presbytery.

4) Promote healing for all persons, congregations, or entities in cases involving sexual misconduct.

5) Ensure the effectiveness of our Presbytery’s judicial processes in cases of sexual misconduct so that the truth shall be determined, the due process rights of those involved shall be honored, wrongdoing shall cease, those who have been victimized and those who are innocent shall be vindicated, and those who have victimized others shall be held accountable for their actions and their repentance and restoration achieved.

6) Teach this Presbytery’s standards of ministry, for both lay persons and those ordained to office, in relation to sexual misconduct in order to fulfill our individual and collective responsibility to preserve the integrity of those standards and our ministry.

IV. Definitions and Mandatory Reporting

**Sexual Misconduct** is the comprehensive term used in this policy to include, but is not limited to, child sexual abuse, sexual abuse of another person, sexual harassment, and production or distribution of pornography. If sexual misconduct is suspected, contact the Stated Clerk of the Presbytery for direction.

**Sexual abuse** includes, but is not limited to, any contact or interaction between an adult (over the age of 18) and either a child (under the age of 18) or an adult who lacks the mental capacity to consent. Abuse is when the child or adult without capacity to consent is being used for the sexual stimulation of the adult or of a third person. Sexual behavior between a child and an adult, or between an adult of diminished capacity and another adult, is always considered forced whether or not consented to by the child or the adult with diminished capacity. **Child sexual abuse MUST be reported to the civil authorities.** Per the Book of Order (G-4.0302), any suspected child abuse is to be reported to the Stated Clerk of the Presbytery as well as the civil authorities.

**Misuse of office** or position refers to sexual conduct committed by one while functioning in relationship to the victim within the context of a ministerial or professional role. For this policy, a sexual relationship between a clergy/professional lay leader in a pastoral or counseling role with another adult shall be considered abuse. Mutual consent is NOT POSSIBLE where a ministerial or professional relationship exists. It remains the responsibility of the minister or professional to maintain appropriate boundaries and to decline to engage in a sexual relationship. If misuse of office is suspected, contact the Stated Clerk of Presbytery for direction.

**Sexual Harassment** includes unwelcome sexual advances, requests for sexual favors, and other verbal and physical conduct when submission to such conduct is made, either implicitly or explicitly, a condition of an individual’s employment or status in an institution, or is used as a basis for employment decision affecting the individual, or creates an intimidating, hostile or offensive working environment which in turn interferes with an individual’s work performance. If sexual harassment is suspected, contact the Stated Clerk of the Presbytery for direction.

**Production or distribution of pornography** is defined and discussed in the policy statement of the General Assembly of the Presbyterian Church (USA) entitled: Pornography: Far from the Song of Songs, adopted by the 200th General Assembly (1988). See [www.pcsusa.org/resource/pornography-far-song-songs/](http://www.pcsusa.org/resource/pornography-far-song-songs/)
Administrative leave of a teaching elder: If any teaching elder is suspected of involvement in child abuse, the Stated Clerk of the presbytery shall immediately convene the appropriate process to determine if the teaching elder should be placed on administrative leave. This process is outlined in the Book of Order in D-10.0106.

V. Where and to Whom do you report?

Statute of Limitations:
Other than in the case of sexual abuse as defined in 10.0401c., charges of sexual misconduct must be filed no later than five years from the commission of the offense or one year from the forming of an investigating committee. There is no statute of limitations for filing charges alleging sexual abuse of any person under eighteen years of age or adults of diminished capacity or when the conduct includes force, threat, coercion, intimidation, or misuse of office or position. (D-10.0401c.)

Importance of Confidentiality:
Allegations of sexual misconduct should never be taken lightly or disregarded and allowed to circulate without concern for the well-being, integrity, and reputation of the accuser, the accused, and the Church. Allegations should be dealt with as matters of highest confidentiality, before and after they have been submitted to appropriate authorities as outlined below.

Civil Reporting:
The requirements imposed by Georgia law, as opposed to the Book of Order, for reporting sexual molestation or abuse of a child under the age of 18 years are set forth in Georgia Code &19-7-5, attached in the Appendix. In the case of suspected abuse of a minor, a report should be made to the Georgia Department of Family and Children’s Service at 1-855-422-4453, available 24 hours per day, 7 days per week, 365 days per year. If there is fear of imminent danger, call 911. In the case of suspected abuse of an adult who lacks mental capacity, contact the appropriate police authority or district attorney’s office.

Church Reporting:
Any suspected abuse, harassment, or misconduct should be reported to the Stated Clerk’s office of the Presbytery. The Clerk will guide you as to next steps regarding any allegations. The Presbytery Clerk’s cell number is: 770-330-7838.

VI. Disciplinary Process (see the Rules of Discipline, Chapters 10, 11 and 12)

The purpose of discipline is to honor God by making clear the significance of membership in the body of Christ...to achieve justice and compassion for all participants involved and to bring members to repentance and restoration…D-1.0101

Reporting:
In the event of an allegation of sexual abuse, sexual harassment, distribution or use of pornography or any other sense of inappropriate behavior of a sexual nature, the church has a process to respond to such an allegation in an effort to determine its truth and the appropriate action.

Allegations:
An allegation is a written statement made by an individual alleging an offense of sexual abuse, sexual harassment, use or distribution of pornography or other inappropriate behavior of a sexual nature. This written statement should contain the nature of the alleged offense, any supporting information regarding the allegation and written in a clear narrative alleging the facts. (D-10.0101).
Allegations against a teaching elder or a commissioned ruling elder shall be directed to the stated clerk of the Presbytery. Allegations against a ruling elder or member of a congregation, shall be directed to the clerk of that particular congregation.

**Receipt of an allegation by the stated clerk of the presbytery** shall result in the appointment of an investigating committee (see confidentiality clause above). This committee is appointed by the clerk in consultation with the Executive Presbyter and shall be trained by the Stated clerk. The committee has one year to do its work to determine if formal charges are to be filed.

**Charges (if any) result after an investigation has come to its completion.** These charges will be submitted to the presbytery body called the Permanent Judicial Commission through the investigating committee who investigated. If the alleged offender does not plead guilty, a trial shall be held before the Permanent Judicial Commission to determine the validity of the charges.

**Safeguards:**
Throughout the process there are numerous safeguards for the accused including the right to be represented by counsel.

**VII: Distribution/acknowledgement of this policy**

**Distribution:**
This policy shall be distributed to all of the following: ordained ministers, commissioned ruling elders, and Presbytery employees.

At the time of any clergy or commissioned ruling elder entering the Presbytery, a copy of this policy will be provided and the person will be asked to sign a written acknowledgement indicating that she/he has received, read, understands and agrees to conduct her/himself in accordance with this Policy. The signed acknowledgement shall be kept in the person’s file.

This policy shall be made available by the Stated Clerk to all persons who report or present allegations of sexual misconduct, and to all persons against whom allegations are filed.

**VIII: Mandatory Education**

The Committee on Ministry of the Presbytery of Greater Atlanta requires Boundaries training for all clergy/commissioned elders who are serving churches, who are members at large or who are serving in a validated ministry. Training is required once every three years. The policy printed below was approved by the Committee on Ministry on December 18, 2014.

**Policy #16: Required Boundaries Training**

All clergy, including retired clergy serving a church in some capacity, shall receive or repeat the Boundaries Training every three years.

**Procedure for notification of non-compliance:**

Members who have not attended one of the training events in the required year will be notified of their noncompliance and have their name printed in the first yearly Presbytery meeting handbook. In addition, a letter will be sent to their clerk of session or other governing body/supervisor. Two additional training opportunities will take place prior to the 2nd yearly meeting. These members will be sent a reminder to attend the 2nd available training if they do not attend the first available. A minister’s name shall continue to be listed in each meeting handbook until they are in compliance.
Appendix….From the Office of the Child Advocate, State of Georgia:

Mandated Reporter


§ 19-7-5. Reporting of child abuse; when mandated or authorized; content of report; to whom made; immunity from liability; report based upon privileged communication; penalty for failure to report

(a) The purpose of this Code section is to provide for the protection of children. It is intended that mandatory reporting will cause the protective services of the state to be brought to bear on the situation in an effort to prevent abuses, to protect and enhance the welfare of children, and to preserve family life wherever possible. This Code section shall be liberally construed so as to carry out the purposes thereof.

(b) As used in this Code section, the term:

(1) "Abortion" shall have the same meaning as set forth in Code Section 15-11-681.

(2) "Abused" means subjected to child abuse.

(3) "Child" means any person under 18 years of age.

(4) "Child abuse" means:

(A) Physical injury or death inflicted upon a child by a parent or caretaker thereof by other than accidental means; provided, however, that physical forms of discipline may be used as long as there is no physical injury to the child;

(B) Neglect or exploitation of a child by a parent or caretaker thereof;

(C) Sexual abuse of a child; or

(D) Sexual exploitation of a child.

However, no child who in good faith is being treated solely by spiritual means through prayer in accordance with the tenets and practices of a recognized church or religious denomination by a duly accredited practitioner thereof shall, for that reason alone, be considered to be an "abused" child.

(5) "Child service organization personnel" means persons employed by or volunteering at a business or an organization, whether public, private, for profit, not for profit, or voluntary, that provides care, treatment, education, training, supervision, coaching, counseling, recreational programs, or shelter to children.

(6) "Clergy" means ministers, priests, rabbis, imams, or similar functionaries, by whatever name called, of a bona fide religious organization.

(7) "Pregnancy resource center" means an organization or facility that:

(A) Provides pregnancy counseling or information as its primary purpose, either for a fee or as a free service;

(B) Does not provide or refer for abortions;

(C) Does not provide or refer for FDA approved contraceptive drugs or devices; and
(D) Is not licensed or certified by the state or federal government to provide medical or health care services and is not otherwise bound to follow federal Health Insurance Portability and Accountability Act of 1996, P.L. 104-191, or other state or federal laws relating to patient confidentiality.

(8) "Reproductive health care facility" means any office, clinic, or any other physical location that provides abortions, abortion counseling, abortion referrals, or gynecological care and services.

(9) "School" means any public or private pre-kindergarten, elementary school, secondary school, technical school, vocational school, college, university, or institution of postsecondary education.

(10) "Sexual abuse" means a person's employing, using, persuading, inducing, enticing, or coercing any minor who is not that person's spouse to engage in any act which involves:

   (A) Sexual intercourse, including genital-genital, oral-genital, anal-genital, or oral-anal, whether between persons of the same or opposite sex;

   (B) Bestiality;

   (C) Masturbation;

   (D) Lewd exhibition of the genitals or pubic area of any person;

   (E) Flagellation or torture by or upon a person who is nude;

   (F) Condition of being fettered, bound, or otherwise physically restrained on the part of a person who is nude;

   (G) Physical contact in an act of apparent sexual stimulation or gratification with any person's clothed or unclothed genitals, pubic area, or buttocks or with a female's clothed or unclothed breasts;

   (H) Defecation or urination for the purpose of sexual stimulation; or

   (I) Penetration of the vagina or rectum by any object except when done as part of a recognized medical procedure.

"Sexual abuse" shall not include consensual sex acts involving persons of the opposite sex when the sex acts are between minors or between a minor and an adult who is not more than five years older than the minor. This provision shall not be deemed or construed to repeal any law concerning the age or capacity to consent.

(11) "Sexual exploitation" means conduct by any person who allows, permits, encourages, or requires that child to engage in:

   (A) Prostitution, as defined in Code Section 16-6-9; or

   (B) Sexually explicit conduct for the purpose of producing any visual or print medium depicting such conduct, as defined in Code Section 16-12-100.

(c)(1) The following persons having reasonable cause to believe that suspected child abuse has occurred shall report or cause reports of such abuse to be made as provided in this Code section:

   (A) Physicians licensed to practice medicine, physician assistants, interns, or residents;
(B) Hospital or medical personnel;

(C) Dentists;

(D) Licensed psychologists and persons participating in internships to obtain licensing pursuant to Chapter 39 of Title 43;

(E) Podiatrists;

(F) Registered professional nurses or licensed practical nurses licensed pursuant to Chapter 26 of Title 43 or nurse's aides;

(G) Professional counselors, social workers, or marriage and family therapists licensed pursuant to Chapter 10A of Title 43;

(H) School teachers;

(I) School administrators;

(J) School counselors, visiting teachers, school social workers, or school psychologists certified pursuant to Chapter 2 of Title 20;

(K) Child welfare agency personnel, as such agency is defined in Code Section 49-5-12;

(L) Child-counseling personnel;

(M) Child service organization personnel;

(N) Law enforcement personnel; or

(O) Reproductive health care facility or pregnancy resource center personnel and volunteers.

(2) If a person is required to report child abuse pursuant to this subsection because such person attends to a child pursuant to such person's duties as an employee of or volunteer at a hospital, school, social agency, or similar facility, such person shall notify the person in charge of such hospital, school, agency or facility, or the designated delegate thereof, and the person so notified shall report or cause a report to be made in accordance with this Code section. An employee or volunteer who makes a report to the person designated pursuant to this paragraph shall be deemed to have fully complied with this subsection. Under no circumstances shall any person in charge of such hospital, school, agency, or facility, or the designated delegate thereof, to whom such notification has been made exercise any control, restraint, or modification, or make any other change to the information provided by the reporter.

(3) When a person identified in paragraph (1) of this subsection has reasonable cause to believe that child abuse has occurred involving a person who attends to a child pursuant to such person's duties as an employee of or volunteer at a hospital, school, social agency, or similar facility, the person who received such information shall notify the person in charge of such hospital, school, agency, or facility, or the designated delegate thereof, and the person so notified shall report or cause a report to be made in accordance with this Code section. An employee or volunteer who makes a report to the person designated pursuant to this paragraph shall be deemed to have fully complied with this subsection. Under no circumstances shall any person in charge of such hospital, school, agency, or facility, or the designated delegate thereof, to whom such notification has been made exercise any control, restraint, or modification or make any other change to the information provided by the reporter,
although each of the aforementioned persons may be consulted prior to the making of a report and may provide any additional, relevant, and necessary information when making the report.

(d) Any other person, other than one specified in subsection (c) of this Code section, who has reasonable cause to believe that suspected child abuse has occurred may report or cause reports to be made as provided in this Code section.

(e) With respect to reporting required by subsection (c) of this Code section, an oral report by telephone or other oral communication or a written report by electronic submission or facsimile shall be made immediately, but in no case later than 24 hours from the time there is reasonable cause to believe that suspected child abuse has occurred. When a report is being made by electronic submission or facsimile to the Division of Family and Children Services of the Department of Human Services, it shall be done in the manner specified by the division. Oral reports shall be followed by a later report in writing, if requested, to a child welfare agency providing protective services, as designated by the Division of Family and Children Services of the Department of Human Services, or, in the absence of such agency, to an appropriate police authority or district attorney. If a report of child abuse is made to the child welfare agency or independently discovered by the agency, and the agency has reasonable cause to believe such report is true or the report contains any allegation or evidence of child abuse, then the agency shall immediately notify the appropriate police authority or district attorney. Such reports shall contain the names and addresses of the child and the child's parents or caretakers, if known, the child's age, the nature and extent of the child's injuries, including any evidence of previous injuries, and any other information that the reporting person believes might be helpful in establishing the cause of the injuries and the identity of the perpetrator. Photographs of the child's injuries to be used as documentation in support of allegations by hospital employees or volunteers, physicians, law enforcement personnel, school officials, or employees or volunteers of legally mandated public or private child protective agencies may be taken without the permission of the child's parent or guardian. Such photographs shall be made available as soon as possible to the chief welfare agency providing protective services and to the appropriate police authority.

(f) Any person or persons, partnership, firm, corporation, association, hospital, or other entity participating in the making of a report or causing a report to be made to a child welfare agency providing protective services or to an appropriate police authority pursuant to this Code section or any other law or participating in any judicial proceeding or any other proceeding resulting therefrom shall in so doing be immune from any civil or criminal liability that might otherwise be incurred or imposed, provided such participation pursuant to this Code section or any other law is made in good faith. Any person making a report, whether required by this Code section or not, shall be immune from liability as provided in this subsection.

(g) Suspected child abuse which is required to be reported by any person pursuant to this Code section shall be reported notwithstanding that the reasonable cause to believe such abuse has occurred or is occurring is based in whole or in part upon any communication to that person which is otherwise made privileged or confidential by law; provided, however, that a member of the clergy shall not be required to report child abuse reported solely within the context of confession or other similar communication required to be kept confidential under church doctrine or practice. When a clergy member receives information about child abuse from any other source, the clergy member shall comply with the reporting requirements of this Code section, even though the clergy member may have also received a report of child abuse from the confession of the perpetrator.

(h) Any person or official required by subsection (c) of this Code section to report a suspected case of child abuse who knowingly and willfully fails to do so shall be guilty of a misdemeanor.

(i) A report of child abuse or information relating thereto and contained in such report, when provided to a law enforcement agency or district attorney pursuant to subsection (e) of this Code section or pursuant to Code Section 49-5-41, shall not be subject to public inspection under Article 4 of Chapter 18 of Title 50 even though such report or information is contained in or part of closed records compiled for law enforcement or prosecution purposes unless:
(1) There is a criminal or civil court proceeding which has been initiated based in whole or in part upon the facts regarding abuse which are alleged in the child abuse reports and the person or entity seeking to inspect such records provides clear and convincing evidence of such proceeding; or

(2) The superior court in the county in which is located the office of the law enforcement agency or district attorney which compiled the records containing such reports, after application for inspection and a hearing on the issue, shall permit inspection of such records by or release of information from such records to individuals or entities who are engaged in legitimate research for educational, scientific, or public purposes and who comply with the provisions of this paragraph. When those records are located in more than one county, the application may be made to the superior court of any one of such counties. A copy of any application authorized by this paragraph shall be served on the office of the law enforcement agency or district attorney which compiled the records containing such reports. In cases where the location of the records is unknown to the applicant, the application may be made to the Superior Court of Fulton County. The superior court to which an application is made shall not grant the application unless:

(A) The application includes a description of the proposed research project, including a specific statement of the information required, the purpose for which the project requires that information, and a methodology to assure the information is not arbitrarily sought;

(B) The applicant carries the burden of showing the legitimacy of the research project; and

(C) Names and addresses of individuals, other than officials, employees, or agents of agencies receiving or investigating a report of abuse which is the subject of a report, shall be deleted from any information released pursuant to this subsection unless the court determines that having the names and addresses open for review is essential to the research and the child, through his or her representative, gives permission to release the information.

Reports can either be made orally by calling Central Intake at 1-855-GACHILD / 1-855-422-4453 or by:
• Fax – 229-317-9663
• Email – cpsintake@dhs.ga.gov
• Web-based reporting - http://dfcs.dhs.georgia.gov/child-abuse-neglect *
*Web-based reporting requires completion of Mandated Reporter Training to obtain an ID# (see below)

Mandated Reporter Training is available through The Governor's Office for Children and Families (GOCF) and Prevent Child Abuse of Georgia (PCAGA). Both GOCF and PCAGA has partnered with Care Solutions, Inc. to make this valuable online training available for free any time or day that you may want to use it. It is one-hour of your time to learn how to better recognize the indicators of abuse and neglect, understand your role in responsible reporting, and identify the groups of children that may be at a higher risk of being abused or neglected. Please click here to register: Mandated Reporters: Critical Links in Protecting Children in Georgia

Prevent Child Abuse of GA also offers in-person training. For in-person training, please contact Julia Neighbors at jneighbors@gsu.edu

2. Approve the rewrite of the “Ethical Guidelines for Departing Pastors and Their Congregations Policy

**COM Approval:** September 17, 2015
**PGA Approval:** Pending November 10, 2015
Purpose

Pastoral transitions represent key milestones in the lives of the departing pastor, the congregation, and the new pastor, and extreme care must be taken to ensure these transitions are as successful as possible for everyone involved. As such, the Committee on Ministry has developed this policy to establish a framework for a) communication, b) relationships & boundaries, and c) roles & responsibilities during the course of a transition. The Committee on Ministry affirms the unique nature of the relationships among a pastor, the pastor’s family and the congregation, and this policy is not intended to harm those relationships that have grown during course of the pastor’s tenure. The primary goal of this policy is to provide the incoming pastor and the congregation with the appropriate opportunity to establish healthy new pastoral relationships, and therefore this policy sets forth some unique requirements for behavior that must be adopted by everyone involved.

Transitions Covered Under This Policy

This policy only applies when a pastor departs a called position and that position is being filled by a new pastor not currently employed at the same congregation. It does not apply when the position is not being filled or the responsibilities of the position (full-time or otherwise) are being absorbed by existing staff.

Policy Summary

This policy and set of ethical guidelines are designed to assist pastors and church members in creating and maintaining relationships that respect appropriate professional boundaries during transitions of pastoral leadership. Upon dissolution of the pastoral relationship, the departing pastor shall cease performing all pastoral functions in the church, except when invited by the clerk of session and the moderator of session. In addition, the departing pastor will not participate in the life and work of the church for at least one year following the arrival of the new pastor or the hiring of a contract call pastor (see 2.01 below). The COM can grant exceptions to the one year period in instances of extraordinary circumstances (see 5.0 of this document). The ethical guidelines advise pastors on educating congregations on appropriate boundaries, friendships with church members, property issues, and handling requests from church members for pastoral care. The policy supports new pastors in deciding whether to extend an invitation to former pastors and commits Presbytery to supporting the departing pastor, the new pastor, and the congregation.

1.0 Introduction

The Committee on Ministry (COM) has instituted the following policy and ethical guidelines to assist former pastors, new pastors, and church members in developing and maintaining relationships that respect appropriate professional boundaries and promote healthy transitions of pastoral leadership.

2.0 Statement of Policy

2.01 On and after the effective date of the dissolution of the pastoral relationship between a pastor and a church, the pastor (a) shall not perform pastoral functions in the church, except when invited by the moderator of session and clerk of session; and (b) shall not otherwise participate in the life and work of the church during the interim time and at least one year following the arrival of the new pastor or the hiring of a new contract pastor (herein called the ‘transition period’), unless authorized to do so in writing by the Committee on Ministry.

2.02 This policy applies to all installed and non-installed contract relationships between a pastor and a congregation.
In Section 2.01 “life and work of the church” means all activities by the congregation as a whole or organized groups within the congregation. Included in this term are worship services, church school classes, Bible Study, social gatherings, fundraising activities, choir rehearsals and presentations, meetings of committees and other congregational groups, mission and service projects, and all seminars, lectures, and forums. "Life and work of the church" does not include routine expressions of personal concern or celebration such as notes or tokens of condolence or congratulation and attendance at weddings and funerals for church members.

Nothing in this policy prevents a congregation from conferring on a pastor the honorary relationship of pastor emerita or emeritus, no sooner than one year following their departure from active service. However, the Committee on Ministry will approve the establishment of such relationship only if the congregation’s request is accompanied by the pastor’s written agreement to comply with this policy.

THE UNIQUENESS OF CLERGY-COUPLE SITUATIONS

As our denomination evolves, and as the economic health of our congregations continues to come under pressure, the number of clergy-couples employed by the same congregation will continue to grow. These situations introduce even more complexity into pastoral transitions when one member of the couple is leaving a called position and one is staying. An even greater sensitivity to the nuances of these situations must be applied in order to enhance the long-term success of such transitions.

For the most part, the same policy elements apply to the departing member of a clergy-couple, including the cessation of all pastoral functions. The departing pastor must also remove himself/herself from any formal leadership position in the church during the transition period, and to the extent possible, should separate himself/herself from the life and work of the church as well. However, it is clear that in some cases refraining from all aspects of church life/work is not possible or practical and might be unhealthy when young children are involved.

Recognizing that it is not possible to articulate specific exceptions for every clergy-couple situation, the Committee on Ministry requires the departing pastor to engage the session and the Committee on Ministry at the beginning of the transitions process to gain consensus on the appropriate degree of engagement (if any) during the transition period. The Committee on Ministry will strive to achieve the goals of this policy with love and care, affirming the unique needs of the clergy-couple.

4.0. ETHICAL GUIDELINES

The Committee on Ministry offers the following ethical guidelines to assist pastors in complying with this policy and leaving a congregation in a healthy, constructive manner:

Prior to departure, the pastor should clearly and consistently state that she or he cannot exercise any pastoral roles at the pastorate’s conclusion. This helps church members understand that it is not a personal matter when the former pastor declines to participate in a baptism, wedding, funeral, or to make a pastoral call. The Committee on Ministry will assist the pastor in educating the congregation both before and after the pastor’s departure.

The development of friendships between pastors and church members can enrich the lives of all concerned as long as those friendships respect
appropriate professional boundaries. While such friendships need not end with dissolution of the pastoral relationship, they must change in order to remain healthy.

(a) Pastors must be clear in establishing boundaries that preclude all pastoral roles. It is important for the pastor to discuss these boundaries with her/his friends.

(b) It is appropriate for the former pastor to listen, and provide empathic support to friends who are members of her/his former church. However, the former pastor should not provide pastoral care and should notify the new pastor of the need for pastoral care as soon as possible upon conclusion of the conversation.

(c) The former pastor may make hospital visits to church members who are personal friends. In that case, however, the former pastor should take particular care to maintain the role of a friend and should inform the new pastor of the visit.

(d) It is important for the former pastor to refrain from performing baptisms, funerals, weddings, and other services for friends. Presiding at services for friends, but not other congregation members, creates the unhealthy impression of favoritism. It is a better practice to decline participation in all such services.

4.03 Church Governance.

(a) A pastor should not influence, directly or indirectly, the selection of her or his successor. (see Covenant of Closure)

(b) A former pastor should never communicate with church members about issues affecting the governance of the church or the selection or performance of a new pastor. The situation becomes especially difficult when members of the former pastor’s family serve on Session or other committees and boards of the congregation. As a result, the Committee on Ministry recommends that the spouse/partner of the former pastor also not be involved in the life and work of the pastor’s former church during the transition period. This recommendation is not applicable in clergy-couple situations when both were employed by the same congregation. See Section 3.

4.04 Pastoral Care to Church Members. If contacted, the former pastor should encourage church members to depend on the new pastor for pastoral care. Immediately following the call, the former pastor should notify the new pastor of the contact and the need for pastoral care. The former pastor should not make hospital or home visits except to personal friends under the conditions discussed in Section 4.02.

4.05 Invitations to Participate in the Church’s Services.

(a) Former pastors may officiate at services for members of her or his former church or at other services within its properties upon the invitation of the church’s session. The former pastor should carefully consider the wisdom of accepting any such invitations. As noted in Section 4.02(d), accepting one invitation makes it difficult to refuse others. Moreover, accepting an invitation may not be in the best interest of the congregation.

(b) If the former pastor decides to accept an invitation, the new pastor (or interim pastor, as appropriate) should officiate, assisted by the former pastor.
4.06 Property Issues.

(a) The pastor should return all property that belongs to the church (keys, credit cards, computers, furniture, etc) prior to the pastor’s departure. The Committee on Ministry strongly recommends that as far in advance of the pastor’s departure as practical, the pastor and the Property Committee of the session (or trustees) agree upon a list of property that the pastor may take and the property to be returned to the church.

(b) Ordinarily, the pastor should vacate both the manse and church office no later than the effective date of the pastoral relationship’s dissolution.

4.07 Continued Compliance with Presbytery Policies. Former pastors continue to be subject to Presbytery’s policies (including, but not limited to, Presbytery’s Sexual Misconduct Policy) until they transfer to another presbytery.

4.08 Social Media

In these days of increased usage of social media (including Blogs, Facebook, Twitter, LinkedIn, Pinterest, Google+, etc.), former pastors may have more connections with past church members than ever before. Followers on these outlets may not necessarily see a distinction between a pastor’s personal use of social media and his/her role in the church. If the pastor is contacted about church matters or pastoral care via these kinds of social media methods, the pastor should diligently apply the same guidelines from Sections 4.02, 4.03, and 4.04 above.

5.0 Consideration of Exceptions from Section 2.01(b)

5.01 The Committee on Ministry will authorize a former pastor’s continued participation in the life and work of her or his former church without the transition period provided under Section 2.01(b) only when the pastor’s departure will place an extraordinary burden on the pastor or the pastor’s spouse/partner. For the purposes of this determination, “extraordinary burden” is defined as physical, emotional, financial, or spiritual difficulty that exceeds in intensity or scope the stress or challenge ordinarily associated with life transitions such as retirement or moving to new employment.

The Committee emphasizes that approval for a former pastor to participate in the life and work of the congregation does not change the importance of the pastor’s compliance with Section 2.01(a). The former pastor must cease performing pastoral functions. The Committee will carefully scrutinize any request for exemption from Section 2.01(b). The Committee will establish such conditions as necessary to make certain that the transition period proceeds smoothly and the congregation and the new pastor are provided an opportunity to develop a healthy and productive relationship.

5.02 Among the factors that may be considered by the Committee in authorizing a former pastor to continue to participate in the ongoing life and work of her or his former church are the following:

(a) The health of the pastor and/or spouse;

(b) Availability of reasonable alternatives for church involvement;

(c) The circumstances surrounding the dissolution of the pastoral relationship;
5.03 The Committee on Ministry may establish conditions for a former pastor’s continuing involvement in a church following dissolution of the pastoral relationship. Examples of such conditions include:

(a) The former pastor’s agreement to decline leadership roles in the church’s services or services for the church’s members;

(b) Departure from the congregation for an established period of time; and,

(c) Limiting the scope of the pastor’s involvement to attendance at worship services and other specific activities.

5.04 All authorizations for a former pastor’s continuing involvement will be in writing and acknowledged by the former pastor’s signature. Copies of the authorization will be provided to the church’s clerk of session, the former pastor, interim pastor and the new pastor.

6.0 NEW PASTORS

The Committee on Ministry reminds new pastors that extending an invitation to the former pastor to participate in services or continue to be involved in the life and work of the church may not be in the best interest of the church or the new pastor. New pastors should consider any decision on this issue very carefully and should engage the session and the Committee on Ministry to gain consensus on the appropriate degree of involvement, if any. Similarly, the new pastor should notify the Committee on Ministry if a situation develops involving the former pastor that she or he believes endangers the peace and unity of the church.

7.0 ROLE OF PRESBYTERY AND THE COMMITTEE ON MINISTRY IN POLICY IMPLEMENTATION

7.01 Supporting the Departing Pastor.

(a) Upon learning of a pastor’s imminent departure from a congregation, the Congregational Consultant will review with the pastor and the session this policy, along with the Covenant of Closure, on her/his relationship with the congregation after departure.

(b) The Congregational Consultant will consult with the departing pastor to determine what resources are necessary to meet the spiritual, emotional, and physical needs of the pastor and her/his family during the transition period. The Congregational Consultant will assist the pastor in securing those resources.

7.02 Educating the Congregation.

(a) The Committee on Ministry has developed a standard news article describing, and briefly explaining, the Presbytery’s policy on departing pastors (see Added Resource). This article could be published in the first newsletter or other publications sent to church members following the congregational meeting to dissolve the pastoral relationship.

(b) The Committee on Ministry’s Liaison to the congregation’s Pastor Nominating Committee will review the policy with the committee and Session as appropriate.
Conducting Investigations. Upon the invitation of the new pastor, the clerk of session or any of its other officers, the Congregational Consultant, or upon its own initiative, the Committee on Ministry will investigate situations that could disrupt the peace and unity of the church.

Providing Support and Assistance to New Pastors. Presbytery in general and the Committee on Ministry specifically will provide support to a new pastor in making decisions about a former pastor’s relationship with the congregation and, if necessary, act as an intermediary among the new pastor, the former pastor, and the congregation.

COVENANT OF CLOSURE
The Presbytery of Greater Atlanta

The Rev. __________________, the _________________________ Presbyterian Church, and the Committee on Ministry of the Presbytery of Greater Atlanta, having discussed the intent and requirements of the Presbytery’s “Policy #03 – Ethical Guidelines” regarding former pastors enter into the following covenant:

1. I, the Rev. ________________________________ agree:
   a. not to become involved in any leadership or advisory role (public or private) in the _________________________ Presbyterian Church congregation; and
   b. not to intervene, support, or give advice to anyone involved in a congregational disagreement or dispute;
      1) not to officiate in any special events in the lives of former parishioners or of the congregation, including weddings, funerals, baptisms, worship leadership, church anniversary activities, etc. unless expressly invited by the moderator of the session and clerk of session;
      2) to refuse requests for pastoral services made by members of the congregation;
   c. to consult with the moderator of session prior to visiting the congregation, attending worship or attending a special event;
   d. to refrain from giving opinions or directions regarding church business;
   e. to explain and affirm the above principles to the congregation in writing (by letter or newsletter) and/or the pulpit before departing.

It is understood that this policy does not affect or require termination of friendships with individuals in the _________________________ Presbyterian Church congregation.

2. The Session of the _________________________ Presbyterian Church agrees:
   a. to respect the terms of the Covenant agreed upon by Rev. ________________ outlined above; and
   b. to interpret the terms of the Covenant to the congregation and incorporate this agreement in the minutes of the congregational meeting when the pastoral relationship is dissolved; and
   c. to incorporate this agreement in the session minutes.

__________________________________ Signature, Clerk of Session
__________________________________ Signature, Pastor Signature
__________________________________ Signature, COM Representative
NEW CHURCH DEVELOPMENT COMMISSION

For Information

Just south of Hartsfield–Jackson International Airport, nestled in west Clayton County, the New Presbyterian Church of Georgia has a home at the intersection of Valley Hill Road and Mockingbird Trail. In their building, they gather at 6:00 am every weekday for morning prayer, giving God the firstfruits of their day. In that space, they gather for Wednesday programs, weekly Bible Studies and Sundays full of youth group, choir practice, children’s programs, service projects, worship, Sunday School, lunches, dinners and leader meetings. At this intersection, they gather daily and are sent back out again.

Yet, it is also at another intersection where the people of our newest chartering church live. Let’s let them speak for themselves:

We live at the intersection of culture and faith, seeking to faithfully navigate what following Christ looks like in a land far from the one he walked in and far from the one most members of our church were born in. For us as a Korean-American church, we seek to answer that question with integrity to our Korean culture, our American context, and our understanding of who God is and who we are called to be. A few years ago, there was a split in our congregation about this very issue. We were divided about whether to align with the Korean non-geographic presbytery or remain in the more diverse Presbytery of Greater Atlanta. We have chosen to keep our ministry with the latter, trusting that God is calling us to relevant and active involvement in this place and time while staying strongly connected with other believers of various cultures, backgrounds, and experiences. We desire to reach out to Koreans in our area as they navigate this difficult intersection between what it means to be Korean, Korean-American, American and, most importantly, Christian. How do we embody our faith in Jesus Christ in our lives in the United States as first-generation, second- or third-generation Korean?

We do not have all the answers, but as a congregation, we have:

- strong Christian faith, an emphasis on worship, and a deep and active prayer life, all of which help us stay grounded in Christ and uplifted before God;
- a long history of mission among the Korean community of Jonesboro and the surrounding area
- a deep connection to our Presbyterian heritage and resilience in the face of hardship;
- several committed, active, and experienced leaders;
- a good youth program, with an active core group and a willingness to expand;
- an excellent pastor with a strong work ethic and deep vision for the community of Riverdale, Atlanta and beyond
- excitement about moving forward and looking for God’s vision of what we will and can become in the future;
- healthy partnerships with neighboring churches and community groups
- the gift of a new start
- deep hope for a bright future for us and for Christ’s church.

We are thankful to be chartering and to be starting new and healthy relationships with the Presbytery of Greater Atlanta. Please pray for us, and please help us get to know you. We believe that God has called us together – not just for us to be church in the PCUSA but for us to be the PCUSA witness together in the greater Atlanta area.

Admit to Record:

Under the leadership of the Reverend Jae Hee Han and the New Presbyterian Church of Georgia Session and Board of Deacons, the New Presbyterian Church of Georgia will charter as a PCUSA congregation on November
For Recommendation:

With gratitude for:

- the gift of new beginnings
- resilient faith that perseveres and overcomes
- the opportunity to build new relationships and partnerships
- the call of Jesus to be disciples and to follow him
- the Holy Spirit moving everywhere in our world, bringing us together

That the Presbytery of Greater Atlanta enthusiastically endorse the charter of the New Presbyterian Church of Georgia and welcome them fully into the Presbyterian Church (U.S.A.).

EXAMINATIONS COMMISSION

The following people have been examined by the commission in the areas of Polity, Bible, Sacraments, Worship and Theology. If the exam was for ordination, the person also preached before the commission. The following people have been approved for recommendation to the Presbytery for reception.

1. **Letitia Campbell** (candidate of New York City Presbytery) has a call as the Director, Contextual Education and Clinical Pastoral Care at Chandler School of Theology. Her ministry was validated on September 17, 2015.

2. **Mary Huie-Jolly** (Presbyterian Church of Aotearoa New Zealand) has a call as a CPE Supervisor at the VA Medical Center. Her ministry was validated on September 17, 2015.


4. **Betsy Lyles** (candidate of Charlotte Presbytery) has a call as the Director of Recruitment and Admissions at Columbia Seminary. Her ministry was validated on May 21, 2015.

5. **Charles K. Nyaga** (candidate of Cherokee Presbytery) has a call as a pastoral counselor at the Care and Counseling Center of Georgia. His ministry was validated on May 21, 2015.

Letitia M. Campbell
Faith Journey

I grew up in a vibrant Presbyterian congregation in Mobile, Alabama, in the decades before and immediately after the reunion of the old “Northern” and “Southern” churches; and in a family blessed by a crowd of Presbyterian elders, ministers, and missionaries, where service to the church was a cherished tradition and family legend was punctuated by references to presbytery meetings and the decisions of this or that church committee. Through my teens and twenties, I was nurtured by a host of denominational and church-related programs, agencies and institutions, some of which no longer exist — youth councils, conference centers, planning teams, colleges, campus ministry groups, ecumenical councils and gatherings.

So perhaps it is no surprise that my call to a ministry of Word and Sacrament has come more like waves than lightening. It was a call echoed by the mothers of the church who responded to those first Youth Sunday sermons; the denominational youth leader who encouraged my budding enthusiasm for exegesis; the campus minister who invited me to lead worship (and then hired me); the seminarian who urged me to listen for God’s
call in the very fabric of my life; the college professors who showed me how to think more carefully and creatively about the intersections of theology and literature, theology and politics, scripture and poetry, religion and art. The church in all of its variety, with all of its flaws, nurtured in me a steady, rising awareness of God’s love, a growing passion for living out the justice and joy of the gospel, and a disciplined openness to God’s call in my life. More like waves than lightening.

My thirties were a decade of pilgrimage that led me to a wider, deeper faith, both more mature and in some ways more eclectic. During my two years as a student in the UK, I fell in love with the beauty of the Anglican liturgy. Traveling north to Scotland, I found nourishment in the Iona Community’s distinctive mix of Reformed theology, Celtic spirituality, and worldly action. My sojourn at Union Theological Seminary in New York City taught me a profound appreciation for the challenges and gifts of deep ecumenism and religious pluralism. My first day of systematic theology class was September 11, 2001, and in ways large and small, the events of that day have shaped my theological questions in the years since. I left Union profoundly shaped by the legacies of the Social Gospel and liberation theology, with a particular commitment to anti-racism work in and beyond the church. In the years immediately after seminary, I served in two churches and a campus ministry, joined the staff at Auburn Theological Seminary, and taught courses at a seminary, a university and a college. It became clear to me, as I explored this wide range of ministry contexts, that God was calling me steadily to the classroom, to a ministry of teaching, writing, and scholarship.

For me, following God’s call back to graduate school for PhD work was a natural extension of the Reformed affirmation that there can be no antagonism between faithful discipleship and the life of the mind, but rather, that the two are intimately bound together. In recent years, I have sought opportunities to teach – in university and seminary classrooms, in congregations, in prisons, in small groups – and to imagine new ways of building relationships between seminaries, congregations, and the wider communities we seek to serve.

In my studies, in my teaching – and in my life – I seek to proclaim the Word, that is, to articulate the prophetic claims of the Gospel in contemporary language, and to do so in ways that take account of the complexity, brokenness, and beauty of the world in which we live. I understand my vocation as a minister and a teacher to be aimed at the cultivation of wisdom in a complex world; the ongoing formation of Christian leaders and communities; the preparation of God’s people for lives of social awareness and faithful discipleship; and above all, in a world where individualism, cynicism and despair often crowd the horizon, the proclamation in word and sacrament of the hope and promise of the Gospel.

Letitia M. Campbell
Statement of Faith

When we speak about God, we come with poetry and metaphor, story and silence. We proclaim faith knowing that our best efforts to understand, imagine, and name the divine are fragmentary, partial attempts to testify to a presence which is always more, always surprising, always mystery. Yet and still, we speak of God.

God creates. In the beginning, God created the world, coaxing form out of matter, earth out of chaos, and declared it good. In love, God made people in God’s own image, and gave breath to all beings. In its beauty and sublimity, particularity and vastness, excess and surprise, the world reflects the majesty, tenderness and mystery of God.

Honoring the *imago Dei* in ourselves, in others, and in all of creation,
we seek to live out love, justice and reconciliation in the most intimate and mundane parts of our lives,
as well as the social, economic and political structures that shape our life together.

God loves. With the unconditional love of a parent, with the constancy of a covenant partner, with the intimacy of a friend, God cares for us fiercely and freely. The essence of God is the mystery of relationship and difference, one God in three persons.

Responding to God’s dynamic, self-giving, reconciling love,
we strive to love neighbor and enemy alike,
in concrete, active, and costly ways, working for the restoration of human community and repair of the world.

**God liberates.** Hearing their cry, God led the Israelites out of slavery. God still hears the lamentations of those who suffer, and promises freedom from sin, alienation and oppression to all: the poor and the rich, the weak and the strong.

Redeemed by God for lives of freedom and faithfulness, we seek to participate in God’s healing and transformative action in the world, bearing witness to the brokenness we encounter in the world and in our own lives, comforting those who know pain, grief, and despair, and challenging sinful systems that distort our relationships with God, each other, and the earth.

We know God especially through the life of Jesus: **Jesus was born powerless into a broken world.** He was born fully human into the complexity, messiness and suffering of human life and history. He was born fully divine, an incarnation of the divine logos. **Jesus is Emmanuel, God with us.**

**Jesus proclaimed the reign of God,** announcing good news to the poor and release for those who were in prison.

Like the prophets, he critically and creatively engaged the traditions of his faith. He told stories, and taught by word and deed.

He fed he hungry, and offered hospitality to those who had been cast out.

He ate with sinners, embraced children, healed the sick and cast out demons.

Whenever the Word is read and faithfully proclaimed, the good news of God’s presence and promise is proclaimed. We encounter scripture as a living Word when we seek to understand how and what these texts are saying to us in our own day, in relation to one another and to God.

**Jesus said, “Follow me.”** He invited women and men, young and old, poor and rich, Gentile and Jew, enslaved and free to follow him in a radical way of life that would bear witness to God’s presence and promise.

Jesus invited his followers to renounce the power of sin, brokenness and alienation in their lives, to be converted by God’s love, and to live with a passionate longing for God’s reign of love, justice and joy.

The sacrament of **Baptism** is an outward sign of our incorporation into the body of Christ, our place in the household of God, and our unity with one another. In baptism, we die to all that separates us from the love of God and are reborn to new life, through grace. Baptism reflects the fact that God loves and claims us even before we are able to respond to that love on our own behalf.

**Jesus suffered death** at the hands of political and religious authorities, but he returned to his community, embodying the Hope-filled conviction that God’s power is stronger than the worldly powers of death and domination.

When we gather for the **Lord’s Supper,** to break bread and share a common cup, we tell the story of Jesus, celebrating the saving power of his life, death, and resurrection, remembering that we, too, are set free to live faithfully and to take risks, holding fast to the Hope of the resurrection.

The ongoing activity of God in the world continues by the presence and power of the **Holy Spirit,** ruah — Breath and Wind. This Spirit dwells within us and blows through all of creation.

The Spirit inspires a restless passion for God, the gift of faith.

The Spirit gives us hope and courage to remain faithful and loyal to the Way of Jesus.

The Spirit comforts, sustains, frees, and guides us.
Wherever God’s liberating action is unfolding in the world, the Church is alive, a sign in and for the world of the new reality announced by Jesus and revealed in the raucous, Spirit-filled diversity of Pentecost.

The Church proclaims and embodies the Truth, and is called to proclaim this truth in word and action in all arenas of life. Yet the Church does not possess the Truth, and cannot constrain God’s self-revelation. For this reason, faithfulness requires that we remain open to encountering God’s truth and love not just in the Church, but in all times and places, in the wild vastness of creation, in all cultures and traditions.

The testimony of speech (or writing) is always bound up with the testimony of a life lived in response to God’s grace, in fidelity to the way of Jesus and in light of the good news of the Gospel. Words, then, can bear only a partial testimony of faith; they are, in the end, the echoes of a faithful life. All truth about God is truth incarnate; just as faith is always working itself out in love; and love is always love in action, engaged in the struggle for justice, peace and reconciliation.

Mary Huie-Jolly
Faith Journey

I believe that life is a journey. Learning to trust, glorifying and enjoying God even in the midst of disappointment and struggle requires discipline and persistence. I was born in Atlanta and grew up in Jonesboro, Georgia. My mom, a Methodist minister’s daughter, organized local support in establishing public libraries. My father was small farmer and local artist whose family owned land and had run a local business. My parents were involved in the civil rights movement. I was surrounded by with a strong feeling of belonging in church and community and a commitment to bringing about just and transformative change in a period of Jim Crow segregation.

My feelings of social responsibility were also impacted by sorrow. My fourteen-year-old brother, Jim, was killed in a car accident in 1965. My dad died in 1981. My youngest brother, Henry, died tragically at age twenty-eight. Even in the memory of these numbing losses, I see God’s purpose at work in my life. They opened my heart to God and to ministry. I desired to help my family, and others, who experienced similar pain, survive, thrive, and ultimately to glorify God, even in the face of suffering.

I grew up trusting God, in the nurture of the local Jonesboro Presbyterian Church. At age eighteen, I experienced a dramatic conversion that gave me a deeper hunger to learn about Jesus and the scriptures. At age nineteen, I married Morrison Jolly, a New Zealander who had been visiting in the USA. We lived in New Zealand for a total of twenty-five years not including eleven years back in Georgia when I completed my BA at Georgia State and MDiv and MTh at Columbia Seminary. We raised four children, Daniel, Ben, Abe and Miriam. Our family life is now fractured by divorce. In spite of our difficulties, my ex-husband and I seek to keep our family relationships healthy and respectful in love for our adult children. I am grateful to God for the joy of family and for each day.

Study, from learned wisdom in books and from careful listening to the “living human documents” of people’s own stories of their lives, shapes the prayerful discipline of both in my former ministry as a teacher in seminary, and my specialized ministry now as a Clinical Pastoral Education supervisor. Since beginning CPE supervisory education in 2009, through certification as a full Supervisor in ACPE in 2014, my ministry has focused on being present to others, and listening for God’s handiwork in their experience. I understand ministry as a CPE supervisor as theological learning grounded in compassionate service to persons in need. My ministry has straddled two regions, Georgia, my home place, and the South Pacific where I also feel at home.

I graduated with an MDiv from Columbia Theological Seminary in 1986, and was ordained (to further study) in PCUSA in Atlanta Presbytery in 1987. Though I am an American citizen, I was inducted to serve in the Presbyterian Church of Aotearoa New Zealand (PCANZ) in 1988 where I was a parish minister from 1987-1989. I completed a PhD in Theology at Otago University in New Zealand and lectured at the ecumenical Pacific Theological College (PTC) in Suva, Fiji from 1993-1996. (PTC was established by the World Council of
Churches to serve eighteen Pacific Islands.) From 1996-2005 I returned to New Zealand where I served as a seminary teacher for the Presbyterian Church of Aotearoa New Zealand at the School of Ministry, Knox College in Dunedin New Zealand.

Though my certificate as a minister in good standing remained lodged with the New Zealand Presbyterian Church I have been serving within the bounds of PCUSA Presbyteries since I returned to Atlanta (to train for ministry in Clinical Pastoral Education in 2005. Atlanta Presbytery validated my chaplaincy ministry at Presbyterian Homes of Georgia in 2008 where I served as a chaplain from (2008-2012) while completing my CPE supervisory education. I served as a minister within the bounds of Flint River Presbytery from 2013-2015. I recently resigned that position and have been invited to serve as a part-time fee based chaplain supervising CPE at the VA Medical Center in Atlanta. I am also currently supervising a CPE group at Gwinnett Medical Center through the Care and Counseling Center of Georgia. Currently I am requesting to transfer my membership from the New Zealand Church to PCUSA.

Mary Huie-Jolly
Statement of Faith

The Shorter Catechism, which I began memorizing as a child, shapes my faith. It begins with the question and response, “What is the chief end whole duty man?” [of a human being]…“To glorify God and to enjoy [God] forever.” In seminary I asked what glorify means. It is to give weight and honor, to invest one’s time and love and energy. That duty and task for me is gritty and practical. Giving my all to love God with heart and soul and mind and strength is how I understand living out of the salvation freely offered to me and claimed through baptism in Christ. It means surrender to the moments when I am called to sit with my own and other’s loss, grief and disappointment and face. It requires humility, self-examination and repentance in facing our collective social brokenness and sin, as well as repenting and starting over facing personal flaws and weaknesses. To glorify God is to continually begin anew, offering back my time and talents back to God as a living sacrifice.

Scripture lights this path. Interpreting requires listening to the particularity of each historical context, and reflecting, seeking guidance from Holy Spirit on the whole witness of God to Christ through Scripture. I stand in awe of the One who is neither male nor female and whose love and goodness are beyond my capacity to grasp, and who calls me to live joyfully, honestly, justly, and lovingly. I ask, “What does this text say to the heart of our contemporary questions and situations?” and, “Why were these words written this way?”

The story of the fall and redemption are testimony to human need for more than just doing what comes naturally. The law of God, expressed most fully in the grace of Christ, teaches me how to walk. I hear testimony to the glory of God in wordless communication through nature, and I learn from God speaking in the word of God in community. I believe that to live in community is another kind of creation story. It requires me to repent of my presumptuous sins. Scripture witnesses to God’s creative power to heal hurts, and to empower persons toward wholeness in the midst of their struggles together.

The Sacraments, Baptism and the Lord’s Supper, ground my faith in present experience, while remembering the past, and living in hope. Their elements come from everyday life. Water gives us life. Bread and wine sustain us. Yet they point beyond my experience, reminding me that the human body is a temple: we are living stones dedicated within the community of the church. As the body, the hands and feet of the living Christ, we participate in renewal of God’s faithful action in the world. Through the power of the Spirit the Sacraments visibly enact my Christian faith. Baptism and sharing the communion of the Lord’s Supper help me remember our common purpose: to glorify God by seeking to be transformed every day to serve others in the likeness of Jesus.

Jesus died and that was not the end of the Gospel story. Though he bore the reproach and harm of others innocently, God’s power was demonstrated in his resurrection. Through the creative, sustaining and redeeming work of the Holy Spirit, Christ lives in our hearts and we recognize that Holy One is alive and present even in our humanity and suffering. We remember Christ breaking bread with us, even as we share with a stranger. We
touch his nail prints when in our brokenness Jesus is with us. He crossed barriers and gave his life in the service of love to others.

I follow him in my ministry in seeking to equip persons for ministry caring for others. By faith I journey with their sorrow and disappointment even in death, without losing hope of God’s salvation at work to bring change and transformation. I accept all people as sisters and brothers just as Jesus saw all people in light of the image of God, regardless of economic class, social condition, religion or ethnicity. In listening deeply to their needs, I can hear the yoke of sharing their struggle because it is not only mine but Christ’s. As an ambassador for Christ, I trust that mending their lives and our world is not only up to me. God is at work within all of the world.

Jerald B. Landrey
Faith Journey

A Visionary: Bobby Kennedy admitted years ago: “Some people see things as they are, and ask why?” I see things as they are and ask, “Why not?” Unlike him, I tend to see things, as they are not and ask, “Why not?” For me, the question is always directed to God, and the answer usually relates to the ministry and mission of the church. It comes in the form of a promise given to my namesake, Jeremiah. It is my life verse: “For surely I know the plans I have for you,” says the Lord, “They are plans for good and not for evil, to give you a future and a hope.” Jer. 29:11

A Communicator: I want to be a faithful communicator of good news. For me, that means following the example of Jesus. His talks are neither academic exercises, nor mere ethical advice. Rather he digs into life, ferrets out feelings, and probes into relationships. Life and experience seem to dominate his talks with people. Jesus is a master storyteller, but his little stories are tied to big ideas. The story of the Good Samaritan forms a sermon on compassion. The Prodigal Son teaches forgiveness. The Parable of the Talents, instructs us about personal responsibility. Jesus’ stories are not teasers to get people listening for what he really wants to say; they are often the primary focus of his message. Jesus was a master at telling a parable and tying a message to it. I am still learning.

A Disciple: Jesus promised, “Come with me, and I will make you to become fishers of men,” (Matt. 4:19) Those who accepted his promise learned the fine art of catching people’s interest and drawing them into LIFE. Day after day, they saw the matchless way he had of loving people back to life again, with understanding; giving people back their futures again, with forgiveness; and inspiring people to love again, with affirmation. When it comes to understanding, forgiving and affirming, Jesus was more with it than any counselor. He, Himself was the answer to their riddled lives and tangled selves.

I, too, can catch the interest of others. It makes little difference how gifted, introverted, or eloquent I am. The only ability God asks from me is “availability.” God wants me to be available to share from personal experience, what knowing Christ means to me. Then Christ can step across the bridge of my conversation to enter another person’s life. He often does!

A Witness: My model for ministry is Jesus Christ. For Him, WITNESS was first WITH-NESS. Jesus spent thirty years of silent “with-ness”, just three years of “witness.” No words can match six jugs of new wine, for thirsty wedding guests; a basin and a towel for dirty feet; a forgiving glance to a denying disciple. Of course, Christ’s greatest message of love was not said in words, but in drops of blood, in muscle-wrenching torture, in thirsty agony – proven by punctured hands that reached out their nail cuts for any probing finger.

Christ was first with us, “Immanuel, God with us.” Let there be no doubt, we are Christ’s witnesses. First called to be “with” Him, then sent out to be “with” others for Him. “Witness is with-ness.” To communicate all that we are – to be with; to demonstrate all that Christ is to us; to do it simply, naturally, self –forgetfully, and to let Christ speak first through us, but most of all by being, “with.”
Jerald B. Landrey
Faith Statement

I believe in one God; the Lord of all life, who is revealed as three persons, (Father, Son and Holy Spirit.) The living God is beyond death’s reach. God stands beyond it and is not subject to it. God is the life from which all else that lives derives its life – including me!

I believe Jesus Christ is the fulfillment of God’s unbending drive to make God known as my Savior. In Jesus, the Creator walked on to creation’s stage to unfold its meaning. In Jesus, history’s Lord, entered history’s limits to bring history to its knees. In Jesus, the invisible God was made real to me! Jesus said, “If the Son makes you free, you will be free indeed.”

I believe the guarantor of that personal freedom is the Holy Spirit. God’s freedom makes me more than a spectator, watching the events of history unfold at the manger, the cross and the empty tomb. God’s freedom is the freedom to participate in that history, to have my name written into the story as I believe its truth and receive its gift. How great of the Father and the Son to send the Holy Spirit their freedom in me, and keep me free!

I believe the Sacred Scriptures of the Old and New Testaments to be part of God’s activity in making God’s Word abundantly clear. They report what God has done with an inspiration that the Trinity guarantees. Yet, they are more than a record of God’s activity. They are a deed, an act, an event of revelation. The Scriptures are like a mosaic. All the pieces are important, fixed there by God. Only when the pieces are in place, can I grasp the whole picture of God’s redeeming love and amazing grace, which is the crowning purpose of the Bible.

I believe the Church is created by God’s own activity. When God chose the Church, as a channel through which divine love would flow to the world, God fashioned something new. It is one through the renewing waters of baptism and the nourishing spirit of communion, because God is ONE! God has only one mission, one purpose, and one redemptive plan. The Church is “holy.” Our holiness as a Christian fellowship is not a quality we have attained. It is a holiness given to us, by virtue of our relationship with Christ. The Church is “universal.” God makes and loves the whole world. Since the world is God’s field, it is also ours. I am sent into the world to continue the commission, which Christ conveyed to His followers.

Betsy Lyles
Faith Journey

I am a child of God. I was born to parents who reminded me of this frequently. And, my parents made sure that I was surrounded by both a community and a congregation that also reminded me of this frequently. My faith journey is not dramatic nor is it a quest in spite of a feeble religious foundation. It’s been a steady journey through which the words, “you are a child of God,” – told to me by parents, baptismal sponsors, and mentors – became the words “I am a child of God” as I realized this truth for myself.

I had the privilege of spending my entire childhood in one town with a family that only knows one configuration and membership among one congregation. Place and community have been two of the most influential markers of my faith journey. I took comfort in the consistency – knowing that I could root myself in a single place and count on a certain community. Reflecting on my growth, it’s clear to me that place and community anchored me in ways that I wouldn’t have experienced otherwise.

My baptismal sponsor lived out her promises to me by becoming my Sunday School teacher – first rocking me every Sunday in the nursery and then following me up the ranks to be my Confirmation mentor and then Senior High youth advisor. Even when I couldn’t believe it for myself, never did Andrea fail to remind me that I belonged to God. And, even when I could believe it for myself, never did Andrea fail to remind me that there’s an entire community of people who will remind me of God’s claim and promises for me when they don’t seem so easy to believe for myself.
It was also this community that reminded me that because I am a child of God I have a responsibility to the larger community. Knowing my neighbors was not an option; it was simply how we met our brothers and sisters in Christ. Engaging the community, even when it made me uncomfortable, was encouraged by my parents. Being a child of God was a gift, but it was never lost on me, that it was a gift accompanied by much responsibility.

It’s fitting then that the community, which taught me that these words were my own, is also the community that urged me to consider leadership in the church. I never intended to pursue ordained ministry and I even laughed when a mentor offered me a free “trial year” at seminary. I knew I wanted to be rooted in a faith community and try to be an intentional mentor to others, but I’d never thought about making it my vocation. Ultimately, I did decide to attend seminary for a “trial year” and was greeted by yet another community of mentors who challenged me and reminded me of that essential claim.

As my journey continues, I can trace everything back to that essential claim that has been repeated time and time again. Often times I express my faith by trying to create spaces where people are reminded that they too are children of God. From nurturing international partnerships with a congregation in Nicaragua to teaching Confirmation Class to experimenting with ways to engage young adults in the church, it always comes back to that foundational statement. As I continue on this journey, my hope is that those words never seem far from my tongue. And, I hope that as I journey with others, I can repeat those words as often as necessary until others experience the same shift from hearing, “You are a child of God,” to claiming, “I am a child of God.”
I believe in a fierce God –
a God who claims,
creates,
restores,
and pardons fiercely.
God, who created heaven and earth,
the sky and the sea,
the known and the unknown;
God, who cares so much for humankind
that God sent God’s only Son to live among us.

I believe in a radical Christ –
a Christ who leads,
heals,
loves,
and forgives radically.
God’s son, Jesus Christ, who
came to earth,
fully human and fully divine,
to live among us.
God’s son, Jesus Christ, who
suffered and was crucified for us.
God’s son, Jesus Christ, who
died to offer us new life.

I believe in a passionate Holy Spirit –
a Spirit who acts,
binds,
moves,
and pours out passionately.
A Holy Spirit, who
was with God in the beginning.
A Holy Spirit, who
continues to be our Advocate as we await Christ’s coming.

I believe in the living scriptures –
scriptures that are inspired,
illumined,
guiding,
and authoritative.
Scriptures, the Word of God, that
expose God’s self to us.
Scriptures, Word of God, that
must be read in light of Jesus’ life and resurrection.
Scriptures, the Word of God, which
remind us that God’s word itself is life.

I believe in the universal church –
church that trusts,
risks,
loses,
and confesses.
The universal church that
makes visible God’s intentions for humanity.
The universal church that
is shaped by the witness of Christ’s life,
proclaiming the good news of salvation and grace.

I believe in the extravagant sacraments,
baptism and communion –
sacraments that seal,
restore,
cleanse,
and send.
The extravagant sacraments that
join us as participants in Christ’s death and resurrection.
The extravagant sacraments that
remind us of our baptismal promises.
The extravagant sacraments that
mark us for service as we remember once again that it’s all grace.

Charles K. Nyaga
Faith Journey

I was born in rural Kenya, on the slopes of Mt. Kenya in 57 years ago. I am the third born in a family of three girls and four boys. My parents were devout Christians and emphasized church school attendance very early in our childhood. My parents are now deceased but my recollection of their tenacity and commitment to ministry brings back fond memories of a Christian walk. My father was a Presbyterian minister and both he and my mother were inseparable. Indeed, people jokingly called them “twins”. At that early stage in my life, faith had very little meaning to me, even though prayers were central in everything my parents did. I attended worship on Sundays as a tradition, and as a good thing to do on a day when all business came to a halt in all commercial
towns. Our parents made sure that we learned Bible verses to be recited right after dinner and just before prayers and bed time.

As I grew older, I became interested in following my father on his preaching missions in parishes around the country. I was baptized as an infant and at age 12, I joined other teenagers in my home church in Bible classes and eventually joined a confirmation class after which I was informed that I was from thence responsible for my deeds and the choices I made going forward. I was not quite sure what all this meant and I asked my father what was expected of me. My father gave me a “laundry list” of “dos and don’ts” and I wondered how I was expected to live my life under such conditions of strict discipline. I had some fun in spite of high moral standards prescribed by the church in those days and reinforced by my parents.

In my late twenties, I realized that I had been away from church activities for a while and I rejoined my Presbyterian friends in worship on a more regular basis. I sought God’s help in finding a girl of faith to marry, and sure enough, God directed me to a home girl who was practicing nursing in one of the major government hospitals. We were married on November 1, 1986. We were blessed with two children; a girl and a boy who are now young adults pursuing careers in public health and computer science.

I came to rely on God’s providence in my adult life after witnessing God’s miracles of healing and sustenance in our large family of more than ten members—including at least two cousins in our household at any given time. My parents helped to educate children of their siblings who could not afford school fees, food, and clothing. Looking back as an adult, I realized that my parents with limited resources were somehow able to cater to the larger extended family without complaining. Our house had visitors showing up odd hours of the day, and I wondered how my parents could have been able to put up with all the hassles of strangers with such humility, grace, and generosity. I took a lesson about how to treat each individual as one who represents Christ, and therefore, put all my prejudices away and treat every person as Christ would, in a country of many tribes.

In October 2007, God worked a miracle in ways that were both dramatic and fit for film writers when an imminent deportation order suddenly turned into a path to citizenship for my family and I. I can’t make this up.

I strongly believe that we are called “at a time like this” as ministers to speak the inconvenient truth to a world that seems to ignore the nature of sin and the presence of evil in the world in which trust in God Almighty’s sovereignty, power, and grace are relative. I felt the call to join ordained ministry in 2003 and attended Johnson C. Smith Seminary, a constituent college of the Interdenominational Theological Center in Atlanta, Georgia.

The death of my parents in 2002 and 2004 respectively put my faith to test in profound ways. I questioned God about this. God’s revelation to me and my siblings was that we had to let our parents go. After all, they had done their part, and “they kept their faith”. I pray that I can keep my faith to the very end and that all Christians continue in “Christ Jesus to do good works, which God prepared in advance for us to do” (Ephesians 2: 8 & 9).

Charles K. Nyaga
Statement of Faith

I believe in God’s Saving Grace through Jesus Christ who is my Lord and Savior. Through Christ’s death on the cross, redemption became possible after humanity fell into sin through Adam, and after many attempts by the God of Israel to reconcile humanity to Himself to no avail.

I believe that the Almighty God came into the world in the form of a human being who humanity would identify with and therefore “listen” to God and turn away from the sin of disobedience. I believe disobedience to God’s instruction and counsel is humanity’s greatest sin and failure to realize true happiness here on earth and ultimately putting eternal life in jeopardy.

I believe that the triune God is revealed in Holy Scripture inspired of God and passed on through the hands of human beings for instruction and benefit for God’s people and all Creation. I believe that through disobedience
and failure to follow God’s instruction, God’s people have been unable to realize their full potential and good judgement and therefore unable to extend grace and love to fellow human beings and love God with all our heart, soul, and mind all the time.

I believe that, flawed us we all are, reconciliation to Christ is possible for those who recognize and acknowledge sin for what it is and sincerely turn away from it and begin a new life in Christ. In so doing, a person becomes more aware and open to God’s activity in his/her life by action of the Holy Spirit who quickens a person towards good deeds in response to God’s prodding.

I believe that God’s love is universal and that God distributes gifts liberally for the building up of servants for God’s Kingdom. I believe that gifts so distributed should be used for social and economic justice both of which, I believe, are essential for lifting God’s people up from abject want and disease and dissent. I believe that for people to be receptive to the Word, their basic physiological human needs must be addressed as a point of contact and connection through which the ground for the proclamation of God’s love and mercy may be laid.

I believe that God calls us to show compassion and mercy to the poor as a response to ministry and demonstration of our obedience to Christ’s in-dwelling in us. In so doing, every Christian becomes an ambassador of Christ in selfless service to others-and by extension-God.

I believe that God created human beings of all races uniquely different and yet so wonderfully made and gifted with similarities that are a reflection of God’s true image and beauty in all of us together for God’s own purpose. Yet, that purpose is manifested in unique ways in which we respond, or not, to those we encounter every day in this life in a variety of circumstances.

I believe in the forgiveness of sins for those who truly repent and pay restitution where it is humanly possible by God’s grace through trust in the saving grace that only God can provide. I believe in the resurrection of all saints to share in the eternal life that God promises and offers.

COUNCIL

For Information:
The Council has been reviewing the five year strategic plan which ends in 2016 and formulating a process for evaluation of the plan. In the coming months, look for a survey and other information for you to give your opinion and feedback on where we are as a presbytery and what should be the vision for the future.

For Recommendation: (This is part of the omnibus motion)

Council recommends the following people be elected to serve on the Presbytery Nominating Committee:

Class of 2016  Jeanne Simpson  TE, Validated ministry
Class of 2018:  Toni Griffin-Fields  RE, Church of the Master
               Mardee Rightmyer  RE, Morningside
               Rob Sparks  TE, Fairview

OPERATIONS

Admit to Record:

1. On Wednesday, August 12, 2015, the Operations Committee, acting as the Board of Directors, approved a 12 month lease by the new worshipping community known as the Pulse Church as the primary
occupant of the Georgia Avenue church building previously occupied by Kairos Church, and to serve as the Presbytery’s agent for the property to maintain the property and coordinate the use of the building with the several tenants currently housed there.

2. On Monday, July 13, 2015, the Operations Committee, acting as the Board of Directors, approved a request from The First Presbyterian Church of Peachtree City to undertake a loan for the purpose of paying off their current primary mortgage and an existing PILP loan. The objective is to reduce their current debt service costs which are limiting their financial options in other areas.

3. On Wednesday, August 19, 2015, the Operations Committee, acting as the Board of Directors, approved the sale of property from St. Luke’s Presbyterian Church to the City of Dunwoody, 945.04 square feet in fee simple required right of way, as part of a street widening project (for left hand turning traffic at the intersection of Mount Vernon and Manhasset Drive).

4. On Monday, September 21, 2015, the Operations Committee, acting as the Board of Directors, approved the following resolution: Whereas the former Pine Grove church property possesses historical and sentimental value to the local community, and that the PGA has been unable to identify a new church to take ownership, the Operations Committee, acting as the Board of Directors, authorizes Rev. Chip Blankinship, Director of Operations, to transfer ownership of the former Pine Grove church property to Mr. Jimmy Smith of Decatur, Georgia; provided, however, the sign on the property shall be revised by Mr. Smith either to delete the word “Presbyterian” or to add the words “formerly” and “1922 to 2014” to the sign.

5. On Monday, September 21, 2015, the Operations Committee, acting as the Board of Directors, directed Rev. Chip Blankinship to negotiate and finalize the sale of 0.012 acres of property and a temporary construction easement over 0.13 acres of property of the former Church of St. Andrew to the Georgia Department of Transportation to build a sidewalk, to alter the slope to the sidewalk and to provide access to facilitate construction of the roadway improvements.

6. On Monday, September 21, 2015, the Operations Committee, acting as the Board of Directors, directed Rev. Chip Blankinship to negotiate and finalize a temporary construction easement over the property of the former Church of St. Andrew to Georgia Power Company to work on power lines related to roadway construction by the Georgia Department of Transportation.

7. See the following quarterly reports.
### Presbytery of Greater Atlanta

**Operations Fund Revenues and Disbursements-Preliminary**

**Period Ending September 30, 2015**

<table>
<thead>
<tr>
<th>Actual Period Ending</th>
<th>Actual Period Ending</th>
<th>Annual Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>9/30/15</strong></td>
<td><strong>9/30/14</strong></td>
<td><strong>FYE 01/31/16</strong></td>
</tr>
<tr>
<td><strong>Operation Support</strong></td>
<td>$498,342.36</td>
<td>$519,940.24</td>
</tr>
<tr>
<td><strong>Per Capita</strong></td>
<td>$521,881.73</td>
<td>$464,236.41</td>
</tr>
<tr>
<td><strong>Budgeted Designated</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Budgeted Presbytery</strong></td>
<td>$2,509.67</td>
<td>$2,133.55</td>
</tr>
<tr>
<td><strong>Total Designated</strong></td>
<td>$2,509.67</td>
<td>$2,133.55</td>
</tr>
<tr>
<td><strong>Interest Income</strong></td>
<td>$5,121.08</td>
<td>$7,229.21</td>
</tr>
<tr>
<td><strong>Designated for Presbytery Only</strong></td>
<td>$39,107.11</td>
<td>$96,320.60</td>
</tr>
<tr>
<td><strong>Other Income</strong></td>
<td>$69,256.72</td>
<td>$66,791.86</td>
</tr>
<tr>
<td><strong>Total Revenues before Transfers</strong></td>
<td>$1,136,218.67</td>
<td>$1,156,651.87</td>
</tr>
<tr>
<td><strong>Transfers</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Calvin Center</strong></td>
<td>-</td>
<td>$93,333.36</td>
</tr>
<tr>
<td><strong>New Church Development</strong></td>
<td>$168.02</td>
<td>$66,750.43</td>
</tr>
<tr>
<td><strong>Peacemaking</strong></td>
<td>$5.79</td>
<td>-</td>
</tr>
<tr>
<td><strong>Transfer to Other Funds</strong></td>
<td>$(36.52)</td>
<td>$(73.90)</td>
</tr>
<tr>
<td><strong>Transfer to Pilgrimage</strong></td>
<td>$1.26</td>
<td>$4.89</td>
</tr>
<tr>
<td><strong>Total Transfers</strong></td>
<td>$138.55</td>
<td>$160,014.78</td>
</tr>
<tr>
<td><strong>Benevolent Disbursements</strong></td>
<td>$420,162.50</td>
<td>$226,969.88</td>
</tr>
<tr>
<td><strong>Program Expenses</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Committees &amp; Partnerships</strong></td>
<td>$21,934.08</td>
<td>$13,050.48</td>
</tr>
<tr>
<td><strong>Salary and Benefits</strong></td>
<td>$502,262.98</td>
<td>$479,986.72</td>
</tr>
<tr>
<td><strong>Administrative Costs</strong></td>
<td>$89,181.43</td>
<td>$92,804.83</td>
</tr>
<tr>
<td><strong>Total Program Expenses</strong></td>
<td>$613,378.49</td>
<td>$585,842.03</td>
</tr>
<tr>
<td><strong>Total Transfers and Disbursements</strong></td>
<td>$1,033,679.54</td>
<td>$972,826.69</td>
</tr>
<tr>
<td><strong>Change in Net Assets</strong></td>
<td>$102,539.13</td>
<td>$183,825.18</td>
</tr>
<tr>
<td><strong>Other Revenues</strong></td>
<td>$310.95</td>
<td>$4,387.01</td>
</tr>
<tr>
<td><strong>Other Expenses</strong></td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Net Operating Total</strong></td>
<td>$102,850.08</td>
<td>$188,212.19</td>
</tr>
</tbody>
</table>
## Assets

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td>$297,733.47</td>
</tr>
<tr>
<td>Investments</td>
<td>$748,347.23</td>
</tr>
<tr>
<td>Accounts Receivable</td>
<td></td>
</tr>
<tr>
<td>A/R—Operations</td>
<td>$1,863.59</td>
</tr>
<tr>
<td>A/R—Due from Clifton Sanctuary Min.</td>
<td>($1,012.65)</td>
</tr>
<tr>
<td>A/R—Hanbit PC</td>
<td>$34,994.87</td>
</tr>
<tr>
<td>A/R—Midway PC</td>
<td>$5,974.00</td>
</tr>
<tr>
<td>A/R—Grace Covenant</td>
<td>$11,834.33</td>
</tr>
<tr>
<td>A/R—Pine Grove</td>
<td>($5,748.54)</td>
</tr>
<tr>
<td>A/R—Georgia Avenue Building/ Site</td>
<td>$30,699.35</td>
</tr>
<tr>
<td>A/R—Peachtree City</td>
<td>$1,352.75</td>
</tr>
<tr>
<td>A/R—East Point</td>
<td>$72,828.60</td>
</tr>
<tr>
<td>A/R—Church of St. Andrew</td>
<td>$23,226.45</td>
</tr>
<tr>
<td>Pledges Receivable (Ground Lease)</td>
<td>$925,000.00</td>
</tr>
<tr>
<td>Discount on Pledges Receivable (Ground Lease)</td>
<td>($658,055.58)</td>
</tr>
<tr>
<td><strong>Total Accounts Receivable</strong></td>
<td>$442,957.17</td>
</tr>
<tr>
<td>Notes Receivable</td>
<td>$573,617.03</td>
</tr>
<tr>
<td>Prepaid Expenses</td>
<td>$5,771.78</td>
</tr>
<tr>
<td>Property &amp; Equipment</td>
<td>$11,700.88</td>
</tr>
<tr>
<td>Land, Buildings and Property (Net)</td>
<td>$5,729,314.83</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td>$7,809,442.39</td>
</tr>
</tbody>
</table>

## Liabilities, Fund Principal, & Restricted Funds

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liabilities</td>
<td></td>
</tr>
<tr>
<td>A/P Operations</td>
<td>($589.60)</td>
</tr>
<tr>
<td>HFSA</td>
<td>$2,260.43</td>
</tr>
<tr>
<td>Long-term Debt</td>
<td></td>
</tr>
<tr>
<td>Due to Wachovia (CSM)</td>
<td>$94,424.46</td>
</tr>
<tr>
<td><strong>Total Long-term Debt</strong></td>
<td>$94,424.46</td>
</tr>
<tr>
<td><strong>Total Liabilities</strong></td>
<td>$170,162.53</td>
</tr>
<tr>
<td>Total Restricted Funds</td>
<td>$490,363.70</td>
</tr>
<tr>
<td>Fund Principal</td>
<td></td>
</tr>
<tr>
<td>Fund Balance-Operations</td>
<td>$7,046,066.08</td>
</tr>
<tr>
<td>Net Income Year-to-Date</td>
<td>$102,850.08</td>
</tr>
<tr>
<td><strong>Total Fund Principal and Net Income Year-to-Date</strong></td>
<td>$7,148,916.16</td>
</tr>
</tbody>
</table>
### Table: 2015 Benevolence Giving Records

<table>
<thead>
<tr>
<th>CHURCH</th>
<th>COLUMN 1 BENEVOLENT PLEDGE</th>
<th>COLUMN 2 BENEVOLENT RECEIVED</th>
<th>COLUMN 3 PER CAPITA ASSESSMENT</th>
<th>COLUMN 4 PER CAPITA RECEIVED</th>
<th>COLUMN 5 TOTAL RECEIPTS TO PRESBYTERY BUDGET</th>
<th>COLUMN 6 SPECIAL DESIGNATIONS</th>
<th>COLUMN 7 NON-BUDGETED DESIGNATIONS</th>
<th>COLUMN 8 TOTAL OF ALL RECEIPTS</th>
<th>MEMBERSHIP 12/31/14</th>
<th>MEMBERSHIP 12/31/13</th>
</tr>
</thead>
<tbody>
<tr>
<td>PEACHTREE</td>
<td>$330,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>ROSEVILLE</td>
<td>$430,000.00</td>
<td>$430,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>REHOBOTH</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>ROCK SPRING</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>RONCROSS</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>ROCK SPRING</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>RONCROSS</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>ROCK SPRING</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>RONCROSS</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>ROCK SPRING</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>RONCROSS</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>ROCK SPRING</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
<tr>
<td>RONCROSS</td>
<td>$350,000.00</td>
<td>$350,000.00</td>
<td>$2,100.00</td>
<td>$2,100.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>$3,200,000.00</td>
<td>2,100</td>
<td>2,100</td>
</tr>
</tbody>
</table>

*See explanation on final report page regarding each column.*
For Recommendation:

1. The Operations Committee recommends that the per capita for 2016 be set at $22.98:
   - $14.36 in presbytery per capita (unchanged from 2015)
   - $1.50 in synod per capita (unchanged from 2015, set by Synod)
   - $7.12 in general assembly per capita (a $0.05 increase from 2015, set by General Assembly).

2. Operations, following Council’s approval, presents the budget for 2016.
## 2016 Proposed Budget

### Revenues

<table>
<thead>
<tr>
<th>Account</th>
<th>2014 Actual</th>
<th>2015 YTD *</th>
<th>2015 Budget</th>
<th>2016 Proposed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Operational Support</td>
<td>$771,887.13</td>
<td>$498,342.36</td>
<td>$830,000.00</td>
<td>$800,000.00</td>
</tr>
<tr>
<td>Per Capita Receipts</td>
<td>$592,977.37</td>
<td>$521,881.73</td>
<td>$613,400.00</td>
<td>$613,400.00</td>
</tr>
<tr>
<td>Calvin Center</td>
<td>$2,578.91</td>
<td>$2,509.67</td>
<td>$4,000.00</td>
<td>$3,500.00</td>
</tr>
<tr>
<td>Interest Income</td>
<td>$11,906.40</td>
<td>$5,121.08</td>
<td>$10,000.00</td>
<td>$7,000.00</td>
</tr>
<tr>
<td>Income Designated for Presbytery</td>
<td>$22,928.68</td>
<td>$13,341.36</td>
<td>$25,000.00</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Per Capita Presbytery</td>
<td>$88,323.96</td>
<td>$24,473.80</td>
<td>$30,000.00</td>
<td>$30,000.00</td>
</tr>
<tr>
<td>Per Capita Synod</td>
<td>$1,247.00</td>
<td>$1,291.95</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Honoraria/Grants</td>
<td>$1,800.00</td>
<td>$2,400.00</td>
<td>$2,000.00</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Clergy Gifts</td>
<td>$7,381.02</td>
<td>$198.00</td>
<td>$5,000.00</td>
<td>$4,000.00</td>
</tr>
<tr>
<td>Miscellaneous Contributions</td>
<td>$18,845.16</td>
<td>$790.00</td>
<td>$10,000.00</td>
<td>$12,000.00</td>
</tr>
<tr>
<td>Cell Tower</td>
<td>$60,323.32</td>
<td>$56,746.96</td>
<td>$60,000.00</td>
<td>$60,000.00</td>
</tr>
<tr>
<td>Shared Exp. - JCSTS</td>
<td>$6,000.00</td>
<td>$9,000.00</td>
<td>-</td>
<td>$15,000.00</td>
</tr>
<tr>
<td>Trans. From Admin. Reserve</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Misc. Income</td>
<td>$5,069.37</td>
<td>$121.76</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Revenues</strong></td>
<td>$1,591,268.32</td>
<td>$1,136,218.67</td>
<td>$1,589,400.00</td>
<td>$1,572,400.00</td>
</tr>
<tr>
<td>Transfer to Calvin Center</td>
<td>$(140,000.00)</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Transfer to NCD</td>
<td>$(100,000.00)</td>
<td>$(168.02)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Transfer to Pilgrimage</td>
<td>$(23.23)</td>
<td>$(1.26)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Transfer to Peacemaking</td>
<td>$(0.93)</td>
<td>$(5.79)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Transfer to Other Funds</td>
<td>-</td>
<td>$36.52</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Transfer from Other Funds</td>
<td>$555.38</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Interfund Transfers</strong></td>
<td>$(239,468.78)</td>
<td>$(138.55)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$1,351,799.54</td>
<td>$1,136,080.12</td>
<td>$1,589,400.00</td>
<td>$1,572,400.00</td>
</tr>
</tbody>
</table>

### Disbursements and Expenses

<table>
<thead>
<tr>
<th>Account</th>
<th>2014 Actual</th>
<th>2015 YTD *</th>
<th>2015 Budget</th>
<th>2016 Proposed</th>
</tr>
</thead>
<tbody>
<tr>
<td>GA Undesignated Benevolence</td>
<td>$10,000.00</td>
<td>$13,333.36</td>
<td>$20,000.00</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Synod Undesignated Benevolence</td>
<td>$200.00</td>
<td>$7,000.00</td>
<td>$10,000.00</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Transfer to Calvin Center</td>
<td>$93,333.36</td>
<td>$140,000.00</td>
<td>$120,000.00</td>
<td>$120,000.00</td>
</tr>
<tr>
<td>Transfer to NCD</td>
<td>$66,714.68</td>
<td>$100,000.00</td>
<td>$120,000.00</td>
<td>$120,000.00</td>
</tr>
<tr>
<td>Grant to Campus Ministry</td>
<td>$67,000.00</td>
<td>$36,000.00</td>
<td>$60,000.00</td>
<td>$50,000.00</td>
</tr>
<tr>
<td><strong>Total Benevolences</strong></td>
<td>$77,000.00</td>
<td>$216,381.40</td>
<td>$330,000.00</td>
<td>$320,000.00</td>
</tr>
<tr>
<td>GA Per Capita</td>
<td>$187,895.60</td>
<td>$167,824.54</td>
<td>$189,122.50</td>
<td>$189,122.50</td>
</tr>
<tr>
<td>Synod Per Capita</td>
<td>$39,318.93</td>
<td>$35,956.56</td>
<td>$40,125.00</td>
<td>$40,125.00</td>
</tr>
<tr>
<td><strong>Total Per Capita Payments</strong></td>
<td>$227,214.53</td>
<td>$203,781.10</td>
<td>$229,247.50</td>
<td>$229,247.50</td>
</tr>
<tr>
<td>Crisis Counseling</td>
<td>-</td>
<td>-</td>
<td>$1,000.00</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>COM Training</td>
<td>$387.66</td>
<td>$200.92</td>
<td>$2,500.00</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Leadership Sexual Abuse Prevention</td>
<td>-</td>
<td>-</td>
<td>$500.00</td>
<td>$500.00</td>
</tr>
<tr>
<td>New Pastor Orientation</td>
<td>-</td>
<td>-</td>
<td>$300.00</td>
<td>$300.00</td>
</tr>
<tr>
<td>Emergency Aid</td>
<td>-</td>
<td>-</td>
<td>$2,000.00</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Pastor to Pastor/Educators</td>
<td>$13,360.95</td>
<td>$8,974.97</td>
<td>$13,500.00</td>
<td>$13,500.00</td>
</tr>
<tr>
<td>Committee Expense - COM</td>
<td>$818.53</td>
<td>$313.55</td>
<td>$1,000.00</td>
<td>$500.00</td>
</tr>
<tr>
<td>First Call Pastors Program</td>
<td>-</td>
<td>-</td>
<td>$500.00</td>
<td>$500.00</td>
</tr>
<tr>
<td>Validated Ministers</td>
<td>-</td>
<td>-</td>
<td>$300.00</td>
<td>$300.00</td>
</tr>
<tr>
<td><strong>Total COM</strong></td>
<td>$14,567.14</td>
<td>$9,489.44</td>
<td>$21,600.00</td>
<td>$19,600.00</td>
</tr>
<tr>
<td>Career Development Ctr Fees</td>
<td>$2,700.00</td>
<td>$2,100.00</td>
<td>$4,000.00</td>
<td>$4,000.00</td>
</tr>
</tbody>
</table>

61
<table>
<thead>
<tr>
<th>ACCOUNTS</th>
<th>2014 ACTUAL</th>
<th>2015 YTD *</th>
<th>2015 BUDGET</th>
<th>2016 PROPOSED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scholarship/Emergency Aid</td>
<td>$ 2,700.00</td>
<td>$ 2,500.00</td>
<td>$ 5,000.00</td>
<td>$ 3,000.00</td>
</tr>
<tr>
<td>Candidate Travel</td>
<td>$ -</td>
<td>$ 100.00</td>
<td>$ 500.00</td>
<td>$ 500.00</td>
</tr>
<tr>
<td>Training for CPM Members</td>
<td>$ -</td>
<td>$ -</td>
<td>$ 500.00</td>
<td>$ 500.00</td>
</tr>
<tr>
<td>Other Expense - PFM</td>
<td>$ 964.62</td>
<td>$ 244.64</td>
<td>$ 1,500.00</td>
<td>$ 1,000.00</td>
</tr>
<tr>
<td><strong>Total Committee on Prep for Ministry</strong></td>
<td>$ 6,364.62</td>
<td>$ 4,944.64</td>
<td>$ 11,500.00</td>
<td>$ 9,000.00</td>
</tr>
<tr>
<td>Salaries and Housing</td>
<td>$ 461,970.08</td>
<td>$ 320,575.59</td>
<td>$ 487,210.00</td>
<td>$ 512,130.00</td>
</tr>
<tr>
<td>Social Security Allowance</td>
<td>$ 23,886.72</td>
<td>$ 15,872.96</td>
<td>$ 23,810.00</td>
<td>$ 25,325.00</td>
</tr>
<tr>
<td>Employer SS Expense</td>
<td>$ 11,835.74</td>
<td>$ 8,676.40</td>
<td>$ 13,465.00</td>
<td>$ 13,875.00</td>
</tr>
<tr>
<td>Benefits - Pension</td>
<td>$ 53,681.05</td>
<td>$ 36,166.53</td>
<td>$ 54,250.00</td>
<td>$ 56,875.00</td>
</tr>
<tr>
<td>Benefits - Auto-Accountable</td>
<td>$ 21,523.04</td>
<td>$ 12,488.65</td>
<td>$ 28,000.00</td>
<td>$ 25,000.00</td>
</tr>
<tr>
<td>Benefits - Medical</td>
<td>$ 111,637.25</td>
<td>$ 79,863.28</td>
<td>$ 113,450.00</td>
<td>$ 126,650.00</td>
</tr>
<tr>
<td>Benefits - Death/Disability</td>
<td>$ 4,880.11</td>
<td>$ 3,287.86</td>
<td>$ 4,950.00</td>
<td>$ 5,175.00</td>
</tr>
<tr>
<td>Benefits - Dental</td>
<td>$ 6,643.35</td>
<td>$ 4,628.88</td>
<td>$ 6,900.00</td>
<td>$ 6,900.00</td>
</tr>
<tr>
<td>Benefits - Employer Match 403(b)</td>
<td>$ 2,160.00</td>
<td>$ 1,440.00</td>
<td>$ 2,160.00</td>
<td>$ 2,160.00</td>
</tr>
<tr>
<td>Benefits - Cont. Ed.</td>
<td>$ 7,500.24</td>
<td>$ 5,000.16</td>
<td>$ 8,750.00</td>
<td>$ 8,750.00</td>
</tr>
<tr>
<td>Benefits - Other</td>
<td>$ 1,800.00</td>
<td>$ 1,800.00</td>
<td>$ 1,800.00</td>
<td>$ 1,800.00</td>
</tr>
<tr>
<td>Sabatical Leave - Add’n to Reserve</td>
<td>$ -</td>
<td>$ 8,000.00</td>
<td>$ 12,000.00</td>
<td>$ -</td>
</tr>
<tr>
<td>Contract Personnel</td>
<td>$ 7,630.00</td>
<td>$ 4,462.67</td>
<td>$ 13,000.00</td>
<td>$ 10,000.00</td>
</tr>
<tr>
<td><strong>Total Program Staff</strong></td>
<td>$ 715,147.58</td>
<td>$ 502,262.98</td>
<td>$ 769,745.00</td>
<td>$ 794,640.00</td>
</tr>
<tr>
<td>Public Policy</td>
<td>$ 17,582.53</td>
<td>$ 7,500.00</td>
<td>$ 10,000.00</td>
<td>$ 10,000.00</td>
</tr>
<tr>
<td><strong>Total Partnerships</strong></td>
<td>$ 17,582.53</td>
<td>$ 7,500.00</td>
<td>$ 10,000.00</td>
<td>$ 10,000.00</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$ 753,661.87</td>
<td>$ 524,197.06</td>
<td>$ 812,845.00</td>
<td>$ 833,240.00</td>
</tr>
<tr>
<td>Office Equip. Lease</td>
<td>$ 5,410.11</td>
<td>$ 2,820.95</td>
<td>$ 5,000.00</td>
<td>$ 5,000.00</td>
</tr>
<tr>
<td>Maintenance Agreements</td>
<td>$ 5,721.67</td>
<td>$ 3,738.19</td>
<td>$ 5,500.00</td>
<td>$ 5,500.00</td>
</tr>
<tr>
<td>Insurance - Liability</td>
<td>$ 3,514.25</td>
<td>$ 1,087.50</td>
<td>$ 3,500.00</td>
<td>$ 3,500.00</td>
</tr>
<tr>
<td>Insurance - Worker’s Comp</td>
<td>$ 1,063.00</td>
<td>$ 1,780.00</td>
<td>$ 5,000.00</td>
<td>$ 5,000.00</td>
</tr>
<tr>
<td>Telephone</td>
<td>$ 11,274.19</td>
<td>$ 5,348.74</td>
<td>$ 9,500.00</td>
<td>$ 9,000.00</td>
</tr>
<tr>
<td>Postage/Shipping - Administration</td>
<td>$ 1,503.65</td>
<td>$ 321.53</td>
<td>$ 1,500.00</td>
<td>$ 1,000.00</td>
</tr>
<tr>
<td>Food/Beverage</td>
<td>$ 1,632.87</td>
<td>$ 1,351.62</td>
<td>$ 1,800.00</td>
<td>$ 2,000.00</td>
</tr>
<tr>
<td>Office Supplies</td>
<td>$ 4,680.93</td>
<td>$ 2,264.33</td>
<td>$ 5,000.00</td>
<td>$ 5,000.00</td>
</tr>
<tr>
<td>Audit/Accounting Fees</td>
<td>$ 16,646.00</td>
<td>$ -</td>
<td>$ 15,000.00</td>
<td>$ 15,000.00</td>
</tr>
<tr>
<td>New Equipment</td>
<td>$ 3,618.14</td>
<td>$ 1,301.44</td>
<td>$ 3,500.00</td>
<td>$ 3,500.00</td>
</tr>
<tr>
<td>Legal Advice</td>
<td>$ 2,280.00</td>
<td>$ -</td>
<td>$ 20,000.00</td>
<td>$ 8,500.00</td>
</tr>
<tr>
<td>Memorials/Special Occasions</td>
<td>$ 2,185.97</td>
<td>$ 521.20</td>
<td>$ 2,500.00</td>
<td>$ 2,200.00</td>
</tr>
<tr>
<td>Prof and Business Exp - EP</td>
<td>$ 4,372.90</td>
<td>$ 940.66</td>
<td>$ 5,000.00</td>
<td>$ 4,000.00</td>
</tr>
<tr>
<td>Prof and Business Exp - Morrow</td>
<td>$ 533.81</td>
<td>$ 554.35</td>
<td>$ 1,800.00</td>
<td>$ 1,300.00</td>
</tr>
<tr>
<td>Prof and Business Exp - Blankinship</td>
<td>$ 259.84</td>
<td>$ 336.75</td>
<td>$ 800.00</td>
<td>$ 700.00</td>
</tr>
<tr>
<td>Prof and Business Exp - Stated Clerk</td>
<td>$ 215.27</td>
<td>$ 170.66</td>
<td>$ 500.00</td>
<td>$ 500.00</td>
</tr>
<tr>
<td>Prof and Business Exp - Fisher</td>
<td>$ 348.09</td>
<td>$ 283.12</td>
<td>$ 1,800.00</td>
<td>$ 1,300.00</td>
</tr>
<tr>
<td>Bank Charges</td>
<td>$ 1,387.42</td>
<td>$ 2,308.66</td>
<td>$ 2,500.00</td>
<td>$ 2,700.00</td>
</tr>
<tr>
<td>Miscellaneous - Presbytery Office</td>
<td>$ 150.00</td>
<td>$ 50.00</td>
<td>$ 500.00</td>
<td>$ 500.00</td>
</tr>
<tr>
<td><strong>Total Presbytery Office</strong></td>
<td>$ 66,798.11</td>
<td>$ 25,179.70</td>
<td>$ 90,700.00</td>
<td>$ 76,200.00</td>
</tr>
<tr>
<td>GA/Synod Meetings</td>
<td>$ 4,294.92</td>
<td>$ (169.37)</td>
<td>$ 5,000.00</td>
<td>$ 5,000.00</td>
</tr>
<tr>
<td>Presbytery Meeting Expenses</td>
<td>$ 2,129.34</td>
<td>$ 3,202.35</td>
<td>$ 3,000.00</td>
<td>$ 3,000.00</td>
</tr>
<tr>
<td>Council Expenses</td>
<td>$ 618.93</td>
<td>$ 182.47</td>
<td>$ 900.00</td>
<td>$ 900.00</td>
</tr>
<tr>
<td>Ops Ministry Team Expenses</td>
<td>$ -</td>
<td>$ 10.00</td>
<td>$ 100.00</td>
<td>$ 100.00</td>
</tr>
<tr>
<td>Nominating Committee</td>
<td>$ 156.00</td>
<td>$ 178.08</td>
<td>$ 200.00</td>
<td>$ 200.00</td>
</tr>
<tr>
<td>Administrative Commissions</td>
<td>$ -</td>
<td>$ -</td>
<td>$ 100.00</td>
<td>$ 100.00</td>
</tr>
<tr>
<td>Bills and Overtures Committee</td>
<td>$ -</td>
<td>$ -</td>
<td>$ 50.00</td>
<td>$ 50.00</td>
</tr>
<tr>
<td>Committee on Representation</td>
<td>$ -</td>
<td>$ -</td>
<td>$ 100.00</td>
<td>$ 100.00</td>
</tr>
<tr>
<td>Permanent Judicial Commission</td>
<td>$ 1,603.52</td>
<td>$ 203.50</td>
<td>$ 2,000.00</td>
<td>$ 2,000.00</td>
</tr>
<tr>
<td>ACCOUNTS</td>
<td>2014 ACTUAL</td>
<td>2015 YTD *</td>
<td>2015 BUDGET</td>
<td>2016 PROPOSED</td>
</tr>
<tr>
<td>------------------------------------</td>
<td>------------</td>
<td>------------</td>
<td>-------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Personnel Committee</td>
<td>$ -</td>
<td>$ 22.26</td>
<td>$ 100.00</td>
<td>$ 100.00</td>
</tr>
<tr>
<td>Presbytery Engagement Team Expenses</td>
<td>$ -</td>
<td>$ 96.50</td>
<td>$ 1,000.00</td>
<td>$ 500.00</td>
</tr>
<tr>
<td>Special Events</td>
<td>$ 2,994.52</td>
<td>$ 949.21</td>
<td>$ 10,000.00</td>
<td>$ 7,000.00</td>
</tr>
<tr>
<td><strong>Total Meeting Expenses</strong></td>
<td><strong>$ 11,797.23</strong></td>
<td><strong>$ 4,675.00</strong></td>
<td><strong>$ 22,550.00</strong></td>
<td><strong>$ 19,050.00</strong></td>
</tr>
<tr>
<td>Insurance - Property</td>
<td>$ 7,928.99</td>
<td>$ 8,639.50</td>
<td>$ 10,000.00</td>
<td>$ 12,000.00</td>
</tr>
<tr>
<td>Insurance - Open Door</td>
<td>$ -</td>
<td>$ 5,160.00</td>
<td>$ 6,000.00</td>
<td>$ 6,000.00</td>
</tr>
<tr>
<td>Presbytery Office - Utilities</td>
<td>$ 9,578.01</td>
<td>$ 6,110.63</td>
<td>$ 12,000.00</td>
<td>$ 11,500.00</td>
</tr>
<tr>
<td>Presbytery Office - Cleaning and Maint.</td>
<td>$ 28,258.13</td>
<td>$ 14,431.76</td>
<td>$ 26,500.00</td>
<td>$ 26,200.00</td>
</tr>
<tr>
<td>Building Repairs - Add’n to Reserve</td>
<td>$ 18,000.00</td>
<td>$ 16,000.00</td>
<td>$ 24,000.00</td>
<td>$ 18,000.00</td>
</tr>
<tr>
<td>Other expenses - Property</td>
<td>$ 2,699.42</td>
<td>$ 35.31</td>
<td>$ 3,000.00</td>
<td>$ 1,000.00</td>
</tr>
<tr>
<td><strong>Total Property Management Expenses</strong></td>
<td><strong>$ 66,464.55</strong></td>
<td><strong>$ 50,377.20</strong></td>
<td><strong>$ 81,500.00</strong></td>
<td><strong>$ 74,700.00</strong></td>
</tr>
<tr>
<td>Presbytery Website/Technology</td>
<td>$ 16,957.86</td>
<td>$ 8,949.53</td>
<td>$ 20,000.00</td>
<td>$ 18,000.00</td>
</tr>
<tr>
<td>Communications - Other</td>
<td>$ 2,729.98</td>
<td>$ -</td>
<td>$ 2,500.00</td>
<td>$ 2,000.00</td>
</tr>
<tr>
<td><strong>Total Communication/Promotion Exp.</strong></td>
<td><strong>$ 19,687.84</strong></td>
<td><strong>$ 8,949.53</strong></td>
<td><strong>$ 22,500.00</strong></td>
<td><strong>$ 20,000.00</strong></td>
</tr>
<tr>
<td>Total Administration</td>
<td>$ 164,747.73</td>
<td>$ 89,181.43</td>
<td>$ 217,250.00</td>
<td>$ 189,950.00</td>
</tr>
<tr>
<td>Total Disbursements and Expenses</td>
<td>$ 1,222,624.13</td>
<td>$ 1,033,540.99</td>
<td>$ 1,589,342.50</td>
<td>$ 1,572,437.50</td>
</tr>
<tr>
<td><strong>Net Total</strong></td>
<td><strong>$ 129,175.41</strong></td>
<td><strong>$ 102,539.13</strong></td>
<td><strong>$ 57.50</strong></td>
<td><strong>(37.50)</strong></td>
</tr>
</tbody>
</table>

* Through September 30, 2015
## ADDENDUMS

### TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Addendum #1:</th>
<th>Bills and Overtures: Q&amp;A Regarding Item #1, pg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Addendum #2:</td>
<td>Partnership Information</td>
</tr>
<tr>
<td>Addendum #3:</td>
<td>Presbytery Opportunities for Service and Volunteer Interest Form</td>
</tr>
</tbody>
</table>
ADDENDUM #1

Questions Posed by Individuals reviewing the Overture
Pertain to the overture to the Georgia Legislature from Central Church

1. Does a Medicaid Waiver give more control to the state than “Obamacare Exchanges?”

   Georgia elected to use the Federal exchange rather than develop its own. A Medicaid waiver does give the state more control. These are really 2 different issues – the exchange is created to give consumers a place to shop for private health insurance and take advantage of ACA-created subsidies if they are eligible, the Medicaid waiver would provide services for a different population.

2. Does the waiver give the state more control in contrast to the state control over Medicaid?

   Yes. A waiver gives the state the ability to try something new or create an experiment to deliver care to Medicaid enrollees in a different way. In reality, states have a great deal of flexibility in crafting their Medicaid program already, though the waiver process allows states even greater flexibility in other areas.

3. Does this expand Obamacare?

   Technically, Yes. A Medicaid Waiver will use the financing mechanism of the Affordable Care Act but allow the state to design its own program and use the private sector in delivering health care. The issue is whether federal tax dollars paid by Georgians should stay in Washington, or whether they should be brought back to invest in Georgia’s health care system.

4. Is this too political?

   Yes it is political but we have been given reason to believe that the Legislature might be amenable to look for acceptable ways for expanding access to health care. Other states governed by Republican Governors and Legislatures-- Arkansas, Arizona, Indiana, Iowa and Michigan—have used this mechanism. The involvement is the public square is an important component of John Calvin’s work.

5. Do other Denominations support this?

   We do not know of any, but we have been working with an organization, Faith Leaders for Access in Georgia, that is primarily represented by a Catholic organization—Saint Vincent DePaul—and members of some Cooperative Baptist churches. Additionally an organization, Faith in Public Life, has just hired a statewide coordinator to develop faith-based organizations’ interest in public policy issues. There are 9 churches in the organization, Presbyterians for a Better Georgia that have expressed an interest in health insurance expansion. They are: Central, First Presbyterian, Hillside, Morningside, North Decatur, North Druid Hills, Oakhurst, and Trinity Atlanta. The Earth Covenant Ministry is also a member.

6. What is the source of the increased number of persons employed in Kentucky?

   Deloitte, an accounting and consulting firm, conducted an analysis of the impact of Medicaid expansion. The website for that report is:
   http://governor.ky.gov/healthierky/Documents/medicaid/Kentucky_Medicaid_Expansion_One-Year_Study_FINAL.pdf

7. Should the Session and Presbytery be advocating for public policy positions?
Central has a history of tackling issues of social justice. Our denomination has encouraged member churches to advocate for increased access to health care. Advocating for public policy positions that provide care for poor, disabled, and sick persons is consistent with the teachings of Jesus Christ.

8. What jobs are created?

The Report of Kentucky’s job growth indicated that of the 30,000 new jobs, 44% would be in the Health and Social Services sector. The remaining 56% of job creation is in the other sectors, reflecting the impact of the increased resources pumped into the economy as a result of the Medicaid program. The data were furnished by the Bureau of Labor Statistics. A Georgia State University health care economist also expects jobs to be created in Georgia as a result of the new health care spending. But the very nature of the program (serving people who currently lack health coverage), jobs will be created in parts of the state (and the metro community) where the need is the greatest.

9. What is the cost to Georgia for such an initiative?

Total state spending on covering more people is inherently uncertain, but initial state estimates projected that new state spending on behalf of newly covered Georgians would total about $575 million (total) between 2016 and 2019 for an estimated 500,000 enrollees. New revenue forecast by Dr. Custer and by the Governor’s budget office would total about $723 million over these 4 years. Additional state and local savings could be realized in a variety of programs that now serve low-income Georgians with health insurance, such as spending to help hospitals that treat uninsured patients, spending on mental health services for uninsured Georgians, and health care services provided in jails to people not yet convicted of crimes.

10. Where will Georgia get the money to support the waiver? Increased taxes?

Some public money will be required. The waiver that was submitted by Grady and other hospitals used their own resources, county contributions and earned income, supporting indigent care at local hospitals as the state portion of the required state match. The majority of the matching local money was to be provided by Grady Hospital. It is not an open & shut case that there is any cost at all. State savings in other areas (like mental health care for the poor, state funding for hospitals, even savings within the Medicaid program) could fully offset new state spending for several years. Lots of other funding options could also emerge, based on experiences in other states: local funding, funding from hospitals and the health care system, or even increasing Georgia’s tobacco tax that is currently the 3rd lowest in the US could be options before a general tax increase.

11. If the state does not want Medicaid will they not continue to make the application process more difficult for the waiver?

In order for the Waiver to be approved at the state level both the Governor and Legislature will have to approve the proposal.

12. What is the Legislative position on this issue?

The Republican Party in Georgia has strongly opposed the Affordable Care Act although one State Senator has been a vocal supporter of expanding Medicaid. The Democratic Party supports Medicaid expansion.

13. Is the Presbytery a good place to take this issue?

This is the only mechanism that would allow our church to solicit the involvement of other Presbyterian churches.
14. Is the waiver more agreeable to the legislature than Medicaid expansion?

*We believe so.*

15. Why not just expand Medicaid rather than support a waiver process?

*Admittedly a simple expansion of Medicaid would be easier, cheaper, and allow uninsured Georgians to enroll much earlier than would a Medicaid Waiver. We believe that a Medicaid waiver would more politically acceptable to the Republican Party.*

16. My family physician does not accept exchange insurance plans. How might this affect my health care experience?

*It will probably have no direct impact. If your provider happens to be a member of the organization that provides care, it would mean that he/she would now be reimbursed for providing indigent care.*

17. Mental Health coverage is very positive. Recently news reports highlight the need for additional mental health services. Would mental health services be included in the waiver?

*Yes, access to mental health services is a critical issue facing Georgia and the nation, and mental health services would have to be covered. Furthermore, a waiver that extends Medicaid to more uninsured Georgians will increase access to mental health services and should bolster existing state programs that provide mental health services for some low-income Georgians.*

18. What happens if the Federal dollars are cut or go away?

*This scenario is highly unlikely. Presidents of both parties have long supported Medicaid and have often acted to provide additional resources for state Medicaid programs in times of economic crisis or trouble. Overall, the federal match rate for Medicaid has remained consistent since the program was created in the 1960s, and for Georgia specifically the share of its Medicaid costs that are covered with federal funds has grown over the last decade.*

*Obviously the entitlement programs—Social Security, Medicare and Medicaid—are drivers of the federal budget. The Congress must deal with the financing of these programs. There are different proposals for dealing with the financing of these programs, including increased revenue, changes in eligibility and, for Medicaid, block grants to states. If block grants were to occur, the amount of federal $ received by states would be determined by the level of existing federal dollars supporting Medicaid for each state. If Georgia were not to expand health insurance coverage under the Affordable Care Act to the total eligible population, our state would receive a disproportionately smaller share.*

19. Is there an emphasis on preventative care vs. emergency care?

*That depends on the design of the waiver but most Medicaid waiver programs emphasize preventative care. Arkansas’s Medicaid waiver has a provision for significant cost sharing for care received in the emergency room if the patient is not admitted to the hospital.*

*Failure to increase health coverage will ensure that Georgians will be forced to seek care in high-cost settings like the ER. With the expansion of coverage, the state can emphasize access to preventative and primary care services, but without extending coverage to more people, this goal is harder to achieve.*

20. What are the negative aspects of a waiver?
A waiver requires more work by the state, especially in the design of the waiver. If the waiver program differs significantly from the existing Medicaid program it would require more resources for monitoring the program. The simple expansion of Medicaid would be much easier but less acceptable by the General Assembly.

21. The studies on Kentucky and Arkansas’s expansion seem to focus on short-term effects? What will the long-term effect be? There seem to be limits to the studies?

The only long-term effects identified thus far include the fact that more people signed up in Kentucky, which used Medicaid Expansion than were anticipated and in Arkansas, using a Medicaid Waiver the economic projections for savings were underestimated. All projections are based on a set of assumptions and the accuracy of those assumptions determines the accuracy of the studies.

There are countless studies that examine the long term effect of having health insurance and it is overwhelmingly clear that having health insurance is good for people and that having a large population of uninsured residents puts a great deal of strain on the health care system and in particular the safety net.

22. How will the congregation and other churches respond to the proposal and how should this overture be explained?

The session discussed and prayed on this proposal and decided that the biblical imperatives and Christ’s teachings were consistent with the overture.

23. Do we think this will have an impact?

Change is generally incremental. Politicians generally respond to the wishes of their constituency and the expression of support for expanding health insurance coverage from the faith community is a significant step in creating political will. We are called to advocate for those persons who are poor and sick.
ADDENDUM #2

Looking to get involved?
Presbytery Partnerships and other opportunities

The Lagonave Partnership serves people in a different part of Haiti.

Our mission continues the development of villages in the central plateau region of Haiti where Presbyterian Disaster Assistance (PDA) money was used to build homes and resettle survivors of the 2010 earthquake. This is a partnership initiated by a members of North Decatur Presbyterian Church and encouraged by our Presbyterian Mission Co-Worker, Mark Hare. Our website is http://www.haitiecovillageschool.org/

“Seeds of Hope” Partnership to Build a School for the Haitian Ecovillages

Members of local Atlanta congregations have formed a group to work in partnership with the Haitian organization known as Mouvement Paysan Papay (MPP) to build a school in the Central Plateau region of Haiti. This school is for the families of the EcoVillages which were built using funds provided by Presbyterian Disaster Assistance following the 2010 earthquake in Haiti. More than 300 people have been successfully resettled from the tent cities of Port au Prince to this rural area and are in need of a school for their children.

The general website for more information is www.lagonavepartners.org

Earth Covenant Ministry

This partnership exists to engage all PGA congregations in environmental stewardship and Creation Care. Practical tools and resources are provided through our partner organization, GiPL, while the ECM partnership works with faith leaders on advocating for sustainability and other environmental policies at the denominational level as well as within municipal, state and national government. We believe that environmental stewardship is biblically mandated (Genesis 2:15), and that faithful climate action and Creation care are a witness to our shared faith in Jesus Christ. All congregations are invited to join the ECM partnership and become equipped to be better stewards of all the good gifts God has given to us.

For more information, contact Rev. Kate McGregor Mosley, 678-362-7639 or kate@gipl.org or the website at www.gipl.org

Peacemaking Partnership

The Peacemaking Partnership of the Presbytery of Greater Atlanta is a group of representatives from congregations within the presbytery who meet on the 2nd Tuesday of each month at 6:30 pm at North Decatur Presbyterian Church. We welcome any congregation to be represented or come as visitors. We are stewards of the Peacemaking Offering funds that are given to the presbytery. Our budget includes support for a variety of PC(USA) ministries - International Peacemaker, mission co-workers based in our presbytery, Global Peace and Justice, Washington Office of Public Witness - as well as interfaith ministries in Atlanta, scholarships for events for seminary students, peacemaking in Israel and Palestine and much more! We support peacemaking ministries in congregations within the presbytery and welcome requests for funding for those ministries. Contact persons: Karen Turney - kt2654@gmail.com, marvin simmers - marwinsimmers@aol.com, Anne Hughes - hughes.annef@gmail.com
Presbyterians for a Better Georgia

We are a partnership of Presbyterian Church (USA) congregations that support public policy to serve our most vulnerable neighbors. We team up with the Central Outreach and Advocacy Center to achieve our goals by educating member congregations on the issues, engaging with congregations to be advocates in the sphere of public policy, and advocating with our elected representatives at the Georgia General Assembly. Our legislative Priorities for 2015:

We advocate for policies that will make Georgians safer, healthier and more secure:

- **Sex Trafficking**: End commercial sexual exploitation of children
- **Homelessness**: Support access to housing, food, healthcare, employment, and critical safety net services
- **Gun Violence**: Work to implement common sense solutions
- **Religious Freedom**: Protect religious freedom for all without threatening the rights of vulnerable populations

For more information on how you can get involved, please contact Karen Turney at kt2654@gmail.com or the website at www.p4bg.org

Joining Hands for Justice in Israel & Palestine (JHJIP)

Our Mission:

Since 2000*, the Joining Hands for Justice in Israel & Palestine Partnership has been committed to educating Presbyterians and the wider Atlanta community about the conditions of Palestinians living under the Israeli Occupation. We have organized and led trips to Palestine/Israel to meet with our partners in the Holy Land and to learn about the reality on the ground. The Partnership sponsors and co-sponsors conferences, speakers and other educational events here in Atlanta. JHJIP members are active in and serve in leadership roles of the Israel/Palestine Mission Network of the PC(USA) and the Presbyterian Peace Fellowship.

We co-sponsor events, trips and speakers with Presbyterian Peacemaking Partnership of the PGA, Jewish Voice for Peace and Interfaith Peace Builders. We continue the advocacy work in which we have been engaged, as we encourage others to join us in promoting a just peace in Palestine and Israel.

For more information, contact Mary Smarr at mflohill@aol.com, or the website at www.jhjip.org

Street Grace

Street Grace is a faith-based organization leading faith communities, organizations, and individual volunteers on a comprehensive path to end Domestic Minor Sex Trafficking (DMST) in Metro Atlanta and throughout the United States. DMST is sexual activity in which there is a promise of the exchange of something of value to a child or another person(s) for sex with that child.

Our mission: Street Grace mobilizes community resources – financial, human, and material – to help individuals and organizations effectively fighting DMST through awareness, empowerment, and engagement. Street Grace is working to end DMST in Atlanta, with a vision of ending it throughout the United States.

For future information you can contact North Avenue Presbyterian Church at 404-875-0431. The website for Street Grace is www.streetgrace.org
World Mission Partnership

Formerly known as the Global Mission Committee, the purpose of the partnership is to involve more congregations of our presbytery in the world mission activities of the PCUSA and to facilitate communication between those congregations.

Objectives:
1. Publicize the PCUSA World Mission needs in the presbytery.
2. Challenge the presbytery congregations to support the PCUSA World Mission.
3. Learn how our congregations are involved in world mission.
4. Publicize the mission trips of our local congregations, presbytery and denomination.
5. Host PCUSA mission co-workers and speakers in our congregations.
6. Host visiting global church leaders and international theological students as speakers in congregations.
7. Link and support the presbytery mission partnerships in the following countries:
   Guatemala
   Haiti
   Kenya
   Palestine
   Syria/Lebanon
8. Plan mission events around the year to help our congregations learn about the PCUSA World Mission work.
9. Support mission co-workers who are members of the Presbytery of Greater Atlanta

For more information, please contact Mary Caroline Lindsay at marycarolinelindsay@gmail.com

Presbyterians Caring for Chaplains (PCCMP)

…is the PC(USA) endorsing (certifying) agency for clergy who serve as Federal Chaplains in the military, VA, federal prisons and Civil Air Patrol. PCCMP provides care to individuals and families with personal visits and training events. Donations are welcome to help make these visits and training events possible. Your prayers are especially solicited. More information is available at www.pccmp.org.

Please call Bill Nisbet, 404-277-0014” if you want to include more direct contact information.
ADDENDUM #3

Opportunities for Service
Job Descriptions for Presbytery Committees

Please take note of the many ways in which you can serve the Presbytery. If you are interested in service on any of these committees, please fill out an interest survey attached at the end of these job descriptions.

**Job Description: Committee on Preparation for Ministry (CPM) (Must be an ordained ruling/teaching elder)**
Approved July 2014

**Overview:** The Committee on Preparation for Ministry (CPM) walks beside and mentors inquirers and candidates under the care of the Presbytery of Greater Atlanta as they discern their call to ministry and move through the steps to meet the requirements for ordination as Teaching Elders in the PC(USA).

**Terms of service** for CPM members are three years up to a maximum of six years (two terms served consecutively). New members are provided a handbook at the first meeting in January followed by general training in February. Other trainings are provided throughout the year for all members of the CPM.

**Meetings:** CPM meets monthly on the first Thursday of each month (with exceptions being holidays and conflicts with Presbytery meetings when the meeting is moved to the second Thursday.) The committee members gather at 4:30 p.m. at First Presbyterian Church of Atlanta for a general business meeting. The meetings can include up to two interviews and normally conclude by 8:00 p.m. Interviews with the potential inquirers and candidates are scheduled at one hour intervals beginning at 5:45 p.m. At this time the committee splits into three sub-groups to discuss sub-group specific concerns and conduct the scheduled interviews. Paperwork for the inquirers and candidates to be interviewed is provided to the Sub-group members with the Call to Meeting one week prior to the meeting.

**Liaisons:** When an individual is approved as an Inquirer, he/she is assigned a liaison who will follow them through the process. CPM members may be liaisons for several inquirers/candidates from their sub-group. The liaison responsibilities require a commitment of time outside of the regular meetings. Most members find this to be the most rewarding part of service on CPM. The responsibilities of the liaison include:

- Conduct an initial consultation followed by annual consultations
- Be a resource for any questions or concerns the inquirer/candidate may have while in the process
- Provide encouragement and support to them in their journey to ordination
- Complete endorsements for study grants and sign off on applications for scholarships
- Keep them updated on deadlines for applying for study grants, registration for ordination exams and other important information that needs to be provided to them.

Potential CPM members can direct any questions regarding service on the committee to (404) 898-0711 Ext. 127 or cpmadmin@atlpcusa.org.
Job Description: Committee on Ministry (COM)
(Must be ordained ruling/teaching elder)
Approved July 2014

Overview: COM provides care of congregations, pastors and educators in the Presbytery. They set policies related to congregations and pastors. They are involved in providing guidance in matters of church conflict, review teams and commissions, pastoral designations, pastoral transitions, ordinations, installations, dissolutions and severance, and congregational viability.

Terms of Service: elected for a 3 year term

Meetings: Monthly, Third Thursday of the month, 5-7 p.m. at the Presbytery Office. Additionally, each COM member agrees to serve on a sub-committee. Sub-committees meet at various times throughout the month.

Structure of COM: The current sub-committees of COM are:
- Care of Churches - deals with matters related to congregations -- e.g. conflict, review teams, viability – and policies related to congregations
- Care of Church Professionals deals with matters related to pastors serving in churches
- Validated Ministry – reviews applications for validating ministers serving in non-parish ministries and makes recommendation to the COM
- Transition – updates and communicates the policies and procedures for churches searching for pastors, training and equipping Transitions Liaisons for each congregation in transition

Requirements and Expectations: Members of COM are expected to have a high level of understanding of how congregations work, an ability to advise in difficult situations, creative openness to the work of the Spirit, an ability to keep confidences and a high level of commitment to the work of COM.

Members are expected to carry on the work of the COM outside of the meeting structure depending on the sub-committee assigned. This may involve recruiting others for limited time and tasks.

For more information, contact Penny Hill 678-638-1466, Susan Haynes 678-697-0822, or Mark Roberson 404-307-1679

Job Description: Committee on Representation (COR)
Approved July 2014

Overview: COR is responsible to see that the presbytery maintains representation (to the best of its ability) regarding gender, race, ethnicity, teaching/ruling elder and age on its committees.

Term of Service: 3 years

Meetings: 2-4 times/year at PGA office; tend to meet on Monday mornings.

- Review rosters for PGA Committees and teams to analyze the diversity and representation (racial/ethnic, age, gender, clergy/lay, disabilities, etc.) and make recommendations to Nominating Committee regarding nominations.
• Explore ways to increase diversity of volunteer pool and diverse representation in the life and work of the Presbytery.

For more information contact Donna Wells, 770-330-7838, Joy Fisher 404-990-0450, or George Tatro 404-292-8212.

Job Description: Council
(Must be an ordained ruling/teaching elder)
Approved July 2014

Overview: The Work of the Council is to guide the plans and vision of the Presbytery. At-large Council members are sometimes asked to work on a short-term task force, or one of the Council committees (Partnership, Grants). The main duties are to attend all of the meetings, if possible, stay informed about the work of the Presbytery, and be willing to speak up and discuss the issues that come before the Council.

Terms of Service: Three year term.

Meetings: Currently 7 times a year, usually Mondays at the Presbytery Office, 5:00 – 7:00 p.m. Council meetings are not set on a certain Monday of the month, because part of the work is to approve the docket for Presbytery meetings and to have the reports that will be part of the agenda. There are at least two meetings devoted to planning and visioning for the Presbytery. Meeting dates are set for the entire following year by November or early December.

Requirements: People who are familiar with the Presbytery, good at fulfilling their responsibilities (as in able to attend most or all meetings, and follow-through on any assignments they take.)

For more information, contact Penny Hill 678-638-1466.

Job Description: Examinations Commission
(must be an ordained ruling or teaching elder)
Approved July 2014

Overview: The Examinations Commission provides an in depth examination of all ministers who wish to be received into the Presbytery for membership. At times, at the request of an outside presbytery, the commission will examine a candidate who is called and will be received by that outside presbytery.

Terms of Service: elected for a three year term

Meetings: are usually held on the third Thursday of each month from 1:00-4:00 pm at the Presbytery office. If there are less than three candidates appearing at the meeting, the time may be shortened.

Requirements: The Commission is to represent the theological diversity of the Presbyterian Church. Commission members should be highly knowledgeable about Reformed Theology, biblical interpretation methods and the polity of the church and be willing to engage in dialogue and conversation.
Job Description: General Assembly Commissioner and Bills and Overtures Committee:
(Must be an ordained ruling/teaching elder)
Approved August 2013

Overview: The General Assembly is the national meeting of the denomination which takes place once every two years. All expenses are paid by the Office of the General Assembly through per capita. Business comes to the Assembly through overtures that are submitted by presbyteries. The work of the Assembly is to discern God’s will for the direction of the Church and to consider changes to the Constitution and statements on social issues.

Terms of Service: General Assembly Commissioners after their service will (1) be a resource for the Council and the presbytery to help interpret actions of the assembly (2) and to serve for the following two years on the Bills and Overtures Committee. It has been discerned that since you were present for the assembly, you will provide the most help to the presbytery in understanding the overtures that come from the Assembly process.

Meetings: As a Commissioner, one 9-day meeting commitment.

Requirements: General Assembly is for 9 days usually in the month of June. You will be expected to be there for the entire time. There will be a small training for our presbytery commissioners to talk about logistics of the assembly as well as an opportunity to get to know each other. There will also be a day long Saturday training that Georgia Presbyteries do together. This usually takes place in Macon, GA. This training will contain an overview and a more in depth discussion of the issues before the Assembly.

All business is now done on the computer so you will need a laptop and some general working knowledge. It is not a complicated program…and it will be discussed in the training to get you familiar. There is a great deal of reading and preparation work involved to understand the issues before the Assembly, for the two months in advance of the Assembly.

Physical requirements involve a great deal of walking and stamina for long days of meetings.

Job Description for Bills and Overtures:

The Bills and Overtures folks get together towards the end of the year to begin work on going through the overtures that will come before the Presbytery in February of the following year. The group will look at pros and cons and help with information. They may also ask others outside the committee for help if needed. A follow up meeting takes place in January to finalize things for that Feb meeting. Other meetings may be required throughout the year if overtures arise from within the presbytery. These meetings are usually 4-5 weeks before a presbytery meeting. Presbytery meets 4 times a year.

Meetings are usually held on a Monday in the morning hours. Email is essential.

For more information on GA Commissioners and Bills and Overtures Committee, contact Donna Wells, 770-330-7838 dwells@atlpcusa.org.
**Job Description: Presbytery Moderator**  
*must be ordained ruling/teaching elder*  
Approved July 2014

Being elected to Moderator of the Presbytery is a three year commitment.  
Year One: Moderator-Elect  
Year Two: Moderator  
Year Three: Chair of Council

**Moderator Elect:**
- Attend Presbytery meetings to observe.  
- Attend Council meetings as an *ex officio* member.  
- Make an attempt to visit each of the Presbytery committees in order to make sure you understand how the work of the Presbytery is carried out. (This isn’t a requirement, only a suggestion.)

**Moderator:**
- Moderate each of the Presbytery meetings. With the Stated Clerk ensure that meetings are conducted decently and in order, following the Book of Order, Robert’s Rules of Order, and the Presbytery manual.  
- Prior to Presbytery meetings meet with the Executive Presbyter and Stated Clerk to review the docket and be aware of issues that may arise in the meeting.  
- Prior to Presbytery meetings attend meeting with the Worship and Planning Committee, Stated Clerk and people from the hosting congregation at the host church to discuss the flow of the meeting and particulars of the hosting site.  
- Attend Council meetings as an *ex officio* member.  
- Represent the PGA at ordinations, installations and other special church celebrations as you are able.

**Chair of Council:**
- Moderate Council meetings  
- Prior to Council meetings, meet with Executive Presbyter to review the docket to be aware of issues that may arise in the meeting.  
- Moderate the Presbytery meetings if the current Moderator is unable to moderate.  
- Continue to attend ordinations, installations, etc., as you are able.  
(There is a Vice-Chair and a Secretary of Council. The Secretary will keep the roster, coordinate the meetings, send communications and minutes, etc.)

If you have questions about the tasks involved with being the Moderator, feel free to contact:

Penny Hill  phil@atlpusa.org  404-754-3633  
Donna Wells  dwells@atlpusa.org  770-330-7838  
Dana Hughes  decaturhughes@bellsouth.net  404-966-2787  
John Fountain  emderm@yahoo.com
Job Description: New Church Development Commission (NCDC)  
Approved March 2015

Overview: The NCDC works in five primary areas: (1) the formation of new worshipping communities (2) the nurture and support of new worshipping committees and their leaders (3) funds development (4) grants administration (5) the chartering of new churches

Terms of Service: elected for a 3 year term

Meetings: 6-8 meetings/year; Wednesdays, 11:30 am – 1:30 pm + team meetings typically held 10:30 – 11:15 am before the commission meetings

Requirements: Service on this commission requires a passion for the work of starting new worshipping communities within the PCUSA tradition. Work outside of meetings is expected, as each commissioner serves on one team (funds development, grants or new initiatives) and as the liaison for one new worshipping community under NCDC’s care. Experience with new church development is a plus but not required. Creative, outside the box thinking to help envision new ways of being church is highly desired.

For more information, contact Lindsay Armstrong, Executive Director at 404-285-1936.

Job Description: Nominating Committee  
(must be an ordained ruling/teaching elder)  
Approved July 2014

Overview: The Nominating Committee is the group of folks elected by the Presbytery who nominates people to serve on Presbytery committees and commissions.

Term of Service: 3 years

Meetings: 3-4 times per year. Tend to meet Thursday mornings.

- There is one “Big Meeting” that is absolutely mandatory, usually in late August from 9-3 at the Presbytery. At the Big Meeting names are nominated for every council, committee and team in the Presbytery structure for the slates for the coming year.
- There is an important follow-up meeting 4 weeks later.
- Other meetings are scheduled throughout the year as vacancies arise that need to be filled.

Requirements: Committee members are expected to:

- bring ideas of names to contribute for nominations
- work to solicit names of potential volunteers from the churches
- be responsible for calling potential nominees as assigned, explaining what is being asked of them, and reporting positive and negative responses to Nominating Committee Chair and Secretary

For more information, call Joy Fisher, 404-990-0450 or Jerry Leath, 404-358-8002
Job Description: Operations Committee  
Approved July 2014

Overview: The Operations Committee deals with facilitating the financial health of the presbytery…establishing a budget, oversight of Presbytery owned properties and working with churches seeking approval from presbytery for loans, and long term leases.

Terms Of Service: Three year term, eligible for re-election for a total of six years.

Meetings: Quarterly with subcommittees meeting independently as needed to complete their work.

Requirements: Ruling and Teaching Elders, other lay leaders whose skills, interests and experience can enhance the work of the committee.

The Operations Committee’s duties and responsibilities include:
• Budgeting and auditing
• Property Management
• Other business processes

The Operations Committee also serves as the Board Of Directors of the Presbytery Of Greater Atlanta, Inc.

The Budget Subcommittee works with the Presbytery staff to develop the annual budget based on income expectations and makes recommendations as appropriate. The Property Subcommittee works with member congregations on managing real estate property in accordance with the Constitution of the church (Book Of Order). The Audit Subcommittee works with the church staff in hiring and consulting with an outside auditor as required.

Most of the Operations Committee meetings are conducted at the Presbytery offices and are listed on the online calendar. Committee members should plan to attend all of the scheduled meetings as most committee actions require a quorum. Conference calls are also possible, but not often necessary.

(The Budget and Audit Subcommittees may only need one or two special meetings per year while the Property Subcommittee meets approximately monthly in order to provide timely services to member congregations.)

For more information about the Operations Committee, contact Ralph Clements, 678-428-5855, ralphclements@comcast.net or Chip Blankinship, 404-317-6545, cblankinship@atlpusa.org.

Job Description: Permanent Judicial Commission (PJC)  
Approved July 2014

Overview: The PJC is the legal/judicial arm of the church. There are two ways that the PJC becomes activated: (1) when a complaint is filed against a minister believed to be engaged in behavior contrary to the Constitution and Scripture (2) when a governing body is believed to have violated process. The PJC becomes involved as the last step in a judicial process.
**Terms of Service:** one term for 6 years, ineligible for re-election

**Meetings:** When called upon if there is a case. However, there is one training session each year, usually in February or March.

**Requirements:** Need to have email and be willing to respond quickly to any correspondence from the Stated Clerk. If a case does come before the body, the willingness to devote time for a hearing or trial

**Job Description: Personnel Committee**

Approved July 2014

**Overview:** The personnel committee of the Presbytery reviews the work of and offers support to the presbytery staff.

**Terms Of Service:** Three year term, eligible for re-election for a total of six years.

**Meetings:** Second Monday of the following months at the Presbytery office, noon – 1:30 p.m.
- Monday, February
- Monday, May
- Monday, August
- Monday, November

Annual Reviews were scheduled in early February of each year.

**Requirements:** Expected to attend all four meetings. Be an active participant in the work of the committee.

The Personnel Committee’s duties and responsibilities include:
- Providing assistance to the Executive Presbyter as Head Of Staff.
- The development of position descriptions as needed.
- Conducting annual performance reviews of all staff.
- Provide input and assistance to interview new potential staff members.
- Maintain and provide updates to the Personnel Manual to the Presbytery of Greater Atlanta.

There is an official Personnel Manual that was adopted on December 6, 2005. Occasionally, revisions are made and the manual is updated.

The Personnel Committee interacts with the Operations Ministry Team when appropriate and necessary. Currently, the Personnel Chairperson serves on Council.

For more information on the Personnel Committee, contact Brent Adams, 404-784-5420 brentadams@privatebankofbuckhead.com or Penny Hill, 404-754-3633 phill@atlpusa.org

**Job Description: Synod Commissioner**

**(Need 1 Teaching Elder, 1 Ruling Elder)**

Approved July 2013

**Overview:** the Presbytery of Greater Atlanta belongs to the Synod of South Atlantic. This Synod coordinates some limited programs for the entire Synod.
Term of Service: 4 years

Meetings: Twice per year, usually in the spring and fall. Meetings are 2 days, in various locations in SC, GA or FL. Travel and lodging expenses are paid for by the Synod per capita.

Requirements: Each Synod Commissioner is assigned to work on a committee in between Synod gatherings. Committee face-to-face meetings are held in the spring. There may be additional phone meetings for committee work. After each Synod meeting, commissioners are expected to write up a summary for the next presbytery meeting in order to facilitate communication.

If you have further questions, contact Kerri Nichols, 904-346-6070 x 303, or Lisa Majoros at lisa.majoros@gmail.com.

Job Description: Worship and Presbytery Planning Committee
Approved July 2014

Overview: The Worship and Presbytery Planning Committee will assist the Moderator and Council in planning worship and the order of business of Presbytery. The Committee will bring to Council suggestions regarding the preacher, themes, the offering recipient and guest speakers for Council’s final determination. The Committee is empowered to structure/order the business of the meeting and components of worship.

Terms of Service: Three year terms, eligible for re-election for a total of six years.

Meetings: The committee meets at the call of the chair and ordinarily six weeks prior to each meeting of the Presbytery.

In mid-year, the Committee will have a major planning meeting focused on the upcoming calendar year. Representatives of the Council will be invited to this meeting to ensure the maximum input from Council in the development and planning of meetings.

Requirements: Knowledge of Presbytery leaders’ (Ruling and Teaching Elders) talents and gifts, sense of history of previous meetings, willingness to issue invitations to participate in worship, follow through, collegiality, attend Presbytery meetings. Also need organizers, liturgists, worship artists and cultural representation, i.e. different perspectives. With a small Presbytery staff it has been helpful to have independent thinkers and highly motivated committee members so the committee functions well with guidance from staff rather than staff direction.

The Committee elects a Chair annually from its membership who will assume leadership in January. The Chair or Committee representative will serve as a member of Presbytery Council.

The guiding principles for Presbytery worship are:
• To reflect the culture and hospitality of the host church.
• To reflect Presbytery’s variety and diversity over the course of a given year.
• To reflect our Reformed Tradition and the movement of the liturgical year.

For more information on the Worship and Planning Committee, contact Donna Wells, 770-330-7838 dwells@atlpcusa.org.
VOLUNTEER INTEREST FORM
Presbytery of Greater Atlanta

Date

First Name ____________________________ Last Name ____________________________ Preferred Name ____________________________

Email Address ____________________________ Alternate Email Address ____________________________

Best Phone Number ____________________________ Home (circle one) Cell Work

Alternate Phone Number ____________________________ Home (circle one) Cell Work

Street Address

City ____________________________ State _____ Zip Code ____________

Name of Church

Teaching Elder _____ Ruling Elder _____ Lay Person _____

I am interested in serving on the following: (check as many as apply)

_____ Committee on Ministry

_____ Committee on Preparation for Ministry

_____ Committee on Representation

_____ Council

_____ Examinations Commission

_____ GA Commissioner/Bills and Overtures

_____ New Church Development

_____ Nominating Committee

_____ Operations Committee

_____ Permanent Judicial Commission

_____ Personnel Committee

_____ Synod Commissioner

_____ Worship and Planning Committee

_____ Office Volunteer

_____ Where needed