

**Last Call to Sessions, Teaching Elders, Commissioned
Ruling Elders, Presbytery Council and Staff, and
Corporation Trustees,
– For Counsel on GA Business Items by the beginning of the
222GA, June 18, 2016 –
For our GA Commissioners and YAAD**

**A Primer of Mature Christian Counsel (III) for its
Commissioners, Alternate Commissioners, and Young
Adult Advisory Delegate (YAAD), regarding the
Communications, Overtures, and Committee
Recommendations that form the Business Items
for consideration by the
222nd General Assembly (2016) of the Presbyterian
Church (U.S.A.)**



Call for Presbytery Session and Teaching Elder Consideration – 31 March, 2016

**By Ruling Elder Arthur W. Ritter,
Past Moderator of the Presbytery of Nevada**

**For the Presbytery of Nevada
Committee on Equipping the Saints**

A Primer of Mature Christian Counsel (III)
regarding the
Business Items for consideration by the
222nd General Assembly (2016) of the
Presbyterian Church (U.S.A.)

New in this Primer III - as of 17MAY2016:

New overtures and other items analyzed and added (total = 190 items).

PC(USA) News previews of Assembly Committee assigned Business Items (as of 05/17/16) added.—two views are better than one!

Comment period – to inform our commissioners, alternates, and delegate directly is the beginning of the 222GA, **June 18, 2016.**

No counsel was provided for inclusion in Primer III – Counselors: Please provide your counsel directly to our commissioners, alternates, and delegate (with copy to the usual administrative suspects, too, please!).

Introduction

We Presbyterians believe that God's will is manifest in His movement within His people.

For governance of the affairs of His church under His guidance, His movement is discerned, interpreted, and enacted through a denominational form of church government (polity) defined in the denomination's constitution and under the supervision of its next larger body:

- **Believers** come together as a **congregation** unified by locality and a common understanding of God's Word, God's call, and God's sending for their collective worship of Him and collective performance through them of His mission to the world. **The congregation elects and ordains representatives from within itself and commissions these Ruling Elders** to meet regularly as a session to address the business that may face the congregations.
- **Congregations** in a specific region form a **presbytery** to address their collective witness to their region. **The Congregations compose meetings of the presbytery with both:**
 - **teaching elders** who are individually called to pastoral or other service within the congregations or in ministries operating within their bounds and who are admitted into personal membership in the presbytery – and
 - **representatives elected from each member-congregation and commissioned** to meet regularly with the teaching elder members as the presbytery
 - both to address the business that may face the member-congregations collectively within their region.
- **Presbyteries** join with neighboring presbyteries to form both:

- **synods**, which address their larger-regional ministry concerns and
- the **General Assembly** of the denomination itself, which addresses the largest of ministry concerns – to the nation and to the world.
- **The Presbyteries compose meetings of these larger bodies with representatives elected from within their constituent congregations and commissioned to** meet regularly to address the business that may face the presbyteries (and their congregations) of the larger region (as a synod) or the denomination (as a whole).

As **elected and commissioned lay representatives** of a congregation or a presbytery (and as teaching elder-members of a presbytery), these **commissioners** are to **discern God's will** and **vote their conscience in any decision-making as God leads**.

The 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.), will meet June 18–25, in the Oregon Convention Center (OCC) in downtown Portland, Oregon. This General Assembly will conduct a series of meetings during those eight days – and its commissioners will meet both as committees and together in plenary session to conduct its business.

The Presbytery of Nevada has elected and commissioned as representatives of its membership (*i.e.*, the Teaching Elders and congregations who are members of this Presbytery) the following persons as its commissioners, alternate commissioners, and advisory delegate to the 222nd GA:

Teaching Elder Commissioner: The Reverend Robert Kelly, Spanish Springs PC, Sparks. 'Robert Kelley' bob@the-kelleys.net Bob is assigned to the **Middle East Issues** Committee (08).

Ruling Elder Commissioner: Marshall Hanson, Henderson PC, Henderson. 'Marshall Hanson' mhanson@interact.ccsd.net Marshall is assigned to the **Mission Coordination** committee (10).

Alternate* Teaching Elder Commissioner: The Reverend Ed Lockett, Jr. b.e.lockett.jr@gmail.com

Alternate* Ruling Elder Commissioner: Elaine Noble, the.nabob@sbcglobal.net

* These alternate commissioners will serve as the Commissioners to the 222 GA in 2016.

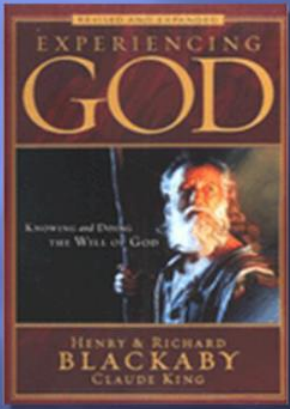
Young Adult Advisory Delegate: Eva Karttunen, evastone132@gmail.com

To the Sessions of Congregations, and Teaching Elders who are members of the Presbytery of Nevada and to the Presbytery's Council and Staff and its Corporation's Trustees ...

So, how can a Session or Presbytery Committee – and other members of the Presbytery help our commissioners in their task of representing us?

Henry and Richard Blackaby's excellent book, *Experiencing God*, holds a great distillation on the topic of discerning God's will.


(The purpose, here, is not to sell you the Blackaby's great study on discerning God's will – and we won't debate its merits here; but, *Experiencing God* is one of the best summaries of the many great biblical studies and courses out there on finding God's will in your life – individually and corporately.)



God reveals Himself, His purposes, His ways – *by the Holy Spirit* -- through:

- ...prayer
- ...circumstances
- ...counsel of mature* Christians
- ...the Church
- and ...**the Bible**

You come to *know God's will for you* through *Experiencing Him*



* "mature" -- a dependable pattern of Godly thinking and living

In their book, the Blackabys note that:

God reveals to you – Himself, His purposes, and His ways by the Holy Spirit, through:

- ... prayer
- ... circumstances
- ... counsel of mature* Christians
- ... the Church
- and ... **the Bible**

You come to know God by experiencing Him – as you obey Him – and as He accomplishes His work through ... well, *you!*

Yes, this is real, hard, **WORK** – and -- **No**, there is no Easy Button here!



* "Mature Christians" are those who show in their daily life a long and dependable pattern of Godly thought and life-choices.

As leaders, our job is to get His will for His church as revealed – out of the members’ heads and into His church’s actions. Specifically (for our purposes with this *Primer*):

G-3.0102 Ecclesiastical Jurisdiction

Councils of this church have only ecclesiastical jurisdiction for the purpose of serving Jesus Christ and declaring and obeying his will in relation to truth and service, order and discipline. They may frame statements of faith, bear testimony against error in doctrine and immorality in life, resolve questions of doctrine and discipline, give counsel in matters of conscience, and decide issues properly brought before them under the provisions of this *Book of Order*.

Our focus here is in the fourth responsibility: give counsel in matters of conscience – that our commissioners and delegate to the 222nd GA may use them to prepare as part of this body to:

- frame statements of faith,
- bear testimony against error in doctrine and immorality in life,
- resolve questions of doctrine and discipline,
- also give counsel in matters of conscience, and
- decide issues properly brought before them

Considering the business items facing the 222nd GA for consideration, the Sessions of our congregations, our Presbytery’s Teaching Elder members, and the Presbytery’s Council and the Trustees of its corporation are hereby requested to give counsel in matters of conscience related to these business items to our commissioners and delegate through this *Primer*.

When your consideration of the business items included in this *Primer* have led you to the point of offering counsel to our commissioners and delegate, please communicate your counsel by email to the author of this *Primer* (Art@AGRiter.com) for inclusion in its later version – or (after *Primer III* is distributed) directly to our commissioners– before GA meets, please!

As in all governance matters, our commissioners and advisory delegate shall prayerfully consider and vote their conscience as God leads them – not as their Session, nor as the Presbytery, nor as any other earthly authority may demand – on each matter brought before them for consideration and vote (*F-3.0101, F-3.0107, G-2.0105, and especially, G-3.0102*).

Please offer your counsel by email in the format following the Business Item Matrix, below.

To the 222nd GA Commissioners, Alternate Commissioners, and Young Adult Advisory Delegate:

To address your responsibilities at the 222nd GA, you should obtain, read, and understand the following references as they pertain to meetings of the General Assembly of the PCUSA:

The Constitution of the Presbyterian Church (U.S.A.),
Part I *The Book of Confessions*, and
Part II *The Book of Order*. 2015-2017

(you can download these from: <http://oga.pcusa.org/section/mid-council-ministries/constitutional-services/constitution/>)

The Manual of the General Assembly 2016, including

- Standing Rules and
- Guidelines and Policies.

(you can download this manual from: <http://www.pcusa.org/resource/manual-general-assembly-ga222/>)

Per the Manual (Standing Rule C), Commissioners and Advisory Delegate(s) can expect several formal lead-up actions involving them and the structure in which they will serve (see the manual for detailed information):

1. Assembly Committee Structure

a. The Stated Clerk shall propose the number and designation of **assembly committees** ... to the General Assembly for consideration and ratification **at the first assembly meeting at which business is transacted.** ...

b. The Stated Clerk shall propose to the General Assembly for appointment the names of persons to serve as committee assistants for the duration of the General Assembly. ...

c. The Moderator of the General Assembly shall appoint a moderator and a vice moderator to each committee.

2016 222 GA Committees

Committee Number	Committee Name	Committee Interest
00	Plenary	See the GA Manual 2016 for details of the GA plenary.
01	Business Referrals	The moderators and vice moderators of the assembly committees, as a group, shall function as the Assembly Committee on Business Referral. The moderator and vice moderator of the Assembly Committee on Bills and Overtures shall function as the moderator and vice moderator of this committee as well. This committee shall report to the assembly for its action at the first meeting of the General Assembly for the transaction of business.
02	Bills and Overtures	Responsible for Referral of Business. This committee shall neither retain any items of business for its own consideration, nor suppress any matter that comes before it. However, business that substantially duplicates matters already before the assembly may be declined by this committee and reported to the assembly with a statement of the committee's action. See the GA Manual 2016 for more detail.
03	General Assembly Procedures	Consider matters related to: meetings of the assembly and standing rule amendments, except those items assigned to the Way Forward Committee; per capita budget; operation of the Office of the General Assembly; statistics; publishing of reports; General Assembly Nominating Committee process; special committees; commissioners and advisory delegates credentials/leaves of absence; GA child protection policy.
04	The Way Forward	Consider matters related to: Overtures referring to structure of the meetings of the General Assembly; COGA and other conversations on ecclesiology; business concerning the future of six agency structure; reports of the Agency Review Committees for the OGA and the PMA
05	Mid Councils	Consider matters related to: the ongoing strengthening and nurturing of the mid councils of the PCUSA; mid council boundaries including Synod boundaries; mid council-related referrals; the report of the Mid Council Commission
06	Church Polity and Ordered Ministry	Consider matters related to: amendments to Foundations of Presbyterian Polity (chapters 1 and 3), Form of Government Chapters I–IV, VI with Advisory Committee on the Constitution advice; requests for interpretation; amendments to the Rules of Discipline with Advisory Committee on the Constitution advice; recruiting, enlistment of persons to service of church; Advisory Committee on Litigation; Advisory Committee on the Constitution.
07	Ecumenical and Interfaith Relations	Consider matters related to: Approval and enactment of the Belhar Confession; amendments to Chapter V of the Form of Government with Advisory Committee on the Constitution advice; requests for interpretation; matters dealing with relationships with, and attitudes toward, other religious movements or bodies; conversations with other Presbyterian denominations; nominations for ecumenical advisory delegates; nominations for delegations to

2016 222 GA Committees

Committee Number	Committee Name	Committee Interest
		corresponding churches; reports of corresponding bodies
08	Middle East Issues	Consider matters related to: Peacemaking, international military affairs and the arms race primarily involving the nations of the Middle East; Middle East monitoring committee; MRTI recommendations concerning Middle East nations.

Our Teaching Elder Commissioner, **Bob Kelley** is a member of the **Middle East Issues** committee

09	Immigration and Environmental Issues	Consider matters related to: the church's response to US immigration policies and related issues; plight of refugees worldwide; matters related to carbon fuels and the environment.
10	Mission Coordination	Consider matters related to: Mission programs authorized by General Assembly; PC(USA) vision and mission goals; Organization for Mission and General Assembly Mission Council Manual of Operations; mission budget; audits; church-wide compensation; initiatives on church growth and the 1001 Worshiping Communities program.

Our Ruling Elder Commissioner, **Marshall Hanson** is a member of the **Mission Coordination** committee

11	Social Justice Issues	Consider matters related to: Concerns of church in national affairs; national military matters; matters relating to righteousness and justice of persons/organizations.
12	Peacemaking and International Issues	Consider matters related to: Peacemaking, international military affairs, and the arms race except matters touched upon by the Middle East Peacemaking Issues Committee; international matters; human rights; international economic justice; global evangelism and education.
13	BOP, PILP, PPC, and Foundation	Consider matters related to: Report of Board of Pensions; business related to the church's pension, annuity, and medical plans; other forms of such programs, including government or private retirement programs; business related to the Presbyterian Church (U.S.A.) Foundation and Presbyterian Publishing Corporation.
14	Theological Issues and Institutions	Consider matters related to: Amendments to the Directory for Worship and Chapter II of the Foundations of Presbyterian Polity with Advisory Committee on the Constitution advice; authority and interpretation of Scripture; Christian educators; theological institutions; celebration of Lord's Supper requests.

Now that the committees have been selected and their interests defined, you can probably do as good a job of assigning business items to the committees as the Committee on Business referrals will.

2. Remember; however, you will have BOTH:

- committee responsibilities for preparing certain business items for General Assembly action and
- plenary responsibilities to discern and decide on all business items brought to the General Assembly meeting in its plenary sessions for their disposition.

... so consider your preparation on the items presented in the Primer and provided by GA according to both of these responsibilities.

For those overtures that Council finds GA should consider; but which have not received the necessary “seconding” concurrence by the time it reviews them, Council may concur on them for the Presbytery by their respective deadlines, as needed, to assure GA’s consideration thereof. The Presbytery will be informed of each such decision and action.

The rest of this primer deals specifically with the Committee Recommendations and Overtures submitted so far.

First, some process material on how overtures are handled,

Second, a list and summary of the overtures themselves, as presented to date, and finally,

Third, pointers to information related to these overtures – and new ones as submitted.

For your information, GA generally deals with nearly 1500 business items – most disposed of in committee (by combination) or by the GA in its plenary sessions. The Constitution requires that any business item requiring a change to the Constitution of the denomination to be referred to the presbyteries for their vote (See Chapter 6 of the Book of Order for the definition of the majority needed to pass such changes).

In the past, GAs have referred about 18-20 questions to the presbyteries for vote.

The last GA referred only half that number.

The Process

In Presbyterian polity terms, this is “How a Bill Becomes a Law” in the PCUSA – or, to the point of this primer on overtures, “How and Overture Becomes the Ecclesiastical Law for the Denomination” in the Presbyterian Church (U.S.A.):

An **overture** is created by a concerned member or members of the denomination and submitted to the Stated Clerk of the GA for consideration by the up-coming GA by either the member’s presbytery or synod. The overture submission is in a specific format and contains:

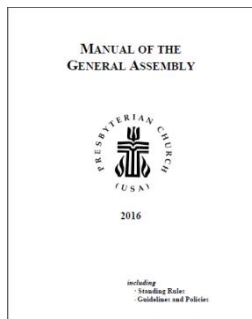
1. **The action** recommended by the submitter of the overture –
 - A change to the Constitution of the PC (U.S.A.) – Part I, the *Book of Confessions* or Part II, the *Book of Order*,
 - A change to the activities of the corporate body of the PC (U.S.A.) that may have financial or budgetary implications for the corporate body or its agencies, or
 - A change to the internal or public activities or position of the PC (U.S.A.) or its agencies that has no financial or budgetary implications for the corporate body or its agencies.

2. **Rationale, and perhaps additional information**, related to why the proposed change should be adopted by the Presbyteries for the denomination.

A **concurrence** is a separate submission to GA, made by another presbytery or synod, that is closely related to the original overture. It contains **the action** urged by the submitter of the original overture and may also contain **additional rationale, and perhaps additional information**, related to the overture’s proposed action.

BUT WAIT! THERE’S MORE!

Overtures are just one of several sources of business for GA as it meets as the representative, corporate body of its constituent presbyteries.



A. Source of Business for the Meeting of the GA	
1. Papers in General	3
2. Reports of Entities, Commissions, and Committees	4
3. Overtures	4
4. Communications and Resource Material	5
5. Advisory Committee on the Constitution Report	6
6. Entity and Synod Minutes	6
7. Presbytery Reports	6
8. Commissioners’ Resolutions	7

Communications, and other Resource Material, **Overtures**, and **Reports** of Entities, Commissions, and Committees (including their **recommendations**), may all contain items for consideration by the 221 GA – which may be subsequently referred to the presbyteries for affirmation or rejection and thereby become either part of the Constitution of the PC (U.S.A.), policies direction or other action vehicle for the denomination.

This primer will address only the **Communications** (COM), **Overtures** (OVT), and **Reports' Recommendations** (REC) material as they are made available for view on the PC (U.S.A.) website, www.pcbiz.org.

Communications and **Recommendations** may come from any source; but, primarily come from study committees established by a previous GA.

Overtures are items of business that have been approved by a presbytery or a synod and shall request the General Assembly to take a particular action, or approve or endorse a particular statement or resolution. (See *Book of Order*, G-3.0302d.)

There are deadlines for submission because of the preparatory work by GA standing committees that precede the GA's consideration in its plenary meetings concerning the overtures presented for consideration:

- (1) **Overtures and other items proposing an amendment to the Constitution or requiring an interpretation by the General Assembly of the *Book of Order* (see *Book of Order*, G-6.04a and G-6.02), and all Reports** must be delivered in writing to the Stated Clerk **postmarked no later than 120 days** prior to the convening of the General Assembly, and shall be promptly referred to the Advisory Committee on the Constitution (see *Book of Order*, G-6.02 and G-6.04). After this committee determines the consistency with the Constitution, the overture is referred to the assembly committee than handles its specific content.
- (2) **All overtures and other items that have financial implications for current or future years' budgets** must be delivered in writing to the Stated Clerk **postmarked no later than sixty days** prior to the convening of the General Assembly. Overtures with financial implications not received within the designated time limit shall not be considered, but shall be returned to the originating council.
- (3) **All other overtures, communications, and recommendations** intended for consideration by the General Assembly shall be forwarded to the Stated Clerk, postmarked **no later than forty-five days** before the convening of the General Assembly.
- (4) **Overtures** not received within the designated time limits shall not be considered, but shall be returned to the originating council (i.e., presbytery or synod) for reconsideration.

(5) **Communications** and other items not received by the designated time limits will be considered by the Stated Clerk of the GA and forwarded or returned as deemed appropriate.

Items of business considered by the General Assembly are prepared for GA consideration in one of the following ways:

For consideration by an **assembly committee**:
and recommendation for action by the General Assembly;

For consideration and action by an **assembly committee**
with a report of the action to the General Assembly;

For consideration by the **General Assembly**
through its inclusion in a consent agenda;

For consideration by the **General Assembly**
in a plenary business session.

Preparing Referred Business for GA action:

The Stated Clerk of GA shall submit to the Committee on the Office of the General Assembly a recommendation for the referral of all items of business coming before the General Assembly.

After making any necessary changes, this committee shall present the prepared referrals to the Assembly Committee on Business Referral so that it may recommend referrals to the **first meeting of the General Assembly for the transaction of business**. Ordinarily, this committee shall recommend referrals to the General Assembly for its action.

Each item of business referred to a committee shall ordinarily be considered by only one assembly committee, but in no case should there be more than one committee making a recommendation on an item of business. Business of a related nature shall be assigned to a single committee insofar as possible.

Each assembly committee shall consider only matters referred to it by the General Assembly. No assembly committee may initiate new business except as it relates to the business of the particular assembly committee.

Reports of Assembly Committees to the GA for consideration:

The **Reports of Assembly Committees** shall contain only:

- (1) the recommendations to be submitted to the General Assembly, and, where necessary, a brief statement of the committee's reasons for such recommendations, and
- (2) the actions taken by the committee on items referred to the committee for action. Material necessary to identify the item of business and brief explanations may be

included in the report. Extensive background information and detail contained in other documents in the hands of the commissioners shall not be included.

Assembly Committee Minority Report

(1) A minority of the members of an assembly committee, or an individual member of an assembly committee, may submit in writing views that differ from those in the committee report.

(2) A minority report must be appropriate for consideration as a substitute motion (see *Robert's Rules of Order, Newly Revised*, 2011, p. 527).

The GA considers business in the order established in its Docket.

With the presentation of their committee's report to a plenary meeting of the full GA, Committee Moderators move the approval of the recommendations in their report – with minimum comment, and material in the commissioners' printed resources shall not be read. A minority report may be moved as a substitute only after the majority report has first been moved. The business so brought to the floor of GA is debated by the body *per* Robert's Rules of Order and decided by vote.

Per the *Book of Order*, **CHAPTER SIX INTERPRETING AND AMENDING THE CONSTITUTION**, overtures moved and affirmed by the GA as a body are referred to the Presbyteries for their vote over a period of one year –

To be effective as of one year from the date of the referring GA – for all actions not related to change of the *Book of Confessions*,

– or –

To be returned to the next meeting of GA for its final affirmation and effect – for all actions related to change of the *Book of Confessions*.

Calendar of Expected Actions – updated to the advance of events

Calendar of Expected Actions						
Action	January	February	March	April	May	June
Approved Primer approach and participation	16 Jan Council Meeting					
Analyze/incorporate Items to date	16-30 Jan					
Constitutional Amendment submission deadline		20 Feb.				
Primer I – Distribution Call for counsel input to Equipping Ministries		1 Feb by email to Council, Trustees, TEs, Sessions				
Prep item analysis / counsel - Primer II		25 Feb Counsel due for Primer II				
Primer IIa – Distribution. Call for counsel input to Equipping Ministries			1 Mar by email to Council, Trustees, TEs, Sessions			
Primer IIb – Distribution. Call for counsel input to Equipping Ministries			31 Mar by email to Council, Trustees, TEs, Sessions			
Primer IIC – Distribution. Call for counsel input to Equipping Ministries				23Apr by email to Council, Trustees, TEs, Sessions		
Prep item analysis / counsel – Primer III				30 Apr Counsel due for Primer III		
Primer III – Distribution Call for counsel input to Commissioners, Alternates, and Delegate				TEs, Sessions	15 May by email to Council, Trustees,	
Commissioners and Delegate informed of committee assignment			DONE in early March		NLT 18May (GA Manual)	

Calendar of Expected Actions

Action	January	February	March	April	May	June
Business Items assigned to committees			DONE by end of March		NLT End of May (GA Manual)	
222nd General Assembly Meets*						18-25 June in Portland OR

*The 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.), will meet June 18–25, in the Oregon Convention Center (OCC) in downtown Portland, Oregon. This General Assembly will conduct a series of meetings during those eight days – and its commissioners will meet both as committees and together in plenary session to conduct its business.

Business Items coming to the 222nd General Assembly

Three Old Business Items Available for Review and Comment:

- The Belhar Confession
- Five Proposed Peacemaking Affirmations
- Proposed Revision to the *Directory for Worship*

The Belhar Confession.

The 221st General Assembly (2014) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the Confession of Belhar be included in the *Book of Confessions*?

PROPOSED AMENDMENTS TO THE CONSTITUTION

Approved By The 221st General Assembly (2014)

Approval of Belhar **required 114 affirmative** presbytery votes;

Vote of the presbyteries, as of cutoff date:

FINAL: Affirm: 144 Neg: 25 No Action: 2

Per the Book of Order:

G-6.03 AMENDING THE BOOK OF CONFESSIONS

Amendments to the confessional documents of this church may be made only if all the following steps are completed:

- a. The proposal to amend *the Book of Confessions* is approved by the General Assembly for study in the church.
- b. The General Assembly appoints a committee of ruling elders and teaching elders, numbering not fewer than fifteen, of whom not more than two shall be from any one synod, to consider the proposal. This committee shall consult with the committee or council from which the proposal originated. It shall report its findings to the next General Assembly.
- c. The next ensuing General Assembly considers the report of the study committee and approves the proposed amendment and recommends it to the presbyteries for vote.
- d. The proposed amendment receives the approval in writing of two thirds of the presbyteries.
- e. The proposed amendment is approved and enacted by the next ensuing General Assembly following the amendment's receipt of the necessary two-thirds approval of the presbyteries.

Per G-6.03e, the Commissioners to the 222nd General Assembly shall address this constitutional requirement to consider the Confession of Belhar for inclusion in the Constitution of the Presbyterian Church (U.S.A.), Part 1. *The Book of Confessions*.

Background: This item was first referred to the presbyteries for vote by the 220th GA in 2012. The presbytery of Nevada rejected the question by voting in the negative. The presbyteries of the denomination rejected the question by failing to reach the necessary 2/3 majority affirming the question.

The item was again referred to the presbyteries for vote by the 221st GA in 2014. The Presbytery of Nevada again rejected the question by voting in the negative. The presbyteries of the denomination did not reject the question by surpassing the necessary 2/3 majority affirming the question.

In addition to the advice and counsel provided by Council, Trustees, Teaching Elders, and the Sessions, the Commissioners **could and may wish to request** the Presbytery to inform them of their current level of affirmation or rejection of this question by requesting a discussion and an advisory vote in its Spring meeting, March 6, 2016.

Five Proposed Peacemaking Affirmations

The 221 GA sent to the presbyteries, staff agencies, and seminaries the following five affirmations on Peacemaking – as the denomination had not made a statement on Peacemaking since before terrorism appeared on the world scene. The request came to the Presbyteries in December, 2014 over the signature of the Stated Clerk of GA. Shown are the affirmations presented and the positions on their wording as taken by the Presbytery of Nevada in our Spring Presbytery meeting, 2015. As the whole church was requested to do, we forwarded our positions to the GA committee working the issue and they are due to report their results to the 222 GA.

Five Proposed Peacemaking Affirmations	
As Presented for comment:	As passed by Nevada Presbytery:
1. We affirm that peacemaking is essential to our faith in God’s reconciling work in Jesus Christ, whose love and justice challenge hatred and conflict, and whose call gives our church a mission to present alternatives to violence, fear, and misused power.	1. We affirm that peacemaking in the name of Jesus Christ is important work for the Church.
2. We confess our complicity in the world’s violence even as we pray for the Spirit’s courage to “unmask idolatries,” to speak truth about war and oppression, to stand with those who suffer, and to respond to acts and threats of violence with ministries of justice, healing, and reconciliation.	2. We grieve the violence we see around the world and affirm the Church’s crucial role in providing ministries of justice, healing and reconciliation to those who are suffering under such hostility.

Five Proposed Peacemaking Affirmations

As Presented for comment:	As passed by Nevada Presbytery:
3. We reclaim the power and authority of Jesus Christ, Prince of Peace and Reconciler, who proclaims God’s reign, who inspires the prophetic church, [by] forgiving, healing, and undoing violence, and who overcomes evil through the cross and resurrection.	3. We believe it is the redeeming act of God through the life, death and resurrection of Jesus Christ that motivates and directs the mission and ministry of the Church.
4a. We seek to understand the nonviolent revolutions and armed struggles of our time by drawing on the traditions of Christian pacifism, just war, just peacemaking and active nonviolence, and by cultivating moral imagination through prayer, study, and engagement with friends and enemies.	(4a. Reject the first sentence with no rewrite.)
4b. ... Even as we actively engage in a peace discernment process, we affirm our responsibility of continuing the long tradition of support by the Presbyterian Church (U.S.A.) for our sisters and brothers who serve in the U.S. military, veterans, and their families.	4. The Presbyterian Church (USA) affirms our continuing support for our sisters and brothers who serve in the U.S. military, veterans, and their families.
5. As disciples of Jesus Christ, we commit ourselves earnestly to seek and promote loving, nonviolent responses to conflict in our daily lives, in our communities, and in our world, to risk calling our nation back from the practices of empire to the highest ideals of our heritage, and to practice boldly the things that make for peace	5. As disciples of Jesus Christ, we earnestly commit ourselves to seek God’s grace in all relationships of life.

Proposed Revision to the *Directory for Worship*

In an email from the Presbyterian Mission Agency, sent: Tuesday, April 14, 2015, Chip Hardwick, its Director, Theology, Worship, and Education, mentioned the following 221 GA action in an “also ran” news item. This was the first we’d heard of it (including our 221GA commissioners and alternates):

The 221st General Assembly (2014) has called on Presbyterians to study and comment on the proposed revision to the Directory for Worship, a reorganization and simplification of the current document (in the 2013-2015 edition of the Constitution of the PCUSA, Part 2, *The Book of Order*). Comments must be received via email no later than July 1, 2015.

Discussion among our presbytery leadership as this business item was made known to the presbytery in April 2015 found that there was not enough time for a reasoned study at our congregational, worship committee level by the deadline so no study was conducted within the presbytery and no input to the GA committee was made. The existing DFW (at the time) was 78 pages long. The proposed revision would be approximately 60 pages (of comparable page size).

The proposed revision is as far-reaching as was the “newFOG” revision to the form of government. Probably the most important Christians activity, worship is fairly well defined and directed in scripture – which should dominate the content of any Directory for Worship (See Genesis 4 for the importance and consequences of getting it right (in obedience to God) versus getting it wrong (as an invention of man’s fallen nature). In the version provided on the PCUSA website; however, there were no scriptural references included – nor did it appear that there will be any scriptural references included in the proposal to GA.

At the direction of GA, the definition of marriage was not addressed in the proposed revision, as it was the subject of a separately proposed amendment to the Constitution.

The proposed revision (at that time), a map between the then-existing and then-proposed versions were provided on the PCUSA website. A side-by-side comparison of their texts are provided in Appendix C.

News Flash: PC-Biz is redesigned in time for GA222

News Release Louisville - March 3, 2016

The website that houses Presbyterian Church (U.S.A.) General Assembly business has gotten a facelift and tummy tuck.

[PC-Biz](#), home to assembly business going back to 2006, has a fresh look and an updated structure, improving navigation and accessibility for users. And, the makeover is just in time as commissioners, advisory delegates, and others prepare for the [222nd General Assembly](#) (2016), set for June 18–25, in Portland, Oregon.

“PC-Biz is critical to the work done by the General Assembly, and enables those gathered and the church at-large to access all the business in an accurate and timely manner,” said Tom Hay, director of assembly operations. “This new redesign provides even greater support than before for those discerning the mind of Christ for the denomination and the for whole church.”

Among the greatest improvements for PC-Biz is its ability now to be read on computers, tablets, and smart phones in a size and format right for that screen. This responsive design works across all platforms and devices and allows users to simply open up www.pc-biz.org in any browser. The former PC-biz app is no longer needed and can be deleted.

Users who already have a PC-Biz account can log in as usual and browse the new site. Newly elected commissioners who already have an account will have their accounts automatically upgraded to add special permissions. Newly elected commissioners completely new to PC-Biz will have an account created for them in the next few days.

A tutorial on how to use the new PC-Biz is available [online](#), and additional new features will be added as the 222nd General Assembly (2016) nears.

Users should review this tutorial! As a result of this update, the portrayal of business items in the Primer has been changed as well – to group the items by committee, provide an index to the committee’s items and provide the analysis of action items (info items are not analyzed here).

New Business Items Available for Review and Comment:

Recently assigned to the 222GA's commissioner committees (and renumbered to reflect that assignment), these are the business items proposed for consideration by the 222GA, so far (according to www.pc-biz.org as of March 31, 2016) – aligned to their committee of assignment:

Committee Number	Committee Name	Committee Interest
01	Business Referrals	The moderators and vice moderators of the assembly committees, as a group, shall function as the Assembly Committee on Business Referral. The moderator and vice moderator of the Assembly Committee on Bills and Overtures shall function as the moderator and vice moderator of this committee as well. This committee shall report to the assembly for its action at the first meeting of the General Assembly for the transaction of business.

Item	Item Title
[01-01]	Proposed Docket.
[01-A]	THE COMMITTEE LEADERSHIP TEAM AND OTHER PLAYERS
[01-B]	THE COMMITTEE PROCESS
[01-C]	ADDITIONAL RESOURCES FOR COMMITTEES
[01-D]	SAMPLES
[01-E]	BIBLE STUDY

These items are primarily information items for this committee and are not business items for the GA's consideration.

02	Bills and Overtures	Responsible for Referral of Business. This committee shall neither retain any items of business for its own consideration, nor suppress any matter that comes before it. However, business that substantially duplicates matters already before the assembly may be declined by this committee and reported to the assembly with a statement of the committee's action. See the GA Manual 2016 for more detail.
----	----------------------------	--

There are no business items currently listed in pc-biz for this committee. All GA business items flow through this committee to one of the consideration committees.

Committee Number	Committee Name	Committee Interest
03	General Assembly Procedures	Consider matters related to: meetings of the assembly and standing rule amendments, except those items assigned to the Way Forward Committee; per capita budget; operation of the Office of the General Assembly; statistics; publishing of reports; General Assembly Nominating Committee process; special committees; commissioners and advisory delegates credentials/leaves of absence; GA child protection policy.

Item	Item Title
[03-01]	On Amending Standing Rule E.2.d.(2) Concerning Resources and E.2.f.(3) Concerning Oral Presentation to Assembly Committees—From the Presbytery of Central Florida.
[03-02]	On Revising the Racial Ethnic Composition Component of the Session Annual Report of Church Statistics—From the Presbytery of Elizabeth.
[03-03]	On Directing COGA to Bring to the 223rd General Assembly (2018) Proposals Regarding Changes in the Moderator’s Election and Assembly Committee Meetings Process—From the Presbytery of St. Andrew.
[03-04]	On Adding the Category “Multiracial” to the Listing of Racial Classifications in the Annual Report from Congregations—From the Presbytery of Greater Atlanta.
[03-05]	On Amending the Annual Statistical Report to Include a New Category “Partners in Ministry”—From the Presbytery of Arkansas.
[03-06]	On Adding New Standing Rule B.5.b., Assembly Committee Moderators—From the Committee on the Office of the General Assembly.
[03-07]	Amendment to Standing Rule B.3.a., Presbyterian Women—From the Committee on the Office of the General Assembly.
[03-08]	Election of Associate Stated Clerk—From the Committee on the Office of the General Assembly.
[03-09]	Site Selection for the 225th General Assembly (2022)—From the Committee on the Office of the General Assembly.
[03-10]	Recommended Benchmarks for OGA and PMA--From the General Assembly Committee on Representation
[03-11]	On Amending Standing Rules B.4. and F.5.d. Concerning the Role of the ACC and PJC When Constitutional Questions are Considered by the General Assembly--From the Presbytery of Grand Canyon (See also Items 04-13 and 06-12)
05/09/16	[11-15] [Item 11-15 became Item 03-12. There is no Item 11-15.] has been edited.
05/09/16	[11-15] [Item 11-15 became Item 03-12. There is no Item 11-15.] has been created.
[03-12]	Approve "A Standard Definition of Supplier Diversity."
[03-13]	Joint COGA/PMA Budget Proposals for General Assembly Per Capita Budgets 2016–2018
[03-A]	Minutes, Office of the General Assembly
[03-B]	Minutes, Presbyterian Historical Society
[03-C]	Minutes, General Assembly Committee on Representation
[03-Info]	GACOR Report on the AAEEEO and Supplier Diversity (SD) Achievements of the Six Agencies, 2014–2016
[03-Info]	General Assembly Nominating Committee Agency Summary
[03-Info]	GACOR Agency Summary

[03-01]	On Amending Standing Rule E.2.d.(2) Concerning Resources and E.2.f.(3) Concerning Oral Presentation to Assembly Committees—From the Presbytery of Central Florida. https://www.pc-biz.org/#/search/5275
Source:	Presbytery
Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	Central Florida Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would give all voices a more equal access to / for committee presentations by removing current (but, frustrating) restrictions on provision and distribution of material and testimony and providing a more level playing field for all points of view on a matter. Current rules limit input and may unfairly advance a specific agenda on an item consideration.	
Counsel:	
<ul style="list-style-type: none"> Assembly Action Committee Recommendation <ul style="list-style-type: none"> Minority Report Rationale Recommendation <ul style="list-style-type: none"> Rationale Amended Recommendation Financial Implication Comment <ul style="list-style-type: none"> Advice from the ACC Attachment Other Comments Concurrence <ul style="list-style-type: none"> Carlisle Florida Great Rivers Huntingdon New Covenant Additional Resources (3) 	

[03-02]	On Revising the Racial Ethnic Composition Component of the Session Annual Report of Church Statistics—From the Presbytery of Elizabeth. https://www.pc-biz.org/#/search/6288
Impact: This overture would create a racially and culturally diverse GA entity to revise the survey instrument used in the Racial Ethnic Composition Component of the Sessions' Annual Report of Church Statistics to more clearly reflect the racial, ethnic, AND cultural diversity in our churches.	
Counsel:	
Source:	Presbytery
Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	Elizabeth Presbytery
Type:	General Assembly Full Consideration
<ul style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ul style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ul style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 	

5.	Comment
1.	Advice from the ACC
1.	Attachment
2.	Other Comments
6.	Concurrence
1.	New York City
7.	Additional Resources (2)

[03-03]	On Directing COGA to Bring to the 223rd General Assembly (2018) Proposals Regarding Changes in the Moderator’s Election and Assembly Committee Meetings Process—From the Presbytery of St. Andrew. https://www.pc-biz.org/#/search/6294
Source:	Presbytery
Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	St. Andrew Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would move the election of the Moderator and Vice Moderator and thus, the start/end of their term of office to the end of the Assembly’s meeting (rather than its start) – having these officers then act as ambassadors of the assembly that elected them (over which they did not preside; but, during which they ‘exhibited leadership to the body’) before moderating the next assembly.	
Please note: This might distract the work of the Assembly with the Moderator and Vice Moderator candidates’ continuous electioneering <i>during</i> the Assembly.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale
2.	Amended Recommendation
4.	Financial Implication
5.	Comment
1.	Advice from the ACC
1.	Attachment
2.	Other Comments
6.	Concurrence
1.	Foothills
2.	New Harmony
7.	Additional Resources (2)

[03-04]	On Adding the Category “Multiracial” to the Listing of Racial Classifications in the Annual Report from Congregations—From the Presbytery of Greater Atlanta. https://www.pc-biz.org/#/search/6300
Source:	Presbytery
Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	Greater Atlanta Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would broaden the Racial Classification used by the denomination in its reporting and analysis by adding the new category “multiracial” to its listing of racial classifications in the annual congregation report that is the data source used to build the denomination’s member-demographics statistics for the General Assembly each year.	

Counsel:	
1.	Assembly Action
2.	Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Baltimore
	2. Chicago
	3. Southeastern Illinois
7.	Additional Resources (2)

[03-05]	On Amending the Annual Statistical Report to Include a New Category “Partners in Ministry”—From the Presbytery of Arkansas. https://www.pc-biz.org/#/search/6324
Source:	Presbytery
Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	Arkansas Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would amend the Annual Statistical Report to include a new category, “Partners in Ministry” (defined as individuals ‘fully participating in the ministry of the church’), so a congregation’s vitality is accurately reflected in those statistics.	
Please see the overture for its definition of ‘fully participating in the ministry of the church.’	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Foothills
	2. Huntingdon
	3. Santa Fe
7.	Additional Resources (1)

[03-06]	On Adding New Standing Rule B.5.b., Assembly Committee Moderators—From the Committee on the Office of the General Assembly. https://www.pc-biz.org/#/search/3000064
Source:	Committee

Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact:	This new, practical rule would allow the Committee Moderator to speak to (report) the work of the committee (if the Moderator is not currently a commissioner) without a cumbersome process to grant such privilege in Plenary.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

[03-07]	Amendment to Standing Rule B.3.a., Presbyterian Women—From the Committee on the Office of the General Assembly. https://www.pc-biz.org/#/search/3000065
Source:	Committee
Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact:	This would add the Moderator of Presbyterian Women, Inc. to the list of corresponding members, bringing GA into line with our presbytery (and most others) regarding its relationship to Presbyterian Women.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

[03-08]	Election of Associate Stated Clerk—From the Committee on the Office of the General Assembly. https://www.pc-biz.org/#/search/3000066
Source:	Committee
Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact:	An ad hoc item, would elect Teaching Elder Beth Hessel to a first, four-year term as Associate Stated Clerk of the General Assembly.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

[03-09]	Site Selection for the 225th General Assembly (2022)—From the Committee on the Office of the General Assembly. https://www.pc-biz.org/#/search/3000067
Source:	Committee
Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact:	This ad hoc item would hold the 225th General Assembly (2022) in Columbus, Ohio, June 25–July 2, 2022 – at the invitation of the Presbytery of Scioto Valley.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

[03-10]	Recommended Benchmarks for OGA and PMA--From the General Assembly Committee on Representation. https://www.pc-biz.org/#/search/3000068
Source:	Committee
Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	Committee on Representation (GA)
Type:	General Assembly Full Consideration
Impact:	Implementing a staffing study, this item would reset the hiring goals for the OGA and PMA regarding diversity on staff and among suppliers. As these agencies are now over-goal, could effectively reduce future hiring of women and racial minorities.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Recommendation 1. 2. Recommendation 2 3. Rationale <ol style="list-style-type: none"> 1. Overall Rationale 2. Rationale for Rec. 1 3. Rationale for Rec. 2

[03-11]	On Amending Standing Rules B.4. and F.5.d. Concerning the Role of the ACC and PJC When Constitutional Questions are Considered by the General Assembly--From the Presbytery of Grand Canyon (See also Items 04-13 and 06-12) https://pc-biz.org/#/search/3000150
Source:	Unknown
Committee:	[03] General Assembly Procedures
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration

Impact: This item would make several changes in the standing rules to afford a patient review and then recommendation by the ACC to the Plenary for items before the GA Plenary discovered to have constitutional implications.

Please read this a fairly long and technical proposal.

Counsel:

05/09/16	[11-15] [Item 11-15 became Item 03-12. There is no Item 11-15.] has been edited.
05/09/16	[11-15] [Item 11-15 became Item 03-12. There is no Item 11-15.] has been created.
[03-12] New	Approve "A Standard Definition of Supplier Diversity." https://www.pc-biz.org/#/search/3000031
Source:	Committee
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Committee on Representation (GA)
Type:	General Assembly Full Consideration

Impact: Triggered by a referral from the 221GA, this recommendation would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.) approve the document, “A Standard Definition of Supplier Diversity,” as found in Appendix A on PC-Biz.

Please read this a fairly long and technical document – it is significant; but, its business model has not achieved the outcomes hoped for in USA industry for the last 30 years under such federal government supported social experimentation – rather it quickly becomes ruthlessly gamed by businesses with figurehead participants which frustrates any meaningful social change.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC
 1. Attachment
 2. Other Comments
6. Concurrence
7. Additional Resources
8. Resource Persons
9. Advocates

Pc-biz further lists its budget proposal [03-13], three sets of minutes, and three information items for the **General Assembly Procedures** Committee, as shown above. These are not reviewed here.

Committee Number	Committee Name	Committee Interest
04	The Way	Consider matters related to: Overtures referring to structure of the

	Forward	meetings of the General Assembly; COGA and other conversations on ecclesiology; business concerning the future of six agency structure; reports of the Agency Review Committees for the OGA and the PMA
--	----------------	---

Item	Item Title
[04-01]	On Amending G-3.0503 and G-6.04 Regarding Meetings of the General Assembly and Amending the Constitution—From the Presbytery of Foothills.
[04-02]	On Amending Standing Rule B.2.b.to Add the Category “Presbyter Advisory Delegates”—From the Presbytery of the
[04-03]	On Amending G-6.04e.to Require a Two-Thirds Majority Vote to Amend the Constitution—From the Presbytery of the Foothills.
[04-03]	On Amending G-6.04e.to Require a Two-Thirds Majority Vote to Amend the Constitution—From the Presbytery of the Foothills.
[04-04]	On Adding G-3.0105c. to Permit a Presbytery to Abstain on Constitutional Changes—From the Presbytery of the Foothills.
[04-05]	On Adding a New Standing Rule L.2. Identifying the Right of Presbyteries and Synods to Submit Overtures Changing the Standing Rules—From the Presbytery of the Foothills.
[04-06]	On Amending G-3.05 On the Review of the Manual of the General Assembly—From the Presbytery of the Foothills.
[04-07]	On Merging the Presbyterian Mission Agency and the Office of the General Assembly into a Single Entity—From the Presbytery of Santa Fe.
[04-08]	On Authorizing the Hiring of a Consultant to Assess the Relationship of OGA and PMA and the Need for Their Continued Existence as Two Separate Entities—From the Presbytery of St. Andrew.
[04-09]	On Creating a General Assembly Reform Coordinating Committee to Renew the Practice of Our Reformed Polity for the 21st Century—From the Presbytery of Foothills.
NEW- [04-10]	On Amending Book of Order G-6.04e and Standing Rule F.5.b.(1) to Require Two-Thirds Vote on Constitutional Changes—From the Presbytery de Cristo.
[04-11]	Report of the Committee to Review the Presbyterian Mission Agency
[04-12]	Report of the Committee to Review the Office of the General Assembly.
[04-13]	On Amending Standing Rules B.4. and F.5.d. Concerning the Role of the ACC and PJC When Constitutional Questions are Considered by the General Assembly--From the Presbytery of Grand Canyon. (See also Items 03-11 and 06-12.)
[04-Report]	When We Gather at the Table

See also: <https://www.pcusa.org/news/2016/3/8/rada-asks-new-york-audience-input-financial-priori/> **Rada asks New York audience for input on financial priorities, structure**

PC(USA) Moderator’s conversations seek new way forward March 8, 2016

Thirty participants joined Heath Rada, moderator of the 221st General Assembly (2014) of the Presbyterian Church (U.S.A.), at Auburn Theological Seminary in New York City for discussion and input on the future of the denomination. New York was Rada’s third stop on a [five-city conversation tour](#). Two previous meeting took place in Atlanta. Upcoming meetings are scheduled March 12 in San Diego, Calif., and March 19 in Ames, Iowa.

The conversations are follow-up to Rada’s “[Call to the Church](#)” issued last summer and are meant to complement information collected by a [Committee on the Office of the General Assembly](#) (COGA) survey. Results of these conversations, along with other data collected, will be forwarded to “[The Way Forward](#)” committee of the 222nd General Assembly (2016) of the PC(USA) meeting this summer in Portland, Ore.

“My goal today is to go away with a list of five or six ideas of what the people here want the church to be,” Rada said. “I don’t have an idea what that is; that’s why you’re here.” ... Results of the discussions will be collated into a standardized format so **top priorities can be presented to “The Way Forward” committee of the General Assembly.** The results will include information collected at the five discussions attended by Rada and from the 10 other groups conducting the discussion facilitated by a video message from the moderator.

Read the article on the site ...

[04-01]	On Amending G-3.0503 and G-6.04 Regarding Meetings of the General Assembly and Amending the Constitution—From the Presbytery of Foothills. https://www.pc-biz.org/#/search/5289
Source:	Presbytery
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	Foothills Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would refocus and limit the Dockets of subsequent GAs to issues of the Six Great Ends of the church, one Great End per Assembly – interrupted every third Assembly to consider only those amendments proposed to the Constitution that have 15% of the presbyteries’ concurrence going in.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. John Calvin 2. Middle Tennessee 3. New Harmony 7. Additional Resources (2)

[04-02]	On Amending Standing Rule B.2.b.to Add the Category “Presbyter Advisory Delegates”—From the Presbytery of the Foothills. https://www.pc-biz.org/#/search/5292
Source:	Presbytery
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	Foothills Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would add a category of advisory delegate to GA: executive presbyter. 20% of the presbyteries would elect such a delegate on a rotating basis established by the Committee on the General Assembly.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale

3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Beaver-Butler
	2. John Calvin
	3. Middle Tennessee
	4. New Harmony
7.	Additional Resources (2)

[04-03]	On Amending G-6.04e.to Require a Two-Thirds Majority Vote to Amend the Constitution—From the Presbytery of the Foothills. https://www.pc-biz.org/#/search/5293
Source:	Presbytery
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	Foothills Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would require a two-thirds majority and subsequent approval and enactment by the next GA to amend the <i>Book of Order</i> – which is now the requirement for amending the <i>Book of Confessions</i> .	
Counsel:	
	1. Assembly Action
	2. Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Inland Northwest
	2. John Calvin
	3. Middle Tennessee
	4. New Harmony
7.	Additional Resources (2)

[04-04]	On Adding G-3.0105c. to Permit a Presbytery to Abstain on Constitutional Changes—From the Presbytery of the Foothills. https://www.pc-biz.org/#/search/5294
Source:	Presbytery
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	Foothills Presbytery

Type:	General Assembly Full Consideration
Impact:	This overture would allow a presbytery to record its abstention, if so desired, on item(s) referred by a GA to the presbyteries for vote.
Please note:	By <i>Roberts Rules of Order</i> , Newly Revised, 11 th ed., the choice to abstain is a right of the voter; however, since by <i>The Book of Order</i> , G-6.03d and G-6.04e, the affirmation of a question regarding changing the Constitution requires a majority or two-thirds majority, respectively, of the <u>presbyteries</u> – not the majority of the <u>presbyteries voting</u> the question – the effect of abstaining from voting is the same as voting ‘ No ’ on the question.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. John Calvin 2. Middle Tennessee 3. Yukon 7. Additional Resources (2)

[04-05]	On Adding a New Standing Rule L.2. Identifying the Right of Presbyteries and Synods to Submit Overtures Changing the Standing Rules—From the Presbytery of the Foothills. https://www.pc-biz.org/#/search/5295
Source:	Presbytery
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	Foothills Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would allow Presbyteries and synods to submit overtures to amend or suspend the standing rules – and would allow / restrict the Committee on the Office of the General Assembly to offering advice to the Assembly only as it does on other Standing Rules matters.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Beaver-Butler 2. John Calvin 3. Middle Tennessee

	4. New Harmony
7.	Additional Resources (2)

[04-06]	On Amending G-3.05 On the Review of the Manual of the General Assembly—From the Presbytery of the Foothills. https://www.pc-biz.org/#/search/5296
Source:	Presbytery
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	Foothills Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would formally create a new responsibility for the General Assembly – to review the Manual of the General Assembly regularly – and allows the presbyteries and synods to submit overtures to amend, delete, or suspend sections thereof. But, they do it now, anyway.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. John Calvin 2. Middle Tennessee 3. New Harmony 7. Additional Resources (2)

[04-07]	On Merging the Presbyterian Mission Agency and the Office of the General Assembly into a Single Entity—From the Presbytery of Santa Fe. https://www.pc-biz.org/#/search/6290
Source:	Presbytery
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	Santa Fe Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would, by the next 223 rd GA, 2018, replace the current OGA, PMA, and the corporation of the PCUSA with a new agency; merging their missions, functions, responsibilities, and management; specifying its board membership and its officers, its executive officers and managers; and directing creation of a task force to create its plan of union which shall address the details of the merger and a staffing plan.	
Please see COM 001 Report of the Committee to Review the Presbyterian Mission Agency, above and OVT 21, below.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation

	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. de Cristo
	2. Sierra Blanca
7.	Additional Resources (2)

[04-08]	On Authorizing the Hiring of a Consultant to Assess the Relationship of OGA and PMA and the Need for Their Continued Existence as Two Separate Entities—From the Presbytery of St. Andrew. https://www.pc-biz.org/#/search/6293
Source:	Presbytery
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact: This overture would hire a top-tier national consultant with expertise in organizational analysis to assess and make recommendations on the nature, function, and relationship of the Office of the General Assembly and the Presbyterian Mission Agency to each other and to the presbyteries and congregations of the PC(USA), including the need for their continued existence as two distinct entities – and have the ACC recommend action to the 223 rd GA (2018).	
Counsel:	
	1. Assembly Action
	2. Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Charleston-Atlantic
	2. Huntingdon
	3. Mid-South
	4. New Harmony
	5. Southeastern Illinois
7.	Additional Resources (2)

[04-09]	On Creating a General Assembly Reform Coordinating Committee to Renew the Practice of Our Reformed Polity for the 21st Century—From the Presbytery of Foothills. https://www.pc-biz.org/#/search/6299
Source:	Presbytery
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)

Sponsor:	Foothills Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would organize regional gatherings of the commissioners to General Assemblies, to include ruling elders, teaching elders, deacons, educators, presbytery and synod staff persons, and lay persons, to come together to:	
<ul style="list-style-type: none"> • study the core principles of our historic polity, • reflect upon the sweeping religious, political, cultural, and social changes in which we find ourselves, and • advise the General Assembly Reform Coordinating Committee regarding the <ul style="list-style-type: none"> ○ content and organization of the Constitution, ○ creation of a strategic ten-year, shared denominational mission plan, • and devise the most effective structures to faithfully and boldly uphold our Reformed polity and practice. 	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Beaver-Butler 2. New Harmony 3. Presbytery of John Calvin 7. Additional Resources (2) 	

[04-10]	On Amending Book of Order G-6.04e and Standing Rule F.5.b.(1) to Require Two-Thirds Vote on Constitutional Changes—From the Presbytery de Cristo. https://www.pc-biz.org/#/search/6341
Source:	Presbytery
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	de Cristo Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would apply the super-majority requirement for affirmation of a change to the <i>BOO</i> that currently exists for affirming a change to the <i>BOC</i> .	
Please note the conceptual relationship of this overture to the overtures of the Foothills reorganization overtures (specifically, Ovt 007), above.	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC 	

	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Grand Canyon
7.	Additional Resources (1)

[04-11]	Report of the Committee to Review the Presbyterian Mission Agency https://www.pc-biz.org/#/search/6323
Source:	Committee
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	Committee to Review the Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact: To save money and improve operations, the Committee to Review the Presbyterian Mission Agency reports their year-long review's findings here to The Way Forward Commissioners Committee, recommending three actions to the 222GA:	
1. On the mechanics of appointing a committee to explore merging the Presbyterian Mission Agency with the Office of the General Assembly.	
2. On the mechanics of appointing a committee to review the PMA Board for restructure and repair to its mission.	
3. That GA directs the PMA, OGA, PILP, and PPC (all agencies within the denomination's Louisville headquarters building) to explore sharing their commonly used business services to their common advantage.	
Counsel:	
	1. Assembly Action
	2. Committee Recommendation
	1. Minority Report
	1. Rationale
	3. Recommendation
	1. Recommendation 1
	2. Recommendation 2
	3. Recommendation 3
	4. Rationale
	1. Addendum - 02.16.2016
	2. Executive Summary
	3. Rationale for Recommendation 1
	4. Rationale for Recommendation 2
	5. Rationale for Recommendation 3
	6. Rationale Overall
	5. Amended Recommendation
	4. Financial Implication
	5. Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
	6. Concurrence
	7. Additional Resources (2)

[04-12]	Report of the Committee to Review the Office of the General Assembly. https://www.pc-biz.org/#/search/3000023
Source:	Committee
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	Committee on Review of OGA

Type:	General Assembly Full Consideration
Impact:	To save money and improve operations, the Committee to the Office of the General Assembly reports their year-long review's findings here to The Way Forward Commissioners Committee, recommending four actions to the 222GA: 1. Make the Committee to Review the OGA permanent. 2. Instruct the OGA to plan out to 5 years. 3. That GA directs the PMA, OGA, PILP, and PPC (all agencies within the denomination's Louisville headquarters building) to explore sharing their commonly used business services to their common advantage.
Counsel:	
	<ul style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ul style="list-style-type: none"> 1. Minority Report <ul style="list-style-type: none"> 1. Rationale 3. Recommendations (listed) <ul style="list-style-type: none"> 1. Rationale <ul style="list-style-type: none"> 1. Rationale - Overall 2. Rationale for Recommendation 1 3. Rationale for Recommendation 2 4. Rationale for Recommendation 3 5. Rationale for Recommendation 4

NEW- [04-13]	On Amending Standing Rules B.4. and F.5.d. Concerning the Role of the ACC and PJC When Constitutional Questions are Considered by the General Assembly--From the Presbytery of Grand Canyon. (See also Items 03-11 and 06-12.) https://pc-biz.org/#/search/3000152
Source:	Unknown
Committee:	[04] The Way Forward
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact:	As would Items 03-11 and 06-12, all growing out of a larger concern for the stability of our constitution, this Way Forward Committee recommendation would amend the <i>BOO</i> to require a two thirds majority (vice the current simple majority) of the presbyteries to affirm a referred constitutional amendment to the <i>Book of Order</i> – similar to the super-majority requirement now necessary for amending the <i>Book Of Confessions</i> . As this significantly changes the dynamic of amending how we govern ourselves as a denomination, please read this item very carefully on pc-biz.
Counsel:	The Advisory Committee on the Constitution advises the 222nd General Assembly (2016) that this amendment to the <i>Book of Order</i> be disapproved.
	Recommendation Rationale Comment Advice from the ACC

Pc-biz further lists [04-Report] for **The Way Forward** Committee, as shown above. It is not reviewed here.

Committee Number	Committee Name	Committee Interest
------------------	----------------	--------------------

05	Mid Councils	Consider matters related to: the ongoing strengthening and nurturing of the mid councils of the PCUSA; mid council boundaries including Synod boundaries; mid council-related referrals; the report of the Mid Council Commission
-----------	---------------------	---

Item	Item Title
[05-01]	On Rescinding the Actions of the 221st General Assembly (2014) That Directed the Establishment of a New Configuration of Synod Boundaries (Item 05-04)—From the Presbytery of Santa Fe.
[05-02]	On Restoring the Boundaries of the Presbytery of the Pacific to Its Status Prior to the 2012 Revisions—from the Synod of Southern California and Hawaii.
[05-03]	On Appointing an Administrative Commission to Recommend Boundary Changes to Achieve No More Than Ten to Twelve Synods—From the Presbytery of Scioto Valley.
[05-04]	On Appointing an Administrative Commission to Recommend Synod Boundary Changes Creating Seven Synods Aligned with the Seven Regions of the Association of Stated Clerks—From Presbytery of Maumee Valley.
[05-05]	On Amending G-3.0106 Requiring All Councils to Adopt a Dependent Care Policy—From the Presbytery of Great Rivers.
[05-06]	On Developing a National Child Protection Policy Model—From the Presbytery of Susquehanna Valley.
[05-07]	On Amending the Current Authoritative Interpretation of G-3.0403c Concerning Nongeographic Presbyteries—From the Eastern Korean Presbytery.
[05-08]	On Replacing the Current Authoritative Interpretation of G-3.0403c with New Text—From the Eastern Korean Presbytery.
[05-09]	A Resolution to Ensure Adoption and Implementation of Child/Youth Protection Policies and Resources in the PC(USA)—From the Advocacy Committee for Women’s Concerns.
[05-10]	A Resolution to Require and Expand Family Leave Policies—From the Advocacy Committee for Women’s Concerns.
[05-11]	Task Force for Korean Speaking Congregations Report
[05-12]	Request for Constitutional Interpretation of Resolving Tensions between F-1.0403, F-1.0404, and F-3.0202—From the Synod of the Northeast
[05-13]	Synod Report Regarding Synod Boundaries.
NEW- [05-14]	On Merging the Presbyteries of Central Washington and Northwest Coast—From the Synod of Alaska-Northwest.
NEW- [05-15]	On Requesting Exemption on any Action the Assembly Might Take to Reduce the Number of Synods—From the Synod of Alaska-Northwest.
[05-A]	Review of Synod Minutes
[05-RD]	Resource Directory – removed from pc-biz
[05-Res]	GAPJC Remedial Complaint 222-05 MacKellar v. Synod of the Northeast.

Probable addition to this committee:

[OVT-083]	On Merging the Presbyteries of Central Washington and Northwest Coast—From the Synod of Alaska-Northwest
-----------	--

[05-01] Ovt-17	On Rescinding the Actions of the 221st General Assembly (2014) That Directed the Establishment of a New Configuration of Synod Boundaries (Item 05-04)—From the Presbytery of Santa Fe. https://www.pc-biz.org/#/search/6289
Source:	Presbytery
Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)

Sponsor:	Santa Fe Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would rescind the action taken by the 221st General Assembly (2014) regarding Item 05-04 (<i>Minutes</i> , 2014, Part I, pp. 319ff), the report of the Mid Council Commission, directing the establishment of a new configuration of synod boundaries. This overture is in direct conflict with OVTs 035 and 041, below.	
Please note: The coordinating Councils of Nevada Presbytery and the Synod of the Pacific have recently also concurred with this overture on behalf of the Presbytery and the Synod, respectively. See item 05-13, below for the Synods' mandated report(s).	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale
2.	Amended Recommendation
4.	Financial Implication
5.	Comment
1.	Advice from the ACC
1.	Attachment
2.	Other Comments
6.	Concurrence
1.	Boise
2.	Central Washington and Northwest Coast (with Additional Rationale)
3.	Cimarron
4.	Covenant (S)
5.	de Cristo
6.	Eastern Oregon
7.	Kendall (with Additional Rationale)
8.	Nevada
9.	Plains and Peaks
10.	Sacramento
11.	San Joaquin
12.	San Jose
13.	Sierra Blanca
14.	Stockton
7.	Additional Resources (2)

[05-02] Ovt-31	On Restoring the Boundaries of the Presbytery of the Pacific to Its Status Prior to the 2012 Revisions—from the Synod of Southern California and Hawaii. https://www.pc-biz.org/#/search/6306
Source:	Presbytery
Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)
Sponsor:	Synod of Southern California and Hawaii
Type:	General Assembly Full Consideration
Impact: This overture would restore the boundaries of the Presbytery of the Pacific to their status prior to the 2012 revisions, which allowed Malibu Presbyterian Church to become a part of the Presbytery of Santa Barbara and allowed the First Presbyterian Church of Honolulu to become a part of the Presbytery of San Diego. As both of these churches subsequently left the denomination and are, therefore, no longer members of those neighboring presbyteries, there is no longer a reason to maintain the somewhat unusual boundary adjustments made to accommodate the desires of these two churches to become members of the neighboring presbyteries.	

Counsel:	
1.	Assembly Action
2.	Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Huntingdon
	2. Santa Barbara
7.	Additional Resources (1)

[05-03] Ovt-35	On Appointing an Administrative Commission to Recommend Boundary Changes to Achieve No More Than Ten to Twelve Synods—From the Presbytery of Scioto Valley. https://www.pc-biz.org/#/search/6310
Source:	Presbytery
Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)
Sponsor:	Scioto Valley Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would appoint a GA administrative commission to recommend the boundary changes necessary to achieve a total of no more than ten to twelve synods to the 223rd General Assembly (2018).	
Please note this overture is in direct conflict with [05-01] (OVT 017) – which Nevada Presbytery’s Council has concurred on behalf of the presbytery and [05-04] (OVT 041), below.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
7.	Additional Resources (1)

[05-04] Ovt-41	On Appointing an Administrative Commission to Recommend Synod Boundary Changes Creating Seven Synods Aligned with the Seven Regions of the Association of Stated Clerks—From Presbytery of Maumee Valley. https://www.pc-biz.org/#/search/6326
Source:	Presbytery
Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)
Sponsor:	Maumee Valley Presbytery

Type:	General Assembly Full Consideration
Impact:	This overture would form a GA administrative commission to align synod boundaries with the seven regions of the Association of Stated Clerks.
Please note	this overture is in direct conflict with [05-01] (OVT 017) – which Nevada Presbytery’s Council has concurred on behalf of the presbytery and [05-03] (OVT 035), above.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources (1)

[05-05] Ovt-042	On Amending G-3.0106 Requiring All Councils to Adopt a Dependent Care Policy— From the Presbytery of Great Rivers. https://www.pc-biz.org/#/search/6327
Source:	Presbytery
Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)
Sponsor:	Great Rivers Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would add to the new policy requirement affirmed by the presbyteries last year the following: <i>All councils shall adopt and implement a dependent care policy.</i>
Please note:	As predicted when considering last year’s addition, this list grows ...
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. New Castle 2. Santa Fe 7. Additional Resources (1)

[05-06] Ovt-063	On Developing a National Child Protection Policy Model—From the Presbytery of Susquehanna Valley. https://www.pc-biz.org/#/search/6348
Source:	Presbytery
Committee:	[05] Mid Councils

Event:	222nd General Assembly (2016)
Sponsor:	Susquehanna Valley Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would deploy such a model, training, and materials to denominational councils.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources (1)

[05-07] Ovt-073 Rec-01	On Amending the Current Authoritative Interpretation of G-3.0403c Concerning Nongeographic Presbyteries—From the Eastern Korean Presbytery. https://www.pc-biz.org/#/search/6357
Source:	Presbytery
Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)
Sponsor:	Eastern Korean Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would allow that “A Presbytery may transfer an organized racial ethnic or immigrant congregation to a non-geographic presbytery that can meet the congregation’s particular mission needs. Ordinarily, this non-geographic presbytery would be within the bounds of the same synod. Such transfers require approval of both the sending and receiving presbyteries, as well as the synods and the General Assembly. “
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Midwest Hanmi

[05-08] Ovt-073 Rec-02	On Replacing the Current Authoritative Interpretation of G-3.0403c with New Text—From the Eastern Korean Presbytery. https://www.pc-biz.org/#/search/6358
Source:	Presbytery
Committee:	[05] Mid Councils

Event:	222nd General Assembly (2016)
Sponsor:	Eastern Korean Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would add this limitation: <i>“Presbyteries, including nongeographic presbyteries, shall not start ministries within the geographic bounds of other presbyteries and synods without the approval of those councils.”</i>
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Recommendation 1 2. Recommendation 2 3. Rationale <ol style="list-style-type: none"> 1. Rationale for Rec. 1 2. Rationale for Rec. 2 4. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Midwest Hanmi

[05-09] New	A Resolution to Ensure Adoption and Implementation of Child/Youth Protection Policies and Resources in the PC(USA)—From the Advocacy Committee for Women’s Concerns. https://www.pc-biz.org/#/search/3000032
Source:	Committee
Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)
Sponsor:	Advocacy Committee for Women's Concerns
Type:	General Assembly Full Consideration
Impact:	This Advocacy Committee for Women’s Concerns would clarify and separate the requirement for all councils [to adopt and implement a sexual misconduct policy and a child protection policy (bold- added last cycle)] to a requirement for both a [youth protection policy and a sexual misconduct policy]. These two policies shall be two different policies with differentiated intents (as their topics imply).
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC – these are very important, please read them.

[05-10] New	A Resolution to Require and Expand Family Leave Policies—From the Advocacy Committee for Women’s Concerns. https://www.pc-biz.org/#/search/3000035
Source:	Committee

Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)
Sponsor:	Advocacy Committee for Women's Concerns
Type:	General Assembly Full Consideration
Impact:	This Advocacy Committee for Women's Concerns would urge all (maybe should read – each) presbyteries and congregations to create a family leave policy and further direct the six agencies of the General Assembly (Board of Pensions, Foundation, Office of the General Assembly, Presbyterian Investment and Loan Program, Inc., Presbyterian Mission Agency, and Presbyterian Publishing Corporation) to improve their family leave policies by the 223rd General Assembly (2018) with specified conditions, numbers, and amounts.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 4. Expect ACC to make comments and recommendations similar to 05-09 above.

[05-11] New	Task Force for Korean Speaking Congregations Report https://www.pc-biz.org/#/search/3000089
Source:	Committee
Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact:	The six recommendations from the Task Force for Korean-Speaking Congregations would have the 222GA take specific steps to have its agencies preserve the progress of the Korean congregations and non-geographic presbyteries through whatever synod re-structuring may take place and be specifically accountable to the 23GA regarding their progress to this end.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources (1)

[05-12] New	Request for Constitutional Interpretation of Resolving Tensions between F-1.0403, F-1.0404, and F-3.0202—From the Synod of the Northeast https://www.pc-biz.org/#/search/3000096
Source:	Committee
Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)
Sponsor:	Advisory Committee on the Constitution
Type:	General Assembly Full Consideration

Impact: This request for an Authoritative Interpretation apparently proposes three alternative content/directions for resolution by the 222GA (in PC-Biz, the requesting Synod's request is only reported in the ACC comments). **The Advisory Committee on the Constitution's comments (the only content displayed in PC-Biz) asserts that there is no such alleged tension and that the remedies proposed are not in keeping with the Constitution.**

Counsel:

- 1. Assembly Action
- 2. Committee Recommendation
 - 1. Minority Report
 - 1. Rationale
- 3. Recommendation
 - 1. Rationale

[05-13] New	Synod Report Regarding Synod Boundaries. https://www.pc-biz.org/#/search/3000099
-----------------------	---

Source:	Committee
----------------	-----------

Committee:	[05] Mid Councils
-------------------	-------------------

Event:	222nd General Assembly (2016)
---------------	-------------------------------

Sponsor:	No Assignment
-----------------	---------------

Type:	General Assembly Full Consideration
--------------	-------------------------------------

Impact: This report replaces 16 reports (one from each synod) mandated by the 221GA; but, unilaterally consolidated by the Stated Clerk upon noting a meeting of the synods earlier this year as they concluded their independent studies and met to compare their findings. The report recommends that the 222GA:

1. Act to rescind the recommendation of the 221st General Assembly (2014) with regard to reducing the total number of synods.
2. Retain the current boundaries and ecclesial responsibilities of the sixteen synods of the PC(USA).
3. Encourage synods to continue accelerating mission partnerships and exploring shared functions to the maximum extent practicable to effectively and efficiently meet the requirements of the *Book of Order* for synods.

This report is fully consistent with item 05-01 (Ovt-017), above. The Synods' individual reports have been submitted for attachment to this consolidated report; but, are somehow not accessible through PC-Biz.

Counsel:

- 1. Assembly Action
- 2. Committee Recommendation
 - 1. Minority Report
 - 1. Rationale
- 3. Recommendation
 - 1. Rationale
 - 2. Amended Recommendation
- 4. Financial Implication
- 5. Comment
 - 1. Advice from the ACC
 - 1. Attachment
 - 2. Other Comments
- 6. Concurrence
- 7. Additional Resources (2)

NEW- [05-14]	On Merging the Presbyteries of Central Washington and Northwest Coast—From the Synod of Alaska-Northwest. https://pc-biz.org/#/search/3000141
---------------------	--

Source:	Presbytery
----------------	------------

Committee:	[05] Mid Councils
-------------------	-------------------

Event:	222nd General Assembly (2016)
---------------	-------------------------------

Sponsor:	Synod of Alaska-Northwest
-----------------	---------------------------

Type:	General Assembly Full Consideration
--------------	-------------------------------------

Impact: This request would have the **222nd General Assembly (2016) to approve the merger of the Presbytery**

of Central Washington and the Presbytery of Northwest Coast to form a new presbytery to be known as the Presbytery of Northwest Coast.
Counsel:
Recommendation
Rationale

[05-15]	On Requesting Exemption on any Action the Assembly Might Take to Reduce the Number of Synods—From the Synod of Alaska-Northwest. https://pc-biz.org/#/search/3000142
Source:	Presbytery
Committee:	[05] Mid Councils
Event:	222nd General Assembly (2016)
Sponsor:	Synod of Alaska-Northwest
Type:	General Assembly Full Consideration
Impact: As did the Synod of Puerto Rico in the last GA (successfully), this request would have the 222nd General Assembly (2016) exempt the Synod of Alaska-Northwest from any action the assembly might take to reduce the number of synods, which may include forcing the Synod of Alaska-Northwest to merge all or in part with another synod, in order that it might continue as a reduced function synod as provided by G-3.0404.”	
Counsel:	
Recommendation	
Rationale	

The last two items, 05-A, and 05-Res, are information for the committee and are not reviewed here.

This next item will probably be assigned to this committee:

NEW- [OVT-083]	On Merging the Presbyteries of Central Washington and Northwest Coast—From the Synod of Alaska-Northwest. https://www.pc-biz.org/#/search/3000141
Source:	Presbytery
Committee:	Unassigned
Event:	222nd General Assembly (2016)
Sponsor:	Synod of Alaska-Northwest
Type:	General Assembly Full Consideration
Impact: This overture would merge the Presbyteries of Central Washington and the Northwest Coast to form a new presbytery to be known as the Presbytery of Northwest Coast	
This report is fully consistent with item 05-01 (Ovt-017), above. The Synods’ individual reports have been submitted for attachment to this consolidated report; but, are somehow not accessible through PC-Biz.	
Counsel:	
Recommendation	
Rationale – none given in PC-BIZ!	

Committee Number	Committee Name	Committee Interest
06	Church Polity and Ordered Ministry	Consider matters related to: amendments to Foundations of Presbyterian Polity (chapters 1 and 3), Form of Government Chapters I–IV, VI with Advisory Committee on the Constitution advice; requests for interpretation; amendments to

		the Rules of Discipline with Advisory Committee on the Constitution advice; recruiting, enlistment of persons to service of church; Advisory Committee on Litigation; Advisory Committee on the Constitution.
--	--	---

Item	Item Title
[06-01]	On Amending G-2.0509 by Deleting Recently Added Language Dealing with Renunciation of Jurisdiction—From the Presbytery of New Covenant.
[06-01]	On Amending G-2.0509 by Deleting Recently Added Language Dealing with Renunciation of Jurisdiction—From the Presbytery of New Covenant.
[06-02]	On Amending G-2.0607c. to Add Training in Evangelism—From the Presbytery of Tampa Bay.
[06-03]	On Amending G-1.0304, “The Ministry of Members,” by Adding “Caring for God’s Creation”—From the Presbytery of New Castle.
[06-04]	On Amending G-3.0203 to Allow for Virtual Attendance in Session Meetings When Appropriate Technology Is Available—From the Presbytery of Lake Erie.
[06-05]	On Amending the Second Paragraph of G-3.0109 Regarding Parity in Committees of Councils Above the Session—From the Presbytery of St. Andrew.
[06-06]	On Adding Section G-2.1104, Administrative Personnel Association (APA)—From the Presbytery of Central Nebraska.
[06-07]	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—From the Presbytery of Greater Atlanta.
[06-08]	On Amending the Book of Order to Clarify Titles to Ordered Ministry—From the Presbytery of Great Rivers.
[06-09]	On Amending G-2.0301, “Ruling Elder Defined,” to Allow for Individually Commissioned Ruling Elders—From the Synod of the Northeast.
[06-10]	On Amending G-2.0509 and D-10.0401 to Clarify the Relationship to the PC(USA) of a Person Who Has Renounced Jurisdiction of the Church—From the Presbytery of the Twin Cities Area.
[06-11]	On Amending G-3.0104 to Clarify the Role of Ecclesiastical Officers—From the Presbytery Of Detroit.
[06-12]	On Amending Book of Order G-6.02 and G-6.04e and Standing Rules B.4. and F.5.d. Concerning the Role of the ACC and PJC When Constitutional Questions Are Considered by the General Assembly—From the Presbytery of Grand Canyon.
[06-13]	On Amending Section G-2.1001 to Clarify the Discretion Given Presbyteries to Utilize Commissioned Ruling Elders—From the Presbytery de Cristo.
[06-14]	On Creating a Rules of Discipline Task Force Charged with Revising the Rules of Discipline—From the Presbytery of Chicago.
[06-15]	Recommendation to Amend G-2.1101, Forms of Certified Church Service, in the Book of Order and also Approve National Certifying Bodies—From the Committee on the Office of the General Assembly.
[06-16]	A Resolution to Extend Time Limits on Abuse Reporting in Instances of Gross Negligence—From the Advocacy Committee for Women’s Concerns.
[06-Info]	Mid Councils Statements of Compliance with the General Assembly Permanent Judicial Commission Decisions
[06-Info]	Mid Councils Statements of Compliance with the General Assembly Permanent Judicial Commission Decisions
[06-Info]	General Assembly Permanent Judicial Commission
[06-Info]	Advisory Committee on Litigation Agency Summary
[06-Info]	Advisory Committee on the Constitution Agency Summary.
[06-Info]	Voting on Amendments
[06-RD]	Resource Directory
[06-SelfStudy]	Report of the Self-Study Committee of the Presbyteries’ Cooperative Committee on Examinations for Candidates to the 222nd General Assembly (2016).

[06-01] Ovt-002	On Amending G-2.0509 by Deleting Recently Added Language Dealing with Renunciation of Jurisdiction—From the Presbytery of New Covenant. https://www.pc-biz.org/#/search/5288
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	New Covenant Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would modify the <i>Book of Order</i> paragraph affirmed by the presbyteries last year on handling accused teaching elders who renounce jurisdiction rather than face trial by rescinding the prohibition of hiring persons who renounce jurisdiction from any form of employment (paid or volunteer) by any PCUSA entity. This proposal is does not cure the existing institutional inequality of treatment arising from both the ordered ministry of the accused and character of the accusation. In addition, it would remove the practical consequences of the renunciation by certain accused persons while barring prosecution / resolution of charges made against that person. See also [06-07] and [06-10], below.	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment – this is important advice, please read. Same advice is given for 06-01, 06-07, and 06-10. 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Charlotte 2. Cimarron 7. Additional Resources (2) 	

[06-02] Ovt-011	On Amending G-2.0607c. to Add Training in Evangelism—From the Presbytery of Tampa Bay. https://www.pc-biz.org/#/search/5297
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	Tampa Bay Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would, over a zero to three year period:	
<ol style="list-style-type: none"> 1. Cease and eliminate investment by the Board of Pension and Presbyterian Foundation in fossil fuel companies 2. Retain the minimal investment necessary where such stock is currently held to exert stockholder activism to reduce carbon footprint 3. ‘Call on’ (require) the Stated Clerk of GA to publicly urge similar divestment of all stockholders in such companies and funds by way or announcement of the PCUSA’s action; and 4. ‘Call upon’ entities of the PCUSA to similarly educe any such investment and their carbon footprint. 	
Please note: The State of Nevada may be heading differently with its Public Utilities Commission virtually eliminating new (and maybe existing) independent commercial and residential use of solar power.	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 	

	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Huntingdon
	2. Kiskiminetas
7.	Additional Resources (2)

[06-03]	On Amending G-1.0304, “The Ministry of Members,” by Adding “Caring for God’s Creation”—From the Presbytery of New Castle. https://www.pc-biz.org/#/search/6285
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	New Castle Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would add ‘caring for God’s creation’ to the other eleven member-involvement options in the Ministry of Members’ enumerated here.	
Counsel:	
	1. Assembly Action
	2. Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Boston
	2. Cascades
	3. Heartland (with Additional Rationale)
	4. Homestead
	5. Inland Northwest
	6. Lake Michigan
	7. Monmouth
	8. Northern New England
7.	Additional Resources (2)

[06-04] Ovt-014	On Amending G-3.0203 to Allow for Virtual Attendance in Session Meetings When Appropriate Technology Is Available—From the Presbytery of Lake Erie. https://www.pc-biz.org/#/search/6286
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)

Sponsor:	Lake Erie Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would bring the Book of Order into line with both current technology and Roberts Rules of Order's explicit language and would allow a <u>Session</u> (but not councils above session) the ability to meet for any purpose either physically, virtually, and/or in a mix thereof as long as the meeting technology permits its conduct with full administration and participation of the members so meeting.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC – ACC counsels that the intent of this overture is already allowable; but, notes some specific requirements for implementation at session level. Please read their counsel before trying this at home! <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Florida 2. Huntingdon 3. Palo Duro 4. Pittsburgh 5. Southeastern Illinois 7. Additional Resources (2)

[06-05] Ovt-020	On Amending the Second Paragraph of G-3.0109 Regarding Parity in Committees of Councils Above the Session—From the Presbytery of St. Andrew. https://www.pc-biz.org/#/search/6292
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	St. Andrew Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would delete the current, additive diversity requirement (usually interpreted and implemented to mean 'TEs and REs in as equal number as possible,' (though it doesn't really say that), to wit: Committees of councils higher than the session shall consist of both teaching elders and members of congregations, with at least one half being members of congregations.) and would not replace this additive diversity requirement with any new expression; rather, relying solely on the diversity provisions of F-1.0403, G-3.0103) which do not address the TE/RE ratio. Please read all of G-3.0109 to get the full impact.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment

	1. Advice from the ACC – Important advice, please read.
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Foothills
	2. Mid-South
7.	Additional Resources (2)

[06-06] Ovt-024	On Adding Section G-2.1104, Administrative Personnel Association (APA)—From the Presbytery of Central Nebraska. https://www.pc-biz.org/#/search/6298
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	Central Nebraska Presbytery
Type:	General Assembly Full Consideration
Impact: Ignored since New-FOG, this overture would reinsert the Administrative Personnel Association (APA)'s certification program into the Book of Order and re-state recognition of its proper place and its long and dedicated service to entities and councils of the PCUSA.	
Please note: The overture contains the technical details of certifications offered to its members.	
Counsel:	
	1. Assembly Action
	2. Committee Recommendation
	1. Minority Report
	1. Rationale
	3. Recommendation
	1. Rationale
	2. Amended Recommendation
	4. Financial Implication
	5. Comment
	1. Advice from the ACC – raises some good points all of which could/should be fixed with appropriate modification in the Church Polity and Ordered Ministry committee. Please read G-2.1103 Christian Educators for a comparative context, content and structure.
	1. Attachment
	2. Other Comments
	6. Concurrence
	1. East Iowa
	2. Florida
	3. Minnesota Valleys
	4. New Castle
	5. San Jose
	7. Additional Resources (2)

[06-07] Ovt-027	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—From the Presbytery of Greater Atlanta. https://www.pc-biz.org/#/search/6301
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	Greater Atlanta Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would modify the <i>Book of Order</i> paragraph affirmed by the presbyteries earlier this year on	

handling teaching elders who renounce jurisdiction rather than face trial to limit its prohibition of employment (paid or volunteer) to read: *as long as the former teaching elder remains outside of the membership and jurisdiction of the Presbyterian Church (U.S.A.) ...*

This proposal could encourage reconciliation in some manner as a path back to full communion; however, it does not cure the existing institutional inequality of treatment arising from both the ordered ministry of the accused and character of the accusation and it lacks the requirement for resolution of the accusation. See items 06-01 and 06-10.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC – Same advice as given for 06-01, 06-07, and 06-10
 1. Attachment
 2. Other Comments
6. Concurrence
 1. Southeastern Illinois
 2. Western Reserve
7. Additional Resources (2)

[06-08] New	On Amending the Book of Order to Clarify Titles to Ordered Ministry—From the Presbytery of Great Rivers. https://www.pc-biz.org/#/search/6328
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	Great Rivers Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would change the titles of Teaching Elders and Commissioned Ruling Elders back to their pre-newFOG expressions (Ministers of the Word and Sacrament and Commissioned Lay Pastors, respectively) in the Constitution. The basis for the proposed change essentially is ‘confusion’ with the NewFOG terms.	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC – provides an historical rational for disapproval. An interesting historical read – as is the proponents’ rationale. <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Charleston-Atlantic 2. Huntingdon 3. Minnesota Valleys 4. New Castle 	

	5. Santa Fe (with Additional Rationale)
	7. Additional Resources (1)

[06-09] Ovt-044	On Amending G-2.0301, “Ruling Elder Defined,” to Allow for Individually Commissioned Ruling Elders—From the Synod of the Northeast. https://www.pc-biz.org/#/search/6329
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	Synod of the Northeast
Type:	General Assembly Full Consideration
Impact: This overture would allow for ordaining Ruling Elders to that ordered ministry without, at the same time, appointing them to service on the Session.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC – is of interest to the basic definition of elder. <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Monmouth 2. Newton 7. Additional Resources (1)

[06-10] Ovt-046	On Amending G-2.0509 and D-10.0401 to Clarify the Relationship to the PC(USA) of a Person Who Has Renounced Jurisdiction of the Church—From the Presbytery of the Twin Cities Area. https://www.pc-biz.org/#/search/6331
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	Twin Cities Area Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would provide only one way back to a work relationship after renunciation – self-accusation with a plea of guilt and accept censure and rehabilitation without a trial or participation of the victim – whether guilty or not. Please see items 06-01 and 06-07.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC – Same advice as given for 06-01, 06-07, and 06-10. <ol style="list-style-type: none"> 1. Attachment

	2. Other Comments
6.	Concurrence
	1. Cimarron
7.	Additional Resources (1)

[06-11] Ovt-052	On Amending G-3.0104 to Clarify the Role of Ecclesiastical Officers—From the Presbytery Of Detroit. https://www.pc-biz.org/#/search/6338
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	Detroit Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would ‘clarify’ the relationship of a Stated Clerk vis-à-vis any / every other officer of a council above session to be ‘the council’s chief ecclesiastical administrator and the one who relates to other governing bodies and Christian communions, interprets council actions, represents the council, staffs the council’s permanent judicial commission, and is the council’s executive secretary and parliamentarian.’ May directly impact the specific duties of sitting or anticipated General or Executive Presbyters or other officers who may have been assigned such duties by the councils that appointed them and codified these duties in either or both their employment contracts and/or Manuals of Operation. Would not significantly impact the Presbytery of Nevada on this specific item (as we have no such ‘presbyters’ or ‘other officers’). Would require direct assignment of these duties to its Stated Clerk; however. Other concerns, however, remain.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC – advises that this role assignment may overreach the Constitution’s definition of the role. Please read. <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. East Iowa 2. Minnesota Valleys 7. Additional Resources (1)

[06-13] Ovt-061	On Amending Section G-2.1001 to Clarify the Discretion Given Presbyteries to Utilize Commissioned Ruling Elders—From the Presbytery de Cristo. https://www.pc-biz.org/#/search/6346
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	de Cristo Presbytery
Type:	General Assembly Full Consideration
Impact: As it may meet the mission strategy of the presbytery or its ministries, this overture would formalize the presbytery’s ability to define the scope of a CRE’s commission beyond the implied limitation of service to a single validated ministry (e.g., a single congregation). For example, although this makes our CRE Rob Schlee’s ministry to both the Hawthorne and Tonopah churches formally acceptable, it imposes several restrictions that do not now limit his service.	

Counsel:	
1.	Assembly Action
2.	Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC – asserts that the proposal is not necessary – sufficient power is granted to presbyteries now to fulfill their mission strategy.
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Grand Canyon
7.	Additional Resources (1)

[06-14] Ovt-069	On Creating a Rules of Discipline Task Force Charged with Revising the Rules of Discipline—From the Presbytery of Chicago. https://www.pc-biz.org/#/search/6354
Source:	Presbytery
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	Chicago Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would follow the newFOG and Directory of Worship revision study with a study to revise the Rules of Discipline to incorporate ‘advances’ from the secular world in its new construction.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
7.	Additional Resources (1)

[06-15] New	Recommendation to Amend G-2.1101, Forms of Certified Church Service, in the Book of Order and also Approve National Certifying Bodies—From the Committee on the Office of the General Assembly. https://www.pc-biz.org/#/search/3000063
Source:	Committee
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact: This Committee on the Office of the General Assembly recommendation would provide the authority for approving such certifying bodies upon their application for such approval. The three current applicants are: the	

Administrative Professionals Association, Educator Certification Committee, and the Presbyterian Association of Musicians. Tangentially related to 06-06; but, indicates that all three professions should be treated in G-2.110X alike – with parallel descriptive paragraphs (to right an nintended result of the NewFOG amendment).

Counsel:

- 1. Assembly Action
- 2. Committee Recommendation
 - 1. Minority Report
 - 1. Rationale
- 3. Recommendation
 - 1. Recommendation 1
 - 2. Recommendation 2
 - 3. Rationale
 - 1. Rationale for Rec. 1
 - 2. Rationale for Rec. 2
 - 4. Amended Recommendation
- 4. Financial Implication
- 5. Comment
 - 1. Advice from the ACC
 - 1. Attachment
 - 2. Other Comments
- 6. Concurrence
- 7. Additional Resources (1)

[06-16] New	A Resolution to Extend Time Limits on Abuse Reporting in Instances of Gross Negligence—From the Advocacy Committee for Women’s Concerns. https://www.pc-biz.org/#/search/3000034
Source:	Committee
Committee:	[06] Church Polity and Ordered Ministry.
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact:	This Advocacy Committee for Women’s Concerns recommendation would add persons whose gross negligence enabled the sexual abuse of another person or persons to the list of those who are also to be held accountable for the abuse of children, expands the definition of behavior that may fall under the disciplinary process, and removes the time limitation.
Counsel:	<ul style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ul style="list-style-type: none"> 1. Minority Report <ul style="list-style-type: none"> 1. Rationale 3. Recommendation <ul style="list-style-type: none"> 1. Rationale

Items 06-16, five 06-info, 06-RD, and 06-SelfStudy are information to the **Church Polity and Ordered Ministry** committee and are not analyzed here.

Committee Number	Committee Name	Committee Interest
07	Ecumenical and Interfaith	Consider matters related to: Approval and enactment of the Belhar Confession; amendments to Chapter V of the Form of Government with Advisory Committee on the Constitution

	Relations	advice; requests for interpretation; matters dealing with relationships with, and attitudes toward, other religious movements or bodies; conversations with other Presbyterian denominations; nominations for ecumenical advisory delegates; nominations for delegations to corresponding churches; reports of corresponding bodies
--	------------------	---

Item	Item Title
[07-01]	Delegation to the General Council of the World Communion of Reformed Churches—From the General Assembly Committee on Ecumenical and Interreligious Relations.
[07-02]	Churches to Invite to Send Ecumenical Advisory Delegates to the 223rd General Assembly (2018)—From the General Assembly Committee on Ecumenical and Interreligious Relations.
[07-03]	Recommendation to Approve Belhar
[07-A]	Minutes, General Assembly Committee on Ecumenical and Interreligious Relations.
[07-Info]	General Assembly Committee on Ecumenical and Interreligious Relations Agency Summary
[07-Res]	Resources for the committee ...
[07-SelfStudy]	The General Assembly Committee on Ecumenical and Interreligious Relations 2016 Self-Study

[07-01] New	Delegation to the General Council of the World Communion of Reformed Churches—From the General Assembly Committee on Ecumenical and Interreligious Relations. https://www.pc-biz.org/#/search/3000078
Source:	Committee
Committee:	[07] Ecumenical and Interfaith Relations
Event:	222nd General Assembly (2016)
Sponsor:	Committee on Ecumenical and Interreligious Relations
Type:	General Assembly Full Consideration
Impact: This General Assembly Committee on Ecumenical and Interreligious Relations slate nominates persons by position or name as delegates to the General Council of the World Communion of Reformed Churches -- a housekeeping action.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

[07-02]	Churches to Invite to Send Ecumenical Advisory Delegates to the 223rd General Assembly (2018)—From the General Assembly Committee on Ecumenical and Interreligious Relations. https://www.pc-biz.org/#/search/3000079
Source:	Committee
Committee:	[07] Ecumenical and Interfaith Relations
Event:	222nd General Assembly (2016)
Sponsor:	Committee on Ecumenical and Interreligious Relations
Type:	General Assembly Full Consideration
Impact: This General Assembly Committee on Ecumenical and Interreligious Relations recommendation would have the 222nd General Assembly (2016) invite the usual list of ecumenical advisory delegates to the 223rd General Assembly (2018) -- another housekeeping action.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation

1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale

[07-03] Old Biz	Recommendation to Approve Belhar https://www.pc-biz.org/#/search/3000093
Source:	Committee
Committee:	[07] Ecumenical and Interfaith Relations
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact: This pro-forma General Assembly Committee on Ecumenical and Interreligious Relations recommendation results from the presbyteries' affirmation of the question: Shall the Confession of Belhar be added to the <i>Book of Confessions</i> ? The <i>Book of Order</i> , Chapter 6 requires such a proposed and affirmed change to the <i>Book of Confessions</i> be approved by the subsequent GA – and such approval has never yet been denied. Please see “ Old Business Items ,” p 17, above, regarding Nevada’s negative vote on this question.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale

Items 07-A, -info, -Res, and -SelfStudy are information to the **Ecumenical and Interfaith Relations** committee and are not analyzed here.

Committee Number	Committee Name	Committee Interest
08	Middle East Issues	Consider matters related to: Peacemaking, international military affairs and the arms race primarily involving the nations of the Middle East; Middle East monitoring committee; MRTI recommendations concerning Middle East nations.

Our Teaching Elder Commissioner, Bob Kelley is a member of the Middle East Issues committee

Item	Item Title
[08-01]	On Boycott of All HP Inc. and Hewlett Packard Enterprise Products—From the Synod of the Covenant.
[08-02]	On Advocating for the Safety and Well-being of Children of Palestine and Israel—From the Synod of the Covenant.
[08-03]	On Upholding Peoples and Partners in the Middle East and in the United States—From the Presbytery of New York City.
[08-04]	On Calling for the RE/MAX Corporation to Cease Selling Property in West Bank Settlements—From the Presbytery of the Redwoods.
[08-05]	On Removing the Divestment Mandate by the 221st General Assembly (2014) Regarding Caterpillar, Inc., Motorola Solutions, and Hewlett-Packard—From the Presbytery of Flint River.

Item	Item Title
[08-06]	Israel-Palestine: For Human Values in the Absence of a Just Peace—From the Advisory Committee on Social Witness Policy.

This committee will probably be assigned this new overture:

[OVT-086]	On Prayerfully Studying the Palestinian Civil Society Call for Boycott, Divestment, and Sanctions (BDS)—From the Presbytery of New Hope.
-----------	--

[08-01] Ovt-036	On Boycott of All HP Inc. and Hewlett Packard Enterprise Products—From the Synod of the Covenant. https://www.pc-biz.org/#/search/6311
Source:	Presbytery
Committee:	[08] Middle East Issues
Event:	222nd General Assembly (2016)
Sponsor:	Synod of the Covenant
Type:	General Assembly Full Consideration
Impact: This overture would encourage the necessary social paradigm changes in denominational entities and seek to: <ul style="list-style-type: none"> • boycott of all products manufactured and sold by HP Inc. and Hewlett Packard Enterprise until the companies cease to profit from all (allegedly) non-peaceful pursuits and (alleged) violations of human rights in Israel/Palestine, and • communicate this action to all other PC(USA) councils and entities and strongly encourage these groups and organizations to endorse this boycott, calling upon all Presbyterians to be led by their conscience in the face of human rights violations, ongoing oppression, violence, and injustice; • while informing our ecumenical partners of this action, both nationally and globally, encouraging them to do the same. 	
Please note: While it encourages private sanctions and advocates political sanctions against nations and companies, interestingly this overture does <u>not</u> call for any national or international court to determine the truth of its underlying assumptions/allegations/accusations.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources (1)

[08-02] Ovt-037	On Advocating for the Safety and Well-being of Children of Palestine and Israel—From the Synod of the Covenant. https://www.pc-biz.org/#/search/6312
Source:	Presbytery
Committee:	[08] Middle East Issues
Event:	222nd General Assembly (2016)

Sponsor:	Synod of the Covenant
Type:	General Assembly Full Consideration
Impact: This overture would encourage the necessary social paradigm changes in denominational entities and direct the Presbyterian Mission Agency, through the Office of Public Witness, to advocate and witness for the human rights of the children of Palestine and Israel until there is an amendment in the practices of the state of Israel whom they allege to be out of compliance with international humanitarian laws, specifically the United Nations Convention on the Rights of the Child.	
Please note: While it encourages private sanctions and advocates political sanctions against nations and companies, this overture does not call for any national or international court to determine the truth of its underlying assumptions/allegations/accusations in the report upon which it is based.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Cimarron
	2. Southeastern Illinois
7.	Additional Resources (1)

[08-03] Ovt-049	On Upholding Peoples and Partners in the Middle East and in the United States—From the Presbytery of New York City. https://www.pc-biz.org/#/search/6334
Source:	Presbytery
Committee:	[08] Middle East Issues
Event:	222nd General Assembly (2016)
Sponsor:	New York City Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would recognize, strengthen, and specifically support continuing Christian church presence in the Middle East to include soliciting support and protections from the US government and UN and from all denominations of Christian, Jewish, and Muslim organizations and institutions.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Chicago
	2. Cimarron

	3. Grace
	4. Los Ranchos
7.	Additional Resources (1)

[08-04] Ovt-062	On Calling for the RE/MAX Corporation to Cease Selling Property in West Bank Settlements—From the Presbytery of the Redwoods. https://www.pc-biz.org/#!/search/6347
Source:	Presbytery
Committee:	[08] Middle East Issues
Event:	222nd General Assembly (2016)
Sponsor:	Redwoods Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would commit the GA Stated Clerk to orchestrate the denomination to harass local RE/MAX franchises to abandon their corporation’s policy of ‘discriminatory’ sales and profiteering in Palestinian housing.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Santa Fe 7. Additional Resources (2)

[08-05] New	On Removing the Divestment Mandate by the 221st General Assembly (2014) Regarding Caterpillar, Inc., Motorola Solutions, and Hewlett-Packard—From the Presbytery of Flint River. https://www.pc-biz.org/#!/search/3000002
Source:	Presbytery
Committee:	[08] Middle East Issues
Event:	222nd General Assembly (2016)
Sponsor:	Flint River Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would:	
<ol style="list-style-type: none"> 1. Remove the divestment mandate (regarding the American companies of Caterpillar, Inc., Motorola Solutions, and Hewlett-Packard because of their assumed direct business involvement in the Israeli-Palestinian conflict) presented to the Board of Pensions and other Presbyterian organizations by the 221st General Assembly (2014) and that profitable investments be allowed with those three companies as the Board of Pensions and other Presbyterian organizations determine. 2. Take action to urge all church institutions to give careful consideration to possible investments in Israel-Palestine that advance peace and improve the lives of Palestinians and Israelis. 	
Concurrence: None yet, needs one to be heard.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report

	1. Rationale
3.	Recommendation
	1. Rationale

[08-06]	Israel-Palestine: For Human Values in the Absence of a Just Peace—From the Advisory Committee on Social Witness Policy. https://www.pc-biz.org/#/search/3000055
Source:	Committee
Committee:	[08] Middle East Issues
Event:	222nd General Assembly (2016)
Sponsor:	Advisory Committee on Social Witness Policy
Type:	General Assembly Full Consideration
Impact: This overture would direct 17 specific actions, grouped within six topic areas, to specific denominational agencies and offices with the possible hope that they would resolve Palestine-Israel strife. The 6 areas are: <ul style="list-style-type: none"> a. For the dignity of all persons, b. For self-determination of peoples through democratic means, c. For building community through social, economic, and political enterprises that increase capacity and support for reconciliation, d. For equality under the law and reduction in the separation that fosters inequality, e. For acknowledgment and confession of our complicity in the injustices in Israel-Palestine, and f. In solidarity with those who suffer. <p style="text-align: center;">This is a very long report and a very long list of actions – please read carefully.</p>	
Counsel:	
	<ul style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ul style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ul style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ul style="list-style-type: none"> 1. Advice from the ACC <ul style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources (1)

The **Middle East Issues** committee has no info or self-study items at this time.

This item; however, will probably be added to this committee:

[OVT-086]	On Prayerfully Studying the Palestinian Civil Society Call for Boycott, Divestment, and Sanctions (BDS)—From the Presbytery of New Hope. https://www.pc-biz.org/#/search/3000144
Source:	Presbytery
Committee:	Unassigned
Event:	222nd General Assembly (2016)
Sponsor:	New Hope Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.) to do	

the following:

1. Prayerfully study the call from Palestinian civil society for boycott, divestment, and sanctions (BDS) against the state of Israel (see at <http://www.pacbi.org/etemplate.php?id=66>).
2. Engage in ecumenical and interfaith dialogue with the authors and signatories of this document, including our historic church partners in Palestine, in order to better understand and interpret the call for BDS that was issued in 2005.
3. Serve as a prophetic witness with a voice of humility and wisdom amidst the controversy and confusion around the BDS call.
4. Direct the Presbyterian U.N. Office to facilitate dialogue events regarding BDS, which would include the authors of the 2005 civil society call and any interested Presbyterians.
5. Direct the Stated Clerk to distribute, for prayerful study, the text of the Palestinian call to all PC(USA) congregations.

Counsel:

Recommendation

Rationale -- This is a complex issue – please read the rationale on pc-biz very carefully.

May be referred here, but not as of 05/17/16:

NEW	On Prayerfully Studying the Palestinian Civil Society Call for Boycott, Divestment, and Sanctions (BDS)—From the Presbytery of New Hope. https://pc-biz.org/#/search/3000144
[OVT-086]	
Source:	Presbytery
Committee:	Unassigned
Event:	222nd General Assembly (2016)
Sponsor:	New Hope Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.) to do the following:
	<ol style="list-style-type: none"> 1. Prayerfully study the call from Palestinian civil society for boycott, divestment, and sanctions (BDS) against the state of Israel (see at http://www.pacbi.org/etemplate.php?id=66). 2. Engage in ecumenical and interfaith dialogue with the authors and signatories of this document, including our historic church partners in Palestine, in order to better understand and interpret the call for BDS that was issued in 2005. 3. Serve as a prophetic witness with a voice of humility and wisdom amidst the controversy and confusion around the BDS call. 4. Direct the Presbyterian U.N. Office to facilitate dialogue events regarding BDS, which would include the authors of the 2005 civil society call and any interested Presbyterians. 5. Direct the Stated Clerk to distribute, for prayerful study, the text of the Palestinian call to all PC(USA) congregations.
Counsel:	
	Recommendation
	Rationale
	Concurrence
	Palisades

Committee Number	Committee Name	Committee Interest
09	Immigration and Environmental	Consider matters related to: the church's response to US immigration policies and related issues; plight of refugees worldwide; matters related to carbon fuels and the environment.

	Issues	
--	---------------	--

Item	Item Title
[09-01]	On PC(USA) Fossil Fuel Divestment From the Presbytery of San Francisco.
[09-02]	On an Alternative to Divestment from the Fossil Fuel Industry From the Presbytery of New Covenant.
[09-03]	On Faithful Engagement with the Issue of Climate Change From the Presbytery of New Covenant.
[09-04]	On Faithful Response to Climate Change From the Presbytery of New Covenant.
[09-05]	On Communicating Gratitude for and Study of the Encyclical “Laudato Si” From the Presbytery of Santa Fe.
[09-06]	On Responding to Our Sisters and Brothers Who Are Refugees or Internally Displaced From the Presbytery of New York City.
[09-07]	On Approving an “Affirmation of Creation From the Presbytery of Boston.
[09-08]	On Witnessing Against Environmental Degradation and Affirming Public Policy to Support Good Stewardship of Natural Resources From the Presbytery of Seattle.
[09-09]	Mission Responsibility Through Investment Report on Divestment from Fossil Fuel Companies.
[09-10]	Collaborative Agenda on Environmental Stewardship From the BOP, OGA, FDN, PILP, PMA, PPC.
NEW- [09-11]	On Amending G-1.0304, “The Ministry of Members,” by Adding “Caring for God’s Creation” From the Presbytery of New Castle.

This entire list of items (00-01 through 09-10) may have been expunged by some action during the week of 04/27/16 – as shown below. It is retained here for your information in case such expunging action did not in fact occur. Item 09-11 was referred to this committee after the week of 04/27/16.

04/27/16	The Immigration and Environmental Issues committee is no longer considering [09-01] On PC(USA) Fossil Fuel Divestment–From the Presbytery of San Francisco..
[09-01] Ovt-012	On PC(USA) Fossil Fuel Divestment–From the Presbytery of San Francisco. https://www.pc-biz.org/#/search/6284
Source:	Presbytery
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)
Sponsor:	San Francisco Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would recognize a so-called moral mandate for humanity to shift to a sustainable energy regime in a way that is both just and compassionate and that 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. Specific divestment and other actions are directed to the financial agencies of the denomination, specifically: 1. Cease and eliminate investment by the Board of Pension and Presbyterian Foundation in fossil fuel companies 2. Retain the minimal investment necessary where such stock is currently held to exert stockholder activism to reduce carbon footprint 3. ‘Call on’ (require) the Stated Clerk of GA to publicly urge similar divestment of all stockholders in such companies and funds by way or announcement of the PCUSA’s action; and 4. ‘Call upon’ entities of the PCUSA to similarly educe any such investment and their carbon footprint.
Please note:	The State of Nevada may be heading differently with its Public Utilities Commission virtually eliminating new (and maybe existing) independent commercial and residential use of solar power.
	Please read this item to understand them and the likelihood of their goal achievement and rational interplay.
Counsel:	
	1. Assembly Action 2. Committee Recommendation

<ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence 	<ol style="list-style-type: none"> 2. Monmouth 3. Muskingum Valley 4. New Castle 5. Newton 6. Pacific 7. Redwoods 8. Sacramento 9. San Jose 10. Southern New England 11. Twin Cities Area 12. Western North Carolina
<ol style="list-style-type: none"> 1. Boston 2. Cascades 3. Chicago 4. East Tennessee 5. Genesee Valley 6. Geneva 7. Giddings-Lovejoy (with Additional Rationale) 8. Greater Atlanta 9. Heartland (with Additional Rationale) 10. Hudson River (with Additional Rationale) 	
Additional Resources (2)	

04/27/16	The Immigration and Environmental Issues committee is no longer considering [09-02] On an Alternative to Divestment from the Fossil Fuel Industry—From the Presbytery of New Covenant..
[09-02] Ovt-032	On an Alternative to Divestment from the Fossil Fuel Industry—From the Presbytery of New Covenant. https://www.pc-biz.org/#/search/6307
Source:	Presbytery
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)
Sponsor:	New Covenant Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would have the 222nd General Assembly (2016): <ol style="list-style-type: none"> 1. Proclaim that we are called to faithfully exercise stewardship over the earth and all of its creatures (...), 2. Affirm that it is both possible and practical for us to effect meaningful change that addresses the issues of climate change through (... divestment-alterative means), 3. Hold complete divestment from the fossil fuel industry in abeyance because it does not meet the denomination’s long-standing process for consideration of divestment (...) and instead (list of five alternative actions), 4. Encourage (list of actors) to take a list of certain divestment-alternative actions, and 5. Direct the Advisory Committee on Social Witness Policy, in collaboration with Congregational Ministries Publishing or The Thoughtful Christian, and working with other organizations that have parallel goals in order to maximize our effectiveness, to develop a policy paper and educational materials on (a list of divestment alternatives). <p style="text-align: center;">Please read this item to understand these divestment alternative actions and the likelihood of their goal achievement and rational interplay.</p>
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation

	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Grace
	2. Huntingdon
	3. Palo Duro
	4. Tres Rios
	5. Wyoming
7.	Additional Resources (1)

04/27/16	The Immigration and Environmental Issues committee is no longer considering [09-03] On Faithful Engagement with the Issue of Climate Change—From the Presbytery of New Covenant.
[09-03]	On Faithful Engagement with the Issue of Climate Change—From the Presbytery of New Covenant. https://www.pc-biz.org/#/search/6308
Source:	Presbytery
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)
Sponsor:	New Covenant Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would encourage the necessary social paradigm changes in denominational entities and direct the Advisory Committee on Social Witness Policy (in collaboration with organizations that have parallel goals) to develop policy and allied educational materials to assist congregations and councils of the church in: <ul style="list-style-type: none"> • understanding the impact of climate change and in • taking individual and collective action to slow climate change, including: <ul style="list-style-type: none"> ○ shareholder activism; ○ investments in renewable energy; ○ advocacy at local, state, federal, and international levels for policies to price and thus reduce greenhouse gas emissions; and ○ local efforts to reduce carbon footprint consistent with the 2006 call for denominational carbon neutrality, and the 2008 “Power to Change” recommendations.
Counsel:	
	1. Assembly Action
	2. Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
7.	Additional Resources (1)

04/27/16	The Immigration and Environmental Issues committee is no longer considering [09-04] On Faithful Response to Climate Change—From the Presbytery of New Covenant.
[09-04] Ovt-34	On Faithful Response to Climate Change—From the Presbytery of New Covenant. https://www.pc-biz.org/#/search/6309
Source:	Presbytery
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)
Sponsor:	New Covenant Presbytery
Type:	General Assembly Full Consideration
<p>Impact: This overture would encourage the necessary social paradigm changes in denominational entities and direct the Advisory Committee on Social Witness Policy (in collaboration with organizations that have parallel goals) to advocate at local, state, and federal levels for policies to rationally price the production of carbon and, therefore, reduce greenhouse gas emissions. This advocacy would include:</p> <ul style="list-style-type: none"> • Working with other organizations that have parallel goals to maximize the effectiveness of individual and collective action to slow climate change. • Developing policy and educational materials to assist congregations and councils of the church in understanding the impact of climate change and how to take action to slow climate change. 	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Cimarron 2. Winnebago 7. Additional Resources (1) 	

04/27/16	The Immigration and Environmental Issues committee is no longer considering [09-05] On Communicating Gratitude for and Study of the Encyclical “Laudato Si”—From the Presbytery of Santa Fe.
[09-05] Ovt-	On Communicating Gratitude for and Study of the Encyclical “Laudato Si”—From the Presbytery of Santa Fe. https://www.pc-biz.org/#/search/6332
Source:	Presbytery
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)
Sponsor:	Santa Fe Presbytery
Type:	General Assembly Full Consideration
<p>Impact: This overture would thank Pope Francis I for his efforts in preparing and courageously circulating the encyclical, “Laudato Si,” and to encourage its study and use throughout the Presbyterian Church (U.S.A.) and encourage its study within PCUSA congregations.</p>	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation 	

	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Cimarron
7.	Additional Resources (1)

04/27/16	The Immigration and Environmental Issues committee is no longer considering [09-06] On Responding to Our Sisters and Brothers Who Are Refugees or Internally Displaced—From the Presbytery of New York City.
[09-06] Ovt-41	On Responding to Our Sisters and Brothers Who Are Refugees or Internally Displaced—From the Presbytery of New York City. https://www.pc-biz.org/#/search/6333
Source:	Presbytery
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)
Sponsor:	New York City Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would direct GA officers and agencies to provide leadership in diligently advocating for and seeking more hospitable US government and UN refugee resettlement policies, actions, and related issues to include increased funding to support humanitarian agencies, international refugee camps, and direct financial support that is often indispensable for internally displaced families in countries such as Iraq and Syria, and the multitude of other people, forced by fear and violence, to flee their national boundaries..
Counsel:	
	1. Assembly Action
	2. Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Grace
	2. Los Ranchos
7.	Additional Resources (1)

04/27/16	The Immigration and Environmental Issues committee is no longer considering [09-07] On Approving an “Affirmation of Creation—From the Presbytery of Boston.
[09-07] Ovt-060	On Approving an “Affirmation of Creation—From the Presbytery of Boston. https://www.pc-biz.org/#/search/6345
Source:	Presbytery
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)
Sponsor:	Boston Presbytery

Type:	General Assembly Full Consideration
Impact:	This overture would require the Stated Clerk of GA to publish to the councils of the denomination for their study, reflection, and approval a statement that is at odds with the plain reading of scripture concerning Creation and its order.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Milwaukee 2. Wabash Valley 7. Additional Resources (1)

04/27/16	The Immigration and Environmental Issues committee is no longer considering [09-08] On Witnessing Against Environmental Degradation and Affirming Public Policy to Support Good Stewardship of Natural Resources—From the Presbytery of Seattle.
[09-08] New	On Witnessing Against Environmental Degradation and Affirming Public Policy to Support Good Stewardship of Natural Resources—From the Presbytery of Seattle. https://www.pc-biz.org/#/search/3000003
Source:	Presbytery
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)
Sponsor:	Seattle Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would the 222nd General Assembly (2016) to empower the Office of Public Witness (OPW) in Washington, D.C., and the Presbyterian Ministry to the United Nations to witness against environmental degradation and to affirm public policy that supports good stewardship of natural resources.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

04/27/16	The Immigration and Environmental Issues committee is no longer considering [09-09] Mission Responsibility Through Investment Report on Divestment from Fossil Fuel Companies.
[09-09] New	Mission Responsibility Through Investment Report on Divestment from Fossil Fuel Companies. https://www.pc-biz.org/#/search/3000021
Source:	Agencies
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)

Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact:	This report would have the 222nd General Assembly (2016) , upon recommendation from the Committee on Mission Responsibility Through Investment and use its findings to congratulate those who are behaving responsibly, urging others to do the same through ‘vigorous action’ across several specific business areas, and keeping the MRTI on its path for continuing watchdog activities.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation Rationale

04/27/16	The Immigration and Environmental Issues committee is no longer considering [09-10] Collaborative Agenda on Environmental Stewardship—From the BOP, OGA, FDN, PILP, PMA, PPC.
[09-10]	Collaborative Agenda on Environmental Stewardship—From the BOP, OGA, FDN, PILP, PMA, PPC. https://www.pc-biz.org/#/search/3000100
Source:	Committee
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact:	This report would have the Board of Pensions, Office of the General Assembly, Presbyterian Church (U.S.A.) Foundation, Presbyterian Investment and Loan Program, Inc., Presbyterian Mission Agency, and Presbyterian Publishing Corporation recommends that the 222nd General Assembly (2016) endorse the Collaborative Agenda for Environmental Stewardship
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

NEW- [09-11]	On Amending G-1.0304, “The Ministry of Members,” by Adding “Caring for God’s Creation”—From the Presbytery of New Castle. https://pc-biz.org/#/search/6285
Source:	Presbytery
Committee:	[09] Immigration and Environmental Issues
Event:	222nd General Assembly (2016)
Sponsor:	New Castle Presbytery
Type:	General Assembly Full Consideration
Impact:	This report would have the 222GA refer to the presbyteries for their affirmation (adding the bolded, highlighted, and italicized phrase): Shall G-1.0304 be amended as follows: [Text to be added is shown as italic.] “G-1.0304 The Ministry of Members “Membership in the Church of Jesus Christ is a joy and a privilege. It is also a commitment to participate in Christ’s mission. A faithful member bears witness to God’s love and grace and promises to be involved responsibly in the ministry of Christ’s Church. Such involvement includes: “proclaiming the good news in word and deed, “taking part in the common life and worship of a congregation, “lifting one another up in prayer, mutual concern, and active support,

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

Counsel:

Recommendation

Rationale

Comment

Advice from the ACC

Concurrence

1. Boston
2. Cascades
3. Heartland (with Additional Rationale)
4. Homestead
5. Inland Northwest
6. Lake Michigan
7. Monmouth
8. Northern New England

Additional Resources (2)

The **Immigration and Environmental Issues** committee has no info or self-study items at this time.

Committee Number	Committee Name	Committee Interest
10	Mission Coordination	Consider matters related to: Mission programs authorized by General Assembly; PC(USA) vision and mission goals; Organization for Mission and General Assembly Mission Council Manual of Operations; mission budget; audits; church-wide compensation; initiatives on church growth and the 1001 Worshiping Communities program.

Our Ruling Elder Commissioner, **Marshall Hanson** is a member
 of the **Mission Coordination** committee

Item	Item Title
------	------------

Item	Item Title
[10-01]	On Seeking to Eradicate Slavery from the Supply Chains of Vendors and Other Businesses That the PC(USA) and Its Various Bodies Do Business—From the Presbytery of Newark.
[10-02]	Regarding the Mission Responsibility Through Investment (MRTI) Committee—From the Presbytery of Charleston-Atlantic.
[10-03]	On Taking Specific Action to Address the Worsening Plight of the African American Male—From the Presbytery of Pittsburgh.
[10-04]	Approve the Revised Presbyterian Mission Agency Manual of Operations.
[10-05]	Rescind the 1990 "General Assembly Mission Program Budget Policy and Procedures."
[10-06]	Amendments to the Organization for Mission.
[10-07]	Proposed Changes and Updates to the Presbyterian Church (U.S.A.) Churchwide Plan for Equal Employment Opportunity and Affirmative Action.
[10-08]	Report of the Special Offerings Review Task Force.
[10-09]	“Empowered & Hopeful”—Women of Color Consultation Report.
[10-10]	Living Missionally Recommendation—From the Presbyterian Mission Agency Board.
[10-11]	A Resolution to Contribute to a Proactive, Health-Giving Ministry to and Relationship with Our Clergywomen—From the Advocacy Committee for Women’s Concerns.
[10-12]	A Resolution to Ensure Just Compensation Practices for Those Employed via Third Party Contractors—From the Advocacy Committee for Women’s Concerns.
[10-13]	On Achieving a 5:1 Ratio Between the Highest-Paid and Lowest-Paid Employees of PMA—From the Presbytery of Newton.
NEW - [10-14]	2017–2018 Presbyterian Mission Agency Work Plan.
[10-A]	Presbyterian Mission Agency—Women of Faith Awards
[10-B]	Minutes, PC(USA), A Corp.
[10-Info]	Report of Changes to the Appendices of the Presbyterian Mission Agency Manual of Operations.
[10-Info]	Affirmative Action and Equal Employment Opportunity Report of Progress.
[10-Info]	Report of the Presbyterian Mission Agency on Current Task Forces, Work Groups, and Ad Hoc Committees.

[10-01] Ovt-045	On Seeking to Eradicate Slavery from the Supply Chains of Vendors and Other Businesses That the PC(USA) and Its Various Bodies Do Business—From the Presbytery of Newark. https://www.pc-biz.org/#/search/6330
Source:	Presbytery
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Newark Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would encourage the ministries and agencies of the Presbyterian Church (U.S.A.) to be aware and take certain steps to discourage the presence of slavery in their chains of commerce and investment.
Counsel:	
Concurrence:	None yet
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments

6.	Concurrence
7.	Additional Resources (2)

[10-02]	Regarding the Mission Responsibility Through Investment (MRTI) Committee—From the Presbytery of Charleston-Atlantic. https://www.pc-biz.org/#/search/6339
Source:	Presbytery
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Charleston-Atlantic Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would create a parallel polity for handling divestment (and perhaps other) recommendations. This would wrest their before the fact approval from the General Assembly and vest it and its implementation in a newly-composed MRTI committee which would act as a commission on these (and perhaps other, unnamed) matters. Such MRTI actions would be shrouded in secrecy until long after the fact of implementation has been taken, rendering them essentially irreversible by the Assembly after their reporting to and review by the Assembly.	
Counsel:	
Concurrence: None yet	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources (1)

[10-03] New	On Taking Specific Action to Address the Worsening Plight of the African American Male—From the Presbytery of Pittsburgh. https://www.pc-biz.org/#/search/6349
Source:	Presbytery
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Pittsburgh Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would establish a five-city pilot project of specific programs for improving the potential of the African-American male in their communities, funded and supported by councils lower than GA.	
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment

1.	Advice from the ACC
1.	Attachment
2.	Other Comments
6.	Concurrence
1.	Charleston-Atlantic
7.	Additional Resources (2)

[10-04]	Approve the Revised Presbyterian Mission Agency Manual of Operations. https://www.pc-biz.org/#/search/3000013
Source:	Agencies
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact: This recommendation would have the 222nd General Assembly (2016) approve the revised <i>Presbyterian Mission Agency Manual of Operations</i> . The revision correct one reference to the Book of Order and deletes one PMA-written guidance reference.	
Please Note: With the sad recent history of the PMA and the failure of oversight of its Board, this may or may not be a sufficient revision to its manual. The deleted reference is a transparency portal for this agency and its deletion may further shroud its actions. Recognize bureaucratic paranoia no matter how it is shrouded in “cost savings” and other language. Pay attention to the several committees looking into both the PMA and the consolidation of PMA with OGA.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale

[10-05] New	Rescind the 1990 "General Assembly Mission Program Budget Policy and Procedures." https://www.pc-biz.org/#/search/3000025
Source:	Agencies
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact: This recommendation would have the 222nd General Assembly (2016) approve the revised <i>Presbyterian Mission Agency Manual of Operations</i> . The revision correct one reference to the Book of Order and deletes one PMA-written guidance reference.	
Please Note: With the sad recent history of the PMA and the failure of oversight of its Board, this may or may not be a good idea. The deleted policy and procedures have served the agency and its expected new Board will be in a better position to assess its application to the future. Recognize the bureaucratic paranoia of an out-going administration no matter how it is shrouded in “applicability” and other language. Pay attention to the several committees looking into both the PMA and the consolidation of PMA with OGA.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale

[10-06] New	Amendments to the Organization for Mission. https://www.pc-biz.org/#/search/3000026
Source:	Agencies
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact: This recommendation would have the 222nd General Assembly (2016) amend the Organization for Mission document to clean up some wording and add Presbyterian Women, Inc. to the list of <i>Corporations Related to the General Assembly</i> .	
Counsel:	
<ul style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ul style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ul style="list-style-type: none"> 1. Rationale 	

[10-07] New	Proposed Changes and Updates to the Presbyterian Church (U.S.A.) Church-wide Plan for Equal Employment Opportunity and Affirmative Action. https://www.pc-biz.org/#/search/3000061
Source:	Agencies
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact: This recommendation, stemming from a 221GA directive, would have the 222nd General Assembly (2016) amend the 1994 Church-wide Plan for Equal Employment Opportunity and Affirmative Action to respond to the 221GA's concerns for relevance to today's status with a broadly-based, Agency review and revision. Please read this proposed plan it is an extensive revision and a great step forward.	
Counsel:	
<ul style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ul style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ul style="list-style-type: none"> 1. Rationale 	

[10-08] New	Report of the Special Offerings Review Task Force. https://www.pc-biz.org/#/search/3000012
Source:	Agencies
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact: This recommendation would have the 222nd General Assembly (2016) in response to three referrals from the 221GA:	
<ul style="list-style-type: none"> 1. Revise the \$20 million by 2020 goal for Special Offerings receipts to \$20 million by 2025 as the aspiration of 	

- the Presbyterian Church (U.S.A.).
2. Affirm the current interpretation and distribution of Special Offering as the pattern for 2018–2021 (these four programs: *Christmas Joy Offering, One Great Hour of Sharing, Pentecost Offering, and Peace & Global Witness Offering*).
 3. Maintain funding to the remaining historically Presbyterian racial ethnic institutions (HPREIs) at current percentages of the Christmas Joy Offering (CJO). (As of the date of this report, the HPREIs that qualify for funding through CJO are The Menaul School, Presbyterian Pan American School, and Stillman College.)
 4. Allocate funds that have become available from HPREIs that no longer qualify for funding through the CJO to support and advance the work of racial ethnic and women’s ministry in their programs of racial ethnic leadership development.

Please read this proposed plan in detail on PC-Biz.

The Rev Joey Lee, Presbytery Executive, Presbytery of San Jose (in our Synod) served on the task force that proposes this item.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Recommendations 1-2
 2. Recommendations 3-4
 3. Rationale
 1. Rationale for Rec. 1-2
 2. Rationale for Rec. 3-4

[10-09] New	“Empowered & Hopeful”—Women of Color Consultation Report. https://www.pc-biz.org/#/search/3000014
Source:	Agencies
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact: This recommendation, stemming from a 221GA referral, would have the 222nd General Assembly (2016):	
<ol style="list-style-type: none"> 1. Direct the Presbyterian Mission Agency, through Racial Ethnic & Women’s Ministries, to continue to sponsor racial ethnic and women’s leadership institutes to develop women of color leaders in the church, so that they will have opportunities to serve fully in ministry and leadership. 2. Direct the Presbyterian Mission Agency, through Racial Ethnic & Women’s Ministries, to continue to provide and support opportunities for women of color to attend trainings and professional development events. 	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 	

[10-10] New	Living Missionally Recommendation—From the Presbyterian Mission Agency Board. https://www.pc-biz.org/#/search/3000017
Source:	Agencies
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)

Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact:	This recommendation, stemming from two 221GA referrals, would have the 222nd General Assembly (2016):
	<ol style="list-style-type: none"> 1. Acknowledge the Presbyterian Mission Agency’s efforts, among others, to rally the church around “Living Missionally.” 2. Release the Presbyterian Mission Agency from the directives “to develop tangible metrics to determine success and impact,” and “identify strategies for deeper engagement.”
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

[10-11] New	A Resolution to Contribute to a Proactive, Health-Giving Ministry to and Relationship with Our Clergywomen—From the Advocacy Committee for Women’s Concerns. https://www.pc-biz.org/#/search/3000033
Source:	Committee
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Advocacy Committee for Women's Concerns
Type:	General Assembly Full Consideration
Impact:	This recommendation would have the 222nd General Assembly (2016):
	<ol style="list-style-type: none"> 1. Direct the Presbyterian Mission Agency (PMA) to design, create, and bring to fruition four annual regional gatherings of clergywomen across the United States to address reoccurring themes within the Women's Listening Visits, including, but not limited to, leadership development; peer support for new clergywomen (including second-career clergywomen [not age-specific]); mentoring; pay equity; call process; and networking. 2. Direct the Presbyterian Mission Agency (PMA) to extend the listening groups during the Women’s Decade of Hearing and Singing New Songs to God to proactively include the voices of racial ethnic women, increasing the geographical spectrum (especially including Midwest and Western U.S.). Groups shall consist of full- and part-time clergywomen, chaplains, associates, and Christian educators in both rural and urban settings. 3. Direct the Presbyterian Mission Agency (PMA) to create a virtual work group comprised of one member of the Women's Ministry staff, one member of Research Services staff, at least two members of the Status of Women team, and two members of ACWC to review and respond with action steps addressing the needs of clergywomen across the PC(USA) as articulated within the gender and leadership in the PC(USA) survey conducted in 2015. 4. Strongly urge mid councils to create a Clergy Women’s Network (CWN) that provides mentoring, coaching, community building, and support. This CWN would allow clergywomen serving the church to give and receive support through interpersonal relationships, professional guidance, and biannual (twice a year) gatherings. 5. Direct the six denominational agencies to collaboratively create and share the expense of new leadership development opportunities for all clergywomen with special emphasis on the following groups: <ol style="list-style-type: none"> (a) newly ordained clergywomen—five years and under, (b) second-career clergywomen, (c) racial ethnic clergywomen, and (d) clergy women desiring to serve at administrative and executive levels. 6. Direct the Presbyterian Mission Agency (PMA) to write theologically undergirded curriculum specifically addressing issues facing women in ministry, sexism, and gender equity for the purpose of training mid councils and local congregations.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale

3.	Recommendation
1.	Rationale

[10-12] New	A Resolution to Ensure Just Compensation Practices for Those Employed via Third Party Contractors—From the Advocacy Committee for Women’s Concerns. https://www.pc-biz.org/#/search/3000080
Source:	Committee
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Advocacy Committee for Women's Concerns
Type:	General Assembly Full Consideration
Impact: This recommendation would have the 222nd General Assembly (2016) direct the six agencies of the General Assembly (Board of Pensions, Foundation, Office of the General Assembly, Presbyterian Investment and Loan Program, Inc., Presbyterian Mission Agency, and Presbyterian Publishing Corporation) to develop standards that take into account and protect the wages and fringe benefits of outsourced employees based on Presbyterian theology and policy on work and workers.	
Please note: Although this ‘feels good,’ its implementation may destroy any independent contractor relationship to the outsources – making these workers “employees” under the plethora of Federal and unique State laws that govern such status and opening the door to claims to back-pay and benefits under these laws.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale

[10-13] New	On Achieving a 5:1 Ratio Between the Highest-Paid and Lowest-Paid Employees of PMA—From the Presbytery of Newton. https://www.pc-biz.org/#/search/3000071
Source:	Presbytery
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Newton Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would have the 222nd General Assembly (2016) to establish the goal of achieving, in a reasonable period of time, a 5:1 ratio between the highest-paid and lowest-paid employees of the Presbyterian Mission Agency (PMA), beginning with new PMA positions, understanding this to be a partial return to earlier policy and a practical embodiment of missional solidarity.	
Please note: Similar socialist policies have not worked out well in private for- or non-profit practice to date – inhibiting the organizations from attracting needed talent and resulting in mediocre output and toxic work environments as perceived compensation / appreciation inequities appear in the workforce (real or not).	
Counsel:	
Concurrence: None yet	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale

NEW-[10-14]	2017–2018 Presbyterian Mission Agency Work Plan. https://www.pc-biz.org/#/search/3000136
Source:	Agencies
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
<p>Impact: The General Assembly has directed the Presbyterian Mission Agency, through the <i>Organization for Mission</i>, to “develop and propose, for General Assembly approval, the mission directions, goals, objectives, and priorities of the Presbyterian Mission Agency; doing so by taking into account the mission work being done by sessions, presbyteries, and synods, and to propose for General Assembly approval an accompanying budget that will implement the mission work plan of the Presbyterian Mission Agency” (V.c.). The Presbyterian Mission Agency fulfills this directive through presentation of the accompanying Mission Work Plan and Budget for approval. This plan and budget may (or may not) survive the probable PMA and OGA restructuring resulting from the PMA review and its recommendations items [04-11, 04-12], above.</p> <p>Please read the item on PC-Biz to see the proposed work-plan and budget.</p>	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 	

[10-A] New	Presbyterian Mission Agency—Women of Faith Awards https://www.pc-biz.org/#/search/3000019
Source:	Agencies
Committee:	[10] Mission Coordination
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	Final Action by Committee
<p>Impact: This recommendation would have the 222nd General Assembly (2016) recognize the following Women of Faith award recipients at the 222nd General Assembly (2016):</p> <p>Commissioned Ruling Elder Lucy Apatiki, Ruling Elder Sarah Noble-Moag, Ruling Elder Clarissa Walker Whaley.</p> <p>Please read the item on PC-Biz to see why these women are so rightly proposed for such recognition.</p>	
Counsel:	
<ol style="list-style-type: none"> 1. Committee Final Action 2. Recommendation <ol style="list-style-type: none"> 1. Rationale 	

Items 10-B and 10-info (3) are information to the **Mission Coordination** committee and are not analyzed here.

Committee Number	Committee Name	Committee Interest
11	Social Justice Issues	Consider matters related to: Concerns of church in national affairs; national military matters; matters relating to righteousness and justice of persons/organizations.

Item	Item Title
[11-01]	On Adding a New Standing Rule F.5.c. Regarding Social Witness Policy Statements or Resolutions at the General Assembly—From the Presbytery of the Foothills.
[11-02]	On Setting Aside “Forming Social Policy” at the Next Three General Assemblies—From the Presbytery of the Foothills.
[11-03]	On Choosing to Be a Church Committed to the Gospel of Matthew 25—From the Presbytery of the Cascades.
[11-04]	On Supporting the Report of the Office of the United Nations High Commissioner for Human Rights Regarding Protecting Individuals from Violence and Discrimination—From the Synod of the Covenant.
[11-05]	On the Admission of, and Apology for, Harms Done to the LGBTQ/Q Members of the PC(USA), Family and Friends—From the Presbytery of New York City.
[11-06]	On Resources for Learning, Reflection, and Reconciliation—From the Presbytery of John Knox.
[11-07]	On Committing to Play an Active Part in the Global Response to the HIV/AIDS Epidemic—From the Presbytery of Southern New England.
[11-08]	On Offering an Apology to Native Americans, Alaska Natives, and Native Hawaiians—From the Presbytery of Baltimore.
[11-09]	On Celebrating a Significant Social Witness Anniversary—From the Presbytery of Chicago.
[11-10]	On Reconciliation and Engagement in a New Civil Rights Movement—From the Presbytery of Giddings-Lovejoy.
[11-11]	On Advocacy Against Factory Farming—From the Presbytery of Monmouth.
[11-12]	On the PC(USA) Continuing Its Efforts to Dismantle Racism within Our Denomination and the Larger Society—From the Presbytery of Baltimore.
[11-13]	Election Protection and Integrity in Campaign Finance—From the Advisory Committee on Social Witness Policy.
[11-14]	Resolution on Abiding Presence: Living Faithfully in End of Life Decisions—From the Advisory Committee on Social Witness Policy.
05/09/16	[11-15] [Item 11-15 became Item 03-12. There is no Item 11-15.] has been edited.
05/09/16	[11-15] [Item 11-15 became Item 03-12. There is no Item 11-15.] has been created.
[11-15]	Approve "A Standard Definition of Supplier Diversity."
[11-16]	On Equipping and Mobilizing Member Congregations to Better Serve Those Living with HIV/AIDS—From the Presbytery of National Capital.
[11-17]	On Reviewing the Doctrine of Discovery—From the Presbytery of National Capital.
[11-18]	A Review of Efforts Regarding Cultural Proficiency and Creating a Climate for Change in the Presbyterian Church (U.S.A.)—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).
[11-19]	ACREC Recommendations to the General Assembly
[11-20]	Recommendations Regarding “Gospel from Detroit: Renewing the Church’s Urban Vision”—From the Advisory Committee on Social Witness Policy.
11-21]	Human Trafficking and Human Rights: Children of God, Not for Sale—From the Advisory Committee on Social Witness Policy.

Item	Item Title
NEW-[11-22]	Facing Racism: A Vision of the Intercultural Community—From the Presbyterian Mission Agency
NEW-[11-23]	On Therapies Purporting to Change Sexual Orientation or Gender Identity—From the Synod of the Covenant.
NEW-[11-24]	Churchwide Conversation on Race, Ethnicity, Racism1 and Ethnocentricity Report—From the Presbyterian Mission Agency.
[11-Info]	Advocacy Committee for Racial Ethnic Concerns Agency Summary
[11-Info]	The Advocacy Committee for Women’s Concerns (ACWC) Agency Summary 2014–2016
[11-Info]	Advisory Committee on Social Witness Policy (ACSWP) Agency Summary.
[11-SelfStudy]	Self-Study Report

[11-01] Ovt-004	On Adding a New Standing Rule F.5.c. Regarding Social Witness Policy Statements or Resolutions at the General Assembly—From the Presbytery of the Foothills. https://www.pc-biz.org/#/search/5290
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Foothills Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would require any social witness policy statement or resolution first must have the concurrence of one-third of the presbyteries before consideration by an Assembly. The Assembly shall consider referring any divisive policy to the presbyteries for study and discernment at presbytery and congregational levels before any other action.	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Beaver-Butler 2. Inland Northwest 3. John Calvin 4. Middle Tennessee 5. New Harmony 7. Additional Resources (2) 	

[11-02] Ovt-005	On Setting Aside “Forming Social Policy” at the Next Three General Assemblies—From the Presbytery of the Foothills. https://www.pc-biz.org/#/search/5291
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Foothills Presbytery

Type:	General Assembly Full Consideration
Impact:	This overture would ‘temporarily’ restrict ACSWP to encouraging presbytery discussion of social witness concerns while restricting it from proposing or editing social witness policy proposals for the next 3 GAs; while allowing presbyteries to propose social witness policy to GA unfettered.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Beaver-Butler 2. Inland Northwest 3. John Calvin 4. Middle Tennessee 5. New Harmony 7. Additional Resources (2)

[11-03] Ovt-030	On Choosing to Be a Church Committed to the Gospel of Matthew 25—From the Presbytery of the Cascades. https://www.pc-biz.org/#/search/6305
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Cascades Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would have the denomination recommit itself to specific actions at all levels to social justice related to the poor – as described in Matthew 25, specifically: <ol style="list-style-type: none"> 1. Recommit ourselves at the congregational level, the mid council level, and the national levels of our church to locate ourselves with the poor, to advocate with all of our voice for the poor, and to seek opportunities to take risks for and with the poor (in the soup kitchens and catholic worker houses, among the immigrants, with those working to end mass incarceration, and with those who seek to protect all of us, especially the poorest of the poor around the world, from the vagaries of climate change). 2. Call on our churches to commit to a year of Bible study focused on issues of social justice. 3. Call on our presbyteries and synods to examine their own practice, placing these commitments at the center of their concerns, and to streamline the way that issues of immediate significance can be forwarded to the General Assembly by adopting procedures so that overtures and proposals on peacemaking and social justice concerns from sessions and committees may be considered quickly. 4. Facilitate the processes by which these concerns can be brought before us as a national body by resisting new barriers to overture submissions such as additional concurrences, tighter deadlines, or new overture topic restrictions at any General Assembly. 5. Commit to focusing a significant block of the time allotted for future General Assemblies on creating opportunities in consultation with the Committees on Local Arrangements to engage all of the commissioners, delegates, and observers in acts of service to and with communities at risk. 6. Assure that there are voices of those who are most at risk from within our church and outside of it (including interfaith voices), who are invited to share with and challenge the assembly, both in the plenary and committee sessions. 7. Create a “cycle of social engagement” that will assure that concerns around confronting racism, environmental

concerns, standing against violence and militarism, and advocating for the dispossessed come before the assembly on a regular and consistent basis, soliciting overtures from presbyteries before each General Assembly on topics of the most immediate concern.

Over-focus on a single passage of scripture might have the denomination (or any church body) ignore the other five great ends of the church and the whole counsel of scriptural teaching on this passage's topic(s), as well.

Please review the definition of a cult as it relates to overemphasis on some scripture over all other scripture.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC
 1. Attachment
 2. Other Comments
6. Concurrence
 1. Hudson River
 2. Long Island
 3. Monmouth
 4. Sheppards and Lapsley
7. Additional Resources (2)

[11-04] Ovt-038	On Supporting the Report of the Office of the United Nations High Commissioner for Human Rights Regarding Protecting Individuals from Violence and Discrimination—From the Synod of the Covenant. https://www.pc-biz.org/#/search/6313
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Synod of the Covenant
Type:	General Assembly Full Consideration
Impact: This overture would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.) to do the following:	
<ol style="list-style-type: none"> 1. Express its appreciation for the Report of the Office of the United Nations High Commissioner for Human Rights, “Discrimination and violence against individuals based on their sexual orientation and gender identity” (May 4, 2015), and commend this report to congregations and presbyteries for study and action. 2. Commit the Presbyterian Church (U.S.A.) to support the goals expressed in the report to <ol style="list-style-type: none"> a. protect individuals from violence; b. prevent torture and ill-treatment; c. decriminalize homosexuality and to repeal other laws used to punish individuals on the basis of sexual orientation and gender identity; d. protect individuals from discrimination on grounds of sexual orientation and gender identity; and e. protect rights to freedom of expression, association, and assembly, and to take part in the conduct of public affairs. 3. Direct the Presbyterian Mission Agency, through its Office of Public Witness, to identify and encourage legislation to accomplish the above goals in the United States and U.S. territories, giving attention to the strategies enumerated in the report. 4. Direct the Presbyterian Mission Agency, through its Presbyterian Ministry at the United Nations, to pursue ways to advocate for these goals within the United Nations system, giving attention to the strategies enumerated in the report. 5. Communicate these goals to the Presbyterian Mission Agency, in particular the World Mission personnel, as 	

- well as other PC(USA)-related organizations engaging in global mission activities.
6. Direct the Presbyterian Mission Agency to consider context-sensitive ways to help mission co-workers address issues of safety and respect for lesbian, gay, bisexual, and transgender (LGBT) persons.
 7. Direct the Stated Clerk to communicate this action to the ecumenical agencies to which the General Assembly belongs and our ecumenical partners, encouraging consideration and adoption of similar actions.
 8. Direct the Office of Immigration Issues to develop resources that are responsive to the particular needs of LGBT immigrants, and to provide support to congregations wishing to welcome LGBT persons seeking asylum.

Please note: Although points 2 c and 2d are probably not supportable from scripture, the rest, including points 6 and 8 certainly are.

Please note: The relationship of this item to the Belhar Confession.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC
 1. Attachment
 2. Other Comments
6. Concurrence
 1. Boise
 2. Detroit
 3. Southeastern Illinois
7. Additional Resources (1)

[11-05] Ovt-050	On the Admission of, and Apology for, Harms Done to the LGBTQ/Q Members of the PC(USA), Family and Friends—From the Presbytery of New York City. https://www.pc-biz.org/#/search/6335
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	New York City Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would have the 222nd General Assembly (2016):
	<ol style="list-style-type: none"> 1. Affirm and witness these truths: <ol style="list-style-type: none"> a. We come to understand forgiveness, healing, mercy, and reconciliation by God’s actions through Jesus Christ’s teachings and the Risen Christ in our midst. b. We are reconciled to God and one another by the forgiveness of our acts of sinfulness, through the Christ who is our peace and who breaks down the walls of hostility and division. c. Further, we understand that ours is a faith and ministry of forgiveness, healing, mercy, and reconciliation that requires admission of the harms we have done to one another. d. That the fullness of our new life in Christ calls for a unity of Spirit, a sharing of gifts, and a valuing of all parts of the Body of Christ in the spirit of true forgiveness. e. We confess that our actions have fallen short of these truths in the marginalization of our sisters and brothers who identify as lesbian, gay, bisexual, transgender, queer, and questioning (LGBTQ/Q), admitting

- 1) that harms have been done to this community by the denomination's participation in the creation of barriers to God's call to our sisters and brothers, based on sexual identity, sexual orientation, and gender identity;
 - 2) that charges have been instigated with the intention of preventing qualified individuals called by God to serve based on sexual identity and orientation;
 - 3) that the Constitution of the PC(USA) has been erroneously used to support these charges, resulting in the use of the denomination's court system, in effect, being co-opted to discipline others for who they are; and
 - 4) that the denomination has participated in or been silent about challenging the destruction of the careers of faithful servants who identified as LGBTQ/Q.
2. Affirm, confess, and apologize as follows:
 Admit that the PC(USA) has been wrong in the way it has treated the LGBTQ/Q community.
- a. Apologize for the teachings and actions that have created marginalization of our sisters and brothers, adding to the erroneous belief that people who identify as LGBTQ/Q should be considered unworthy to serve fully or be honored as family within and without the church.
 - b. Acknowledge that during this struggle we have often treated one another in ways that did not reflect the presence of the Risen Christ in our midst, including those in opposition to one another, as well as those within their own communities.
 - c. State publicly that the PC(USA), as a denomination, makes this pronouncement as an act of forgiveness, healing, mercy, and reconciliation.
 - d. Acknowledge that this admission and apology lifts up the constitutional changes that have been duly implemented to dismantle the lines that have divided us from one another and the ways in which we have been called to serve, including but not limited to Amendment 10-A, Gifts and Requirements (Proposed Amendments to the Constitution: Part 3 of 3, 2010); the authoritative interpretation on marriage, and Amendment 14F, Marriage (Proposed Amendments to the Constitution, 2014).
- Please read this item's attached pdf in PC-Biz and the detail of this item to understand its rationale.
Please note: The relationship of this item to the Belhar Confession.

Counsel:

1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale
2.	Amended Recommendation
4.	Financial Implication
5.	Comment
1.	Advice from the ACC
1.	Attachment
2.	Other Comments
6.	Concurrence
1.	Chicago
2.	Genesee Valley
7.	Additional Resources (2)

[11-06] Ovt-New	On Resources for Learning, Reflection, and Reconciliation—From the Presbytery of John Knox. https://www.pc-biz.org/#/search/6336
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	John Knox Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would have the 222nd General Assembly (2016) declare the years 2016 and 2017 to be a time of learning about and reflecting on the ways in which American society, culture, and political institutions have	

marginalized and disempowered Americans from communities of color, and a time of emphasis on reconciliation among black and white Americans within the PC(USA) and the United States of America.

This call for learning, reflection, and reconciliation should include but not be restricted to the following:

- Development of curricula on issues such as “white Privilege” and racial justice for study on the congregational and/or presbytery level.
- Development of models for peacemaking within communities where racial division is keenly felt.
- Provision of strategies for legislation to deal with issues of racial injustice at local, state, and national levels.
- Provision of resources to congregations/communities of programs that enhance positive race-relations that are already in place within communities across the nation.
- Encouraging church members to face our inherent racial prejudices and confess them to God and to one another, and seek reconciliation on an individual level as well as throughout our church and nation.

Please read the rationale to see how this item responds to recent, tragic events.

Please note: The relationship of this item to the Belhar Confession.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC
 1. Attachment
 2. Other Comments
6. Concurrence
 1. Giddings-Lovejoy
 2. Milwaukee
7. Additional Resources (1)

[11-07] Ovt-New	On Committing to Play an Active Part in the Global Response to the HIV/AIDS Epidemic—From the Presbytery of Southern New England. https://www.pc-biz.org/#/search/6344
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Southern New England Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would have the 222nd General Assembly (2016) to do the following: <ol style="list-style-type: none"> 1. Give thanks for <ol style="list-style-type: none"> a. the medical advances that have enabled better management of HIV, slowing the spread of the virus and allowing HIV-positive individuals to live longer and fuller lives; b. the responses of national governments and international agencies that have helped to improve access to these life enhancing medications; and c. the sustained and compassionate responses of faith communities to the HIV and AIDS epidemic. 2. Acknowledge <ol style="list-style-type: none"> a. the continuing threat posed by HIV and AIDS, particularly in Sub-Saharan Africa; and b. the current window of opportunity for eliminating the serious public health threat posed by HIV by 2030 through effective and coordinated action by a range of actors, including governments, medical professionals,

community organizations, and faith communities.

3. Commend to congregations for study and action “Becoming an HIV and AIDS Competent Church: Prophetic Witness and Compassionate Action,” approved by the 219th General Assembly (2010) (*Minutes*, 2010, Part I, pp. 72, 1370ff.).

4. Commit to playing an active part in the global response to HIV and AIDS at this critical juncture, and, in particular, to

a. direct the Stated Clerk, in collaboration with PC(USA) Office of Public Witness, to urge the Secretary of State, the U.S. Global AIDS Coordinator, and other relevant U.S. officials to increase global funding dedicated to fighting the HIV and AIDS epidemic, and to request that some of the funds be allocated to the support of faith-based organizations engaged in public education about HIV and AIDS and addressing the stigma and discrimination that continue to inhibit effective responses to the disease;

b. direct the Presbyterian Mission Agency, through World Mission, to

- 1) encourage and accompany global partners working to raise awareness of the HIV and AIDS epidemic and to promote appropriate responses to the disease;
- 2) educate PC(USA) constituencies, including congregations and mission networks, about the urgency of action to prevent a resurgence of HIV infections through media such as bulletin inserts, publications, and social media; and
- 3) mobilize financial resources to support education and stigma-reduction initiatives, both domestically and in cooperation with global partners.

c. direct the Stated Clerk to raise these concerns with other Christian denominations in the U.S.A., through ecumenical organizations such as the National Council of Churches of Christ in the USA, the World Council of Churches, the World Communion of Reformed Churches, and Church World Service, and to seek coordinated responses to expand access to affordable medical care, including appropriate medications and therapies to respond to the health challenges presented by HIV and AIDS.

Please read the rationale to understand the immediacy of need for this action.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC
 1. Attachment
 2. Other Comments
6. Concurrence
 1. Mission
 2. New Castle
7. Additional Resources (2)

[11-08] Ovt-065	On Offering an Apology to Native Americans, Alaska Natives, and Native Hawaiians— From the Presbytery of Baltimore. https://www.pc-biz.org/#/search/6350
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Baltimore Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would have the 222nd General Assembly (2016) to offer an apology to Native Americans, Alaska natives, and native Hawaiians ¹ and to do the following:
	1. That the PC(USA) and its members apologize to United States citizens of Native American ancestry, both

those within and beyond our denomination.

2. That the Moderator of the PC(USA) share this apology with the ninety-five PC(USA) Native American congregations on behalf of the denomination. The means of sharing this apology shall be coordinated with the Presbyterian Mission Agency’s Native American Congregational Support Office and with the PC(USA)’s Native American Consulting Committee (NACC).

3. That the Office of the General Assembly share this apology with Native American tribal authorities in the United States. The means of sharing this apology shall be coordinated with the Presbyterian Mission Agency’s Native American Congregational Support Office and with the PC(USA)’s Native American Consulting Committee (NACC).

4. That the General Assembly commend this apology to the entire PC(USA) in all its expressions for their use in the work of reconciliation among all peoples.

Please see the full text of the proposed apology and the rationale for this item.

Please note: The relationship of this item to the Belhar Confession.

Counsel:

- 1. Assembly Action
- 2. Committee Recommendation
 - 1. Minority Report
 - 1. Rationale
- 3. Recommendation
 - 1. Rationale
 - 2. Amended Recommendation
- 4. Financial Implication
- 5. Comment
 - 1. Advice from the ACC
 - 1. Attachment
 - 2. Other Comments
- 6. Concurrence
 - 1. Santa Fe
- 7. Additional Resources (1)

[11-09] Ovt-070	On Celebrating a Significant Social Witness Anniversary—From the Presbytery of Chicago. https://www.pc-biz.org/#/search/6355
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Chicago Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would have the 222nd General Assembly (2016):	
<ol style="list-style-type: none"> 1. Affirm that our Presbyterian involvement in society in the quest for justice and peace is a fundamental aspect of Reformed Christianity as “the promotion of social righteousness,” as well as the “exhibition of the Kingdom of God to the world,” both of which are Great Ends of the Church and fundamental to the unity of theology and ethics in our Confessions, notably The Confession of 1967 and the Belhar Confession. 2. Celebrate the 80th anniversary of the formation of social witness bodies in both the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S., respectively the “Department of Social Education and Action” and the “Permanent Committee on Moral and Social Welfare” (both described in the rationale). 3. Commend those many Presbyterians who have served on the successor committees and many study teams over the years, including the current members and staff of the Advisory Committee on Social Witness Policy, for their faithful and consistent stewardship of the social witness policy of the Presbyterian Church (U.S.A.). 4. Urge <i>Presbyterians Today</i> to devote significant space in one of the remaining editions in 2016 to this 	

anniversary and a survey of significant developments and accomplishments of each body.

5. Urge the presbyteries and congregations of the Presbyterian Church (U.S.A.) to plan events and studies during the next year to commemorate this anniversary of an important responsibility in the life of our Reformed denomination and recommit to faithful discernment and action.

Please note: The relationship of this item to the Belhar Confession.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC
 1. Attachment
 2. Other Comments
6. Concurrence
 1. Santa Fe
7. Additional Resources (1)

[11-10] Ovt-New	On Reconciliation and Engagement in a New Civil Rights Movement—From the Presbytery of Giddings-Lovejoy. https://www.pc-biz.org/#/search/3000001
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Giddings-Lovejoy Presbytery
Type:	General Assembly Full Consideration
<p>Impact: This overture would have the 222nd General Assembly (2016) call for radical reconciliation and an active engagement in a new civil rights movement. This should begin with both deep self-examination and bold action within the PC(USA) and our nation addressing the structural racism all around us. Since the justice system in the United States is not now serving and protecting each of us equitably, God calls us in this moment to respond beyond our collective comfort to demand urgent reforms of police policies and judicial practices. The period of reflection and action should begin with, but not be limited to, the following Calls to Action issued by the Ferguson Commission.</p> <p>The PC(USA) is urged to act with others to demand:</p> <ol style="list-style-type: none"> 1. That the U.S. Congress enact “Protecting Communities and Police Act,” proposed by Missouri Senator Claire McCaskill. 2. That local and state jurisdictions <ul style="list-style-type: none"> • revise use of force policies and training, • appoint special prosecutors in police use of force cases, • update use of force policies related to fleeing suspects, • improve police training to include social interaction, implicit bias, and cultural responsiveness, • create, develop, and strengthen meaningful civilian review of police departments. 3. That local and state courts <ul style="list-style-type: none"> • eliminate incarceration for minor offenses, • establish alternative sentencing options, • treat nonviolent offenses as civil violations, • create community justice centers. 	
Please note: The relationship of this item to the Belhar Confession.	
Counsel:	

1.	Assembly Action
2.	Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Baltimore

[11-11] Ovt-New	On Advocacy Against Factory Farming—From the Presbytery of Monmouth. https://www.pc-biz.org/#/search/3000004
This item may be better placed in the Immigration and Environmental Issues committee (09) than here.	
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Monmouth Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would have the 222nd General Assembly (2016) :
	<ol style="list-style-type: none"> 1. Direct the Presbyterian Office of Public Witness to advocate wherever possible in favor of alternatives to CAFOs (Concentrated Animal Feeding Operations) or IFAPS (Industrial Food Animal Production Sites), commonly known as factory farms, and to advocate against measures that support industrialized animal farming. 2. Direct the Presbyterian Office of Public Witness to advocate in support of farm and processing plant workers, “fence line” communities surrounding factory farms, racial ethnic farmers, and family farmers and ranchers. 3. Remind the church of the 1990 proclamation, “Restoring Creation for Ecology and Justice,” which asserts that humanity and nature are so inextricably bound that the suffering of one affects the other. The Presbyterian Church (U.S.A.) has a history of affirming that protection of the environment is an essential part of the Christian faith. 4. Encourage all levels of the denomination (presbyteries, congregations, and individual members) to purchase only meat that carries the minimal certification of “Certified Humane Raised & Handled.”
Counsel:	
Concurrence:	None yet
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

[11-12] Ovt-	On the PC(USA) Continuing Its Efforts to Dismantle Racism within Our Denomination and the Larger Society—From the Presbytery of Baltimore. https://www.pc-biz.org/#/search/6352
Source:	Presbytery
Committee:	[11] Social Justice Issues

Event:	222nd General Assembly (2016)
Sponsor:	Baltimore Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would have the 222nd General Assembly (2016) continue its efforts to dismantle racism within our denomination and the larger society by doing the following:
	<ol style="list-style-type: none"> 1. Direct the Office of the Stated Clerk and the Presbyterian Mission Agency, through its Executive Director, to present to the 223rd General Assembly (2018) a detailed six-year plan containing explicit procedures for renewed implementation of every strategy detailed in the church-wide strategies (as listed under the “Points of Engagement” and specifically directed towards the General Assembly, synods, presbyteries, and congregations) in “Facing Racism: A Vision of the Beloved Community,” which was approved by the 211th General Assembly (1999). 2. Establish and convene a “Racism Truth and Reconciliation Commission of the Presbyterian Church (U.S.A.)” that is charged with conducting a church-wide listening campaign to hear the voices of peoples long silenced regarding the state of institutional racism and oppression within our church. <ol style="list-style-type: none"> a. This commission shall report the result of its listening campaign to the General Assembly meeting in Baltimore in 2020. The report shall include a statement of findings and recommendations to be voted upon by the General Assembly. Approved actions shall begin implementation within the following year. b. The commission shall consist of twenty persons (ten ruling elders and ten teaching elders); fifteen of these persons shall identify as people of color. In addition, every effort should be made to achieve geographic representation from every synod. The commission shall be appointed by the Moderator and shall be constituted no later than December 31, 2016. It shall be chaired by a former Moderator or Vice-Moderator of the General Assembly who will serve as a member of the commission. The commission shall be resourced and funded through the Office of the Stated Clerk. 6. The commission shall meet twice annually beginning in 2017, and shall conduct the work of the listening campaigns on a regional basis. The commission shall determine strategies to carry out its work and present these strategies in a report to the 223rd General Assembly (2018) for their approval.
	Please note: The relationship of this item to the Belhar Confession.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. New Castle 7. Additional Resources (1) 8. Resource Persons 9. Advocates

[11-13]	Election Protection and Integrity in Campaign Finance—From the Advisory Committee on Social Witness Policy. https://www.pc-biz.org/#/search/3000045
Source:	Committee
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Advisory Committee on Social Witness Policy
Type:	General Assembly Full Consideration
Impact:	Triggered by two referrals from the 221GA, this recommendation would have the 222nd General

Assembly (2016) of the Presbyterian Church (U.S.A.) do the following:

1. Approve the following response, “Election Protection and Integrity in Campaign Finance,” to both Items 09-15 and 09-06 from the 221st General Assembly (2014) on voter suppression and campaign finance reform, and that this response serve as the requested update to “Lift Every Voice: Democracy, Voting Rights, and Electoral Reform (2008),” which is to be sent by the Stated Clerk to mid councils as a resource to advocate “for voter rights in a more just and democratic society.”

2. Approve the following statement: Statement of Concerns for the U.S. Electoral Process (a long and detailed policy statement).

Please read this item on PC-Biz to understand the policy statement proposed and the rationale for this item.

Please note : The proposed statement’s opening definition of the purpose of government is at odds with the Scots Confession, CHAPTER XXIV The Civil Magistrate, ff and the Second Helvetic Confession, CHAPTER XXX Of the Magistracy, ff, and the Westminster Confession of faith, CHAPTER XXV / CHAPTER XXIII Of the Civil Magistrate, ff.

Counsel:

- 1. Assembly Action
- 2. Committee Recommendation
 - 1. Minority Report
 - 1. Rationale
- 3. Recommendation
 - 1. Rationale
 - 2. Amended Recommendation
- 4. Financial Implication
- 5. Comment
 - 1. Advice from the ACC
 - 1. Attachment
 - 2. Other Comments
- 6. Concurrence
- 7. Additional Resources
- 8. Resource Persons
- 9. Advocates

[11-14] New	Resolution on Abiding Presence: Living Faithfully in End of Life Decisions—From the Advisory Committee on Social Witness Policy. https://www.pc-biz.org/#/search/3000053
Source:	Committee
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Advisory Committee on Social Witness Policy
Type:	General Assembly Full Consideration
Impact: Triggered by a referral from the 221GA, this recommendation would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.) do the following:	
1. Approve the pastoral guidebook, “Abiding Presence: Living Faithfully in End-of-Life Decisions,” as a theologically and ethically grounded resource for pastoral care in light of new medical and legal choices involving the prolongation or cessation of life, to be made available through appropriate electronic and print means.	
2. Approve the affirmation and recommendations following for Christian public witness in support of the advance care planning, healthcare access, and respect for personal conscience described in the guidebook.	
3. Encourage Presbyterian medical personnel, caregivers, pastors, deacons, and other providers of end-of-life treatment, care, and support to lead studies and discussions of these resources on a regular basis within their congregations and communities to strengthen the understanding and use of advance directives.	
Affirmation: Faithful Living at the End-of-Life (a long and detailed policy statement goes here).	
4. In order to support persons facing end-of-life decisions, the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.):	
a. Encourages all members and friends active in the denomination to develop their own end-of-life directives, “living wills,” durable powers of attorney for health care, Physician Orders for Life-Sustaining Treatment	

(POLSTs), or other vehicles recognized by their states, to guide their treatment in the case of incapacity and/or irreversible medical decline. Copies of these documents should be shared with both primary and secondary (fallback) persons selected to carry the power of making health-care decisions when one is unable to do so oneself. Furthermore, it is very illuminating to discuss one’s end of life values and preferences with the range of family members, physicians, nurses, and congregational care providers.

- b. Affirms the value of discussions between patients and their physicians, family members, ministers/chaplains/other pastoral care givers, social workers, and hospice personnel, and affirms the inclusion of appropriate reimbursement by private and public healthcare insurers, such as state and national networks developed under the Affordable Care Act. Such advocacy—which “Abiding Presence” may directly assist—is part of “the distribution of the best health care for all people regardless of race, gender, or economic standing.” This confirms the goal of the 1983 General Assembly in the “Covenant of Life and the Caring Community,” in light of advances in pain management and palliative care through both hospital and hospice programs.
- c. Affirms the judicial and legislative precedents of the U.S. Supreme Court’s Cruzan decision and the Patient Self-Determination Act (both in 1990) that protect the rights of competent individuals (or their designated representatives) to refuse all life-prolonging medication, hydration, and/or nutrition, and enjoins healthcare facilities to provide guidance for each patient to have advance directives for medical treatment.
- d. Recognizes the diversity of theological and ethical positions among Presbyterians regarding legalization of PAD (physician aid-in-dying), and calls upon those states legalizing PAD to research and carefully regulate the law’s effects upon persons with intellectual and developmental disabilities (IDD) and those who are socially, economically, emotionally and psychologically vulnerable. Also, all states should enhance the scope of end-of-life choices by enacting public policies that will increase and sustain the quality and availability of palliative care, hospice care, and long-term care. It is affirmed that the patient is the moral agent in these circumstances with appropriate safeguards to insure that the patient is not mentally ill or coerced. This position is based on the Reformed affirmation of the “freedom of Christian conscience” and caution against implicit assumptions that death is always preferable to extreme suffering.¹
- e. Supports careful studies of the range of impacts of PAS or aid-in-dying laws, funded by appropriate federal and state authorities, and including perspectives of nurses, religious caregivers, and family members (frequently female) who may be present at death.² Any in-depth theological and ecumenical study of PAS would be wise to consider enduring medical-ethical traditions,³ including those of nursing; disparities among state and federal laws/regulations and health insurance provisions; and the impact of PAS on palliative care, which is not limited to terminal and/or hospice situations.
- f. Encourages organ donation as a way to share a very gracious gift and as a commitment that can be part of one’s advance directives.
- g. Encourages the careful planning of funerals, burials, and cremation, in ways that celebrate the resurrection and presence of God, honor the bodies we have been given, and remember the individual in community. Congregations are encouraged to provide worship resources for advance planning in this area, particularly if they also maintain columbaria or cemeteries on their properties.

Please read this item on PC-Biz to understand the policy statement proposed and the rationale for this item.

Counsel:

- 1. Assembly Action
- 2. Committee Recommendation
 - 1. Minority Report
 - 1. Rationale
- 3. Recommendation
 - 1. Rationale
 - 2. Amended Recommendation
- 4. Financial Implication
- 5. Comment
 - 1. Advice from the ACC
 - 1. Attachment
 - 2. Other Comments
- 6. Concurrence
- 7. Additional Resources
- 8. Resource Persons
- 9. Advocates

05/09/16	[11-15] [Item 11-15 became Item 03-12. There is no Item 11-15.] has been edited.
05/09/16	[11-15] [Item 11-15 became Item 03-12. There is no Item 11-15.] has been created.
[11-15] New	Approve "A Standard Definition of Supplier Diversity." https://www.pc-biz.org/#/search/3000031
Source:	Committee
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Committee on Representation (GA)
Type:	General Assembly Full Consideration
Impact: Triggered by a referral from the 221GA, this recommendation would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.) approve the document, "A Standard Definition of Supplier Diversity," as found in Appendix A on PC-Biz.	
Please read this a fairly long and technical document – it is significant; but, its business model has not achieved the outcomes hoped for in USA industry for the last 30 years under such federal government supported social experimentation – rather it quickly becomes ruthlessly gamed by businesses with figurehead participants which frustrates any meaningful social change.	
Counsel:	
10.	Assembly Action
11.	Committee Recommendation
1.	Minority Report
1.	Rationale
12.	Recommendation
1.	Rationale
2.	Amended Recommendation
13.	Financial Implication
14.	Comment
1.	Advice from the ACC
1.	Attachment
2.	Other Comments
15.	Concurrence
16.	Additional Resources
17.	Resource Persons
18.	Advocates

[11-16] Ovt-New	On Equipping and Mobilizing Member Congregations to Better Serve Those Living with HIV/AIDS—From the Presbytery of National Capital. https://www.pc-biz.org/#/search/3000073
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	National Capital Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.):	
1. Equip and mobilize its member congregations to better serve those living among us with HIV-AIDS by the development of the following initiatives:	
a. A mission-based program to create a certificate program in response to the action of the 219th General Assembly (2010), "Becoming an HIV, AIDS, Hepatitis B, and Hepatitis C Competent Church: Prophetic Witness and Compassionate Action" (<i>Minutes</i> , 2010, Part I, pp. 72–73, 1370ff). This effort will support the church in its continued prophetic witness on issues of HIV and AIDS, to specifically expand the prophetic witness into practical application.	
b. An annual HIV-AIDS conference that would be conducted in partnership with the ten seminaries of the	

Presbyterian Church (U.S.A.).	
2. Instruct the Fund Development Office to work with the Presbyterian AIDS Network (PAN) to coordinate a development strategy and activities to raise the following revenue to support these initiatives: \$150,000 over a three-year period to be utilized to operationalize these two initiatives.	
Please read this item on PC-Biz to understand the detailed rationale for this item.	
Counsel:	
Concurrence: None yet	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale
2.	Amended Recommendation
4.	Financial Implication
5.	Comment
1.	Advice from the ACC
1.	Attachment
2.	Other Comments
6.	Concurrence
7.	Additional Resources
8.	Resource Persons
9.	Advocates

[11-17] Ovt-New	On Reviewing the Doctrine of Discovery—From the Presbytery of National Capital. https://www.pc-biz.org/#/search/3000074
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	National Capital Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.):	
1. Initiate a process of review of the Doctrine of Discovery that would commence at the end of the 222nd General Assembly (2016) and that would:	
a. include a comprehensive review of the history of the Doctrine of Discovery;	
b. include a review of actions taken by other denominations and religious groups to repudiate the Doctrine of Discovery, including the explanatory and educational materials created and recommendations developed by these groups related to the Doctrine of Discovery; and	
c. include contacting Native American tribes and individuals in order to understand how this doctrine impacts them.	
2. Prepare a report that	
a. describes the Doctrine of Discovery and explains its history;	
b. makes recommendations of how congregations in the Presbyterian Church (U.S.A.) [PC(USA)] can support Native Americans in their ongoing efforts for sovereignty and fundamental human rights;	
c. describes how relationships with specific Native American individuals and tribes can be developed;	
d. suggests specific ways in which congregations may recognize, support, and cooperate with Native American individuals, tribes, and nations who reside within their communities; and	
e. recommends whether the 223rd General Assembly (2018) should or should not repudiate the Doctrine of Discovery.	
Please note: The relationship of this item to the Belhar Confession.	
Counsel:	
Concurrence: None yet reported in PC-Biz, though asserted in the Rationale.	
1.	Assembly Action
2.	Committee Recommendation

1.	Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
7.	Additional Resources
8.	Resource Persons
9.	Advocates

[11-18] New	A Review of Efforts Regarding Cultural Proficiency and Creating a Climate for Change in the Presbyterian Church (U.S.A.)—From the Advocacy Committee for Racial Ethnic Concerns (ACREC). https://www.pc-biz.org/#/search/3000037
Source:	Committee
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Advocacy Committee on Racial-Ethnic Concerns
Type:	General Assembly Full Consideration
Impact: This committee recommendation would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.):	
1. Direct the six agencies of the General Assembly to have their leadership meet twice a year to collaborate and improve their cultural proficiency (or comparable initiative) goals and resources.	
2. Direct the six agencies of the General Assembly to ensure that all employees of their agency are aware of and have access to the agency’s cultural proficiency (or comparable initiative) plan and goals.	
3. Direct ACREC, in consultation with the Advocacy Committee for Women’s Concerns (ACWC) and the General Assembly Committee on Representation (GACOR), to set a two-year focus for each cycle of cultural proficiency goals for all of the agencies to follow in order to cover all aspects of cultural proficiency effectively and with clarity.	
Please note: The relationship of this item to the Belhar Confession and its implementation in the denomination’s bureaucracy.	
Please read the rationale for this item in PC-Biz.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
7.	Additional Resources
8.	Resource Persons
9.	Advocates

[11-19] New	ACREC Recommendations to the General Assembly https://www.pc-biz.org/#/search/3000039
Source:	Committee
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Advocacy Committee on Racial-Ethnic Concerns
Type:	General Assembly Full Consideration
Impact: This committee recommendation would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.):	
<ol style="list-style-type: none"> 1. Incorporate the review of the Advocacy Committee for Racial Ethnic Concerns' Manual of Operations and meeting minutes as a part of ACREC's regular six-year, self-study review process with the General Assembly, removing this responsibility from the Presbyterian Mission Agency Board, in alignment with the process used for the Advocacy Committee for Women's Concerns (ACWC). 2. Direct the two agencies that are under their six-year General Assembly review to assign a representative to attend one ACREC meeting per year in their two-year review cycle for the purpose of developing a collaborative work relationship. 3. Direct the two agencies that are under their six-year General Assembly review to invite one representative from ACREC to attend one meeting of that agencies' board or comparable governing body per year in the two-year cycle. 4. Direct all six agencies to apply Recommendations 2 and 3 above in the years when all six agencies are under review by the General Assembly. 5. Direct the Presbyterian Mission Agency (PMA) to give the privilege of vote in addition to voice on Presbyterian Mission Agency committees and boards on which ACREC has representation. 6. Recommend that a comprehensive sampling frame consisting of Presbyterian Church (U.S.A.) church members be maintained by the Presbyterian Mission Agency for the purpose of future sampling surveys. 	
Please note: The relationship of this item to the Belhar Confession and its implementation in the denomination's bureaucracy.	
Please read the rationale for this item in PC-Biz.	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. 2. 3. 4. 5. Rationale <ol style="list-style-type: none"> 1. Rationale for Recommendation 1 2. Rationale for Recommendation 2-4 3. Rationale for Recommendation 5 4. Rationale for Recommendation 6 6. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources 8. Resource Persons 9. Advocates 	

[11-20] New	Recommendations Regarding “Gospel from Detroit: Renewing the Church’s Urban Vision”—From the Advisory Committee on Social Witness Policy. https://www.pc-biz.org/#/search/3000052
Source:	Committee
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Advisory Committee on Social Witness Policy
Type:	General Assembly Full Consideration
Impact: This committee recommendation would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.):	
1. Approve the following brief affirmation in partial fulfillment of the action of the 221st General Assembly (2014):	
City Churches: Convictions, Conversations, and Call to Action (a detailed statement – please read on PC-Biz)	
2. Affirming God’s call to seek the welfare of the city and to organize God’s people for the proclamation of the Gospel and the promotion of racial, economic, and social equity and justice for all citizens of Detroit, Portland, and other cities, take the following actions in both mission strategy and public witness:	
a. In mission strategy: (a detailed list – please read on PC-Biz)	
b. In Public Witness: (a detailed list – please read on PC-Biz)	
Please read the rationale for this item in PC-Biz.	
Counsel:	
<ul style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ul style="list-style-type: none"> 1. Minority Report <ul style="list-style-type: none"> 1. Rationale 3. Recommendation <ul style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ul style="list-style-type: none"> 1. Advice from the ACC <ul style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources 8. Resource Persons 9. Advocates 	

NEW-[11-21]	Human Trafficking and Human Rights: Children of God, Not for Sale—From the Advisory Committee on Social Witness Policy. https://www.pc-biz.org/#/search/3000133
Source:	Committee
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Advisory Committee on Social Witness Policy
Type:	General Assembly Full Consideration
Impact: The Advisory Committee on Social Witness Policy and the Advocacy Committee for Women’s Concerns recommend that the 222nd General Assembly (2016) do the following:	

<ol style="list-style-type: none"> 1. Approve its proposed “Statement of Concern: The Many Faces of Human Trafficking” 2. Approve its proposed six recommendations for Christian social witness. 3. Receive the supporting study, considering all three parts as “Human Trafficking and Human Rights: Children of God, Not for Sale.” <p>This is a thorough proposal on human trafficking – similar to the new law in Nevada which was advocated and supported by the Religious Alliance In Nevada over the past several legislative sessions – and then takes a next important step to address the structural conditions that encourage such trafficking.</p> <p>Please read the full proposal and its rationale for this item in PC-Biz.</p>
<p>Counsel:</p> <ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

NEW- [11-22]	Facing Racism: A Vision of the Intercultural Community—From the Presbyterian Mission Agency https://pc-biz.org/#/search/3000154
Source:	Agencies
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact:	This must be a report – this is all that is in PC-BIZ
Counsel:	

[11-23]	On Therapies Purporting to Change Sexual Orientation or Gender Identity—From the Synod of the Covenant. https://pc-biz.org/#/search/3000140
Source:	Presbytery
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Synod of the Covenant
Type:	General Assembly Full Consideration
Impact:	This overture would have the 222nd General Assembly (2016) to <ul style="list-style-type: none"> • express its disapproval of sexual orientation and gender identity change efforts, sometimes called “conversion” or “reparative therapy”; • direct all agencies of the General Assembly to refrain from supporting, sponsoring, or implementing therapies or ministries that attempt to alter a person’s sexual orientation or gender identity; and strongly discourage congregations, presbyteries, synods, and affiliated educational institutions from sponsoring or supporting such programs; • direct the Stated Clerk, the Office of Public Witness, and the Presbyterian Ministry at the United Nations to support national, federal, state, and local legislation to prohibit licensed mental health practitioners from subjecting minors to “conversion therapy” practices that attempt to change their sexual orientation or gender identity; • encourage congregations to equip themselves to provide support and accurate information about sexual orientation and gender identity and expression to families that have lesbian, gay, bisexual, transgender, and questioning members, with attention to biblically and culturally competent resources, including professional association and federal agency resolutions and guidelines on affirmative approaches to LGBTQ children, youth, and adults. <p>This is another media firestorm issue – please read it in entirety on PC-BIZ.org</p>
Counsel:	
	Recommendation

Rationale

NEW- [11-24]	Churchwide Conversation on Race, Ethnicity, Racism1 and Ethnocentricity Report—From the Presbyterian Mission Agency. https://pc-biz.org/#/search/3000155
Source:	Agencies
Committee:	[11] Social Justice Issues
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact: The Presbyterian Mission Agency Board, on behalf of the Churchwide Conversation on Race, Ethnicity, Racism, and Ethnocentricity Team, recommends that the 222nd General Assembly (2016) recommends three extensive actions creating a church-wide awareness and study program within the denomination on racism, ethnicity, and women’s issues.	
Please read this extensive proposal and its rationale on PC-BIZ.	
Counsel:	
1.	Recommendation
1.	Recommendation 1
2.	Recommendation 2
3.	Recommendation 3
4.	Rationale

Items 11-info (3) and 11-SelfStudy are information to the **Social Justice Issues** committee and are not analyzed here.

Committee Number	Committee Name	Committee Interest
12	Peacemaking and International Issues	Consider matters related to: Peacemaking, international military affairs, and the arms race except matters touched upon by the Middle East Peacemaking Issues Committee; international matters; human rights; international economic justice; global evangelism and education.

Item	Item Title
[12-01]	On Acknowledging and Reconciling for Killing Korean Civilians in July 1950—From the Presbytery of Cayuga-Syracuse.
[12-02]	On Celebrating the Completion of the Six-Year Discernment on Peacemaking—From the Presbytery of Mission.
[12-04]	Overture Pertaining to the Congo—From the Presbytery of Chicago.
[12-05]	On Affirming Nonviolent Means of Resistance Against Human Oppression—From the Presbytery of Muskingum Valley.
[12-06]	Risking Peace in a Violent World: Five New Peacemaking Affirmations—From the Advisory Committee on Social Witness Policy.
[12-07]	New Hopes and Realities in Cuban-American Relations: A “Nuevo Momento”—From the Advisory Committee on Social Witness Policy.
[12-08]	[Not Referred for Lack of a Concurrence.] On Urging PC(USA) Members to Promote Nonviolent Resolution to Disagreements—From the Presbytery of National Capital.

[12-01] Ovt-025	On Acknowledging and Reconciling for Killing Korean Civilians in July 1950—From the Presbytery of Cayuga-Syracuse. https://www.pc-biz.org/#/search/6297
Source:	Presbytery
Committee:	[12] Peacemaking and International Issues
Event:	222nd General Assembly (2016)
Sponsor:	Cayuga-Syracuse Presbytery
Type:	General Assembly Full Consideration
<p>Impact: This overture would have the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.):</p> <ol style="list-style-type: none"> 1. Acknowledge that American troops knowingly killed at least 150 Korean civilians (and probably between 250 and 300, mostly women and children) on July 26–29, 1950, near the village of No Gun Ri, and offer apology and condolences to the approximately forty surviving victims. 2. Instruct the Stated Clerk to communicate to the president of the United States and to members of the United States Senate and House of Representatives, requesting them to acknowledge the responsibility of the United States military for the deaths of those Korean civilians, to officially apologize for the actions of United States troops at No Gun Ri, and to provide appropriate compensation to the surviving victims and to the families of those killed or wounded in the No Gun Ri incident. 3. Instruct the Presbyterian Mission Agency to arrange a meeting between United States soldiers who were present at No Gun Ri and Korean survivors of the incident there, for the purpose of resolving the long pent-up resentments and feelings of guilt, and moving toward true forgiveness and reconciliation. 4. Recommend to John Knox Press/Geneva Press that they publish an English translation of the true-story novel, <i>Do You Know Our Pain?</i>, written by the late Eun-yong Chung, whose two infant children were killed at No Gun Ri and whose wife was severely wounded there. 5. Establish a task force within the Presbyterian Mission Agency consisting of at least two staff persons from the World Mission Office and two staff persons from the Office of Compassion, Peace, and Justice Ministry charged to research the events at No Gun Ri and coordinate the response of the PC(USA) as outlined in this overture. 6. Transmit this overture and rationale, containing information about the events in Korea in 1950, to the churches and presbyteries of the PC(USA) and recommend study of materials including <i>Do You Know Our Pain?</i> and the book <i>The Bridge at No Gun Ri</i> by Charles J. Hanley, Sang-hun Choe, and Martha Mendoza, AP journalists whose reporting of the incident won the Pulitzer Prize for investigative journalism in 2000. 	

7. Instruct the Presbyterian Mission Agency to consult with the PC(USA)'s mission partners in South Korea, including the Presbyterian Church in Korea (PCK) and the Presbyterian Church in the Republic of Korea (PROK), about the feasibility of jointly commissioning and funding the construction of a memorial church on the grounds of or near the No Gun Ri Peace Park in South Korea.

Please note: The relationship of this item to the Belhar Confession.

Please read the rationale for this item in PC-Biz.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC
 1. Attachment
 2. Other Comments
6. Concurrence
 1. Atlantic Korean
7. Additional Resources (2)
8. Resource Persons
9. Advocates

[12-02] Ovt-028	On Celebrating the Completion of the Six-Year Discernment on Peacemaking—From the Presbytery of Mission. https://www.pc-biz.org/#/search/6302
----------------------------	---

Source:	Presbytery
Committee:	[12] Peacemaking and International Issues
Event:	222nd General Assembly (2016)
Sponsor:	Mission Presbytery
Type:	General Assembly Full Consideration

Impact: This overture would ask the 222nd General Assembly (2016) to:

1. Celebrate with gratitude and joy the completion of the six-year discernment process initiated by the 219th General Assembly (2010) to “seek clarity as to God’s call to the church to embrace nonviolence as its fundamental response to the challenges of violence, terror, and war” and to “identify, explore, and nurture new approaches to active peacemaking and nonviolence” (*Minutes*, 2010, Part I, pp. 68, 967).
2. Call upon Presbyterians at all levels of the church to employ the understandings and insights gained by this process to meet the challenge of the 219th General Assembly (2010) to respond to and prevent violence on the local level, the national level, and the international level through prayer, direct action, and advocacy; and to address sexism, racism, and other patterns of oppression as tasks of peacemaking and justice seeking.
3. Recognizing that discerning God’s will is an ongoing task, commit to continue to seek clarity as to God’s call to the church to embrace nonviolence as its fundamental response to the challenges of violence, terror, and war; and to continue to explore and nurture new approaches to active peacemaking and nonviolence as the peacemaking witness and ministry of the church grows.

Please read the short rationale for this item on PC-Biz.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation

4.	Financial Implication
5.	Comment
1.	Advice from the ACC
1.	Attachment
2.	Other Comments
6.	Concurrence
1.	Hudson River
2.	Southeastern Illinois
7.	Additional Resources (2)
8.	Resource Persons
9.	Advocates

Item 12-03 did not appear on PC-Biz during the analysis period.

[12-04] Ovt-New	Overture Pertaining to the Congo—From the Presbytery of Chicago. https://www.pc-biz.org/#/search/6353
Source:	Presbytery
Committee:	[12] Peacemaking and International Issues
Event:	222nd General Assembly (2016)
Sponsor:	Chicago Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would ask the 222 nd General Assembly (2016) to:	
1. Affirm its support for free, fair, and credible elections in all countries guided by the following principles: (a detailed list – Please read on PC-Biz)	
2. Express its support for the peoples of Sub-Saharan Africa in their peaceful efforts to ensure regular and credible opportunities to elect public officials and influence the formulation of public policy.	
3. Direct the Stated Clerk to communicate to the president of the United States, the U.S. State Department, relevant Congressional leaders, and international bodies, as appropriate, the General Assembly’s particular concern for the people of the Democratic Republic of the Congo (DRC) and to call upon the U.S. government and international bodies to join with other nations and religious and humanitarian organizations to promote credible, fair and transparent elections in the DRC by: (another detailed list – Please read on PC-Biz)	
4. the United Nations, to advocate for public policies that are consistent with the principles and objectives set out in Recommendations 1 through 3, taking into account existing treaties and encouraging international cooperation to promote collective security, human and civil rights, and effective electoral participation in the DRC and other nations in Sub-Saharan Africa and around the world. This would include, in particular, encouraging the United Nations to work with member states to promote electoral best practices and to develop and implement mechanisms to assess and improve standards of governance, and encouraging the U.S. government to condition its diplomatic recognition, trade, and aid on the implementation of such human rights and fair governance standards.	
5. Encourage presbyteries, congregations, and individual members of the Presbyterian Church (U.S.A.) to: (a third detailed list – Please read on PC-Biz)	
Please read this item on PC-Biz to understand both the proposal and its rationale.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale
2.	Amended Recommendation
4.	Financial Implication
5.	Comment

	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
7.	Additional Resources (1)
8.	Resource Persons
9.	Advocates

[12-05] Ovt-071	On Affirming Nonviolent Means of Resistance Against Human Oppression—From the Presbytery of Muskingum Valley. https://www.pc-biz.org/#/search/6356
Source:	Presbytery
Committee:	[12] Peacemaking and International Issues
Event:	222nd General Assembly (2016)
Sponsor:	Muskingum Valley Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would ask the 222 nd General Assembly (2016) to:	
<ol style="list-style-type: none"> 1. Affirm the historic means by which the Church of Jesus Christ, and specifically the Presbyterian Church (U.S.A.), has engaged in nonviolent witness for the sake of identifying and calling a stop to forms of human oppression in American society and throughout the world. 2. Acknowledge that such tools have historically included calls for boycott, decisions to divest from companies that profit from violence and oppression, and the establishment of sanctions to be applied by governments and other entities towards states and other organizations that may intentionally or unintentionally support acts of violence and oppression thrust upon innocent people. 3. Create resources that teach the church about its theology of peacemaking and nonviolence in relation to its historical decisions to boycott companies and/or their products, divest from holdings in corporations that profit from non-peaceful and violent pursuits, and otherwise call for sanctions by entities that have the power to effect positive change. 4. Direct the Stated Clerk to: <ol style="list-style-type: none"> a. communicate this action to all other PC(USA) councils and entities, as well as the entire membership of the PC(USA), calling upon them to build greater awareness of our historical witness for peaceful and nonviolent resistance to oppression; and b. inform our ecumenical partners of this action, both nationally and globally, making the resources we create available to them as well. 	
Please read this item's rationale on PC-Biz.	
Counsel:	
	1. Assembly Action
	2. Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Genesee Valley
7.	Additional Resources (1)
8.	Resource Persons
9.	Advocates

[12-06] New	Risking Peace in a Violent World: Five New Peacemaking Affirmations—From the Advisory Committee on Social Witness Policy. https://www.pc-biz.org/#/search/3000047
Source:	Committee
Committee:	[12] Peacemaking and International Issues
Event:	222nd General Assembly (2016)
Sponsor:	Advisory Committee on Social Witness Policy
Type:	General Assembly Full Consideration
<p>Impact: This ACSWP recommendation would ask the 222nd General Assembly (2016) to: Ten other recommendations surround this one which the Presbytery of Nevada not only worked on; but, became the national model for working it (according to the Louisville staffer). ... 10. Approve the following affirmations to guide the peacemaking witness of the Presbyterian Church (U.S.A.): a. We affirm that peacemaking is essential to our faith in God’s reconciling work in Jesus Christ, whose love and justice challenge evil and hatred, and who calls the church to present alternatives to violence, fear, and misused power. b. We confess our complicity in the world’s violence and our failures to stand with those who suffer, even as we pray for the Spirit’s courage to unmask idolatries, speak truth about war and oppression, and respond with ministries of justice, healing, and reconciliation. c. We follow Jesus Christ, Prince of Peace and Reconciler, and reclaim the power of nonviolent love evident in his life and teaching, his healings and reversals of evil, his cross and resurrection. d. Learning from nonviolent struggles and counting the costs of war, we draw upon the traditions of Just War, Christian pacifism, and Just Peacemaking to cultivate moral imagination and discern God’s redemptive work in history. e. We commit ourselves to practice the things that make for peace in our daily lives, families, and communities, to risk calling our nation back from the practices of empire to the highest ideals of our heritage, and to take part in social movements for a domination-free order.</p> <p>After the eleventh recommendation, this paragraph follows: Building on these, a Peacemaking Commitment for the 21st century would include continuing the work of discerning the chief challenges to peace and security facing each body (the “signs of the times”), a call to repentance and rededication, deeper study of Jesus and nonviolence in the early church and since, exercises of moral imagination to address moral injuries sustained in war (both personal and collective), and then identifying specific risks the congregation or body would be willing to take for peace. These might include acts of solidarity across still-tragic racial divides, hospitality to homeless veterans or asylum seekers, opposition to specific wars, questioning needs for additional surveillance, and other actions based in the Love that drives out fear. Please read this item in its entirety and its rationale on PC-Biz. Note that the se five affirmations are also listed above as “old business” Nevada’s version varies considerably from this version. Please Note: the influence of the Belhar Confession of these statements.</p>	
. Counsel – on the whole recommendation:	
1. Assembly Action 2. Committee Recommendation 1. Minority Report 1. Rationale 3. Recommendation 1. Rationale	

Nevada’s version:

1. We affirm that peacemaking in the name of Jesus Christ is important work for the Church.
2. We grieve the violence we see around the world and affirm the Church’s crucial role in providing ministries of justice, healing and reconciliation to those who are suffering under such hostility.

3. We believe it is the redeeming act of God through the life, death, and resurrection of Jesus Christ that motivates and directs the mission and ministry of the Church.
4. The Presbyterian Church (USA) affirms our continuing support for our sisters and brothers who serve in the U.S. military, veterans, and their families.
5. As disciples of Jesus Christ, we earnestly commit ourselves to seek God’s grace in all relationships of life.

[12-07] New	New Hopes and Realities in Cuban-American Relations: A “Nuevo Momento”—From the Advisory Committee on Social Witness Policy. https://www.pc-biz.org/#/search/3000076
Source:	Committee
Committee:	[12] Peacemaking and International Issues
Event:	222nd General Assembly (2016)
Sponsor:	Advisory Committee on Social Witness Policy
Type:	General Assembly Full Consideration
Impact: This ACSWP recommendation would ask the 222 nd General Assembly (2016) to:	
<ol style="list-style-type: none"> 1. Approve the following affirmation and receive the study paper and discussion questions (as found in the <i>Rationale</i> section): Affirmation of Cuban and U.S. Presbyterian Mission Achievements and Goals for the Future (This is a detailed study paper -- – please read it on PC-Biz.) 2. Approve the following recommendations: <ol style="list-style-type: none"> a. For the Church: (There are four detailed recommendations here – please read them on PC-Biz.) b. In Support of Changes in Cuban Church Life: <p>Support the IPRC’s efforts to receive legal recognition as a church through changes in Cuban law concerning religious bodies, consistent with their exercise of religious liberty¹, and with control over the disposition or improvement of church properties. Recognizing the possibility of more competition for members if foreign capital is allowed to pour without restraint into some kinds of religious groups, we affirm the importance for congregations that are part of historically recognized churches to continue to receive contributions to their mission from overseas partners. We acknowledge that sometimes when hopes outrun realities people may seek new religions promising almost magic change and prosperity; let us learn also from the mistakes and successes of churches in countries that have gone through major social transitions.</p> c. For Governmental and NGO Engagement: <p>Support church, civil, and governmental groups working alongside the Cuban government to protect undeveloped areas and the Cuban environment from ill-considered mining, housing, or industrial uses, to plan responsible tourism that enhances biodiversity, and to cooperate with international efforts to reduce greenhouse gases, preserve Caribbean ecology, etc. The Presbyterian Church (U.S.A.) will seek to support environmental and social responsibility in the visits of its partner congregations and in the recreational travel of families and individuals.</p> d. For international Financial Mechanisms and Corresponding National Policies: (There are three detailed recommendations here – please read them on PC-Biz.) e. For Reducing Military Hostility and Restoring International Law: (There are five detailed recommendations here – please read them on PC-Biz.) 	
Please read this item in its entirety and its rationale on PC-Biz.	
Counsel – on the whole recommendation:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 	

2.	Other Comments
6.	Concurrence
7.	Additional Resources (1)
8.	Resource Persons
9.	Advocates

[12-08] Ovt-New	[Not Referred for Lack of a Concurrence.] On Urging PC(USA) Members to Promote Nonviolent Resolution to Disagreements—From the Presbytery of National Capital. https://www.pc-biz.org/#/search/3000072
Source:	Presbytery
Committee:	[12] Peacemaking and International Issues
Event:	222nd General Assembly (2016)
Sponsor:	National Capital Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would ask the 222 nd General Assembly (2016) to: 1. Urge all members of the Presbyterian Church (U.S.A.) to <ul style="list-style-type: none"> • act, both as individuals and as congregations, to promote nonviolent resolution of disagreements, be they of a personal or a national level; • undertake actions consistent with breaking down the barriers between ourselves and persons who might be wrongly considered “the other,” such as engaging in conversation, or joining at table, or providing support to persons holding religious beliefs, and/or of ethnicities, and/or of nationalities other than our own; • commit to taking at least one specific action towards working toward the goal of a less violent world; and • be mindful, while so acting, of the power of humility and service, rendered in love, as we regard in awe our risen Lord. 2. Direct the Stated Clerk to communicate this action to all other PC(USA) councils and entities. Please read this item’s rationale on PC-Biz – this item could have new life in this committee as a commissioners referral..
Counsel:	1. Assembly Action 2. Committee Recommendation <ul style="list-style-type: none"> 1. Minority Report <ul style="list-style-type: none"> 1. Rationale 3. Recommendation <ul style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ul style="list-style-type: none"> 1. Advice from the ACC <ul style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources 8. Resource Persons 9. Advocates

Committee Number	Committee Name	Committee Interest
13	BOP, PILP, PPC, and Foundation	Consider matters related to: Report of Board of Pensions; business related to the church’s pension, annuity, and medical plans; other forms of such programs, including government or private retirement programs; business related to the

		Presbyterian Church (U.S.A.) Foundation and Presbyterian Publishing Corporation.
--	--	--

Item	Item Title
[13-01]	The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. Report to the 222nd General Assembly (2016)
[13-02]	Recommendation from the Board of Directors of the Presbyterian Publishing Corporation.
[13-03]	Recommendation to Confirm Election of Directors of New Covenant Trust Company, N.A.—From the Presbyterian Church (U.S.A.) Foundation.
[13-04]	Churchwide Gifts Program
05/17/16	[13-06] [13-06 is removed; will be contained in the GANC Slate.
[13-05]	Confirm Individuals to PILP Board of Directors
[13-06]	PMA Election to the Board of Pensions.
NEW-[13-07]	Confirm the Election of the President of the PC(USA) Investment and Loan Program.
[13-A]	Minutes, Board of Pensions
[13-B]	Minutes, Presbyterian Church Foundation
[13-C]	Minutes, Presbyterian Publishing Corporation
[13-D]	Minutes, Presbyterian Investment and Loan Program
[13-Info]	Presbyterian Publishing Corporation Agency Summary—2016.
[13-Info]	New Covenant Trust Company, N.A.
[13-Info]	Presbyterian Church (U.S.A.) Foundation Agency Summary

[13-02]	Recommendation from the Board of Directors of the Presbyterian Publishing Corporation. https://www.pc-biz.org/#/search/3000011
Source:	Agencies
Committee:	[13] BOP, PILP, PPC, and Foundation
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Publishing Corporation
Type:	General Assembly Full Consideration
Impact:	The Board of Directors of the Presbyterian Publishing Corporation recommends that the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.) confirm the reelection of Marc Lewis to a third, four-year term as president and publisher of Presbyterian Publishing Corporation.
	Please read the rationale for this item in PC-Biz.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources 8. Resource Persons 9. Advocates

[13-03] New	Recommendation to Confirm Election of Directors of New Covenant Trust Company, N.A.—From the Presbyterian Church (U.S.A.) Foundation. https://www.pc-biz.org/#/search/3000049
Source:	Agencies
Committee:	[13] BOP, PILP, PPC, and Foundation
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Foundation
Type:	General Assembly Full Consideration
<p>Impact: The Presbyterian Church (U.S.A.) Foundation recommends that the 222nd General Assembly (2016) confirm the following directors of its subsidiary, New Covenant Trust Company, N.A., who have been elected for 2015–2016, consistent with the Deliverance for New Covenant Trust Company, N.A., as approved by the 211th General Assembly (1999) and amended by the 212th and 214th General Assemblies (2000) and (2002), and subject to applicable law:</p> <p>Other:</p> <ul style="list-style-type: none"> • Sandra Copenhaver Browne, Attorney, White, Female, Married, Lay, Under 50, Synod of the Northeast. • Christopher Y. Nicholas, Retired, Asian, Male, Married, Lay, Over 50, Synod of Living Waters. <p>This is a housekeeping item – please read the rationale in PC-Biz.</p>	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 6. Concurrence 7. Additional Resources 8. Resource Persons 9. Advocates 	

[13-04] New	Churchwide Gifts Program https://www.pc-biz.org/#/search/3000050
Source:	Agencies
Committee:	[13] BOP, PILP, PPC, and Foundation
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Foundation
Type:	General Assembly Full Consideration
<p>Impact: This Presbyterian Church Foundation recommendation would ask the 222nd General Assembly (2016) to:</p> <ol style="list-style-type: none"> 1. Continue its church-wide gifts program, as well as utilize the Foundation’s subsidiary, New Covenant Trust Company, N.A., for the benefit of churches, church organizations, and individuals who wish to use the foregoing to make gifts as an expression of Christian faith and stewardship. 2. Explore and initiate ways to enhance its expertise and capacity in support of planned and deferred giving (including wills emphasis) and to explore the services of New Covenant Trust Company, N.A., that will allow these programs and entities to be ever more effective contributors toward the fulfillment of the Great Commission for the Glory of God. 3. Continue to explore and cultivate the growing number of national and worldwide ecumenical and business relationships consistent with the mission and witness of the PC(USA) to further advance the Presbyterian Church (U.S.A.) Foundation’s & New Covenant Trust Company’s (NCTC’s) work to serve the church in ministry and mission. 	

4. Continue the Foundation’s commitment to its fiduciary obligation to ensure funds are used in accordance with donor intent. This is especially important now as donors increasingly require more transparency from the mission and ministry organizations they support.

Please read the rationale for this item on PC-Biz.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC
 1. Attachment
 2. Other Comments
6. Concurrence
7. Additional Resources
8. Resource Persons
9. Advocates

[13-05] New	Confirm Individuals to PILP Board of Directors https://www.pc-biz.org/#/search/3000022
------------------------	---

Source:	Agencies
Committee:	[13] BOP, PILP, PPC, and Foundation
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration

Impact: The Presbyterian Mission Agency Board recommends that the 222nd General Assembly (2016) confirm the following named individuals to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., Board of Directors:

- Steven Bass, Caucasian Male Ruling Elder, 56–65, Presbytery of Seattle, Synod of Alaska-Northwest, PCUSA Foundation Board, New Nomination
- David Ezekiel, Caucasian Male Teaching Elder, 46–55, Presbytery of Chicago, Synod of Lincoln Trails, Presbyterian Mission Agency Board, New Nomination
- Chad Herring, Caucasian Male Teaching Elder, 36–45, Presbytery of Heartland, Synod of Mid-America, Presbyterian Mission Agency Board, New Nomination
- Thomas McNeill, Black Male Ruling Elder, 56–65, Presbytery of Southern New England, Synod of the Northeast, At-Large New Nomination
- Manley Olson, Caucasian Male Ruling Elder 75+, Presbytery of the Twin Cities Area, Synod of Lakes and Prairies, Synod New Nomination
- Josephene Stewart, Caucasian Female Ruling Elder, 56–65, Presbytery of Charlotte, Synod of the Mid-Atlantic, At-Large PILP Corporation New Nomination
- In Yang , Asian American Teaching Elder 46–55, Presbytery of Riverside, Synod of Southern California and Hawaii, At-Large Re-nomination

Please read the rationale for this item on PC-Biz.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation

	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
7.	Additional Resources
8.	Resource Persons
9.	Advocates

[13-06] New	PMA Election to the Board of Pensions. https://www.pc-biz.org/#/search/3000016
Source:	Agencies
Committee:	[13] BOP, PILP, PPC, and Foundation
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact: The Presbyterian Mission Agency Board recommends that the 222nd General Assembly (2016) elect Mary C. Baskin to the Board of Pensions of the Presbyterian Church (U.S.A.), Class of 2020.	
Another Housekeeping item. If you have read this far, you have read the whole item!	
Counsel:	
	1. Assembly Action
	2. Committee Recommendation
	1. Minority Report
	1. Rationale
3.	Recommendation
	1. Rationale
	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
7.	Additional Resources
8.	Resource Persons
9.	Advocates

Items 13-A-D, 13-info (3) are information to the **BOP, PILP, PPC, and Foundation** committee and are not analyzed here.

Committee Number	Committee Name	Committee Interest
14	Theological Issues and Institutions	Consider matters related to: Amendments to the Directory for Worship and Chapter II of the Foundations of Presbyterian Polity with Advisory Committee on the Constitution advice; authority and interpretation of Scripture; Christian educators; theological institutions; celebration of Lord's Supper requests.

Item Number	Item Title
[14-01]	On Amending W-4.9000 by Replacing with New Text—From the Presbytery of Kiskiminetas.
[14-02]	Regarding Endorsing the Clergy Letter Project—From the Presbytery of the Cascades.
[14-03]	On Amending W-2.4011 by Adding Language Regarding Who Can Access the Lord's Supper—From the Presbytery of Southeastern Illinois.
[14-04]	Revised Directory for Worship.
[14-05]	Mountain Retreat Association Board of Directors.
[14-06]	Approve New Trustees Elected by Presbyterian Church (U.S.A.) Theological Institutions--From the Committee on Theological Education.
[14-07]	Approve the Presidents of Columbia Theological Seminary and Pittsburgh Theological Seminary--From the Committee on Theological Education.
[14-08]	Grant Permission to Theological Institutions to Celebrate the Lord's Supper--From the Committee on Theological Education.
[14-09]	Covenant Between the General Assembly of the PC(USA) and El Seminario Evangélico de Puerto Rico--From the Committee on Theological Education.
[14-10]	Request for Docket Time for the Late President of Columbia Theological Seminary--From the Committee on Theological Education.
[14-11]	Recognize Persons for Outstanding Lifetime Contributions to Theological Education--From the Committee on Theological Educations.
[14-12]	Recommendation to Create a Special Committee to Study the Reformed Perspective of Christian Education in the 21st Century—From the Committee on the Office of the General Assembly.
[14-A]	Minutes, Committee on Theological Education
[14-Info]	Committee on Theological Education Agency Summary.

[14-01] Ovt-	On Amending W-4.9000 by Replacing with New Text—From the Presbytery of Kiskiminetas. https://www.pc-biz.org/#/search/6287
Source:	Presbytery
Committee:	[14] Theological Issues and Institutions
Event:	222nd General Assembly (2016)
Sponsor:	Kiskiminetas Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would ask the 222 nd General Assembly (2016) to return the PCUSA to its historic, biblical definition of marriage to be between a man and a woman. Please read this extensive overture and its rationale on PC-Biz. Also read the ACC's advice. Please note: Although the current paragraph was affirmed 3 to 1 by the presbyteries in 2015 – Nevada Presbytery voted strongly <u>against</u> that question.
Counsel:	
	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale

	2. Amended Recommendation
4.	Financial Implication
5.	Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
6.	Concurrence
	1. Atlantic Korean
	2. Eastern Korean
	3. Midwest Hanmi
	4. Mississippi
	5. San Fernando
7.	Additional Resources (2)

[14-02] Ovt-029	Regarding Endorsing the Clergy Letter Project—From the Presbytery of the Cascades. https://www.pc-biz.org/#/search/6304
Source:	Presbytery
Committee:	[14] Theological Issues and Institutions
Event:	222nd General Assembly (2016)
Sponsor:	Cascades Presbytery
Type:	General Assembly Full Consideration
Impact: This overture would have the denomination yoke itself to judicatories in other Christian denominations and a few hundred Unitarian Universalist and Buddhist clergy to: <ul style="list-style-type: none"> • divide Truth, • distinguish between scriptural ‘truth’ and scientific ‘truth’ and embrace evolution as a foundational scientific truth (versus a theory among theories), and then, • teach evolution to our children without reservation. 	
Please refer to 2 Cor 6, especially 6:14.	
Please read the long letter in the overture and its rationale to understand what the GA is being asked to do.	
Counsel:	
	1. Assembly Action
	2. Committee Recommendation
	1. Minority Report
	1. Rationale
	3. Recommendation
	1. Rationale
	2. Amended Recommendation
	4. Financial Implication
	5. Comment
	1. Advice from the ACC
	1. Attachment
	2. Other Comments
	6. Concurrence
	7. Additional Resources (2)
	8. Resource Persons
	9. Advocates

[14-03] Ovt-	On Amending W-2.4011 by Adding Language Regarding Who Can Access the Lord’s Supper—From the Presbytery of Southeastern Illinois. https://www.pc-biz.org/#/search/6325
Source:	Presbytery
Committee:	[14] Theological Issues and Institutions

Event:	222nd General Assembly (2016)
Sponsor:	Southeastern Illinois Presbytery
Type:	General Assembly Full Consideration
Impact:	This overture would amend W-2.4011 to broaden the definition of those who would have access to the Lord's Supper to include: a. The invitation to the Lord's Supper is extended to all who have been baptized <i>seek the presence of Jesus Christ</i> , remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. In preparing to receive Christ in this Sacrament, the believer is to confess sin and brokenness, to seek reconciliation with God and neighbor, and to trust in Jesus Christ for cleansing and renewal. Even one who doubts or whose trust is wavering may come to the Table in order to be assured of God's love and grace in Christ Jesus. <i>Baptized Children</i> b. Baptized Children who are being nurtured and instructed in the significance of the invitation to the Table and the meaning of their response are invited to receive the Lord's Supper, recognizing that their understanding of participation will vary according to their maturity. (W-4.2002) Please read this overture and its rationale to understand its purpose and intent.
Counsel:	<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC 1. Attachment 2. Other Comments 6. Concurrence <ol style="list-style-type: none"> 1. Cimarron 2. Florida 3. Huntingdon 4. Palo Duro 7. Additional Resources (1) 8. Resource Persons 9. Advocates

[14-04] New	Revised Directory for Worship. https://www.pc-biz.org/#/search/3000018
Source:	Agencies
Committee:	[14] Theological Issues and Institutions
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact:	The Presbyterian Mission Agency Board recommends that the 222nd General Assembly (2016) direct the Stated Clerk to send the following proposed revised Directory for Worship to the presbyteries for their affirmative or negative vote. [PLEASE NOTE that the latest draft of the proposed revision to the Directory for Worship incorporates the new language on Christian marriage as approved by the 221st General Assembly (2014) in Amendment 14-F.] Presbyterian Church (U.S.A.) Directory for Worship

DRAFT OF PROPOSED REVISION: November 2015

Please read this recommendation in PC-Biz – and the comparative study (Current Text - Proposed Text) at Appendix C of this Primer. This is the last of the “Old Business” items. It stands between the NewFOG revision of several years ago and the revision to the Rules of Discipline whose study is proposed to be gin in item 06-14, above.

This proposal was supposed to have received church-wide study; but, it was announced very obscurely and very late. The Presbytery of Nevada determined that there wasn’t enough time to study and make input by the early deadline imposed.

Although the ACC advises that the revision meets all of the criteria the 221GA had for it, being scripturally based was not a criteria. **There are no scripture references provided for any part of this document.**

This proposal need a true, church-wide study, its approach(es) vetted in the Confessions and footnoted, and all of its provisions vetted in scripture and footnoted.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC
 1. Attachment
 2. Other Comments
6. Concurrence
7. Additional Resources
8. Resource Persons
9. Advocates

[14-05]	Mountain Retreat Association Board of Directors. https://www.pc-biz.org/#/search/3000015
Source:	Agencies
Committee:	[14] Theological Issues and Institutions
Event:	222nd General Assembly (2016)
Sponsor:	Presbyterian Mission Agency
Type:	General Assembly Full Consideration
Impact: The Presbyterian Mission Agency Board recommends that the 222nd General Assembly (2016) approve the following nominee to the Mountain Retreat Association, Inc.’s Board of Directors: Class of 2018: Dean Thompson—Presbyterian Mission Agency Board	
Another housekeeping task – in its entirety.	
Counsel:	
<ol style="list-style-type: none"> 1. Assembly Action 2. Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale 3. Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation 4. Financial Implication 5. Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments 	

6.	Concurrence
7.	Additional Resources
8.	Resource Persons
9.	Advocates

[14-06]	Approve New Trustees Elected by Presbyterian Church (U.S.A.) Theological Institutions--From the Committee on Theological Education. https://www.pc-biz.org/#/search/3000082
Source:	Committee
Committee:	[14] Theological Issues and Institutions
Event:	222nd General Assembly (2016)
Sponsor:	Committee on Theological Education
Type:	General Assembly Full Consideration
Impact: The Committee on Theological Education recommends the 222nd General Assembly (2016) approve the new trustees elected by Presbyterian Church (U.S.A.) theological institutions in 2014–2016: (Many listed – please see PC-Biz.)	
More housekeeping tasks.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale
2.	Amended Recommendation
4.	Financial Implication
5.	Comment
1.	Advice from the ACC
1.	Attachment
2.	Other Comments
6.	Concurrence
7.	Additional Resources
8.	Resource Persons
9.	Advocates

[14-07]	Approve the Presidents of Columbia Theological Seminary and Pittsburgh Theological Seminary--From the Committee on Theological Education. https://www.pc-biz.org/#/search/3000084
Source:	Committee
Committee:	[14] Theological Issues and Institutions
Event:	222nd General Assembly (2016)
Sponsor:	Committee on Theological Education
Type:	General Assembly Full Consideration
Impact: The Committee on Theological Education recommends that the 222nd General Assembly (2016)	
1. Approve Leanne Van Dyk as president of Columbia Theological Seminary and David Esterline as president of Pittsburgh Theological Seminary.	
2. Docket time in the plenary session for each president to make brief remarks.	
More housekeeping tasks. Please read the rationale in PC-Biz.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale

3.	Recommendation
1.	Rationale
2.	Amended Recommendation
4.	Financial Implication
5.	Comment
1.	Advice from the ACC
1.	Attachment
2.	Other Comments
6.	Concurrence
7.	Additional Resources
8.	Resource Persons
9.	Advocates

[14-08]	Grant Permission to Theological Institutions to Celebrate the Lord's Supper--From the Committee on Theological Education. https://www.pc-biz.org/#/search/3000083
Source:	Committee
Committee:	[14] Theological Issues and Institutions
Event:	222nd General Assembly (2016)
Sponsor:	Committee on Theological Education
Type:	General Assembly Full Consideration
Impact: The Committee on Theological Education recommends that the 222nd General Assembly (2016) grant permission to the following theological institutions to celebrate the Sacrament of the Lord's Supper in 2016–2017: Austin Presbyterian Theological Seminary, Columbia Theological Seminary, University of Dubuque Theological Seminary, Louisville Presbyterian Theological Seminary, McCormick Theological Seminary, Pittsburgh Theological Seminary, Princeton Theological Seminary, San Francisco Theological Seminary, Johnson C. Smith Theological Seminary, Union Presbyterian Seminary, Seminario Evangélico de Puerto Rico, and Auburn Theological Seminary.	
More housekeeping tasks. Please read the rationale in PC-Biz.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation
1.	Minority Report
1.	Rationale
3.	Recommendation
1.	Rationale
2.	Amended Recommendation
4.	Financial Implication
5.	Comment
1.	Advice from the ACC
1.	Attachment
2.	Other Comments
6.	Concurrence
7.	Additional Resources
8.	Resource Persons
9.	Advocates

[14-09]	Covenant Between the General Assembly of the PC(USA) and El Seminario Evangélico de Puerto Rico--From the Committee on Theological Education. https://www.pc-biz.org/#/search/3000085
Source:	Committee
Committee:	[14] Theological Issues and Institutions
Event:	222nd General Assembly (2016)

Sponsor:	Committee on Theological Education
Type:	General Assembly Full Consideration
Impact: The Committee on Theological Education recommends that the 222nd General Assembly (2016) approve the revised Covenant Between the General Assembly of the Presbyterian Church (U.S.A.) and El Seminario Evangélico de Puerto Rico below.	
A COVENANT BETWEEN THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH (U.S.A.) AND EL SEMINARIO EVANGÉLICO DE PUERTO RICO 2010–2016	
Brings the relationship into a better expression allowing broadened accreditation and clearer understanding of this and other institutional relationships.	
Please read the covenant and its rationale on PC-Biz.	
Counsel:	
1.	Assembly Action
2.	Committee Recommendation <ol style="list-style-type: none"> 1. Minority Report <ol style="list-style-type: none"> 1. Rationale
3.	Recommendation <ol style="list-style-type: none"> 1. Rationale 2. Amended Recommendation
4.	Financial Implication
5.	Comment <ol style="list-style-type: none"> 1. Advice from the ACC <ol style="list-style-type: none"> 1. Attachment 2. Other Comments
6.	Concurrence
7.	Additional Resources
8.	Resource Persons
9.	Advocates

Items 14-10 and 14-11 are housekeeping and are not reviewed here.

[14-12]	Recommendation to Create a Special Committee to Study the Reformed Perspective of Christian Education in the 21st Century—From the Committee on the Office of the General Assembly. https://www.pc-biz.org/#/search/3000077
Source:	Committee
Committee:	[14] Theological Issues and Institutions
Event:	222nd General Assembly (2016)
Sponsor:	No Assignment
Type:	General Assembly Full Consideration
Impact: The Committee on the Office of the General Assembly recommends that the 222nd General Assembly (2016) create a Special Committee to Study the Reformed Perspective of Christian Education in the 21st Century to report to the 223rd General Assembly (2018). The COGA recommends that the work of this committee include: <ol style="list-style-type: none"> a. assessing the historic roles Christian education and certified Christian educators have played in the formation of faithful followers of Jesus Christ in the Presbyterian church and determine how our common history informs the future of educational ministry in the life of the Presbyterian Church (U.S.A.); b. examining the current state of Christian education not only in the Presbyterian Church (U.S.A.), but also ecumenically, while exploring means by which to lift up and strengthen the educational ministries of congregations and councils of the church; c. investigating how persons engaged in educational ministry, paid and volunteer, can offer themselves as resources to the denomination; d. studying current trends in employment of Christian educators within the congregations of the Presbyterian Church (U.S.A.), including consulting with the Board of Pensions about educator participation in benefit programs through the Board of Pensions, to determine whether there needs to be any changes in the present certification process, so as to make the certification process more accessible to persons, paid and 	

- volunteer, serving in educational ministry in congregations and councils of the church;
- e. partnering with racial ethnic caucuses and gatherings of small membership congregations to explore how resources and certification in the PC(USA) can be reflective of the diversity in the church; and
- f. exploring means of creating awareness and increasing value in the field of Christian education while helping the entire church think critically and faithfully about the necessity for Christian education in our ever-evolving reality.

This may do for Christian Education what earlier studies did for the *Book of Order*.
 This is the entirety of this item.

Counsel:

1. Assembly Action
2. Committee Recommendation
 1. Minority Report
 1. Rationale
3. Recommendation
 1. Rationale
 2. Amended Recommendation
4. Financial Implication
5. Comment
 1. Advice from the ACC
 1. Attachment
 2. Other Comments
6. Concurrence
7. Additional Resources
8. Resource Persons
9. Advocates

Items 14-info and 14-A are information to the **Theological Issues and Institutions** committee and are not analyzed here.

This item may be added to this committee; however:

[OVT-082]	On Therapies Purporting to Change Sexual Orientation or Gender Identity—From the Synod of the Covenant. https://www.pc-biz.org/#/search/3000140
Source:	Presbytery
Committee:	Unassigned
Event:	222nd General Assembly (2016)
Sponsor:	Synod of the Covenant
Type:	General Assembly Full Consideration
Impact:	This overture would have the 222nd General Assembly (2016) to <ul style="list-style-type: none"> • express its disapproval of sexual orientation and gender identity change efforts, sometimes called “conversion” or “reparative therapy”; • direct all agencies of the General Assembly to refrain from supporting, sponsoring, or implementing therapies or ministries that attempt to alter a person’s sexual orientation or gender identity; and strongly discourage congregations, presbyteries, synods, and affiliated educational institutions from sponsoring or supporting such programs; • direct the Stated Clerk, the Office of Public Witness, and the Presbyterian Ministry at the United Nations to support national, federal, state, and local legislation to prohibit licensed mental health practitioners from subjecting minors to “conversion therapy” practices that attempt to change their sexual orientation or gender identity; • encourage congregations to equip themselves to provide support and accurate information about sexual orientation and gender identity and expression to families that have lesbian, gay, bisexual, transgender, and questioning members, with attention to biblically and culturally competent resources, including professional association and federal agency resolutions and guidelines on affirmative approaches to LGBTQ children,

youth, and adults.
Counsel:
Recommendation
Rationale

Items 14-A and –Info are information to the committee and is not analyzed here.

Not referred as of 05/17/16 (Please see the end of the Committee 8 list):

[OVT-086]	On Prayerfully Studying the Palestinian Civil Society Call for Boycott, Divestment, and Sanctions (BDS)—From the Presbytery of New Hope.
-----------	--

End of 222GA Business Items on PC-BIZ

Format for offering counsel on Business Items identified as coming to the 222nd General Assembly, 2016;

Dear Commissioner and Delegate,

After prayerful consideration of the information related to Business item number __, titled: _____, the Holy Scriptures, my/our review of the counsel of the church and both parts of its Constitution as exists on this item, my/our assessment of the circumstances surrounding our denomination, my/our review of the appropriate religious press coverage of this item, as exists, and my/our discussions with other mature Christians who are also knowledgeable of this business item, my/our counsel to you is to (please pick and elaborate upon one of the following):

___ support the content of this business item in such form as it may appear before the General Assembly or its committee(s), because:

___ oppose the content of this business item in such form as it may appear before the General Assembly or its committee(s), because:

___ modify or support the modification of the content of this business item in such form as it may appear before the General Assembly or its committee(s), as follows:

... because:

Please sign and date your counsel.

For your response to this call for counsel, please send your counsel in an email to: **Art Ritter (Art@AGRitter.com)**, by **March 25, 2016**, for inclusion in Primer II, which is scheduled for distribution by Equipping Ministries on April 1 (no fooling), 2016.

Additionally, you may wish to communicate the following:

To the Presbytery Council,
Please consider concurring with Overture number __, titled _____ to ensure that it gets considered by the 222nd GA because: .

Send such in an email directly to our **commissioners, alternates, and delegate:**

Teaching Elder Commissioner: The Reverend Robert Kelly, Spanish Springs PC, Sparks. 'Robert Kelley' bob@the-kelleys.net Bob is assigned to the **Middle East Issues** Committee (08).

Ruling Elder Commissioner: Marshall Hanson, Henderson PC, Henderson.
'Marshall Hanson' mhanson@interact.ccsd.net

Marshall is assigned to the **Mission Coordination** committee (10).

Alternate* Teaching Elder Commissioner: The Reverend Ed Lockett, Jr.
b.e.lockett.jr@gmail.com

Alternate* Ruling Elder Commissioner: Elaine Noble, the.nabob@sbcglobal.net

And please send a copy to: DeLois Basnett (deloismb@cox.net), chair of Equipping Ministries, copy to Rebecca Watkins, Chair of Council (Rwatkins54@aol.com), Joan Jeffers, Stated Clerk of Presbytery (statedclerknevada@gmail.com), and Art Ritter, assembler of the Primer (Art@AGRitter.com) as soon as possible, as the General Assembly fast approach.

PC(USA) News on Committee preview:

From:

PC(USA) General Assembly **Committee 3** Preview

Not yet published. Search PCUSA.org for “PC(USA) General Assembly Committee 3 Preview”

From: <http://www.pcusa.org/news/2016/5/16/pcusa-general-assembly-committee-4-preview/>

PC(USA) General Assembly **Committee 4** Preview

THE WAY FORWARD COMMITTEE TO CONSIDER OGA-PMA
MERGER, GA CHANGES
MAY 16, 2016



Special to Presbyterian News Service

JERRY VAN MARTER
General Assembly news team

LOUISVILLE

After a two-year period of denominational soul-searching, the 222nd General Assembly of the Presbyterian Church (U.S.A.) is poised this June to consider dramatic changes to the ways the 1.66 million-member church conducts its ecclesial and mission work.

The aspiringly-named Assembly Committee on The Way Forward (Committee 4) will:

- Distill feedback from conversations initiated over the last two years by GA Moderator Heath Rada and from affinity groups such as NEXT Church, the Covenant Network of Presbyterians and The Fellowship.
- Examine GA-mandated evaluative reviews of the Office of the General Assembly (OGA) and the Presbyterian Mission Agency (PMA) and recommendations coming out of those reviews.
- Study research contained in a “PC(USA) Snapshot” compiled by the denomination’s Research Services office and the Committee on the Office of the General Assembly from nearly 3,500 Presbyterian respondents.
- Consider 10 prescriptive overtures submitted by presbyteries.

Out of all that material, the Way Forward committee and the Assembly itself will attempt to fashion solutions to counter the denomination's decline, which includes:

- A 40 percent loss of members since Presbyterian reunion in 1983.
- Reduction of the General Assembly mission budget by half in the last 20 years.
- Reduction of national staff by two-thirds since 1994.
- Reduction of mid-council (presbyteries and synods) staffs.
- A 79 percent reduction in unrestricted mission support contributions (as opposed to investment income) over the last 18 years—\$24 million in 1999 compared to \$5 million in the proposed 2017 mission budget.

Perhaps the most dramatic change the Way Forward committee will consider is a proposal to merge the Office of the General Assembly—the ecclesial agency of the denomination—and the Presbyterian Mission Agency—the mission arm. Proposals to that effect are coming from several places.

In its report (item 04-11), the Committee to Review the Presbyterian Mission Agency seeks the creation of a 15-member committee “to explore the possibility of a merger” between OGA and PMA. In the meantime, the report calls for an eight-member committee to provide a plan to restructure the PMA to provide corrective oversight to mitigate recent administrative issues including creation of an unauthorized corporation in which to channel “1001 New Worshiping Communities” funds, the cancelation of One Great Hour of Sharing promotional materials deemed racially insensitive and their subsequent redesign, and a sizable cost overrun for the 2013 Presbyterian Youth Triennium.

The Committee to Review the Office of the General Assembly report (item 04-12), while taking no position on the merger, “commends to the church the merits of deliberate and thoughtful conversation on the subject.”

An overture from Santa Fe Presbytery (item 04-07) is more matter-of-fact. It calls for merger of OGA and PMA, effective at the end of the 2018 General Assembly. The Presbyterian Mission Agency Board and the Committee on the Office of the General Assembly would be dissolved and succeeded by a Council of the General Assembly with the GA moderator as chair, the GA vice-moderator as vice-chair and the GA stated clerk as head-of-staff, with the title Stated Clerk/Director of Presbytery Mission Support.

An overture from St. Andrew Presbytery (item 04-08) calls for the GA “to hire a top-tier national consultant ... to assess and make recommendations on the nature, function and relationship of the OGA and the PMA to each other and to the presbyteries and congregations ... including the need for their continued existence as two distinct entities.”

Foothills Presbytery has submitted a package of eight overtures with the aim, it says, “of engaging our denomination in the sustained work of reform, renewal and modernization.” Seven of the eight overtures have been referred to the Way Forward committee:

- Item 04-01 calls for each GA to be organized around one of the Six Great Ends of the Church (F-1.0304), with the main business of each Assembly “to discuss and to explore ways to enable PC(USA) congregations to fulfill more faithfully and effectively the Great End which is the theme for that Assembly.” Constitutional amendments would only be entertained every third Assembly (every six years) and would have to have the endorsement of 15 percent of the 172 presbyteries to be considered.

- Item 04-02 would add a fifth category of advisory delegates to the GA – Presbyter Advisory Delegates – to the current ones: young adult, theological student, missionary and ecumenical advisory delegates. For each General Assembly, 20 percent of the presbyteries could designate their chief executive to be an advisory delegate.
- Item 04-03 would require the affirmative votes of a two-thirds majority of the presbyteries and approval by two consecutive General Assemblies to amend the Book of Order. Currently, amending the Book of Order requires a majority vote of one General Assembly and then ratification by a majority of the presbyteries. An overture from the Presbytery de Cristo (04-10) proposes much the same rubric.
- Item 04-04 would grant presbyteries the right to “abstain” when voting on proposed amendments to the Constitution.
- Item 04-05 would grant presbyteries and synods the ability to submit overtures to amend or suspend the General Assembly Standing Rules. Currently, the Assembly itself adopts its standing rules and amends them as it so chooses.
- Item 04-06 would grant presbyteries and synods the ability to submit overtures to amend, delete or suspend sections of the Manual of the General Assembly. Currently, the General Assembly has sole responsibility for its manual (of operations).

Item 04-09 calls for the creation of a “General Assembly Reform Coordinating Committee” charged to “reform, renew and refresh the practice of our Reformed polity for the 21st century.” The centerpiece of the committee’s work would be a series of regional gatherings “to study the core principles of our historic polity, to reflect upon the sweeping changes” affecting church and society and to advise the reform committee on “the content and organization of the Constitution and the creation of a 10-year strategic mission plan for the PC(USA)” and to devise “the most effective structures to faithfully and boldly uphold our Reformed polity and practice.”

From: <https://www.pcusa.org/news/2016/5/6/pcusa-general-assembly-committee-5-preview/>

PC(USA) General Assembly **Committee 5** Preview

COMMITTEE ON MID COUNCILS CONSIDERS EIGHT OVERTURES
MAY 6, 2016



Special to Presbyterian News Service

EVA STIMSON
General Assembly news team

LOUISVILLE

The future of the 16 synods in the Presbyterian Church (U.S.A.) will once again be on the docket when the 222nd General Assembly (2016) meets June 18–25 in Portland, Oregon.

The 221st General Assembly (2014) directed synods and presbyteries to collaborate on establishing a new configuration of synod boundaries that would reduce the number of synods from 16 to between 10 and 12. This

year's Assembly [Committee on Mid Councils](#) will consider responses from synods and presbyteries to the 2014 action.

A report from the 16 synods (05-13) calls for rescinding the 2014 Assembly action on synod boundaries and urges synods to continue exploring mission partnerships and shared functions. The report is based on feedback from synod representatives who met in various configurations over the past two years to discuss the Assembly's action.

An overture (05-01) from the Presbytery of Santa Fe also calls for rescinding the 2014 Assembly action, contending that reducing the number of synods is not likely to enhance mission endeavors or to save money.

Requiring fewer synods, the rationale says, imposes "an onerous burden upon the synods in the western half of the United States because of our vast geographic reality." Concurrences with overture 05-01 have been filed by 14 presbyteries, all in the western half of the country.

In contrast, two more presbyteries note the lack of progress since 2014 in the reconfiguration of synod boundaries and call for appointment of an administrative commission to move the process forward.

Overture 05-03 from the Presbytery of Scioto Valley asserts, "Further delay in addressing the boundaries of the synods will not serve the church's needs in the 21st century." Overture 05-04 from the Presbytery of Maumee Valley recommends creating seven synods corresponding with the seven regions of the Association of Stated Clerks: Northwest, Southwest, North Central, South Central, Northeast, East Central and Southeast.

PC(USA) mid councils (currently 172 presbyteries and 16 synods) have been under scrutiny since the first of two Mid Councils Commissions began its work in 2010. The 220th General Assembly (2012) rejected a commission proposal that synods be eliminated.

Responding to recommendations from the second Mid Council Commission, the 2014 Assembly affirmed "synods continue to have a vital role within our life as a denomination," but called for a reduction in the number of synods.

Family leave, child and youth protection, dependent care

The committee will also consider issues related to women, children and families. The Advocacy Committee for Women's Concerns (ACWC) has submitted two resolutions. One of them (05-10) urges congregations, presbyteries and the six General Assembly agencies to create family leave policies for employees to care for a newborn or adopted child or "other family members, such as seniors or those requiring health assistance."

The other ACWC resolution (05-09) calls for amending the fourth paragraph of G-3.0106 in the *Book of Order* to clarify an action taken by the 2014 General Assembly. The amended paragraph would require councils to adopt and implement both a child and youth protection policy and a sexual misconduct policy. The resolution stresses that these "shall be two different policies with differentiated intents."

An overture (05-06) from the Presbytery of Susquehanna Valley urges development of a national child protection policy manual and training resources for presbyteries and congregations. The presbytery states that though the 2014 Assembly called for all church councils to adopt a child protection policy, many congregations do not have the expertise or resources to develop such a policy on their own.

An overture (05-05) from the Presbytery of Great Rivers proposes an amendment to G-3.0106 of the *Book of Order* requiring all councils of the church to adopt and implement a dependent care policy. Churchwide policies supporting caregivers of children, the elderly and people with disabilities are necessary, the presbytery says, “to create settings of full inclusion that honor the humanity and dignity of *all* God’s children.”

Other issues

The Assembly Committee on Mid Councils will also consider the following:

- A report from the Task Force for Korean-Speaking Congregations, created by the 2014 Assembly, offers recommendations for strengthening ministry with Korean Americans.
- Eastern Korean Presbytery has submitted two overtures (05-07 and 05-08) calling for revisions to the guidelines for nongeographic presbyteries that would allow a racial ethnic or immigrant congregation—no matter where it is located—to request transfer to a non-geographic presbytery.
- An overture (05-02) from the Synod of Southern California and Hawaii calls for restoration of the boundaries of the Presbytery of the Pacific, which were changed in 2012 to allow two churches to become members of neighboring presbyteries. Both congregations have since left the denomination.

From: <http://www.pcusa.org/news/2016/5/5/pcusa-general-assembly-committee-6-preview/>

PC(USA) General Assembly **Committee 6** Preview

COMMITTEE ON CHURCH POLITY AND ORDERED MINISTRY TAKES UP 14 OVERTURES

MAY 5, 2016



Special to Presbyterian News Service

MIKE FERGUSON
General Assembly news team

LOUISVILLE

Overtures on requiring evangelism training for teaching elders and a dozen other proposals await the [Committee on Church Polity and Ordered Ministry](#) during the 222nd General Assembly of the Presbyterian Church (U.S.A.) The Assembly will be held June 18-25, 2016 in Portland, Oregon.

In business item O6-02, the Presbytery of Tampa Bay asserts that “practical training in evangelism (agile speaking and teaching concise truths about Jesus Christ as confessed in the Nicene Creed)” should be required of teaching elders seeking ordination. The 1001 New Worshiping Communities initiative, proponents argue, “can become reality if we are intentional about evangelism throughout all denominational organizations.”

Three overtures—06-01, 06-07 and 06-10—deal with people who have renounced the jurisdiction of the church.

The first overture, by the Presbytery of the New Covenant, would delete language added by the 221st Assembly prohibiting teaching elders who have renounced jurisdiction from working or volunteering for a congregation or other PC(USA) entity.

The Presbytery of Greater Atlanta's overture, 06-07, adds "and as long as the former teaching elder remains outside the membership and jurisdiction of the PC (USA)" to the language found in G-2.0509, the jurisdiction of the church in the midst of a disciplinary proceeding.

The final overture on the handling of renunciation of jurisdiction, overture 06-10, allows teaching elders who have renounced to become re-employed after they've taken certain steps, including coming forward in self-accusation, pleading guilty to all charges, being censured and completing appropriate rehabilitation. The Presbytery of the Twin Cities Area brought this overture.

Virtual attendance, title changes and more

The remaining nine overtures are scattered over broad areas of ministry.

Item 06-04, brought by the Presbytery of Lake Erie, asks that ruling elders be allowed to virtually attend session meetings when appropriate technology is available. "Virtual session accommodations provide the homebound, those traveling for work, pleasure or family responsibilities, and those with family situations requiring their presence at home" a way to participate, according to the overture's rationale.

In item 06-06, the Presbytery of Central Nebraska asks that a new section be added to G-2.11, Certified Church Service, to include skills and training certification by the Administrative Personnel Association. Certified administrative personnel assistants who have skills and training in such disciplines as church polity, reformed theology and spiritual growth and discipline would be identified and their credentials publicized.

An overture from the Presbytery of Great Rivers, 06-08, changes titles in ordered ministry. The new Form of Government changed "elder" to "ruling elder," "commissioned lay pastor" to "commissioned ruling elder" and "minister of Word and Sacrament" to "teaching elder." This overture would repeal those changes to reduce confusion, especially with other denominations, and more closely match what's going on in churches: "The local church and many churches and pastors have simply ignored the change to the nomenclature," as the rationale states.

Overture 06-09, from the Presbytery of Monmouth, would allow the election of ruling elders who wouldn't immediately begin serving on the session. Those ruling elders could assist in serving the Lord's Supper, exercise spiritual leadership and help balance diversity representation requirements of presbyteries and synods.

The Presbytery of St. Andrew, in item 06-05, seeks to strike language in G-3.0109 requiring committees of councils higher than the session to contain equal numbers of ruling elders and teaching elders. While parity is "essential in decision making," requiring it of all committees—especially study committees and those formed only to make recommendations—is "an unnecessary restriction placed on councils," as argued in the rationale.

The Presbytery de Cristo, which brought item 06-13, wants the General Assembly to clarify presbyteries' use of commissioned ruling elders. The change will allow presbyteries to use commissioned ruling elders to administer the Sacraments or moderate meetings at a list of named congregations.

Item 06-11 would add language to G-3.0104. The overture, brought by the Presbytery of Detroit, defines the stated clerk as “the council’s chief ecclesiastical administrator and relates to other governing bodies and Christian communions, interprets council actions, represents the council, staffs the council’s permanent judicial commission, and is the council’s executive secretary and parliamentarian.” The proposed description of the role of stated clerks “more clearly marks the historic tradition and function of a stated clerk within the Presbyterian tradition, and brings the Form of Government in line with the practice and guidance already given by the Office of the General Assembly.”

One overture, 06-14, brought by the Presbytery of Chicago, would create a Rules of Discipline Task Force to revise the rules to make them what proponents say are more accessible to the church and, among other improvements, provide flexibility in crafting censures and remedies. The only alternative to public shaming under the current Rules of Discipline “is sweeping the problem under the rug. The Presbyterian Church (U.S.A.) can do better than this,” the rationale states.

The final overture, 06-12, from the Presbytery of Grand Canyon, would amend the Book of Order and General Assembly Standing Rules on the roles of the Advisory Committee on the Constitution and the Permanent Judicial Commission when constitutional questions are considered by the General Assembly.

Ruling Elder Mike Ferguson is a member of St. Andrew Presbyterian Church in Billings, Montana. He’s also a reporter with the Billings Gazette. He’ll be serving in the Communications Office at the 222nd General Assembly in Portland, Ore., covering two committees: Church Polity and Ordered Ministry and Immigration and Environmental Issues.

From: <http://www.pcusa.org/news/2016/5/17/pcusa-general-assembly-committee-7-preview/>

PC(USA) General Assembly **Committee 7** Preview

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE TO
PROPOSE CONFESSION OF BELHAR ADOPTION

MAY 17, 2016



Special to Presbyterian News Service

GREGG BREKKE
General Assembly news team

LOUISVILLE

Among the business being considered by the [Committee on Ecumenical and Interfaith Relations](#) at the 222nd General Assembly of the Presbyterian Church (U.S.A.) meeting June 18-25, 2016 in Portland, Oregon, is the final adoption of the [Confession of Belhar](#).

Proposed by National Capital Presbytery to the 220th General Assembly (2012), an overture for Belhar's inclusion in *The Book of Confessions* was affirmed by the required two-thirds, or 116, of presbyteries following the 221st General Assembly (2014)—144 affirmative, 25 negative and 2 no action. The committee is expected to recommend the General Assembly “approve[s] and enact[s] the Confession of Belhar, to be included in *The Book of Confessions*, starting with the 2016 printing.”

A previous attempt at adopting the Confession of Belhar was defeated following the 219th General Assembly (2010) when presbytery yes votes were 108 and no votes 63.

In other business, the committee will consider the election of nine allotted PC(USA) delegates to the General Council of the [World Communion of Reformed Churches](#) (WCRC) meeting June 27–July 7, 2017, in Leipzig, Germany. The slate includes the Stated Clerk of the General Assembly, Associate Stated Clerk and Director of Ecumenical Relations, Christian Ho Choi, Bruce Gillette, Gun Ho Lee; Emily McGinley, Michelle Sanchez, Anne Weirich and Whitney Wilkinson.

The committee will also propose to the Assembly the following list of ecumenical advisory delegates to invite to the 223rd General Assembly (2018):

International invitees – Assembly of Evangelical Presbyterian Church in Iraq, Evangelical Church in the Republic of Niger, China Christian Council, Iglesia Reformada Presbiteriana de Guinea Ecuatorial, National Evangelical Church of Guatemala (IENPG), Presbyterian Church of Colombia (IPC), Presbyterian Church in the Republic of Korea (PROK), Union of the Armenian Evangelical Churches in the Near East, United Protestant Church of France, Waldensian Evangelical Church of Rio de la Plata (IEVRP).

United States and/or Canada invitees – Christian Methodist Episcopal Church, Church of God in Christ, Cumberland Presbyterian Church, Moravian Church in North America, United Church of Christ.

Information items for the committee include a summary of the work and working principles of the General Assembly Committee on Ecumenical and Interreligious Relations (GACEIR), links to essential resources for GACEIR committee members and results of a 2016 self-study by GACEIR.

Primary findings of the self-study, as reported by GACEIR, include:

- An overwhelming majority of Presbyterian respondents stated that they are aware of the central mandate of the denomination to be in ecumenical relations with other Christians and concur with the statement that “the church should have an ecumenical policy that helps guide it when working and ministering with other denominations.”
- According to Research Services’ Executive Summary, most Presbyterian respondents are aware of both the Ecumenical Stance and the [Interreligious Stance](#), and yet less than a third are even moderately familiar with GACEIR.
- Among ecumenical and interfaith partner respondents, most are familiar with both the Ecumenical and Interreligious Stances. Approximately half of the respondents believe that the PC(USA) carries out the values lifted up in the stances moderately well.

From: <http://www.pcusa.org/news/2016/5/10/pcusa-general-assembly-committee-8-preview/>

PC(USA) General Assembly **Committee 8** Preview

MIDDLE EAST ISSUES COMMITTEE WILL CONSIDER DIVESTMENT,
TWO-STATE SOLUTION AND CHILD-DETENTION
MAY 10, 2016



Special to Presbyterian News Service

EVA STIMSON
General Assembly news team

LOUISVILLE

Thorny issues involved in the pursuit of peace in the Middle East will be among the topics under consideration when the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.) meets June 18–25 in Portland, Oregon.

The General Assembly [Committee on Middle East Issues](#) will review progress on the denomination's

divestment from three companies engaged in “non-peaceful pursuits” in Israel/Palestine. Prompted by several presbytery overtures and a recommendation from the PC(USA)'s Committee on Mission Responsibility Through Investment (MRTI), the 221st General Assembly (2014) voted to divest from Caterpillar, Hewlett-Packard and Motorola Solutions after a decade of unsuccessful attempts at corporate engagement with the companies.

An overture (08-05) from the Presbytery of Flint River urges this year's Assembly to “remove the divestment mandate” and allow PC(USA) investment in the three companies. The rationale for the overture states “these three companies cannot be responsible for how purchasers use their products.”

Overture 08-01 from the Synod of the Covenant calls for a “boycott of all products manufactured and sold by HP Inc. and Hewlett Packard Enterprise until the companies cease to profit from non-peaceful pursuits and violations of human rights in Israel/Palestine.” The rationale for the overture notes that Hewlett Packard is the sole provider of computer hardware for the Israeli military. It says the company “is directly involved in widespread human rights abuses and military violence in the Gaza Strip” and also “contributes to and profits from the Israeli military's occupation of the Palestinian West Bank.”

A similar overture was voted down by the 2014 Assembly.

The PC(USA)'s Advisory Committee on Social Witness Policy (ACSWP) is sending to this year's Assembly a 56-page report re-evaluating the denomination's long-time support for a two-state solution in Israel/Palestine. The document, “Israel-Palestine: For Human Values in the Absence of a Just Peace,” was prepared by the Study Team on Prospects for a Just Peace in Israel and Palestine, as directed by the 2014 Assembly.

The report (08-06) notes that over the years, the Presbyterian Church “has supported the international consensus favoring a two-state solution with a shared Jerusalem. Yet as situations change, the church must evaluate its positions accordingly. And in the view of many analysts, the door to a viable Palestinian state is closing rapidly, if it is still open at all.”

The report describes in detail how “Israel’s policy trajectory of continued settlements and brutal occupation” makes it “difficult, if not impossible” to achieve a two-state solution. Acknowledging this reality, the report says the PC(USA) “should advance those efforts that best accord with its values . . . including but not limited to that of two sovereign states —Israel and Palestine.”

The report recommends a list of actions the church should take in order to uphold its values—values such as dignity of all persons, self-determination of peoples through democratic means, solidarity with those who suffer, and others.

An overture (08-02) from the Synod of the Covenant, with concurrences from the Presbyteries of Southeastern Illinois and Cimarron, urges advocacy for the safety and well being of the children of Palestine and Israel, a concern also included in the report from ACSWP. The overture asserts that children “suffer widespread and systematic patterns of ill treatment and torture within the Israeli military detention system.”

An overture (08-03) from the Presbytery of New York City, with concurrences from four presbyteries, urges continuing support for the people of the Middle East. The overture calls for a variety of actions to encourage Christian presence, counter religious radicalism, promote economic development and promote long-term stability in the region.

An overture (08-04) from the Presbytery of the Redwoods, with concurrence from the Presbytery of Santa Fe, calls for the RE/MAX corporation to cease selling property in West Bank settlements.

From: <https://www.pcusa.org/news/2016/5/9/pcusa-general-assembly-committee-9-preview/>

PC(USA) General Assembly **Committee 9** Preview

IMMIGRATION AND ENVIRONMENTAL ISSUES COMMITTEE WILL
MULL FOSSIL FUEL DIVESTMENT

MAY 9, 2016



Special to Presbyterian News Service

MIKE FERGUSON
General Assembly news team

LOUISVILLE

[Editor's Note - May 10, 2016] This story has been updated to reflect items added to Committee 9's business

page after the report was originally filed: item's 09-09 through 09-11. GB

Competing overtures—one seeking Presbyterian divestment from fossil fuel companies, the other placing that action on hold—will headline the work of the [Immigration and Environmental Issues Committee](#) during the 222nd General Assembly of the Presbyterian Church (U.S.A.) The General Assembly runs June 18-25 in Portland, Oregon.

In item 09-01, the Presbytery of San Francisco overtures the General Assembly to call upon the Board of Pensions and the Presbyterian Foundation to stop any new direct investment in fossil fuel companies and to work over the next three years not to own such assets. Instead, those entities are charged with “actively seeking out and investing in renewable and energy efficiency related securities.”

Item 09-02, brought by the Presbytery of the New Covenant, seeks postpone complete divestment “because it does not meet the denomination’s long-standing process for consideration of divestment.” Instead, according to the recommendation, the General Assembly should request that the two affected agencies and the Presbyterian Investment and Loan Program “study ways that investments can best be leveraged to help care for God’s creation and mitigate the negative effects of climate change.”

Divestment will, according to the pro-divestment overture, place the PC(USA) alongside ecumenical partners, including Episcopalians, Lutherans, Methodists and the United Church of Christ, which have all committed to divest. It also protects the denomination’s financial interests, because, it is argued, “in the carbon-constrained world we are entering, the value of fossil fuel companies will decline.”

The divestment alternative argues that it’s possible for Presbyterians to address the issue of climate change by continuing to reduce greenhouse gas emissions and approving lower-carbon and zero-carbon technologies and lifestyles. “Divestment has no direct effect on climate and makes no difference in individual behaviors,” as argued in the rationale. “In addition, divestment renders a moral judgment on thousands of good, moral Presbyterians who are employed within the fossil fuel sector.”

The Presbytery of New Covenant has two additional overtures on climate change – item 09-03, which is about faithfully engaging climate change, and 09-04, which is labeled “On Faithful Response to Climate Change.”

The first includes 15 recommendations for faithful engagement. Those include repenting “from our inadequate stewardship of God’s creation” and recognizing “the Gospel’s call and the moral mandate for humanity to shift to a long-term sustainable energy regime in ways that are both just and compassionate.” It calls on Presbyterians to work to establish a “consistent, rational and equitable global pricing mechanism for greenhouse gasses” while protecting the poor from “the regressive nature of the pricing mechanism” around emissions pricing. It also asks the foundation, Board of Pensions and PILP to allocate funds that target climate change solutions, such as PILP’s Restoring Creation Loan program.

Item 09-04 contains a seven-part response to climate change. Those include commending Mission Responsibility through Investment (MRTI) “for its long history of engagement with companies on issues related to climate change” and urging MRTI to continue that engagement, “applying the long-standing PC(USA) principles related to consideration of divestment.” It also asks Presbyterians to

recognize “that divestment does not excuse us from the requirement for faithful responses that do alter behaviors.”

Item 09-07, an overture from the Presbytery of Boston, asks the General Assembly to approve an “Affirmation of Creation.” After tracing nearly 14 billion years of creation, the affirmation notes that God “has connected all life on Earth in a network of kinship by virtue of descent with modification from common ancestors.” By virtue of “the powers of intellect and creativity called forth in us by God, we bear exceptional responsibility for the future of the Earth and all its constitutive creatures,” the recommendation states.

In item 09-08, the Presbytery of Seattle asks the General Assembly to empower the Office of Public Witness in Washington, D.C., and the Presbyterian Ministry to the United Nations in New York “to witness against environmental degradation and to affirm public policy that supports good stewardship of natural resources.” With “firm biblical foundation and the policies of twenty General Assemblies to build upon,” those agencies can give voice to concerns like water quality; threats from hydraulic fracturing, crude oil transport and storage; and threats from methane that results from industrial processes.

The Presbytery of Santa Fe’s item 09-05 seeks General Assembly approval for encouraging throughout the PC(USA) the study of Pope Francis’ encyclical, “Laudato Si.” It’s available at <https://laudatosi.com/watch>.

Only one overture, 09-06, is on immigration. The Presbytery of New York City seeks to respond to people who are refugees or are internally displaced. It would direct appropriate agencies, office and staff to advocate for and seek to improve “matters related to United States government refugee resettlement policies and related issues.”

Those would include advocating for a shortened overseas processing period for refugees approved for admission to the U.S., increasing federal funding to expand the number of refugees and admitting refugees as lawful permanent residents to increase their personal security.

The overture also urges presbyteries, sessions and pastors to encourage congregations to host, co-sponsor and/or support refugee families. That can include basic support such as clothing, housing, furniture and food as well as “a social connection for refugees to assist their acclimation to the community—including a welcoming voice for Muslims.”

Item 09-09, is the Mission Responsibility through Investment report on divestment from fossil fuel companies.

MRTI’s report calls for the church to commend companies – especially those in the oil, gas and coal sectors – that have addressed climate change by reducing greenhouse gas emissions.

The report calls on corporations to increase efforts to address climate change through their corporate governance, strategies, implementation, transparency and disclosure, and public policies.

It also commends the PC(USA)’s Foundation for providing, through its New Covenant Trust Company subsidiary, the option of fossil-free managed portfolios to congregations, as well as the efforts of the Board of Pensions and the Presbyterian Investment and Loan Program for other fossil-free options and programs.

Rather than divest from fossil fuel holdings, MRTI asks the General Assembly for permission “to pursue its focused engagement process on climate change issues,” especially with companies in the oil, gas and coal sectors. MRTI would then report back to the 223rd General Assembly in 2018 with recommendations – possibly including divestment, “if significant changes in governance, strategy, implementation, transparency and disclosure, and public policy are not instituted,” the report states.

Item 09-10 is called “A Collaborative Agenda for Environmental Stewardship.” It comes from a variety of agencies, including the Board of Pensions, Office of the General Assembly, PC(USA) Foundation, Presbyterian Investment and Loan Program, Presbyterian Mission Agency and the Presbyterian Publishing Corporation.

The strategy lays out the history of how each agency has helped Presbyterians toward eco-friendly options and indicates the work ahead.

Finally the Presbytery of New Castle, in item 09-11, wants to add a 12th duty—caring for God’s creation—to the ministry of members found in G-1.0304 in the Book of Order. In a concurrence, Lake Michigan and Heartland presbyteries note that human “dominion” as intended in Genesis “is best practiced in care for creation, in stewardship, which according to Genesis Noah fulfills best by implementing God’s first endangered species act.” Caring for God’s creation “is a critical act of faith in today’s world” and should be included in the Book of Order, the overture states.

But the Advisory Committee on the Constitution notes that the Book of Order is “a constitutional document, not a manual of operations. Although there is no impediment to approving this overture, there is no compelling reason to add this to the Book of Order.”

Ruling Elder Mike Ferguson is a member of St. Andrew Presbyterian Church in Billings, Montana. He’s also a reporter with the Billings Gazette. He’ll be serving in the Communications Office at the 222nd General Assembly in Portland, Oregon, covering two committees: Immigration and Environmental Issues and Church Polity and Ordered Ministry.

From:

PC(USA) General Assembly **Committee 10** Preview

Not yet published. Search PCUSA.org for “PC(USA) General Assembly Committee 10 Preview”

From:

PC(USA) General Assembly **Committee 11** Preview

Not yet published. Search PCUSA.org for “PC(USA) General Assembly Committee 11 Preview”

From: <https://www.pcusa.org/news/2016/5/12/pcusa-general-assembly-committee-12-preview/>

PC(USA) General Assembly **Committee 12** Preview

PEACEMAKING AND INTERNATIONAL ISSUES COMMITTEE EXPLORES RECONCILIATION, CONNECTIONS

MAY 12, 2016



Special to Presbyterian News Service

BOB SLOAN
General Assembly news team

LOUISVILLE

The denomination's role in helping build a bridge of reconciliation between the United States and South Korea regarding the Korean War tragedy in the village of No Gun Ri is the subject of one of seven overtures to be discussed by the [Peacemaking and International Issues Committee](#) during the Presbyterian Church (U.S.A.) 222nd General Assembly, which takes place June 18-25 in Portland, Oregon.

The Peacemaking and International Issues Committee will also hear an overture regarding the strengthening of Cuban-American relations, particularly in the faith community.

Overture 12-01, submitted by the Presbytery of Cayuga-Syracuse, calls for acknowledging the U.S. military's role in the killing of nearly 300 Korean civilians near the village of No Gun Ri in July 1950. The overture requests the stated clerk of PC(USA) communicate to the president of the United States and to members of the United States Senate and House of Representatives the denomination's desire for the nation to acknowledge its responsibility in the deaths of those Korean civilians, to provide appropriate compensation to the surviving victims and to the families of those killed or wounded in the incident.

The overture asks the Presbyterian Mission Agency to arrange a meeting between U.S. soldiers who were present at No Gun Ri and Korean survivors of the incident there for the purpose of resolving resentments and feelings of guilt, and to move toward forgiveness and reconciliation. It also calls for the Presbyterian Mission Agency to consult with the denomination's mission partners in South

Korea in regards to jointly commissioning and funding the construction of a memorial church on the grounds of or near the No Gun Ri Peace Park in South Korea.

Overture 12-07, submitted by the Advisory Committee on Social Witness Policy, calls for the 222nd General Assembly to affirm and receive a report entitled “New Hopes and Realities in Cuban-American Relations: A ‘Nuevo Momento.’”

The Advisory Committee on Social Witness Policy was assigned the task of creating the report during the 221st General Assembly.

The report calls for “a better and fairer relationship than our nations have had both before and after Cuba’s 1959 revolution. The PC(USA) continues to support the self-determination and initiative of the Cuban people, a cause for which they have struggled for more than two centuries.”

More specifically, the report urges the denomination to celebrate and strengthen the ecclesial relationship of PC(USA) and the Iglesia Presbiteriana-Reformada en Cuba (IPRC) as sister churches and to update the partnership agreement between the two. It commends the U.S. government and the Cuban government for reinstating their embassies in the two countries and initiating other diplomatic engagements and calls for the ending of policies of isolation and the threat of regime change and to normalize immigration policies. It also urges the return of the island of Guantanamo to the Cuban nation.

In other business, Assembly Committee 12 will consider:

- Overture 12-02, submitted by the Presbytery of Mission, on the completion of the six-year discernment process initiated by the 219th General Assembly to “seek clarity as to God’s call to the church to embrace nonviolence as its fundamental response to the challenges of violence, terror, and war.” It calls for Presbyterians at all levels of the church to employ the understandings and insights to respond to and prevent violence on the local level, the national level, and the international level through prayer, direct action, and advocacy.
- Overture 12-04, submitted by the Presbytery of Chicago, pertaining to a call for the United States government and other international bodies to join together to promote credible, fair and transparent elections in the Democratic Republic of the Congo and to offer encouragement and financial and technical support to the Congolese government to provide quality education for its children and youth, including civic education in order to enable them to become informed, active, and responsible citizens.
- Overture 12-06, from the Advisory Committee on Social Witness, which calls for the approval of five affirmations as guidance for new directions in the PC (U.S.A.)’s peacemaking witness in congregations, presbyteries, synods, and the Peacemaking Program of the Presbyterian Mission Agency.
- Overture 12-08, submitted by the Presbytery of the Nation’s Capital, which urges all members of the PC (U.S.A.) to promote nonviolent resolution of disagreements, be they of a personal or a national level, to undertake actions consistent with breaking down the barriers between ourselves and persons who might be wrongly considered “the other.”
- Overture 12-05, from the Presbytery of Muskingum Valley, which calls for the affirming of non-violent means of resistance against human oppression in American society and throughout the world.

Bob Sloan, a commissioned ruling elder from New Harmony Presbytery, will be covering Committees 12 and 13 for the General Assembly Communication Center.

From: <https://www.pcusa.org/news/2016/5/13/pcusa-general-assembly-committee-13-preview/>

PC(USA) General Assembly **Committee 13** Preview

ADMINISTRATIVE COMMITTEE TO CONSIDER CONFIRMATION OF
PRESIDENTS, DIRECTORS, BOARD
MAY 13, 2016



Special to Presbyterian News Service

BOB SLOAN
General Assembly news team

LOUISVILLE

Confirming the election and reelection of the presidents of the denomination's loan program and publishing company are among the numerous items to be decided by [Assembly Committee 13](#) during the Presbyterian Church (U.S.A.) 222nd General Assembly, June 18-25 in Portland, Oregon.

The standing administrative committee for The [Board of Pensions](#) (BOP), [Presbyterian Investment and Loan Program](#) (PILP), [Presbyterian Publishing](#)

[Corporation](#) (PPC) and the [Presbyterian Foundation](#), will be called upon to confirm the election of James G. Rissler as president of the PILP to a four-year term. It will also be asked to confirm the reelection of Marc Lewis to a third, four-year term as president and publisher of PPC. Rissler was elected by the PILP Board of Directors in October of 2014 to serve a four-year term as president, effective January 1, 2015. He joined PILP in 1999 as vice president of finance and administration and was elected to the position of senior vice president in 2004. Prior to joining PILP, he spent 17 years in the banking industry, most recently serving as a vice president with PNC Bank, N.A.

Holding a Bachelor of Science degree in Economics and Business Administration from Vanderbilt University, Rissler served as chair of the Board of the Presbyterian Homes & Services of Kentucky, Inc. and on the Board of the Presbyterian Homes & Services Foundation, Inc. He currently serves as a trustee on the Board of Spalding University.

During his two terms of service, Lewis helped the organization make the transition to online bookselling. He also led the organization during the development and publication of the well-received new hymnal for the denomination, *Glory to God*, the first new Presbyterian hymnal since 1990.

Lewis received his undergraduate degree from the University of Tennessee and his master's in business administration from Vanderbilt University. Prior to his role as publisher, he was general manager of PPC from 1999–2007 and, prior to that, served in a variety of management roles with Cokesbury and the United Methodist Publishing House.

In other business, Assembly Committee 13 will consider:

- A recommendation from the Presbyterian Church (U.S.A.) Foundation to confirm the election of two directors of its subsidiary, New Covenant Trust Company, N.A.
- A recommendation from the Presbyterian Mission Agency Board to confirm the election of seven individuals to the PILP Board of Directors.
- A recommendation from the Presbyterian Mission Agency Board to confirm the election of Mary C. Baskin to the Board of Pensions of the Presbyterian Church (U.S.A.), Class of 2020.

Assembly Committee 13 will also hear reports from each of the six agencies of the Presbyterian Church (U.S.A.)

Bob Sloan, commissioned ruling elder from New Harmony Presbytery, will be covering Committee 13 for the General Assembly Communication Center.

From: <https://www.pcusa.org/news/2016/5/11/pcusa-general-assembly-committee-14-preview/>

PC(USA) General Assembly **Committee 14** Preview

THEOLOGICAL ISSUES AND INSTITUTIONS COMMITTEE TO GRAPPLE
WITH NEW DIRECTORY FOR WORSHIP

MAY 11, 2016



Special to Presbyterian News Service

JERRY VAN MARTER
General Assembly news team

LOUISVILLE

Twelve years in the making, the 222nd General Assembly is poised this June to adopt a new Directory for Worship for the Presbyterian Church (U.S.A.)

First, the document (item 14-04) will be thoroughly reviewed by the **Assembly Committee on Theological Issues and Institutions** before it goes to the full Assembly for adoption and then on to the church's 172 presbyteries

for ratification in the coming year.

The Directory—part of the denomination's Constitution—gives standards and norms for the ordering of worship in PC(USA) congregations and councils. It also lays out the theology that underlies Presbyterian worship, "outlines appropriate forms for worship and highlights connections between worship and Christian life, witness and service."

The long-awaited revision of the Directory for Worship—which was first adopted in 1983 at Presbyterian reunion—was launched by the 2004 General Assembly with the goal of "evaluating [the Directory's] influence and effectiveness in guiding sessions, pastors and higher governing

bodies (now called “councils”) in planning and conducting worship that is authentically Reformed and culturally appropriate.”

After conducting research, a staff team from the Office of the General Assembly and the Office of Theology and Worship reported to the 2006 Assembly that a revised Directory for Worship would be “more accessible and helpful” if it were shorter and better organized. That Assembly agreed but delayed work on the new Directory due to ongoing consideration of a new Form of Government (nFOG).

After the nFOG was approved in 2010 and ratified by the presbyteries the following year, work on the new Directory for Worship heated up. A broad consultation was held in 2013 to look at the initial draft of the document. A revised draft was presented to the 2014 Assembly, which commended it to the church for study and comment, with comments due on July 1, 2015.

A further consultation was held in October 2015 and further suggestions were incorporated into the final proposal, which is now before the Assembly. In the spirit of the nFOG, “the revised Directory for Worship seeks to foster freedom and flexibility, with openness to a broader range of worship styles and cultural expressions.”

Assembly Committee 14 will also consider:

- An overture from Kiskiminetas Presbytery (item 14-01) that seeks to restore the definition of marriage in the Directory for Worship (W-4.9000) from “between two people” to “between a man and a woman.”
- A request from the Committee on the Office of the General Assembly (item 14-12) to create a Special Committee to Study the Reformed Perspective of Christian Education in the 21st Century. The committee would be charged to examine the historic and current roles of Christian educators in the PC(USA) and ecumenically, to study current employment trends for Christian educators and how they can be a more effective resource to the whole church, and to consider how to diversify the corps of PC(USA) Christian educators for the benefit of smaller membership and racial ethnic and immigrant congregations.
- An overture from Southeastern Illinois Presbytery (item 14-03) that would remove baptism as a prerequisite for receiving the Sacrament of the Lord’s Supper, arguing that children whose parents choose not to have them baptized as infants and people new to the faith who have not yet been baptized, among others, are currently excluded from the sacrament.
- The Committee on Theological Education’s selection of the Rev. Craig Dykstra and the Rev. Katharine Doob Sakenfeld as recipients of the PC(USA)’s Award of Excellence in Theological Education (item 14-11), which was established in 1996 to “honor a person who has made an outstanding lifetime contribution to theological education in and for the PC(USA).”
- Confirmation of new members of the Boards of Trustees of the 10 PC(USA) seminaries (item 14-06) and two new seminary presidents (item 14-07): the Rev. Leanne Van Dyk at Columbia Theological Seminary, succeeding the late Steve Hayner; and the Rev. David Esterline at Pittsburgh Theological Seminary, succeeding the retired William J. Carl III.
- An overture from Cascades Presbytery (item 14-02) calling for the PC(USA) to endorse the Clergy Letter Project, a statement by upwards of 14,000 religious leaders, including 13,000 Christian clergy, that affirms the teaching of evolution, insisting that “religious truth is of a different order from scientific truth” and that “as a scientific theory [evolution] does not contradict the existence of God, but can be seen as a natural, creative process in God’s creation.”

Appendices

Appendix A. Email Exchange on the Foothills Presbytery Overtures Controversy.

December 29, 2015

To: Presbyteries of the Presbyterian Church (U.S.A.) -- distributed by email --
From: National Black Presbyterian Caucus

Subject: Important Issues for our Denomination

This correspondence from the National Black Presbyterian Caucus (NBPC) is being sent to bring to your attention two issues that will come before the General Assembly of our denomination in June 2016.

The first issue concerns the fact that the members of the Special Offerings Task Force have received a referral from the Presbyterian Mission Agency Board recommending that the 222nd General Assembly (2016) approve that funds from **the Christmas Joy Offering** continue to be distributed to eligible Historically Presbyterian Racial Ethnic Institutions through 2024, after which time, funds will be allocated for racial ethnic leadership development programs in the Presbyterian Mission Agency.

NBPC encourages the Church to oppose this recommendation and advocate that the Christmas Joy Offering funds be continued without interruption to our racial ethnic institutions well into the 21st century to assure their financial viability. Presbyterian Racial Ethnic Institutions, while they have made some progress, will still need support from the Church well beyond 2024. This is true because Black wealth is still very limited in the U.S. According to the Institute for Policy Studies, Blacks comprise 13 percent of the U.S. population but have only 2.7 percent of total wealth. The wealth of the Forbes 400 billionaires is equal to the wealth of the entire African American population (Institute for Policy Studies, "Billionaire Bonanza Report: The Forbes 400 and the Rest of Us," December 2015, Collins and Hoxie).

Martin Luther King, Jr. observed in his **I Have a Dream Speech** that the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. Even so, Black institutions are trying to cultivate alumni support and support from other sources, but raising funds is still challenging.

In an article written this fall in the *Atlanta Journal Constitution* about Black institutions, it was noted that these institutions have played a significant role in the lives of African Americans. The supportive atmosphere at these institutions has allowed Black students to excel within the classroom without the racial pressures that can be found in society. They have allowed many to enroll as diamonds in the rough that are nurtured and polished to become, after graduation, significant contributors to church and society. Many of these schools take chances on students that other schools will not enroll. Many students come from low-income families, from less than well know high schools, and will be the first to attend college in their families. These

institutions have produced some significant leaders for the Church and society. We are a much stronger Presbyterian Church today due to the leadership of African Americans like Drs. Thelma Davidson Adair, Katie Geneva Cannon, James Thomas, Edward Newberry, Arthur Canada, Darius and Vera Swann, Lonnie J. Oliver, Byron Wade, Larry Hill, and the late James H. Costen, all of whom are products of racial ethnic institutions.

These institutions have been a major factor in educating African American leaders for the Church. If we want to ensure the development of African American Presbyterian leaders for the Church and society, we need to continue to provide financial support to our Historically Presbyterian Racial Ethnic Institutions through the Christmas Joy Offering for a very long time.

The second issue that NBPC wants to bring to your attention concerns the fact that Foothills Presbytery will send to the 222nd General Assembly nine overtures for consideration that will have an impact on how the Church will deal with social justice matters. Find below a very brief description of the overtures. NBPC opposes all nine of the overtures.

Overture # 1 overtures the General Assembly to amend paragraph G.0503 of the Book of Order adding language that requires the Biennial meetings of GA to discuss and more faithfully fulfill the Great Ends of the Church. Every third General Assembly shall depart from the rotation of the Six Great Ends and instead be called together to consider all amendments to the Constitution that have been properly submitted. All overtures to amend the Constitution, in order to be considered by the GA for Constitutional change, must have the endorsement of no fewer than 15% of the Presbyteries. Overtures that receive 2/3rds endorsement of the presbyteries may be considered at any GA following the achievement of the 2/3rds endorsement.

Overture # 2 overtures the GA to amend the Standing Rules of the GA regarding plenary meetings requiring that any social witness policy statement of resolution to be proposed at the GA shall first have the concurrence of 1/3rd of the presbyteries. As an alternative to yes/no votes the Assembly shall seriously consider calling the denomination's attention to the issue to explore its dimensions, and imploring its members to learn and pray about the issue, and become more engaged at the local church and presbytery level. In developing dockets of plenary and committee meetings, social witness policy should relate only to the Six Great Ends of the church.

Overture # 3 overtures the GA that for the next three General Assemblies, the Advisory Committee on Social Witness Policy shall focus its attention on generating discussion in the presbyteries about social witness policy concerns. The aim of these discussions will be to work toward forming consensus in the broader church regarding social witness policy. This will temporarily set aside the GA's guidelines for forming social witness policy.

Overture # 4 overtures the GA to Amend the Standing Rules of the GA to strike certain words (under section B and Subsection 2) and adding others to read that 20% of the presbyteries may elect an Executive Presbyter Advisory Delegate, who shall ordinarily be the presbytery executive, to be an advisory delegate to the GA. The Committee on the Office of the GA shall design a rotation system among the Presbyteries to accomplish this goal.

Overture # 5 overtures the GA to change the language to amend G-6.04 by striking language to allow for a 2/3rds vote from the present majority vote of approval from the presbyteries to change the Book of Order. The approved amendment would become effective not one year following the adjournment of the assembly transmitting the proposed amendment, but it would become effective, if approved and enacted by the next General Assembly, which now meets every two years.

Overture # 6 overtures the 222nd GA to amend the Book of Order, Chapter 3, “Councils of the Church,” to allow presbyteries to register an abstaining vote when voting on GA proposals recommending constitutional changes. Consequently, a presbytery’s decision to abstain will not be recorded as a no vote. The authors of the overture think this will help presbyteries that are undecided about an issue to vote their conviction that to change the constitution at that time is inadvisable, divisive, and that further prayer, discussion and discernment will benefit the Church. They reason it will also help the perceived pressure on the part of some who feel that GA is pressing for votes on divisive issues which have disrupted the peace, unity and purity of the Church, resulting in diminished membership and mission momentum.

Overture # 7 overtures the 222nd GA to amend Section L of the Standing Rules of the GA as found in the Manual of the GA. Presently, these rules allow for the Stated Clerk to recommend changes to the GA for changes in the Standing Rules in consultation with the Committee on the Office of the GA before proposing to the GA any amendment. The change would allow for Presbyteries and Synods to submit overtures to amend the Standing Rules. The Committee on the Office of the GA, in consultation with the stated Clerk, may offer their advice on the overtures. These rules may be amended by a majority vote of the commissioners. A motion to suspend the standing rules is not debatable and shall require a 2/3rds vote of the total enrollment of the commissioners.

Overture # 8 overtures the 222nd GA to amend G-3-05 by inserting a new section, G-3.0502 (Organizational Review). The new section shall read that the GA has the responsibility to regularly review the Manual of the GA. Presbyteries and Synods may submit overtures to amend, delete or suspend sections of the Manual of the GA. The concern is that this will prevent the GA from becoming entrenched and isolated and self-perpetuating.

Overture # 9 overtures the 222nd GA to create a General Assembly Reform Coordinating Committee with the aim to reform, renew and refresh the practice of our Reform polity for the 21st century. This committee will coordinate with Synods and Presbytery Stated Clerks and Executives to organize regional gatherings of the commissioners to the 222nd and subsequent GA’s, plus Ruling Elders, Teaching Elders, and other leaders. The thinking in implementing this change is that the issues facing the Church and society are complex and multifaceted and are often made simplistic by simple “yes” or “no” choices, the aim is to create a third category of voting that allows for the message, “**no, not now.**” Some feel that this will make the Church more stable and bring change through building consensus and developing mutual interdependence.

Rational for opposing all 9 Overtures: NBPC encourages the Church to oppose these overtures because they are intended to slow down the process of dealing with social justice,

economic and political issues that bring about change to improve the human condition. There are some who feel that changes are being made in the Church and society which stand in stark contrast to their faith and belief. Consequently, they want to change the process for considering social justice issues. In a sense, creating islands of stability amid the prophetic cries for “Let justice roll down like the waters and righteousness like an ever flowing stream.”

For example, consider the fact that health care should be a guaranteed right of every individual. The Affordable Care Act passed by Congress helps to make this more of a reality. However, if some had their way, the Church would delay supporting this right and perhaps would still be trying to build a consensus around this issue. In 2014, the White House reported that more than 14 million people had obtained health care under the Affordable Care Act, 8 million had selected insurance plans through exchanges established by the health-care law and 5 million more people had gained coverage through the Medicaid expansion provision of the law.

It is quite apparent, that if the Foothills Presbytery overtures are passed, they will slow down the process and make the Church a Neanderthal in dealing with social justice issues. Change is not easy. However, as Presbyterians we are aided in our reformed process by our commitment to education. This helps us to grow and become more knowledgeable about the things of God. Through our study of scripture and theology, we learn about why we must change to live in keeping with God’s purpose. Also, Reformed theology encourages us to embrace the motto **Ecclesia Reformata Semper Reformanda**, which means the church reformed and always reforming, according to the Word of God and the call of the Holy Spirit. In other words, as followers of Jesus Christ, we must be aware of our human fallibility and sinfulness. And so, we must confess our separation from God and submit all aspects of our lives to constantly being reformed and transformed according to the Word and by the power of the Holy Spirit.

Martin Luther King addressed the importance of the urgency of social justice change by suggesting in one of his books that society can’t wait because when we see the vast majority of African Americans smothering in airtight cages of poverty, one can’t wait. When one sees parents stammering to explain to their children why they can’t have the same privileges and opportunities as white children, one can understand why society can’t wait. And when one is forever fighting a degenerating sense of “nobodiness,” then we understand why it’s difficult to wait.

Powerful reasons exist why we cannot wait to address issues that we must change to make the Church and society a better place. As followers of Jesus Christ, we must work to guarantee the God given rights of every human being. Too many are still standing and languishing on the margins of life suffering from injustices. We need to bring about change now and not wait until sometime off into the distant future when folk can feel more comfortable about change and reform. We must oppose all nine of the overtures being proposed by Foothills Presbytery.

The Reverend David L. Wallace, Sr., D.Min.
President
National Black Presbyterian Caucus

Response:

Dr. Wallace and Colleagues,

I want to thank you and the National Black Presbyterian Caucus for seriously considering the overture work of Foothills Presbytery towards the Reform, Renewal, Refreshment and Modernization of our beloved PCUSA. While we disagree with your conclusions about our overture efforts, what we dearly hope for is a serious, deep and sustained engagement about real Reformation. On issues of social justice, we agree with Dr. Martin Luther King, Jr., that matters of justice cannot wait. However, we do not believe that the current structures and practices of the PCUSA actually work to facilitate broad and in-depth engagement. We believe that indeed we can make meaningful changes to our structures and practices that will enhance our engagement. The Foothills GA Reform Group sees our offerings as significant first steps to move towards that sustained engagement.

I want to direct everyone's attention to "The Presbyterian Outlook." We are grateful to Editor Jill Duffield for opening the pages and the website to discuss issues of meaningful Reformation. In the print edition about Reformation the Outlook has published my article on "Reclaiming Our Constitution." In the online edition, Paul Hooker and Ray Roberts have written critiques of our work. Dr. Merwyn Johnson and Dr. Mike Hoyt have written responses to those critiques. In the coming months the Outlook will be a great resource for all commissioners to keep up with the conversations and debates.

I also want to direct everyone's attention to Facebook. As an experiment we have created a Closed Group: PC(USA) GA Overture Reform and we are hoping this might be yet another portal to engage in serious conversations. We hope that many people will join the group and engage the discussions.

A Blessed New Year Celebration to all!

peace,

Gordon

Rev. Gordon W. G. Raynal
Interim Presbytery Pastor and Stated Clerk
Foothills Presbytery

Appendix B. Presbyterian Outlook Articles on the Foothills Presbytery Overtures Controversy.

Please go to the sites to read these articles and capture the comments they may have elicited to date:

From: <http://pres-outlook.org/2015/11/reclaiming-our-constitution-moving-to-a-two-thirds-vote-to-approve-change/>

Reclaiming our constitution: Moving to a two-thirds vote to approve change

November 23, 2015 by [The Presbyterian Outlook](#)

Troubling scenario

Imagine this situation. The United States government implements a plan to functionally erase state governments. At the same time, Congress allows for changes to the Constitution to be made by voting needing only concurrence of a simple majority of the counties and parishes. What do you suppose the effects on the country would be within a very few years? Does the word “chaos” come to mind? ...

From: <http://pres-outlook.org/2015/12/in-search-of-real-reform-expounding-on-the-foothills-overtures/>

In search of real reform: Expounding on the Foothills overtures

December 23, 2015 by [The Presbyterian Outlook](#) [1 Comment](#)

Guest commentary by Merwyn S. Johnson

The die is cast. The nine Foothills Overtures are now officially before the next General Assembly for action, duly passed by the presbytery, docketed by the Office of the General Assembly and accompanied by the requisite concurrences. With public interactions to them emerging, now is the time to speak for them. ...

From: <http://pres-outlook.org/2015/11/editors-note-on-outlook-coverage-of-overtures-from-foothills-presbytery/>

Editor's note on Outlook coverage of overtures from Foothills Presbytery

November 23, 2015 by [Jill Duffield](#) [Leave a Comment](#)

Formed following the 221st General Assembly, The Foothills Presbytery General Assembly Reform Group has taken on the task of seeking large-scale reform of how the Presbyterian Church (U.S.A.) changes its constitution. To do this, the group has been in communication with the executives and stated clerks of all 171 presbyteries, 16 synods, General Assembly moderator Heath Rada and key leaders in the Office of the General Assembly. The group has drafted nine overtures that address three areas of Presbyterian polity: the purpose of GA and the proposed cycle for GA meetings; the process by which the PC(USA) discerns its social witness and bears this witness to the world; and the scope and function of the constitution of the PC(USA). These overtures can be found on the Foothills Presbytery website. ...

From: <http://pres-outlook.org/2015/12/seeking-reform-reflections-overtures-from-foothills-presbytery/>

Seeking reform: Reflections overtures from Foothills Presbytery

December 1, 2015 by [Chris Currie](#) [1 Comment](#)

I have been encouraged by moderator Heath Rada's "[Call to the Church](#)" to re-think our Presbyterian identity, to re-think how we do business as a church, to re-envision who we are – not just in terms of size and scope, but in terms of who we are and what we are about in our mission as a church in the world, reformed and always reforming, according to the Word of God. ...

From: <http://pres-outlook.org/2015/11/a-response-to-the-foothills-presbytery-from-the-advisory-committee-on-social-witness-policy-acswp/>

A response to the Foothills Presbytery from the Advisory Committee on Social Witness Policy (ACSWP)

November 23, 2015 by [News from other sources](#) [Leave a Comment](#)

Introduction:

The Presbytery of Foothills sent copies of several of its overtures to the Advisory Committee in June, after developing and circulating these proposals for some time. Our members have debated about responding, as our response may inevitably seem self-justifying. Yet the Presbytery has asked our view (as GA rules require) and we believe that other presbyteries considering concurrence deserve an analysis of how the significant but selective changes proposed would severely limit the work of the General Assembly, focus the church inward in cumbersome processes, and virtually freeze in place current social witness (and constitutional) positions. ...

From: <http://pres-outlook.org/2015/11/social-witness-of-the-church-commentary-on-foothills-overture-1/>

Social witness of the church: Commentary on Foothills Overture #1

November 23, 2015 by [The Presbyterian Outlook](#) [2 Comments](#)

Guest commentary by Ray Roberts

We live in times of tremendous cultural change. We also live in times of high anxiety as a church, having lost so many congregations over the past two years. During these times, we are going to be tempted by solutions that may lead us astray. Overture #1 suggested by Foothills Presbytery is alluring because it promises to reunite the church around its core mission. Yet it reflects numerous misunderstandings. It is supported by a factually challenged view of the way the church is making its social witness and by a romantic memory of a more united church of the 1960s. ...

From: <http://pres-outlook.org/2015/11/commentary-on-overtures-submitted-by-foothills-presbytery/>

Commentary on overtures submitted by Foothills Presbytery

November 23, 2015 by [The Presbyterian Outlook](#) [4 Comments](#)

[Foothills Presbytery](#) in South Carolina has submitted a series of overtures that would redefine the work of the General Assembly. Their aim seems to be to reduce the amount of controversial positions and amendments sent into the life of the church, many of which Foothills Presbytery regards as divisive and conducive to discord. ...

From: <http://pres-outlook.org/2015/02/broader-conversation-ahead-tom-hay-foothills-overture-working-group/>

A broader conversation ahead: Tom Hay on the Foothills Overture Working Group

February 12, 2015 by [Tom Hay](#) [1 Comment](#)

The news from [Foothills Presbytery](#) is that they convened a vibrant and energetic group of teaching and ruling elders to [consider potential reforms](#) in the operations of the General Assembly. From where I sit this is welcome news, though maybe not for exactly the reasons they might expect. The Foothills study documents and eight proposed overtures have been sent out across the church to every presbytery inviting conversations for reform. Much of what is suggested has been a part of the public discourse around the assembly for many years but their work gives focus to the conversations. ...

From: <http://pres-outlook.org/2015/12/the-work-of-foothills-presbytery-toward-social-witness-reform-a-response/>

The work of Foothills Presbytery toward social witness reform: A response

December 22, 2015 by [The Presbyterian Outlook](#) [1 Comment](#)

Guest commentary by Mike Hoyt

The members of Foothills Presbytery who are working toward reform of the Presbyterian Church (U.S.A.)'s approach to social witness are genuinely grateful for the responses offered by the [Advisory Committee on Social Witness Policy](#) (ACSWP) and from [Ray Roberts](#). As teaching and ruling elders who are committed to the social witness of the PC(USA) we find Roberts' articulation of Jesus' preaching of the kingdom especially compelling. In fact, we heartily agree with his fine statement of the church's call to social witness, and we appreciate his taking the time to draft it. ...

Appendix C.

Content Comparison: 2013-2015 Directory for Worship and its Proposed Revision.

Side-by-Side Comparison

A study of the current Directory for Worship and the proposed revision

By: Arthur W. Ritter, Ruling Elder, PC (U.S.A.)

This comparison is arranged to follow the “dfw_old_new_chart.pdf” (the “map”) which maps the current (“old”) DFW to the proposed (“new”) DFW, numbered paragraph to numbered paragraph.

Revised sub paragraphs in the proposed revision are also moved and matched to their parallel paragraphs in the current DFW, as needed.

Please note: **Chapter, Section, paragraph, and sub-paragraph numbering and titling** (shown in bold) are not part of the Directory – these are only provided to facilitate its navigation.

The proposed DFW defines all church ministry and activity, personal worship, and personal vocational activity as worship and should be reviewed by all whose activities are thus affected.

Material highlighted green is organizational (numbers and titles).

Material highlighted magenta is my notes to you.

Material **not highlighted** is unchanged from the current to the proposed revision

Material highlighted in yellow is substantively the same in both versions.

Material highlighted in grey is not found in the proposed revision.

Material highlighted in blue is new in the proposed revision.

-- as best I have been able to judge. Art Ritter.

Please read, assess, and make comments / recommendations for change in the proposed Directory for Worship.

For example:

Current PC(USA) Directory for Worship approximately 27,000 words	Proposed Revision to the PC(USA) Directory for Worship approximately 17,000 words	Comments: Recommendations:
PREFACE a., b., and c. – specifically: 1 The following abbreviations are used throughout: F- Foundations of Presbyterian Polity	There are no such corresponding footnotes as these notes are simply a bridge to the language of the previous (pre-newFOG) edition of the <i>Book of Order</i> .	Comment: Here and throughout the proposed DFW, footnotes, scriptural references, and confessional references are severely reduced or eliminated. If the proposed Directory is to be the authoritative standard for practice as it declares and as its Constitutional status implies – and if the standards of the denomination are the whole counsel of Holy Scripture, to be interpreted through the Confessions of the church (F-2.01-205, Preface to both the current and proposed DFW),

G- Form of Government

W- Directory for Worship

D- Rules of Discipline.

2 In light of the addition of the Foundations of Presbyterian Polity and the revision of the Form of

Government (2011), the following terms in use in the Directory for Worship have been replaced

with terms employed in the new and revised documents:

- “minister” or “minister of the Word and Sacrament” = “teaching elder”

- “elder” = “ruling elder”

- “governing body” = “council”

- “commissioned lay pastor” = “ruling elder commissioned to particular pastoral service”

or “ruling elder commissioned to pastoral service”

- “office” or “ordained office” = “ordered ministry”

- “officer/s,” “church officer/s,” or “ordained officer/s” = “[person/those in] ordered ministry”

Recommend: that the whole-counsel / scriptural and confessional interpretive basis be included as appropriate in rigorous and complete footnotes, parenthetical annotations, and summary references in its text for each theological and prescriptive statement of worship practice in the proposed DFW. If such statements of theology and/or practice cannot be supported with scripture or the confessions, eliminate them from the proposed DFW or replace them with statements that can be so supported. Further, if included statements of practice are simply practical accommodations (for example: to the use of remote electronic conferencing technology supporting a geographically distributed worshipping community), so state and ensure that such statements are accompanied with the fullness of space, time, and matter that such practical accommodations must make to preserve the underlying, participative and interactive functions of worship they are used to facilitate.

urrent PC(USA)
Directory for Worship
approximately 27,000 words

Proposed Revision to the PC(USA)
Directory for Worship
approximately 17,000 words

Comments:

Recommendations:

DIRECTORY FOR WORSHIP

PREFACE

Preface

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

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

This directory presents standards and norms for worship in the congregations and councils of the Presbyterian Church (U.S.A.). As the constitutional document ordering our worship, the Directory for Worship is authoritative for this church. At the same time, this directory is intended to suggest possibilities, invite development, and encourage ongoing reform.

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

(There is no corresponding content proposed at the location defined by the map)

a. This Directory for Worship reflects the conviction that the life of the Church is one, and that its worship, witness, and service are inseparable. The theology is based on the Bible, is instructed by the *Book of Confessions* of the Presbyterian Church (U.S.A.), and seeks to be sensitive to ecumenical discussion. A rich heritage of traditions and a diversity of cultures in the Presbyterian church are reflected and encouraged by this directory. A Directory for Worship is not a service book with fixed orders of worship, a collection of prayers and rituals, or a program guide. Rather it describes the theology that underlies Reformed worship and outlines appropriate forms for that worship. This directory suggests possibilities for worship, invites development in worship, and encourages continuing reform of worship. It sets standards and presents norms for the conduct of worship in the life of congregations and the councils of the Presbyterian Church (U.S.A.). As the constitutional document ordering the worship of the Presbyterian Church (U.S.A.), this Directory for Worship shall be authoritative for this church.

b. In addition to the terms defined in the Preface to the *Book of Order*, this directory also uses language about worship which is simply descriptive.

c. This Directory for Worship has been written in an intentional effort to listen to the Spirit speaking in Scripture and to be guided by the *Book of Confessions*. When the words have come directly from the Bible or from one of the confessions, that is so noted in

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

the text. References to other sections of this Directory for Worship (W-) or to the Foundations of Presbyterian Polity (F-), the Form of Government (G-), and the Rules of Discipline (D-) are included in parentheses in the text to guide those who use the directory. Notes at the bottom of the pages are to identify biblical and confessional sources which have shaped the development of this directory. These notes are also included to guide the reader to Scripture and the confessions in order to enhance the use of this directory as a teaching text and resource at various levels in the life of the church.

1 The following abbreviations are used throughout:

F- Foundations of Presbyterian Polity

G- Form of Government

W- Directory for Worship

D- Rules of Discipline.

2 In light of the addition of the Foundations of Presbyterian Polity and the revision of the Form of

Government (2011), the following terms in use in the Directory for Worship have been replaced

with terms employed in the new and revised documents:

- “minister” or “minister of the Word and Sacrament” = “teaching elder”
- “elder” = “ruling elder”
- “governing body” = “council”
- “commissioned lay pastor” = “ruling elder

(There is no corresponding content proposed at the location defined by the map)

There are no such corresponding *footnotes* as these notes are simply a bridge to the language of the previous (pre-newFOG) edition of the *Book of Order*.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

commissioned to particular pastoral service”

or “ruling elder commissioned to pastoral service”

• “office” or “ordained office” = “ordered ministry”

• “officer/s,” “church officer/s,” or “ordained officer/s”
= “[person/those in] ordered ministry”

CHAPTER I

Chapter One: The Theology of Christian Worship

W-1.0 Christian Worship: An Introduction

W-1.0000 THE DYNAMICS OF CHRISTIAN WORSHIP

W-1.1000 1. Christian Worship: An Introduction

W-1.1001 Christian Worship

Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. As they respond to God’s claim and redemptive action in Jesus Christ, believers are transformed and renewed. In worship the faithful offer themselves to God and are equipped for God’s service in the world.

W-1.1001:

Isa. 6; Rev. 4:11; Scots Conf. 3.01; 2 Helv.Conf. 5.023, 5.135; West.Conf. 6.112, 6.113; L.Cat. 7.214, 7.215; S.Cat. 7.046, 7.047, 7.050, 7.051; Conf.1967 9.35–9.37

W-1.1002 God’s Initiative

a. The Spirit of God quickens people to an awareness of God’s grace and claim upon their lives. The Spirit moves them to respond by naming and calling upon God, by remembering and proclaiming God’s acts of self-revelation in word and deed, and

W-1.0101: Glory to God

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

(There is no corresponding content proposed at the location defined by the map)

W-1.0102: Grace and Gratitude

God acts with grace; we respond with gratitude. This rhythm of divine action and human response—found throughout Scripture, human history, and everyday events—shapes all of Christian faith, life, and worship.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

by committing their lives to God's reign in the world.

God's Encounter with Humans

b. The earliest recollections of the people of God speak of God's encounter with human beings. God takes the initiative in creation and in covenant, in calling to repentance and in offering forgiveness. God plants and plucks up; God judges and blesses. (Jeremiah 1:10)

God's Entrance Into the Human Condition

c. In Jesus Christ, God entered fully into the human condition in an act of self-revelation, redemption, and forgiveness. Entering the brokenness of the world, God in Jesus Christ atoned for sin and restored human life. By so entering the created world God brought time and space, matter and human life to fulfillment as instruments for knowing and praising their Creator.

W-1.1002:

Rom. 10:13; 1 Cor. 11:26, 12:3; Scots Conf. 3.02, 3.04, 3.06, 3.12; Conf.1967 9.07-9.09, 9.18, 9.20

W-1.1003 Jesus Christ

a. In the person and work of Jesus, God and a human life are united but not confused, distinguished but not separated.

Perfect Human Response

b. Jesus of Nazareth offered the perfect human response to God. The Life that redeems reveals the form and purpose of re deemed life. Jesus' life discloses the character of authentic Christian

worship.

W-1.0103: God's Covenant

The Old Testament tells the story of God's steadfast love from generation to generation. To Noah and his family, to Abraham and Sarah, to Moses and Aaron, and to the house of David, God made promises of faithfulness, calling the people to respond in faith. In the fullness of time, God made a new and everlasting covenant with us through Jesus Christ.

W-1.0104: Jesus Christ

Fully human and fully divine, Jesus Christ came into the world to show God's love, to save us from sin, and to offer eternal, abundant life to all. Jesus is God's Word—spoken at creation, promised and revealed in Scripture, made flesh to dwell among us, crucified and raised in power, returning in glory to judge and reign.

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

(There is no corresponding content proposed at the location defined by the map)

(see corresponding in W-1.0104, above)

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

The Living God in Common Life

c. Jesus Christ is the living God present in common life. The One who is proclaimed in the witness of faith is

(1) the Word of God spoken at creation,

(2) the Word of God promising and commanding

throughout covenant history,

(3) the Word of God

(a) who became flesh and dwelt among us,

(b) who was crucified and raised in power,

(c) who shall return in triumph to judge and reign.

W-1.1003:

Jer. 33:1–9; John 1:1–14; Phil. 2:9–11; Heb. 1, 2; Rev. 19:11–16;
Scots Conf. 3.06, 3.09–3.11; 2 Helv. Conf. 5.062, 5.064, 5.146;
West.Conf. 6.043–6.047; Conf.1967 9.07–9.11, 9.19

W-1.1004 Jesus Christ in Word and Sacrament

Scripture – the Word written, preaching – the Word proclaimed, and the Sacraments – the Word enacted and sealed, bear testimony to Jesus Christ, the living Word. Through Scripture, proclamation, and Sacraments, God in Christ is present by the Holy Spirit acting to transform, empower, and sustain human lives. In Christian worship the people of God

(1) hear the Word proclaimed,

(2) receive the Word enacted in Sacrament,

W-1.0106: Word and Sacrament

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(3) discover the Word in the world, and

(4) are sent to follow the Word into the world.

W-1.1004: John 1:14–18; Rom. 10:8; 2 Cor. 4:4b–6; Phil. 2:5–11; Col. 1:15; Barm.Dec. 8.11,

8.14, 8.17; Conf.1967 9.07, 9.20, 9.27, 9.30, 9.35–9.37

W-1.1005 Christian Response to God in Community

a. From the beginning God created women and men for community and called a people into covenant. Jesus called, commissioned, and promised to be present to a people gathered in his name. The Holy Spirit calls, gathers, orders, and empowers the new community of the covenant. To each member, that Spirit gives gifts for building up the body of Christ and for equipping it for the work of ministry. A Christian's personal response to God is in community.

Response in Worship and Service

b. The people of God respond with words and deeds of praise and thanksgiving in acts of prayer, proclamation, remembrance, and offering. In the name of Christ, by the power of the Holy Spirit, the Christian community worships and serves God

(1) in shared experiences of life,

(2) in personal discipleship,

(3) in mutual ministry, and

(4) in common ministry in the world.

W-1.1005: Matt. 28:20; John 14:18 ff.; Rom. 12:6, 8; 1 Cor. 12; Eph. 4:12 ff.; 1 Pet. 4:10; Heid.Cat. 4.055; Conf.1967 9.17, 9.19,

W-1.0105: The Holy Spirit

The Holy Spirit manifests God's gracious action and empowers our grateful response. The Scriptures describe how the Spirit moved at the dawn of creation, anointed Christ in baptism, and was poured out on the church at Pentecost. The same Spirit is still at work in the life of the church and the life of the world.

The Holy Spirit gathers us for worship, enlightens and equips us through the Word, claims and nourishes us through the Sacraments, and sends us out for service. To each member of Christ's body, the Spirit gives gifts for ministry in the church and mission in the world.

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

9.20, 9.22, 9.31–9.33

W-1.2000 2. The Language of Worship

W-1.2000: 2 Helv.Conf. 5.217; Conf.1967 9.50

W-1.2001 The Language of Response to God

God brings all things into being by the Word. God offers the Word of grace, and people respond to that divine initiative through the language of worship. They call God by name, invoke God's presence, beseech God in prayer, and stand before God in silence and contemplation. They bow before God, lift hands and voices in praise, sing, make music, and dance. Heart, soul, strength, and mind, with one accord, they join in the language, drama, and pageantry of worship.

W-1.2002 Symbolic Language

When people respond to God and communicate to each other their experiences of God, they must use symbolic means, for God transcends creation and cannot be reduced to anything within it. No merely human symbols can be adequate to comprehend the fullness of God, and none is identical to the reality of God. Yet the symbols human beings use can be adequate for understanding, sharing, and responding to God's gracious activity in the world since God has chosen to accommodate to humanity in self-revelation

- a. through the created order,
- b. in the events of covenant history, and
- c. most fully in the incarnate Word, Jesus Christ.

Symbols spoken or acted are authentic and appropriate for

W-1.03: Language, Symbols, and Culture

W-1.0301: The Word Made Flesh

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

W-1.0302, para 1: Language

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

W-1.0302, para 3: Language

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Christian worship to the extent that they are faithful to the life, death, and resurrection of Jesus Christ.

W-1.2002: Isa. 40:18–25, 55:8, 9; John 1:1–18; Rom. 11:33–36; Col. 1:15–20; Heb. 1:1–3

W-1.2003 Old Testament Symbols

As the people of God worshiped the Holy One, they used symbols out of human experience, speaking of God as creator, covenant-maker, liberator, judge, redeemer, shepherd, comforter, sovereign, begetter, bearer. From the world of nature they ascribed to God the character of rock, well-spring, fire, eagle, hen, lion, or light.

(There is no corresponding content proposed at the location defined by the map)

Language that faithfully describes and addresses God in worship is expansive, drawing from the full breadth and depth of biblical terms and images for the triune God as it remains faithful to the witness of Scripture.

(last sentences of this paragraph parallel W-1.2006, below).

W-1.0302, para 2: Language

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

W-1.0303: Symbols

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

We come to know God’s Word more fully when it is both proclaimed and enacted in worship. The Old Testament describes symbolic actions in the worship

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(There is no corresponding content proposed at the location
defined by the map)

of ancient Israel—

fasting and feasting,

rejoicing and lamenting,

dancing and singing,

marking and anointing,

cleansing and offering,

doing justice and showing mercy.

Their worship was also filled with the language of symbolic
action:

fasting and feasting,

rejoicing and wailing,

marching and resting,

dancing and clapping hands,

purification and dedication,

circumcisions and anointings,

burnt offerings and sin offerings,

doing justice and mercy,

making music and singing to the Lord.

The Gospels demonstrate how Jesus brought new meaning to existing practices of faith—especially baptism and breaking bread—and transformed ordinary acts of compassion—healing the sick, giving alms to the poor, feeding the hungry, and washing feet—into new ways of serving God. Christian worship includes a variety of symbolic actions, with strong ties to these and other biblical practices—gathering and sending, kneeling and standing, speaking and singing, cleansing and offering, marking and anointing, eating and drinking, blessing and laying on of hands. These things convey the gracious action of God, and communicate our grateful response.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-1.2003: Psalms, Isaiah, and other poetic and prophetic books

W-1.2004 New Testament Symbols

a. Jesus used Old Testament symbols and images to speak to and about God. He participated in the symbolic actions of Israel's worship. In many cases, he personalized and gave new depth to the familiar symbols for God, especially as in his intimate use of Abba, Father. He spoke of himself in terms of many Old Testament symbols—the good shepherd, Israel's bridegroom, the Son of Man—and intensified their meanings. He brought new meaning to current religious practices like almsgiving, baptism, and breaking bread. In daily life, Jesus took ordinary acts of human compassion—healing the sick, feeding the hungry, washing feet—and translated them into ways of serving God.

Christ the Focus of New Symbols

b. As the Risen Lord, Jesus Christ became the focus of new symbols. The New Testament writers often used Old Testament symbolic language for the new reality as they sought to communicate the good news, describing Christ as the second Adam and as the Lamb of God. They used new symbolic language as well: the eternal Word, the firstborn of all creation, our peace who has broken down the dividing wall of hostility. In hymns and other forms of praise, Jesus Christ was glorified as the true symbol who reveals all that God is to the world. (W-1.1003-.1005)

W-1.2004: John 1:1, 36; 1 Cor. 15:45; Eph. 2:14; Col. 1:15

W-1.2005 Authentic and Appropriate Language

The Church in every culture through the ages has used and adapted biblical symbols, images, stories, and words in worship. The Church's use of this language has not always been authentic

(There is no corresponding content proposed at the location defined by the map)

W-1.0304: Culture

From its beginning at Pentecost, the church of Jesus Christ has been a community of many cultures and languages, united by the power of the Holy Spirit. The book of Acts and the New Testament epistles record the challenges and controversies of

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

and appropriate. For the Reformed tradition in its various expressions the historical and cultural use of language proves to be authentic when it reflects the biblical witness to God in Jesus Christ. Language proves to be appropriate when a worshipping community can claim it as its own when offering praise and thanksgiving to God. Appropriate language by its nature

- a. is more expressive than rationalistic,
- b. builds up and persuades as well as informs and describes,
- c. creates ardor as well as order,
- d. is the utterance of the whole community of faith as well as the devotion of individuals.

Appropriate language seeks to recognize the variety of traditions which reflect biblical truth authentically in their own forms of speech and actions. In doing so the church honors and properly uses the language of the tradition. The church is, nonetheless, free to be innovative in seeking appropriate language for worship. While respecting time-honored forms and set orders, the church may reshape them to respond freely to the leading of God's Spirit in every age.

an emerging church that would be "neither Jew nor Greek," but one in Jesus Christ. As the church has grown and spread over two thousand years, it has taken root and flourished in cultures and lands all around the globe—bearing witness to the love of God for all the world and Christ's sovereignty in every place. Finally, from the book of Revelation, we know that the company of the redeemed will be a great multitude from every nation, tribe, and people, singing praise to the Lamb of God.

Christian worship is, by its very nature, a cross-cultural event. It emerges from the context of a particular congregation and community. Faithful worship is sensitive to the diversity of traditions and cultures within and beyond the church, incorporating the words, images, symbols, and actions that best convey the good news of Jesus Christ in a particular gathering of God's people. Furthermore, whenever and wherever we gather in Jesus' name, we join the praise and prayer of the people of God in every time and place. Therefore, it is fitting that we share stories and sing songs from cultures other than our own as we pray for the church throughout the world.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-1.2006 Inclusive Language

a. Since the Presbyterian Church (U.S.A.) is a family of peoples united in Jesus Christ, appropriate language for its worship should display the rich variety of these peoples. To the extent that forms, actions, languages, or settings of worship exclude the expression of diverse cultures represented in the church or deny emerging needs and identities of believers, that worship is not faithful to the life, death, and resurrection of Jesus Christ.

Diverse Language

b. The church shall strive in its worship to use language about God which is intentionally as diverse and varied as the Bible and our theological traditions. The church is committed to using language in such a way that all members of the community of faith may recognize themselves to be included, addressed, and equally cherished before God. Seeking to bear witness to the whole world, the church struggles to use language which is faithful to biblical truth and which neither purposely nor inadvertently excludes people because of gender, color, or other circumstance in life.

W-1.2006: 1 Cor. 9:19–23; 10:23, 24, 31–33; Gal. 3:28; James. 2:1–9

W-1.3000 3. Time, Space, and Matter

W-1.3010 a. Time

W-1.0302: Language

(para 3, last sentences)

Language that describes and addresses the people of God is inclusive, respecting the diversity of persons, cultures, backgrounds, and experiences of the gathered community. Furthermore, the words we use in worship should be in the common language or languages of those who are gathered, so that all are able to receive good news and respond with authentic expressions of their faith.

W-1.02: Time, Space, and Matter

W-1.0201: Creation and Redemption

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

W-1.0202: Time

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-1.3011 Sabbath, Lord's Day

(1) Christians may worship at any time, for all time has been hallowed by God. The covenant community worshiped daily. But God set aside one day in seven to be kept holy to the Lord. In the Old Testament the Sabbath was understood as a day totally set aside and offered to the Lord. In the New Testament, believers observed the first day of the week, the day of resurrection, as the time when the new people of the covenant gathered to worship God in Jesus Christ. They came to speak of this as the Lord's Day.

Because God is the author of history, we may worship at any time. The Old Testament records the daily worship of the people of God; but, teaches that one day in seven is to be set apart as holy to the Lord. The Gospels all testify that Jesus rose from the dead on the first day of the week. The apostles came to speak of this as the Lord's Day, alluding to the day of the Lord anticipated by the prophets.

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

Word and Sacraments

(2) From earliest times, the church has gathered on the Lord's Day for the proclamation and exposition of the Word and the celebration of the Sacraments. The Reformed tradition has emphasized the importance of the Lord's Day as the time for hearing the Word and celebrating the Sacraments in the expectation of encountering the risen Lord, and for responding in prayer and service. (W-3.2001; W-5.5001)

(There is no corresponding content proposed at the location defined by the map)

W-1.3011: Gen. 1:3,14 ff.; 2:3; Ex. 20:8–11; Deut. 5:12–15; Acts 20:7; Rev. 1:10; Heid. Cat. 4.103; 2 Helv. Conf. 5.223–5.226; West. Conf. 6.118–6.119; S. Cat. 7.060; L.Cat. 7.226–7.227

W-1.3012 Daily Worship

(W-1.0202: para 4)

(1) In Israel's worship, daily hours were set aside for sacrifices of praise and thanksgiving. Even after the loss of the Temple, morning, noon, and evening were established times for

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

prayer. Jesus set aside regular times for prayer, and the believing community gathered daily for prayer in the Temple, in an upper room, and in their homes. New Testament writers exhorted the Church to pray without ceasing. Through the ages, the Church has maintained special hours for daily prayer, historically known as the daily office.

Prayer and Scripture

(2) The Reformed tradition adapted the pattern of the daily office, to provide an occasion not only for prayer but also for the public reading and expounding of Scripture. Daily public worship is to be commended as a dimension of the life and witness of the church as it ministers in and to the community.

Changing patterns of life have also led to the expression of daily prayer in family and personal devotion, which are encouraged as a part of the regular discipline of the Christian life. (W-3.4000;

W-5.2000; W-5.7000)

W-1.3012: Acts 1:14; 2:42; 3:1; 10:9; West. Conf. 6.117

W-1.3013 Church Year

As God created and appointed days, God created a rhythm of time and appointed seasons for worship. In the Old Testament, people observed seasons of fasting and feasting as occasions for

(W-1.0202: para 5)

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

(W-1.0202: para 3)

Through two thousand years of Christian history, the church has developed ways of keeping time in Christ—many of them adapted from the feasts and fasts of ancient Israel that Jesus kept. Through the festival days of the Christian year, we mark the Lord's Nativity, Epiphany, Baptism, Transfiguration, Passion, Resurrection, Ascension, and Reign. Other festival days, such as Maundy Thursday, Good Friday, the Easter Vigil, surround the holy mystery of Jesus' dying and rising. Still others, such as Ash Wednesday, the Day of Pentecost, Trinity Sunday, and All

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

festival worship of God. Jesus kept these festivals. For the Church in the New Testament, the festivals were transformed in meaning and purpose by Jesus' life and teaching, his death and resurrection, and by the gift of the Holy Spirit. Jesus' birth, life, death, resurrection, ascension, and promised return give meaning to the seasons which order the annual rhythm of worship and guide the selection of lessons to be read and proclaimed in the life

of the Church. (W-3.2002; W-3.2003)
W-1.3013: Rom. 14:5, 6; Col. 2:16, 17
W-1.3020 b. Space W-1.3020: West. Conf. 6.117

W-1.3021 Old Testament

Christians may worship in any place, for the God who created time also created and ordered space. The Old Testament tells us God met with people in many different places. Yet particular locations became recognized as places where people had special encounter with God, so they arranged space in such a way as to remember and enhance that meeting. Whether the stone altars of the patriarchs, the Tent of Meeting for the wandering people of God, the Temple of the Kingdom in Jerusalem, or the house

Saints Day, focus on the church's life and faith. The seasons of Advent, Christmas, Lent, and Easter offer further opportunities for growth in faith and discipleship as we prepare for or celebrate the major festivals of the Christian year.

W-1.0203: Space

Because heaven and earth belong to God, we may worship in any place. The Old Testament describes stone altars, tabernacles, temples, and other places where the people gathered and encountered God. (para 1 continues below – last sentence parallels W-1.3022)

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

synagogue worship of the Dispersion, each place was ordered to invite and express God's presence.

W-1.3022 Jesus

Jesus' life reflects the covenant community's understanding

of places for worship. He regularly worshiped in the synagogue and in the Temple, in the wilderness and on the hillsides of Galilee. Jesus especially disclaimed the notion that God could be confined to any one place.

W-1.3022: John 4:21–24

W-1.3023 Early Church

Because the identifying reality of Christian worship was neither

the place nor the space but the presence of God, the early

Christians could worship in the Temple, in synagogues, in homes,

in catacombs, and in prisons. Wherever Christ was present among

them in the interpretation of the Word and the breaking of bread,

that space was hallowed. Yet the Church began to set aside

special places for gathering in the presence of the risen Christ and

responding in praise and service. To this day, when the Church

gathers, it is not the particular place, but the presence of the risen Lord in the midst of the community which marks the reality of

worship.

W-1.3024 Arrangement of Space

When a place is set aside for worship it should facilitate

(W-1.0203, last sentence, para 2)

The Gospels tell us that Jesus worshiped at the synagogue and temple, but he also worshiped in the wilderness, on hillsides, and at lakeshores.

(W-1.0203, para 2)

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

(W-1.0203, para 2)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

accessibility and ease of gathering, should generate a sense of community, and should open people to reverence before God. It should include a place for the reading of Scripture and the preaching or exposition of the Word. It should provide for the celebration and proper administration of the Sacraments, with a font or pool for Baptism and a table suitable for the people's celebration of the Lord's Supper. The arrangement of space should visibly express the integral relation between Word and Sacrament and their centrality in Christian worship. (W-1.4004)

W-1.3024: 2 Helv. Conf. 5.214–5.216

W-1.3030 c. Matter

W-1.3031 Old Testament

God created the material universe and pronounced it good.

The covenant community understood that the material world reflects the glory of God. They also came to see that material realities can be a means for expressing suitable praise and thanksgiving to God. Ark, showbread, woven and embroidered linen, basins, oil, lights, musical instruments, grain, fruit, and animals all became expressions of the community's worship of God. The prophets warned, however, against offering the material as a substitute for offering the self to God.

W-1.3031: Amos 5:21–24, Isa. 1:11–17, Mic. 6:6–8; cf. Ps. 50;
Conf.1967 9.16

When a space is set apart for worship it should evoke reverence, encourage community, and be accessible to all. A space for Christian worship should include a place for the reading and proclamation of the Word, a font or pool for Baptism, and a table for the Lord's Supper. The arrangement of these things should express their relationship to one another and their centrality in Christian worship. A space for worship should not be understood as an escape from the world, but a threshold between heaven and earth.

W-1.0204: Matter

Because God created the world and called it good, we use physical things in worship. The Old Testament tells of various things that were used in the worship of God: the ark, linens and vessels, oil and incense, musical instruments, grain, fruit, and animals. At the same time, the prophets warned of the danger of idolatry: mistaking physical things for divine presence.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-1.3032 Jesus

In Jesus Christ the Word became flesh, and God hallowed material reality. Jesus presented his body as a living sacrifice. In his ministry, he used common things like nets, fish, baskets, jars, ointment, clay, towel and basin, water, bread, and wine. Working in and through these material things, he blessed and healed people, reconciled and bound them into community, and exhibited the grace, power, and presence of the Kingdom of God.

W-1.3033 Church: Sacraments

(1) The early Church, following Jesus, took three primary material elements of life –water, bread, and wine–to become basic symbols of offering life to God as Jesus had offered his life. Being washed with the water of Baptism, Christians received new life in Christ and presented their bodies to be living sacrifices to God. Eating bread and drinking wine they received the sustaining presence of Christ, remembered God’s covenant promise, and pledged their obedience anew.
W-1.3033: Scots Conf. 3.21; Heid. Cat. 4.066–4.068; 2 Helv .Conf. 5.169–5.180; West. Conf. 6.149–6.153; S. Cat. 7.092–

(W-1.0204, para 1, continued)

The Gospels show how Jesus used common things–nets and fish, jars and ointment, a towel and basin, water, bread, and wine–in his ministry of teaching, healing, and feeding. On the cross, He offered His body as a living sacrifice.

(W-1.0204, para 2)

The first Christians, following Jesus, took three primary elements of life–water, bread, and wine–as symbols of God’s self-offering to us and our offering of ourselves to God. We have come to call these things Sacraments: signs of God’s gracious action and our grateful response.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

7.093; L. Cat. 7.272–7.274

Reformed Tradition: Sacraments

(2) The Reformed tradition understands Baptism and

the Lord's Supper to be Sacraments, instituted by God and commended by Christ. Sacraments are signs of the real presence and power of Christ in the Church, symbols of God's action.

Through the Sacraments, God seals believers in redemption, renews their identity as the people of God, and marks them for service. (W-3.3601)

W-1.3034 Use of Material in Worship

(1) The Church has acknowledged that the lives of

Christians and all they have belong to the Creator and are to be

offered to God in worship. As sign and symbol of this self-offering, the people of God have presented their creations and

material possessions to God. The richness of color, texture, form,

sound, and motion has been brought into the act of worship.

Artistic Expressions

(2) The Reformed heritage has called upon people to

bring to worship material offerings which in their simplicity of

form and function direct attention to what God has done and to

the claim that God makes upon human life. The people of God

have responded through creative expressions in architecture, furnishings, appointments, vestments, music, drama, language,

(W-1.0204, para 2, continued)

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

(W-1.0204, para 3)

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

(W-1.0204, para 4)

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

and movement. When these artistic creations awaken us to God's

presence, they are appropriate for worship. When they call attention to themselves, or are present for their beauty as an end in itself, they are idolatrous. Artistic expressions should evoke, edify, enhance, and expand worshipers' consciousness of the reality and grace of God.

W-1.3034: 2 Helv. Conf. 5.020–5.022; Conf.1967 9.50

W-1.3040 Mission

All time, all space, all matter are created by God and have

been hallowed by Jesus Christ. Christian worship, at particular

times, in special places, with the use of God's material gifts,

should lead the church into the life of the world to participate in

God's purpose to redeem time, to sanctify space, and to transform

material reality for the glory of God.

W-1.3040: Mic. 6:8; Rom. 12:1; Eph. 6:16; James. 1:22–27;

West. Conf. 6.174

W-1.4000 4. Responsibility and Accountability for Worship

W-1.4001 Responsibility

In worship, the church is to remember both its liberty in

Christ and the biblical command to do all things in an orderly

way. While Christian worship need not follow prescribed forms,

careless or disorderly worship is both an offense to God and a

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

W-2.03: Ordered Ministries and Leadership in Worship

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

stumbling block to the people. Those responsible for worship are to be guided by the Holy Spirit speaking in Scripture, the historic experience of the Church universal, the Reformed tradition, *The Book of Confessions*, the needs and particular circumstances of the worshipping community, as well as the provisions of the Form of Government and this directory. (W-3.1001; W-3.1002)

W-1.4001: Gal. 5:1; 1 Cor. 14

W-1.4002 Review and Oversight

To ensure that these guiding principles are being followed, those responsible on behalf of presbytery for the oversight and review of the ministry of particular worshipping congregations should discuss with those sessions the quality of worship, the standards governing it, and the fruit it is bearing in the life of God's people as they proclaim the gospel and communicate its joy and justice. (G-3.0301)

W-1.4003 Who May Participate and Lead in Worship

In Jesus Christ, the Church is a royal priesthood in which worship is the work of everyone. The people of God are called to participate in the common ministry of worship. No one shall be excluded from participation or leadership in public worship in the

W-2.0305, para 4: Shared Responsibility and Accountability

In fulfilling their responsibilities for worship, sessions are accountable to presbytery. Presbyteries should discuss with sessions the character of their congregation's worship, the standards governing it, and the fruit that it bears in the mission and ministry of the church. Presbyteries should provide instruction in worship, making use of this Directory for Worship in educational events for congregations, the preparation of candidates for ordination, and in the ongoing nurture of teaching elders. (G-3.03)

(There is no corresponding content proposed at the location defined by the map)

W-2.0301: Gifts for Service (repeated from above)

By their gifts and training, some members of the church are called to particular acts of leadership in worship and have particular responsibilities for ordering the

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Lord's house on the grounds of race, color, class, age, sex, or
handicapping condition. Some by gifts and training may be called
to particular acts of leadership in worship.

service. These specific roles and responsibilities are undertaken in service to God
and to the congregation, and should in no way diminish or overshadow the primary
participation of the worshipping assembly. (G-1.03, G-2.01)

W-2.0302: Deacons

Deacons are called to lead the congregation in witness, compassion, and service.
While deacons have no particular responsibilities for the ordering of worship, the
session should ensure that deacons have regular opportunities to lead in worship,
and that their ministries of service, compassion, and witness are reflected in the
public services of the church.

It is appropriate to encourage members and those in ordered
ministry with such abilities to assist in leading worship.

In the Service for the Lord's Day, it is especially appropriate for deacons
to read Scripture, lead the prayers of the people, prepare the table for the Lord's
Supper, and offer the charge at the conclusion of worship. (G-2.02)

W-1.4003: 1 Pet. 2:9 ff.; Conf.1967 9.39

(There is no corresponding content proposed at the location
defined by the map)

W-2.0303: Ruling Elders

Ruling elders are called to nurture the common life of the people of God through
their gifts of discernment and governance. In a particular congregation, they
provide for the church's worship and encourage the people's participation.

Specifically, when serving together on the session, ruling elders and
pastors:

- make provision for the regular preaching of the Word and celebration of
the Sacraments, corporate prayer, and the offering of praise to God in
song;
- oversee and approve all public worship in the congregation, with the

(There is no corresponding content proposed at the location
defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

exception of responsibilities reserved for the pastor;

- determine occasions, days, times, and places for worship; and
- have responsibility for the arrangement of worship space, the use of special appointments (flowers, candles, banners, paraments, and other objects), and the ministries of music, drama, dance, and visual arts.

In the Service for the Lord's Day, it is especially appropriate for ruling elders to lead the call to worship, read Scripture, lead in prayer, receive the offering, serve communion and assist at baptisms, and offer the charge at the conclusion of worship. Ruling elders should also cultivate an ability to teach the Word, when called upon to do so. (G-2.03, G-3.02)

W-1.4004 Session

In a particular church, the session is to provide for worship and shall encourage the people to participate fully and regularly in it. The session shall make provision for the regular

- preaching of the Word,
- celebration of the Sacraments,
- corporate prayer, and
- offering of praise to God in song. (W-2.0000; W-3.0000)

The session has authority

- to oversee and approve all public worship in the life of the particular church with the exception of those responsibilities delegated to the pastor alone (W-1.4005)

W-2.0305: Shared Responsibility and Accountability

In a particular congregation, the order of worship, including printed worship aids or media presentations for a given service, is the responsibility of the teaching elder with the concurrence of the session. The selection of hymnals, service books, Bibles, and other more permanent worship resources is the responsibility of the session with the concurrence of the pastor, and in consultation with church musicians and educators. (G-2.05, G-3.02)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

f. to determine occasions, days, times, and places for worship.

It is responsible

g. for the space where worship is conducted, including its arrangement and furnishings,

h. for the use of special appointments such as flowers, candles,

banners, paraments, and other objects of art,

i. for the overall program of music and other arts in the church,

j. for those who lead worship through music, drama, dance, and other arts.

W-1.4004: Conf.1967 9.50

W-1.4005 Pastor

a. The teaching elder† as pastor has certain responsibilities which are not subject to the authority of the session. In a particular

service of worship the pastor is responsible for

(1) the selection of Scripture lessons to be read,

(2) the preparation and preaching of the sermon or exposition of the Word,

W-2.0304 para 1-3: Teaching Elders

Teaching elders (also called ministers of Word and Sacrament) are called to

proclaim the Word,

preside at the Sacraments, and

equip the people for ministry in Jesus' name.

Specifically, teaching elders are responsible for:

the selection of Scriptures to be read, the preparation of the liturgy and sermon,

the selection of congregational songs, and the use of drama, dance, and

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(3) the prayers offered on behalf of the people and those prepared for the use of the people in worship,

(4) the music to be sung,

(5) the use of drama, dance, and other art forms

The pastor may confer with a worship committee in planning particular services of worship. (G-2.0504)

(There is no corresponding content proposed at the location defined by the map)

Pastor and Choir Director

b. Where there is a choir director or other musical leader, the pastor and that person will confer to ensure that anthems and other musical offerings are appropriate for the particular service.

The session should see that these conferences take place appropriately and on a regular basis.

W-1.4005: 2 Helv. Conf. 5.163

W-1.4006 Session and Pastor

The sequence and proportion of the elements of worship are the responsibility of the pastor with the concurrence of session.

other art forms in a particular service of worship.

In the Service for the Lord's Day, a teaching elder is responsible for proclaiming the Word and presiding at Baptism and the Lord's Supper.

It is especially appropriate for teaching elders to speak the declaration of forgiveness and offer the blessing at the conclusion of worship; like the Word and Sacraments, these are focused expressions of the good news of the gospel. (G-2.05)

W-2.0305, para 2: Teaching Elders

The teaching elder may confer with a worship committee in planning particular services. Where there is a music leader or choir director, the teaching elder will confer with that person on anthems and other musical offerings; the session will see that these conferences take place appropriately and on a regular basis. (G-2.05)

W-2.0305, para 1: Shared Responsibility and Accountability

In a particular congregation, the order of worship, including printed worship aids or media presentations for a given service, is the responsibility of the teaching elder with the concurrence of the session.

The selection of hymnals, service books, Bibles, and other more permanent worship resources is the responsibility of the session with the concurrence of the

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

pastor, and in consultation with church musicians and educators. (G-2.05, G-3.02)

The selection of hymnals, song books, service books, Bibles, and

other materials for use of the congregation in public worship is

the responsibility of the session with the concurrence of the pastor and in consultation with musicians and educators available to the session.

W-1.4007 Session Responsibility for Education

In the exercise of its responsibility to encourage the participation

of its people in worship, the session should provide for

education in Christian worship by means appropriate to the age,

interests, and circumstances of the members of the congregation.

(W-3.5202; W-6.2000; G-3.0201a, b) It shall also provide for the

regular study of this directory in the education of ruling elders

and deacons (G-3.0201c)

W-1.4008 Accountability to Presbytery

In fulfilling their responsibilities for worship, pastors and

sessions are accountable to presbytery in its exercise of constitutional supervision of its members. (G-3.0307)

W-1.4009 Presbytery Responsibility for Education

In the exercise of their responsibility to provide encouragement,

W-2.0305, para 3: Shared Responsibility and Accountability

The session is responsible for educating the congregation about the church's worship, in order to facilitate their full and active participation. The session should also provide for the regular study of this Directory for Worship, particularly in the training of ruling elders and deacons. (G-3.02)

W-2.0305, para 1, first sentence: Shared Responsibility and Accountability (repeated from above)

In fulfilling their responsibilities for worship, sessions are accountable to presbytery.

W-2.0305, para 1, remaining sentences: Shared Responsibility and Accountability (repeated from above)

... Presbyteries should discuss with sessions the character of their congregation's worship, the standards governing it, and the fruit that it bears in the mission and ministry of the church. Presbyteries should provide instruction in

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

guidance, and resources in worship to member churches, presbyteries should arrange appropriate educational events. They shall also provide education in worship through regular use of this directory as they examine candidates for ordination and teaching elders for continuing membership. (G-2.0503 and G-3.0306)

CHAPTER II

W-2.000 THE ELEMENTS OF CHRISTIAN WORSHIP

W-2.0201: A Royal Priesthood

In Jesus Christ, the church is called to be a royal priesthood, devoted to the service of God in the world. Worship is a collective activity of the people of God and an expression of our common life and ministry. It demands the full and active participation of the whole body of Christ, with heart, mind, soul, and strength. (G-1.03)

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

(There is no corresponding content proposed at the location defined by the map)

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.03

W-3.0302: Prayer for Illumination

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

W-3.0308, para 2,3: Prayers of the People

Prayers of intercession and supplication are offered for: the mission and ministry of the universal church and the local congregation; care of creation and the right use of resources; peace and justice in the world; the leaders and peoples of all nations; the poor, hungry, and oppressed; compassion and reconciliation in the local community; healing and wholeness for all who suffer in body, mind, or spirit; and other special needs. These prayers may be led from the communion table or from the midst of the congregation. They may include musical responses or symbolic action.

Because deacons are responsible for ministries of compassion and ruling elders are charged with the nurture of the congregation, it is especially appropriate for a deacon or ruling elder to lead the prayers of the people.

W-2.1000 1. Prayer

W-2.1000: Heid. Cat. 4.116–4.118; 2 Helv. Conf. 5.218–5.221; West. Conf. 6.114–6.115; S. Cat. 7.098–7.099; L. Cat. 7.264, 7.288–7.296; Conf.1967 9.50

(There is no corresponding content proposed at the location defined by the map)

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-2.1001 Christian Prayer

Prayer is at the heart of worship. In prayer, through the Holy Spirit, people seek after and are found by the one true God who has been revealed in Jesus Christ. They listen and wait upon God, call God by name, remember God's gracious acts, and offer themselves to God. Prayer may be spoken, sung, offered in silence, or enacted. Prayer grows out of the center of a person's life in response to the Spirit. Prayer is shaped by the Word of God in Scripture and by the life of the community of faith. Prayer issues in commitment to join God's work in the world.

W-2.1002 Content of Prayer

In prayer we respond to God in many ways. In adoration we praise God for who God is. In thanksgiving we express gratitude for what God has done. In confession we acknowledge repentance for what we as individuals and as a people have done or left undone. In supplication we plead for ourselves and the gathered community. In intercession we plead for others, on behalf of others, and for the whole world. In self-dedication we offer ourselves to the purpose and glory of God.

W-2.1003 Music as Prayer: Congregational Song

Song is a response which engages the whole self in prayer.

Song unites the faithful in common prayer wherever they gather for worship whether in church, home, or other special place. The covenant people have always used the gift of song to offer prayer.

Psalms were created to be sung by the faithful as their response to

W-2.0202, para 1: Prayerful Participation

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

W-2.0202, para 2: Prayerful Participation

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

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

God. Though they may be read responsively or in unison, their full power comes to expression when they are sung. In addition to

psalms the Church in the New Testament sang hymns and spiritual songs. Through the ages and from varied cultures, the church has developed additional musical forms for congregational prayer.

Congregations are encouraged to use these diverse musical forms for prayer as well as those which arise out of the musical life of their own cultures.

W-2.1003: Eph. 5:19; Col. 3:16

W-2.1004 Music as Prayer: Choir and Instrumental Music

To lead the congregation in the singing of prayer is a primary

role of the choir and other musicians. They also may pray on behalf of the congregation with introits, responses, and other musical forms. Instrumental music may be a form of prayer since words are not essential to prayer. In worship, music is not to be for entertainment or artistic display. Care should be taken that it not be used merely as a cover for silence. Music as prayer is to be a worthy offering to God on behalf of the people. (See also W-2.2008; W-3.3101)

W-2.1005 Enacted Prayer

In the Old and New Testaments and through the ages, the people of God expressed prayer through actions as well as speech and song. So in worship today it is appropriate

W-2.0202, para 3: Prayerful Participation

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

W-2.0202, para 4: Prayerful Participation

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

W-2.0202, para 5: Prayerful Participation

The gifts of the Spirit are for building up the church. Every action in

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

a. to kneel, to bow, to stand, to lift hands in prayer,

b. to dance, to clap, to embrace in joy and praise,

c. to anoint and to lay hands in intercession and supplication,
commissioning and ordination.

worship should glorify God and contribute to the good of the people. Worshipers and worship leaders should avoid actions that only call attention to themselves and fail to serve the needs of the whole congregation.

W-3.03

W-3.0301, para 1: Theology of Proclamation

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

W-2.2000 2. Scripture Read and Proclaimed

W-2.2000: Scots Conf. 3.18–3.19; 2 Helv. Conf. 5.001–5.007; West. Conf. 6.001–6.010, 6.116; S. Cat. 7.088–7.090; L. Cat. 7.113–7.115, 7.264–7.270; Bar. Dec. 8.11–8.12, 8.26; Conf.1967 9.27–9.30, 9.49

W-2.2001 Centrality of Scripture

The church confesses the Scriptures to be the Word of God

written, witnessing to God’s self-revelation. Where that Word is

read and proclaimed, Jesus Christ the Living Word is present by the

inward witness of the Holy Spirit. For this reason the reading, hearing, preaching, and confessing of the Word are central to Christian worship. The session shall ensure that in public worship the Scripture is read and proclaimed regularly in the common language(s) of

the particular church.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-2.2002 Selection of Scripture

The teaching elder is responsible for the selection of Scripture to be read in all services of public worship and should exercise care so that over a period of time the people will hear the full message of Scripture. It is appropriate that in the Service of the Lord's Day there be readings from the Old Testament and the Epistles and Gospels of the New Testament. The full range of the psalms should be also used in worship.

W-2.2003 Lectionaries

Selections for reading in public worship should be guided by the seasons of the church year, pastoral concerns for a local congregation, events and conditions in the world, and specific program emphases of the church. Lectionaries offered by the church ensure a broad range of readings as well as consistency and connection with the universal Church.

W-2.2004 Discipline in Reading

The people of God should exercise this same principle of selection in their choice of Scripture reading in family and personal worship. (W-5.3000) Those responsible for teaching and preaching the Word have a special responsibility to ensure that in their personal worship they observe a discipline of reading from the fullness of Scripture.

W-2.2005 Versions

The teaching elder has responsibility for the selection of the version of text from which the Scripture lessons are read in public

W-3.0301, para 2: Theology of Proclamation

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

(Please note that the Revised Common Lectionary only contains 23.4% of the verses in the Bible – to be read over a three-year period.)

(There is no corresponding content proposed at the location defined by the map)

W-3.0301, para 2: Theology of Proclamation (repeated and abridged to this topic from above)

A teaching elder is responsible for the selection of Scriptures to be read in public worship. ... The congregation should be informed of significant adaptations, paraphrases, or new translations.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

worship. If paraphrases are used, adaptations are made, or new translations are prepared, the congregation should be informed.

W-2.2006 Public Reading and Hearing of Scripture

The public reading of Scripture should be clear, audible, and attentive

to the meanings of the text, and should be entrusted to those

prepared for such reading. Listening to the reading of Scripture requires

expectation and concentration and may be aided by the availability

of a printed text for the worshippers. The congregation may

read Scripture responsively, antiphonally, or in unison as a part of

the service. (W-3.3401)

W-2.2007 Preaching the Word

The preached Word or sermon is to be based upon the written

Word. It is a proclamation of Scripture in the conviction that

through the Holy Spirit Jesus Christ is present to the gathered people,

W-3.0303, para 1, 2: Scripture

The public reading of Scripture should be clear, audible, and attentive to the meaning of the text. The session should ensure that readers are prepared for this important ministry. Reading from the church's Bible, as opposed to loose sheets of paper, conveys a sense of the permanence and weight of the Word of God, and demonstrates the communal nature of the biblical story.

Anyone may be invited to read Scripture, including children and youth. Because deacons are charged with the ministry of witness to the gospel, and ruling elders are responsible for providing for the proclamation of the Word, it is especially appropriate for a deacon or ruling elder to read Scripture.

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

W-3.0301, para 3: Theology of Proclamation

The Word proclaimed is to be based on the Word written in Scripture.

Preaching requires

- diligence and discernment in the study of Scripture,
- listening for the voice of God through the discipline of daily prayer,
- theological reflection on the message of the gospel,
- sensitivity to the context of the congregation,
- attentiveness to what the Spirit is saying to the church, awareness of events in

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

offering grace and calling for obedience. Preaching requires

- diligence and discernment in the study of Scripture,
- the discipline of daily prayer,
- cultivated sensitivity to events and issues affecting the lives of the people,
- and a consistent and personal obedience to Jesus Christ.

The sermon should present the gospel with simplicity and

clarity, in language which can be understood by the people. For

reasons of order the preaching of the Word shall ordinarily be done by a teaching elder. A teaching elder or other person authorized by presbytery may be invited by the pastor with the concurrence of the session or, when there is no pastor, by the session. A person may be sent to preach by the presbytery. (G-2.0301; G-3.0301; G-3.0307;

G-2.0606; G-2.0504b; G-2.1001)

W-2.2008 Other Forms of Proclamation

The Word is also proclaimed through song in anthems and solos

based on scriptural texts, in cantatas and oratorios which tell the

the world, and

- consistent and personal obedience to Jesus Christ.

The sermon should present the gospel with clarity and simplicity, in language that all can understand. The gifts of song, drama, dance, and visual art may be employed in the proclamation of the Word. These other forms of proclamation should be overseen by the session, to ensure that the gospel is presented faithfully. (G-2.03, G-3.02)

W-3.0305: Sermon

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

W-3.0301, para 4: Theology of Proclamation

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

W-3.0304: Musical Responses

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

biblical story, in psalms and canticles, and in hymns, spirituals, and spiritual songs which present the truth of the biblical faith. Song in worship may also express the response of the people to the Word read, sung, enacted, or proclaimed. Drama and dance, poetry and pageant, indeed, most other human art forms are also expressions through which the people of God have proclaimed and responded to the Word. Those entrusted with the proclamation of the Word through art forms should exercise care that the gospel is faithfully presented in ways through which the people of God may receive and respond.

(There is no corresponding content proposed at the location defined by the map)

W-2.2009 Creeds and Confessions

The people also express the Word in response to the reading and proclamation of the Word through creeds and confessions. (F-2.01) The church confesses its faith in relation to

- a. the Church universal,
- b. its particular historic heritage, and

Psalms, canticles, anthems, alleluias, songs of praise, or other musical responses may accompany the reading of the Word. In the design of the Revised Common Lectionary, the psalm for the day is intended to be a sung response to the first Scripture reading (Old Testament or, in Easter, Acts), giving the congregation an opportunity to reflect on and pray from that text.

W-3.0308, para 1: Prayers of the People

In response to the Word, we pray for the world God so loves—joining Christ’s own ministry of intercession and the sighs of the Spirit, too deep for words. These prayers are not the work of a single leader, but an act of the whole congregation as Christ’s royal priesthood. They are to be voiced in such a way that the whole church may say “amen.”

W-3.0306: Affirmation of Faith

Responding to the Word proclaimed, we affirm our faith in the holy, triune God. This affirmation of faith is drawn from sentences of Scripture or the creeds, confessions, and catechisms of the church. A congregational song, anthem, or other musical response may serve as an affirmation of faith. Opportunities for personal testimony may also be provided at this time. When Baptism or the reaffirmation of Baptism is to take place, the Apostles’ Creed is spoken in the context of the baptismal liturgy. The Nicene Creed, our most ancient and universal

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

c. its local situation.

confession of faith, is especially appropriate when the Lord's Supper is celebrated.

When the church confesses its faith during the celebration of

Baptism and the Lord's Supper the creeds of the universal Church should be used. (W-3.3603) The Word confessed is always judged by the living Word, Jesus Christ, as attested in Scripture.

W-2.2010 Hearing the Word

The people's participation in the proclamation of the Word is

above all to hear:

- a. to discern Jesus Christ,
- b. to receive his offered grace,
- c. to respond to his call with obedience.

Such participation depends upon the illumination of the Holy Spirit, which is to be sought earnestly in prayer. The words "hearing" and "heard" are not intended exclusively to mean acts of sensory perception.

W-3.0303, para 3: Scripture

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

W-3.04: Sacrament

W-3.0401: Theology of the Sacraments

The Sacraments are the Word of God enacted and sealed in the life of the church, the body of Christ. Sacraments are gracious acts of God, by which Christ Jesus offers his life to us in the power of the Holy Spirit. Sacraments are also human acts

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(There is no corresponding content proposed at the location defined by the map)

of gratitude, by which we offer our lives to God in love and service. Sacraments are both physical signs and spiritual gifts, including words and actions, surrounded by prayer, in the context of the church's common worship. They employ ordinary things—the basic elements of water, bread, and wine—in proclaiming the extraordinary love of God. The Reformed tradition recognizes the Sacraments of Baptism and the Lord's Supper (also called Eucharist or Holy Communion) as having been instituted by the Lord Jesus Christ through the witness of the Scriptures and sustained through the history of the universal church.

W-3.0402, para 7: Theology of Baptism

Baptism is to be celebrated on the Lord's Day, along with the proclamation of the Word and the celebration of the Lord's Supper, in the company of the whole congregation. The presence of the covenant community bears witness to the one body of Christ, into whom we are baptized. When extraordinary circumstances call for the administration of Baptism apart from public worship, the congregation should be represented by one or more members of the session.

(There is no corresponding content proposed at the location defined by the map)

W-3.0307: Baptism and Baptismal Discipleship

The Sacrament of Baptism (W-3.0402–W.0408) and other services associated with the baptismal covenant take place as a response to the Word. Such services include the reaffirmation of baptism on profession of faith (W-4.0203), the reception of new members (W-4.0204), commissioning for service (W-4.03), ordination and installation to ordered ministry (W-4.04), transitions in life or ministry (W-4.05), commemorations of communal events, Christian marriage (W-4.06), and witness to the resurrection (W-4.07). An invitation to discipleship may also be spoken at this time, calling worshipers to be baptized or to live into the promises of their baptism.

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-2.3000 3. Baptism

W-2.3000: Scots Conf. 3.21–3.23; Heid. Cat. 4.069–4.074; 2
Helv. Conf. 5.185–5.192; West. Conf. 6.154–6.160; S. Cat.
7.094–7.095; L. Cat. 7.275–7.277, 7.286–7.287; Conf.1967 9.51

W-2.3001 Jesus and Baptism

Baptism is the sign and seal of incorporation into Christ. Jesus

through his own baptism identified himself with sinners in order
to fulfill all righteousness. Jesus in his own baptism was attested
Son by the Father and was anointed with the Holy Spirit to
undertake the way of the servant manifested in his sufferings,
death, and resurrection.

Jesus the risen Lord assured his followers of his continuing

presence and power and commissioned them “Go therefore and

make disciples of all nations, baptizing them in the name of the

Father and of the Son and of the Holy Spirit, and teaching them

to obey everything that I have commanded you. And remember, I

am with you always to the end of the age” (Matt. 28:19, NRSV).

The disciples were empowered by the outpouring of the Spirit to

undertake a life of service and to be an inclusive worshiping

community, sharing life in which love, justice, and mercy

abounded. (W-1.3033)

W-2.3001: Matt. 3:15; 28:19–20; Mark 10:38–40; Acts 2:38–47.

W-3.04

W-3.0402, para 1: Theology of Baptism

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-2.3002 Dying and Rising in Baptism

In Baptism, we participate in Jesus' death and resurrection. In Baptism, we die to what separates us from God and are raised to newness of life in Christ. Baptism points us back to the grace of God expressed in Jesus Christ, who died for us and who was raised for us. Baptism points us forward to that same Christ who will fulfill God's purpose in God's promised future.

W-2.3002: Rom. 6:3–11; Col. 2:12.

W-2.3003 Covenant and the Water of Baptism

In Baptism, the Holy Spirit binds the Church in covenant to its Creator and Lord. The water of Baptism symbolizes the waters of Creation, of the Flood, and of the Exodus from Egypt. Thus, the water of Baptism links us to the goodness of God's creation and to the grace of God's covenants with Noah and Israel. Prophets of Israel, amidst the failure of their own generation to honor God's covenant, called for justice to roll down like waters and righteousness like an everflowing stream. (Amos 5:24) They envisioned a fresh expression of God's grace and of creation's goodness—a new covenant accompanied by the sprinkling of cleansing water. In his ministry, Jesus offered the gift of living water. So, Baptism is the sign and seal of God's grace and covenant in Christ.

W-2.3003: Gen. 1:2; Jer. 31:31–34; Ezek. 36:25–27; John 4:7–15; 7:37, 38; 1 Cor.10:1, 2; 1 Pet. 3:20–21

W-3.0402, para 2: Theology of Baptism

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-2.3004 Inclusion in the Covenant of Grace

As circumcision was the sign and symbol of inclusion in God's grace and covenant with Israel, so Baptism is the sign and symbol of inclusion in God's grace and covenant with the Church. As an identifying mark, Baptism signifies

- a. the faithfulness of God,
- b. the washing away of sin,
- c. rebirth,
- d. putting on the fresh garment of Christ,
- e. being sealed by God's Spirit,
- f. adoption into the covenant family of the Church,
- g. resurrection and illumination in Christ.

W-2.3004: Gen. 17:7–14; John 3:5; Acts 2:39; 22:16; 1 Cor. 6:11, 12:12–13; 2 Cor. 1:22; Gal. 3:27; Eph. 1:13–14; 5:14; Col. 2:11–12; Tit. 3:5

W-2.3005 Union with Christ and One Another

The body of Christ is one, and Baptism is the bond of unity in Christ. As they are united with Christ through faith, Baptism unites the people of God with each other and with the church of every time and place. Barriers of race, gender, status, and age are

(There is no corresponding content proposed at the location defined by the map)

W-3.0402, para 4: Theology of Baptism

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

to be transcended. Barriers of nationality, history, and practice are to be overcome.

W-2.3005: 1 Cor. 12:12–13; Gal. 3:27–28; Eph. 2:11–22; 4:4–6

W-2.3006 Baptism: Grace, Repentance, Commissioning

Baptism enacts and seals what the Word proclaims: God’s redeeming grace offered to all people. Baptism is God’s gift of grace and also God’s summons to respond to that grace. Baptism calls to repentance, to faithfulness, and to discipleship. Baptism gives the church its identity and commissions the church for ministry to the world.

W-2.3006: Matt. 28:18–20; Luke 3:3,8–14; Acts 2:38,41–47; cf. Isa. 44:3; John 4:7–15; 7:37–38; Rev. 7:17, 22:17

W-2.3007 Sign and Seal of God’s Faithfulness

God’s faithfulness signified in Baptism is constant and sure,

even when human faithfulness to God is not. Baptism is received

only once. The efficacy of Baptism is not tied to the moment when it is administered, for Baptism signifies the beginning of life in Christ, not its completion. God’s grace works steadily, calling to repentance and newness of life. God’s faithfulness needs no renewal. Human faithfulness to God needs repeated renewal. Baptism calls for decision at every subsequent stage of life’s way, both for those whose Baptism attends their profession of faith and for those who are nurtured from childhood within the family of faith.

W-2.3008 “One Baptism”:

Its Meanings

W-3.0402, para 3: Theology of Baptism

Baptism enacts and seals what the Word proclaims: God’s redeeming grace offered to all people. Baptism is God’s gift of grace and also God’s call to respond to that grace. Baptism calls us to repentance, faithfulness, and discipleship. Baptism gives the church its identity and commissions the church for service in the world.

(There is no corresponding content proposed at the location defined by the map)

W-3.0402, para 5: Theology of Baptism

Both believers and their children are included in God’s covenant love. The baptism of believers witnesses to the truth that God’s gift of grace calls for our grateful

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

a. Both believers and their children are included in God's

response.

covenant love. Children of believers are to be baptized without undue delay, but without undue haste. Baptism, whether administered to those who profess their faith or to those presented for Baptism as children, is one and the same Sacrament.

Children

b. The Baptism of children witnesses to the truth that God's

The baptism of our children witnesses to the truth that God claims people in love even before they are able to respond in faith.

love claims people before they are able to respond in faith.

These two forms of witness are one and the same Sacrament.

Adults

c. The Baptism of those who enter the covenant upon their

own profession of faith witnesses to the truth that God's gift of

grace calls for fulfillment in a response of faithfulness.

W-2.3009 Remembering One's Baptism

Baptism is received only once. There are many times in worship,

however, when believers acknowledge the grace of God continually at work. As they participate in the celebration of another's Baptism, as they experience the sustaining nurture of the Lord's Supper, and as they reaffirm the commitments made at Baptism, they confess their ongoing need of God's grace and pledge anew their obedience to God's covenant in Christ.

W-3.0402, para 6: Theology of Baptism

God's faithfulness to us is sure, even when human faithfulness to God is not.

God's grace is sufficient; therefore baptism is not repeated. There are many times in worship, however, when we may remember the gift of our baptism and acknowledge the grace of God continually at work in us. These may include: profession of faith; when participating in another's baptism; when joining or leaving a church; at an ordination, installation, or commissioning; and at each celebration of the Lord's Supper. Indeed, Baptism calls for development in faith and decision at every stage of life's way as we seek to respond with gratitude to God's gift of grace.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-2.3010 One Body, One Baptism

As there is one body, there is one Baptism. (Eph. 4:4–6) The Presbyterian Church (U.S.A.) recognizes all Baptisms with water in the name of the Father, of the Son, and Holy Spirit.

W-2.3011 Responsibility for Baptism

a. For reasons of order, Baptism shall be authorized by the session, administered by a teaching elder or ruling elder commissioned to pastoral service when invited by the session and authorized by the presbytery, and accompanied by the reading and proclaiming of the Word. (G-3.0301; W-3.3602–.3608) Baptism is celebrated in a service of public worship. Extraordinary circumstances may call for the administration of Baptism apart from the worship of the whole congregation. In such cases care should be taken that

- (1) the congregation be represented by one or more members of the session;
- (2) a proper understanding of the meaning of the Sacrament be offered by the teaching elder;
- (3) the session be consulted when possible;
- (4) the Baptism be reported by the officiating teaching elder† and recorded by the session.

By Chaplains and Others

b. A council may also authorize the celebration of the Sacrament

W-3.0402, para 8: Theology of Baptism

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

W-3.0403, para 1, first sentence: Responsibility for Baptism

Baptism is to be overseen by the session and administered by a teaching elder or ruling elder commissioned to pastoral service.

(There is no corresponding content proposed at the location defined by the map)

W-3.0403, para 3: Responsibility for Baptism

A council may authorize a teaching elder to preside at Baptism in certain situations beyond the congregational setting, such as hospitals, prisons, schools, military bases, and new worshipping communities. In these cases, the teaching elder is

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

of Baptism by chaplains or others engaged in ordered ministries serving in hospitals, prisons, schools, or other institutions where the council has an authorized ministry or an institutional witness, by chaplains ministering to members of the armed forces and their families, and by teaching elders† engaged in new church development under the jurisdiction of the council. In all such cases of Baptism, the teaching elder† shall take responsibility that the newly baptized person is enrolled as a member of a particular church. Such enrollment may be arranged in advance in consultation with the session of the church, or the council may provide that any such newly baptized member shall be enrolled in absentia as a member of a particular church designated by the council and under its jurisdiction or upon the roll held by the council until a new church is organized.

W-2.3012 Session Responsibility

The session's responsibilities for Baptism are

a. encouraging parents to present their children for Baptism,

reminding them that children of believers are to be baptized without undue haste, but without undue delay, and authorizing the Baptism of those presented; (W-2.3014)

b. admitting to Baptism children of believers, after appropriate

instruction and discussion with the parent(s) or one(s) rightly

exercising parental responsibility, acquainting them with the significance of what God is doing in this act, and with the special responsibilities on parents and congregations for nurturing the baptized person in the Christian life;

c. admitting to Baptism, after appropriate instruction and

responsible for ensuring that the newly baptized person is enrolled as a member of a congregation. (G-3.02, G-3.03)

(There is no corresponding content proposed at the location defined by the map)

W-3.0403, para 1, second sentence ff: Responsibility for Baptism

Baptism is to be overseen by the session and administered by a teaching elder or ruling elder commissioned to pastoral service. The session's responsibilities for Baptism include: encouraging parents to present their children for Baptism without undue haste or undue delay; encouraging new believers to be baptized; examining candidates for Baptism, or their parents or guardians, and instructing them in the significance of the Sacrament; enrolling those who are baptized as members of the congregation; and providing for their ongoing nurture and formation. ...

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

examination, those not yet baptized who come making public their personal profession of faith;

d. placing all baptized persons on the appropriate roll as

members of the congregation;

e. making certain that those baptized are nurtured in understanding the meaning of Baptism, of the Lord's Supper, and of their interrelation, and that they are surrounded by Christian encouragement and support. (G-3.0201; G-3.0204; W-2.3011)

W-2.3013 Church Responsibility

The congregation as a whole, on behalf of the Church universal,

assumes responsibility for nurturing the baptized person in the

Christian life. In exercising this ministry, the session may designate certain members of the congregation as representatives of the church charged with special responsibility for nurture. For any person who is being baptized, sponsor(s) may be appointed by the session in consultation with those desiring Baptism for themselves or for their children and given the specific role of nurturing the baptized person. (W-6.2001; W-6.2005)

W-2.3014 Parental Responsibility

W-3.0403, para 1, last two sentences: Responsibility for Baptism

The congregation as a whole, on behalf of the universal church, is responsible for nurturing baptized persons in Christian life. The session may designate certain members of the congregation as sponsors or mentors for those who are baptized or for their parents or guardians. (G-2.05, G-2.10, G-3.02)

W-3.0403, para 2: Responsibility for Baptism

When a child is presented for Baptism at least one parent or guardian will be an

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

When a child is being presented for Baptism, ordinarily the parent(s) or one(s) rightly exercising parental responsibility shall be an active member of the congregation. Those presenting children for Baptism shall promise to provide nurture and guidance within the community of faith until the child is ready to make a personal profession of faith and assume the responsibility of active church membership. (W-4.2002; W-4.2003) The session may also consider a request for the baptism of a child from a Christian parent who is an active member of another congregation. If the session approves such a request, it shall consult with the council of the other congregation and shall notify them when the Sacrament has been administered.

active member of a particular congregation, normally the one in which the baptism takes place. The session may consider a request to baptize a child whose parent or guardian is an active member of another congregation. If the session approves such a request, it must consult with the council of the other congregation and notify them when the Sacrament has been administered. Those presenting children for Baptism will promise to nurture and guide them until they are ready to make a personal profession of faith and assume the responsibility of active church membership. (G-1.04)

W-3.0404: Presentation

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

W-3.0405: Profession of Faith

Candidates for baptism or their parents or guardians renounce evil and profess their faith in Jesus Christ as Lord and Savior. Those who are being baptized upon profession of faith declare their intent to participate actively and responsibly in the worship and mission of the church. They join the congregation in professing their faith, using the Apostles' Creed, the ancient baptismal affirmation of the early church.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(For this prescription of the service of Baptism,

there is no directly corresponding content in the current

DFW at the location defined by the map to the

content of these paragraphs in the proposed DFW revision.

See below opposite W-3600ff.)

W-3.0406: Thanksgiving Over the Water

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

W-3.0407: The Act of Baptism

Accompanied by a visible and generous use of water, the teaching elder addresses each person by their Christian or given name, and says: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit” (Matt. 28:19). The water used for Baptism should be from a local source, and may be applied by pouring or immersion.

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

W-3.0408: Welcome

The newly baptized person is welcomed as a member of the church, the body of Christ. Appropriate gifts may be given, such as a candle (reflecting the light of Christ) or a baptismal garment (signifying being clothed with Christ). The peace of Christ may be exchanged. The Lord’s Supper appropriately follows; those who have just been baptized may be invited to receive communion first.

W-3.04

W-2.4000 4. The Lord’s Supper

W-2.4000: Scots Conf. 3.21 3.23; Heid. Cat. 4.075–4.082; 2
Helv. Conf. 5.193–5.210; West. Conf. 6.161–6.168; S. Cat.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

7.096–7.097; L. Cat. 7.278–7.287; Conf.1967 9.52

W-2.4001 Jesus and the Supper

a. The Lord's Supper is the sign and seal of eating and drinking in communion with the crucified and risen Lord. During his earthly ministry Jesus shared meals with his followers as a sign of community and acceptance and as an occasion for his own ministry. He celebrated Israel's feasts of covenant commemoration.

Last Supper

b. In his last meal before his death, Jesus took and shared with his disciples the bread and wine, speaking of them as his body and blood, signs of the new covenant. He commended breaking bread and sharing a cup to remember and proclaim his death.

Resurrection

c. On the day of his resurrection, the risen Jesus made himself known to his followers in the breaking of bread. He continued to show himself to believers, by blessing and breaking bread, by

W-3.0409, para 1: Theology of the Lord's Supper

The Lord's Supper (or Eucharist) is the sign and seal of our communion with the crucified and risen Lord. Jesus shared meals with His followers throughout His earthly life and ministry—common suppers, miraculous feasts, and the covenant commemorations of Israel, in which the people ate and drank in the presence of the Lord, rejoicing. Jesus spoke of Himself as the bread of life, and the true vine, in whom we are branches.

On the night before His death, Jesus met with His disciples to share bread and wine, speaking of them as His body and blood, signs of the new covenant. He told them to keep this feast, remembering Him.

On the day of His resurrection, Jesus made Himself known to His disciples in the breaking of the bread. The disciples continued to devote themselves to the apostles' teaching, fellowship, prayers, and the common meal. As Paul wrote, as often as we share this bread and cup, we "proclaim the Lord's death until He comes" (1 Cor. 11:26).

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

preparing, serving, and sharing common meals. (W-1.3033)
W-2.4001: Matt. 14:13–21; 15:32–39; Luke 5:27–32; 7:36–50;
10:38–42; and parallels. John 2:13; 5:1; 7:2–37; 10:22–33; 12:1–
3; 13:1–4 ff. and synoptic parallels. Matt. 26:17–29; Mark 14:12–
25; Luke 22:7–20, 24:41–43; John 21:13; Acts 1:4

W-2.4002 Church in the New Testament

The Church in the New Testament devoted itself to the apostles’

teaching, to fellowship, to prayers, and to the common meal.

The apostle Paul delivered to the Church the tradition he had
received from the risen Lord, who commanded that his followers

share the bread and cup as a remembrance and a showing forth of

his death until he comes. The New Testament describes the meal
as a participation in Christ and with one another in the
expectation of the Kingdom and as a foretaste of the messianic
banquet. W-2.4002: Acts 2:42, 46; 1 Corinthians 11:23–26; Matt.
8:11; 22:1; 1 Cor. 10:16–17; Rev. 19:9; cf. Ps. 107:1–3; Isa.
25:6–8; 43:5–7

(Except as may be briefly mentioned in other paragraphs,
there is no directly corresponding content in the proposed DFW revision,
to the general content of this paragraph in the current DFW
at the location specified in the map.)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-2.4003 Thanksgiving

In the Lord's Supper the Church, gathered for worship,

- a. blesses God for all that God has done through creation, redemption, and sanctification;
- b. gives thanks that God is working in the world and in the

Church in spite of human sin;

- c. gratefully anticipates the fulfillment of the Kingdom Christ proclaimed, and offers itself in obedient service to God's reign.

W-2.4004 Remembering

At the Lord's Table, the Church is

- a. renewed and empowered by the memory of Christ's life, death, resurrection, and promise to return;
- b. sustained by Christ's pledge of undying love and continuing presence with God's people;
- c. sealed in God's covenant of grace through partaking of Christ's self-offering.

In remembering, believers receive and trust the love of Christ present to them and to the world; they manifest the reality of the covenant of grace in reconciling and being reconciled; and they proclaim the power of Christ's reign for the renewal of the world in justice and in peace.

W-3.0412: Great Thanksgiving

Following the offering and the preparation of the table, a teaching elder may invite worshipers to the Lord's Supper with sentences of Scripture. At the table, the teaching elder leads the people in a three-fold prayer to the triune God:

- giving thanks for God's creative power, providential care, and covenant faithfulness, along with particular blessings of the day;
- remembering God's acts of salvation through Jesus' birth, life, death, resurrection, ascension, and promised return, as well as his institution of the Sacrament (if not otherwise spoken at the invitation to the table or the breaking of the bread); and
- calling on the Holy Spirit to draw worshipers into the presence of the risen Lord, nourish them in the body and blood of Christ, unite them with Christ in the communion of saints and the church in every place, and send them in mission to the world.

The prayer ends with an ascription of praise to the triune God. Musical acclamations, such as "Holy, holy, holy," "Christ has died," and "Amen," may be included. The Lord's Prayer follows.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-2.4005 Invocation

As the people of God bless and thank God the Father and remember Jesus Christ the Son, they call upon the Holy Spirit

- a. to lift them into Christ's presence;
- b. to accept their offering of bread and wine;
- c. to make breaking bread and sharing the cup a participation in the body and blood of Christ;
- d. to bind them with Christ and with one another;
- e. to unite them in communion with all the faithful in heaven and on earth;
- f. to nourish them with Christ's body and blood that they may mature into the fullness of Christ;
- g. to keep them faithful as Christ's body, representing Christ and doing God's work in the world.

(Except as may be briefly mentioned in other paragraphs,

there is no directly corresponding content in the proposed DFW revision,

to this prescriptive content of this paragraph in the current DFW at the location specified in the map.)

W-2.4005: 1 Cor. 10:16.

W-3.0409, para 2-6: Theology of the Lord's Supper

The Sacrament of the Lord's Supper offers an abundant feast of theological meaning, including: thanksgiving to God the Father; remembrance of Jesus Christ; invocation of the Holy Spirit; communion in the body of Christ; and a meal of the realm of God. The Reformed tradition understands the Lord's Supper to be a sign of God's covenant. The bread of the Lord's Supper is linked with the bread of Passover and the gift of manna in the wilderness. The Lord's Supper thus connects us with God's saving power and providential care from generation to generation. Like the offering of sacrifices, a sign of Israel's thanksgiving for God's faithfulness, the Lord's Supper is a sacrifice of praise and a sign of our gratitude for God's steadfast love. The Lord's Supper represents God's gracious invitation to an

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

everlasting covenant. The Lord's Supper also reflects our calling to feed others as we have been fed, and offers a foretaste of that heavenly banquet when God will wipe away every tear and swallow up death forever.

The Lord's Supper enacts and seals what the Word proclaims: God's sustaining grace offered to all people. The Lord's Supper is God's gift of grace and also God's call to respond to that grace. The Lord's Supper nourishes us in righteousness, faithfulness, and discipleship. The Lord's Supper renews the church in its identity and sends the church to mission in the world.

When we gather at the Lord's Supper we are drawn into the presence of Christ and united with the church in every place. We join with all the faithful in heaven and on earth in offering thanksgiving to the triune God. We renew the vows we have taken in our baptism, and recommit ourselves to love and serve God, one another, and our neighbors in the world.

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

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

(Except as may be incidentally mentioned in other paragraphs,

there is no directly corresponding content in the proposed DFW revision,

W-2.4006 Communion of the Faithful

Around the Table of the Lord, God's people are in communion

with Christ and with all who belong to Christ. Reconciliation with Christ compels reconciliation with one another. All the baptized faithful are to be welcomed to the Table, and none shall be excluded because of race, sex, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice. Coming to the Lord's Table the faithful are actively to seek reconciliation in every instance of conflict or division between them and their neighbors. Each time they gather at the Table the believing community

a. are united with the Church in every place, and the whole

Church is present;

b. join with all the faithful in heaven and on earth in offering

thanksgiving to the triune God;

c. renew the vows taken at Baptism;

and they commit themselves afresh to love and serve God, one another, and their neighbors in the world.

W-2.4006: Matt. 5:23–24; 18:15–18; 1 Cor. 11:18–22, 27–29; Gal. 3:28; Jas. 2:1–7

W-2.4007 Foretaste of the Kingdom Meal

In this meal the Church celebrates the joyful feast of the people

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

of God, and anticipates the great banquet and marriage supper of the Lamb. Brought by the Holy Spirit into Christ's presence, the Church eagerly expects and prays for the day when Christ shall come in glory and God be all in all. Nourished by this hope, the Church rises from the Table and is sent by the power of the Holy Spirit to participate in God's mission to the world, to proclaim the gospel, to exercise compassion, to work for justice and peace until Christ's Kingdom shall come at last.

W-2.4007: Matt. 22:1–10; Luke 14:15–24; 1 Cor. 15:20–28; Eph. 1:23; Phil. 2:10, 11; Col. 3:1–4; 1 Thess. 4:16, 17; Rev. 19:9; Ps. 72:2-4, 12–14; Isa. 2:1–4; Mic. 4:1–4, 6:8; Matt. 5:21

W-2.4008 Word and Sacrament Together

In the life of the worshipping congregation, Word and Sacrament have an integral relationship. Whenever the Lord's Supper is

observed, it shall be preceded by the reading and the proclamation of the Word. (W-1.1005)

W-2.4009 Time, Place, and Frequency

The Lord's Supper is to be observed on the Lord's Day, in the regular place of worship, and in a manner suitable to the particular occasion and local congregation. It is appropriate to celebrate the Lord's Supper as often as each Lord's Day. It is to be celebrated regularly and frequently enough to be recognized as

to the general, descriptive content of this paragraph in the current DFW.)

W-3.0409, para 7, first sentence: Theology of the Lord's Supper

The Lord's Supper is to be celebrated as a regular part of the Service for the Lord's Day, preceded by the proclamation of the Word, in the company of the whole congregation. ...

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

integral to the Service for the Lord's Day.

W-2.4010 Special Occasions

It is also appropriate to observe the Lord's Supper on other

occasions of special significance in the life of the Christian community, as long as the celebration of the Sacrament is open to the whole believing community. The Lord's Supper may be observed in connection with the visitation of the sick and those isolated from public worship as a means of extending the church's ministry to them. On all such occasions of the celebration of the Sacrament, the Word shall be read and proclaimed. Even though such a celebration may involve only a few members of the congregation, nevertheless it is not to be understood as a private ceremony or devotional exercise, but as an act of the whole church, which shall be represented not only by the teaching elder or the one authorized by presbytery to administer the Sacrament, but also by one or more members of the congregation authorized by the session to represent the church. (W-2.4012; W-3.3609-3618; W-3.6204)

W-2.4011 Who May Receive

a. The invitation to the Lord's Supper is extended to all who

W-3.0410: Responsibility for the Lord's Supper

The Lord's Supper is to be overseen by the session and administered by a teaching elder or ruling elder commissioned to pastoral service. The session may authorize the celebration of the Lord's Supper at events other than the Service for the Lord's Day, including services of Christian marriage, ordination and installation, services of wholeness, ministry to the sick, and services of witness to the resurrection. At all such events, the Word is to be read and proclaimed. Even when such services involve only a few members of the congregation, the Lord's Supper is to be understood as an act of the whole church, not a private ceremony. (G-2.05, G-2.10, G-3.02)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. In preparing to receive Christ in this Sacrament, the believer is to confess sin and brokenness, to seek reconciliation with God and neighbor, and to trust in Jesus Christ for cleansing and renewal. Even one who doubts or whose trust is wavering may come to the Table in order to be assured of God's love and grace in Christ Jesus.

Baptized Children

b. Baptized children who are being nurtured and instructed in

the significance of the invitation to the Table and the meaning of

their response are invited to receive the Lord's Supper, recognizing that their understanding of participation will vary according to their maturity. (W-4.2002)

W-2.4011: L. Cat. 7.281–7.282

W-3.0409, para 5: Theology of the Lord's Supper (repeated from above)

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

(See new – as paired with W-4.02002, below)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-2.4012 Responsibility

a. The session is responsible for authorizing all observances

of the Lord's Supper in the life of a particular church and shall ensure regular and frequent celebration of the Sacrament, in no case less than quarterly. Any other council of the church, also, may appoint times for the celebration of the Lord's Supper during their meetings. A council may also authorize the celebration of the Sacrament in connection with the public worship of some gathering of believers which is under its jurisdiction or in institutions where it has a missional witness or authorized ministry. A council may delegate the authority to approve the celebration of the Lord's Supper to an appropriate overseeing body in the institutions for which it has responsibility. (cf. W-3.6205)

Chaplains or Others

b. Chaplains or other teaching elders† serving in hospitals,

prisons, schools, or other institutions, and chaplains ministering to members of the armed forces and their families, may administer the Sacrament of the Lord's Supper when authorized to do so by the council which has jurisdiction over the ministry exercised by the particular teaching elder†. The terms of the authority to administer the Sacrament of the Lord's Supper shall be stated in the teaching elder's† terms of call or endorsement.

Administered by Teaching Elder or Ruling Elder Commissioned to Pastoral Service

W-3.0409, para 7, second and third sentences: Theology of the Lord's Supper

... When local circumstances call for the Lord's Supper to be celebrated less frequently, the session may approve other schedules for celebration, in no case less than quarterly. If the Lord's Supper is celebrated less frequently than on each Lord's Day, public notice is to be given at least one week in advance so that all may prepare to receive the sacrament.

W-3.0410 para 1: Responsibility for the Lord's Supper

The Lord's Supper is to be overseen by the session and administered by a teaching elder or ruling elder commissioned to pastoral service. The session may authorize the celebration of the Lord's Supper at events other than the Service for the Lord's Day, including services of Christian marriage, ordination and installation, services of wholeness, ministry to the sick, and services of witness to the resurrection. At all such events, the Word is to be read and proclaimed. Even when such services involve only a few members of the congregation, the Lord's Supper is to be understood as an act of the whole church, not a private ceremony. (G-2.05, G-2.10, G-3.02)

W-3.0410, para 2: Responsibility for the Lord's Supper

A council may authorize the celebration of the Lord's Supper in certain situations beyond the congregational setting, such as hospitals, prisons, schools, military bases, and new church developments. (G-3.02, G-3.03)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

c. For reasons of order the Sacrament of the Lord's Supper

shall be administered by a teaching elder or ruling elder
commissioned to pastoral service when invited by the session and
authorized by the presbytery. Missional concerns may lead to
exceptions as determined and authorized by presbytery. (G-
3.0301; G-2.1001)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.0413: Breaking the Bread

In full view of the people, the teaching elder breaks the bread and pours the cup, or lifts a cup that has already been filled. These actions may be accompanied by sentences of Scripture or performed in silence. The use of one loaf and one cup expresses the unity of the body of Christ and the communal nature of the sacrament. The bread used for the Lord's Supper should be common to the culture of the congregation; those who prepare the bread should make provision for persons with food allergies. The session will determine what form of the fruit of the vine is used; a non-alcoholic option should always be provided.

W-3.0414: Communion

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

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

Immediately after the service, the bread and cup may be shared with absent, homebound, or hospitalized members by two or more persons in ordered ministry. Those who carry out this extended service of communion should be authorized by the session; equipped with the necessary theological, pastoral, and

(For this prescription of the service of Communion,

there is no directly corresponding content in the current DFW,

to the content of these paragraphs in the proposed DFW revision.)

See below, opposite W-3600ff.)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

liturgical gifts and resources; and instructed to maintain the unity of Word and Sacrament through the reading of Scripture and offering of prayers.

At the conclusion of the Service for the Lord's Day, the bread and cup should be removed from the table and used or disposed of in a manner approved by the session, in keeping with the Reformed understanding of the Sacrament and principles of good stewardship.

W-2.5000 5. Self-Offering

W-2.5001 Response to Christ

The Christian life is an offering of one's self to God. In worship the people are presented with the costly self-offering of Jesus Christ, are claimed and set free by him, and are led to respond by offering to him their lives, their particular gifts and abilities, and their material goods.

W-2.5001: 2 Helv. Conf. 5.110–5.123; West. Conf. 6.088

W-2.5002 Offering Spiritual Gifts

Worship should always offer opportunities to respond to

Christ's call to become disciples by professing faith, by uniting with the church, and by taking up the mission of the people of God, as well as opportunities for disciples to renew the

W-3.04

(Interestingly, this paragraph appears in the midst of the discussion of Communion in the proposed DFW.)

W-3.0411: Offering

Christian life is an offering of one's self to God. In the Lord's Supper we are presented with the costly self-offering of Jesus Christ for the life of the world. As those who have been claimed and set free by his grace, we respond with gratitude, offering Him our lives, our spiritual gifts, and our material goods. Every service of worship should include an opportunity to respond to Christ's call to discipleship

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

commitment of their lives to Jesus Christ and his mission in the world. As the Holy Spirit has graced each member with particular gifts for strengthening the body of Christ for mission, so worship should provide opportunities to recognize these gifts and to offer them to serve Christ in the church and in the world.

W-2.5002: Rom. 12:4–8; 1 Cor. 12; Eph. 4:7–16

W-2.5003 Offering Material Gifts and Goods

a. The offering of material goods in worship is a corporate

act of self-dedication in response to God. It expresses thanksgiving to God, the giver of life and all goods, the redeemer from sin and evil. It is an affirmation by Christ's disciples of

- (1) their commitment to be stewards in all creation;
- (2) their responsibility to share the Word with and to care for all people;
- (3) their desire to share God's gifts with those to whom believers are bound in the Church universal;
- (4) their common bond in the body of Christ.

Disciplined and Generous Support

b. In the Old Testament the people of Israel were commanded

to bring a tenth of their income to support the work of the house of God and those who served God in it. In the New Testament the

apostles recognized that the work of the Church required

through self-offering. The gifts we offer express our stewardship of creation, demonstrate our care for one another, support the ministries of the church, and provide for the needs of the poor.

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

disciplined support. Both in Israel and in the early Church the people were encouraged to give generously to meet the needs of the poor. God calls believers today to be disciplined and generous in giving support to the ministries of the church. (W-5.5004)

Received in Worship

c. During public worship, at an appropriate time, and as an

act of thanksgiving,

W-2.5003: Gen. 1:28 ff., 2:15; Lev. 23:22; Num. 18:21–29; Deut. 28:7–12; 2 Chron. 24:8–14; Mal. 3:8–10; Matt. 28:19; Acts 1:8; 2:44–45; 4:34–37; 1 Cor. 16:1, 2; 2 Cor. 8:1–15; 9:5–15; 1 Tim. 5:17, 18; Jas. 2:4; 3 Jn. 5–8; 2 Helv. Conf. 5.211

W-2.6000 6. Relating to Each Other and the World

W-2.6000: 2 Helv. Conf. 5.135; West. Conf. 6:146–6.147; Conf.1967 9.35–9.38

W-2.6001 Community Concerns

Worship is an activity of the common life of the people of God in which the care of the members for each other and for the

W-3.02, 3.03, 3.05

W-3.02: Gathering

W-3.0201: Preparing for Worship

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

quality of their life and ministry together expresses the reality of God's power to create and sustain community in the midst of a sinful world. As God is concerned for the events in daily life, so members of the community in worship appropriately express concern for one another and for their ministry in the world.

Christ's body in the world.

Greetings

a. as they

- (1) greet one another and are greeted by those who are leading them in worship;
- (2) welcome visitors, note their presence, and extend Christian hospitality;

W-3.0202: Opening Sentences

A call to worship, typically drawn from sentences of Scripture, expresses God's invitation to gather as Christ's body in this place. This action may include a greeting in the name of Jesus Christ or the triune God. Because the session is responsible for the nurture of the community, as well as the oversight of times and places for worship, it is especially appropriate for a ruling elder to lead the call to worship.

Reconciliation

b. as they

- (1) take opportunity to seek and to offer forgiveness for hurts, misunderstandings, and broken relationships among themselves;
- (2) respond to God's act of reconciliation by exchanging signs and words of reconciliation and of Christ's peace;

W-3.0205: Confession and Pardon

Having praised the holiness of God, we must also face the sinful state of the world and of our lives, confessing our unworthiness to enter into God's presence. This turn from praise to confession, emphasized in the Service for the Lord's Day, is one of the hallmarks of the Reformed tradition.

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

especially appropriate for a teaching elder to lead the confession and pardon.

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

Preparation for Prayer

c. as they

- (1) prepare for intercessions by expressing concerns and requesting prayer on behalf of those with needs in the congregation, the church, and the world;
- (2) offer thanksgiving for life and life’s transitions, rejoicing with those who rejoice and mourning with those who mourn;

W-3.0204: Opening Prayer

An opening prayer may be offered, giving thanks and praise to God, expressing joy in the presence of Christ, and calling on the gifts of the Spirit for the gathered community. Alternately, a prayer of the day may introduce primary themes and biblical images for the service that follows.

Interpretation

d. as they

- (1) apply God’s Word to daily life;
- (2) interpret the mission and work of the church;
- (3) give witness to faith and service;

(Except as may be incidentally mentioned in other paragraphs,

there is no directly corresponding content in the proposed DFW revision,

to the topical content of this paragraph in the current DFW.)

Mission

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

e. as they

- (1) make and renew covenants;
- (2) commit themselves to and are commissioned for specific corporate and personal ministries of compassion, justice, peacemaking, reconciliation, and witness.

CHAPTER III

W-3.0000 THE ORDERING OF CHRISTIAN WORSHIP

W-3.1000 1. Principles and Sources of Ordering

W-3.1000: Scots Conf. 3.20; West. Conf. 6.006

W-2.01: Sources and Principles

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.1001 Scripture and History

Those responsible for ordering Christian worship shall be faithful to the authority of the Holy Spirit speaking in and through Scripture. Beyond Scripture no single warrant for ordering worship exists, but the worship of the Church is informed and shaped by history, culture, and contemporary need. Thus the worship of the Presbyterian Church (U.S.A.) should be guided by the historic experience of the Church at worship through the ages, especially in the Reformed tradition. (W-1.4001)

W-3.1002 Form and Freedom

a. The Church has always experienced a tension between form and freedom in worship.

In the history of the Church, some have offered established forms for ordering worship in accordance with God's Word.

Others, in the effort to be faithful to the Word, have resisted imposing any fixed forms upon the worshiping community.

The Presbyterian Church (U.S.A.) acknowledges that all forms of worship are provisional and subject to reformation.

W-2.0101: Sources of Order

Reformed worship is to be faithful to the Holy Spirit who speaks in Scripture. The witness of Scripture provides the church's preeminent, authoritative source for the ordering of worship. Those responsible for planning and leading worship should also be guided by the wider traditions of the universal church, the wisdom of our Reformed tradition, the culture and context of the worshiping community, and the constitution of the Presbyterian Church (U.S.A.).

W-2.0102: Form and Freedom

Christian worship has always been marked by a tension between form and freedom.

Some traditions have emphasized established orders of worship, seeking to be faithful to the Scriptures.

Others have resisted fixed forms of worship, asserting our freedom in Christ.

We acknowledge that all forms of worship are provisional and subject to reformation.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

In ordering worship the church is to seek openness to the creativity of the Holy Spirit, who guides the church toward worship which is orderly yet spontaneous, consistent with God's Word and open to the newness of God's future. (W-1.4001)

Guidance of Session

b. Manifestations of the Spirit in worship edify the whole church. When actions in worship are present only for personal expression, call attention to themselves, or are insensitive to the congregation at worship, they are not in order and call for the counsel and guidance of the session.

W-3.1002: 1 Cor. 12-14

Fixed forms of worship are valuable in that they offer consistent patterns and practices that help to shape lives of faith and faithfulness.

More spontaneous approaches to worship are valuable in that they provide space for unexpected insight and inspiration.

In whatever form it takes, worship is to be ordered by God's Word and open to the creativity of the Holy Spirit. (F-1.04)

W-3.1003 Participation and Leadership

The ordering of worship should also reflect the richness of the cultural diversity in which the church ministers, as well as the

(Except as may be incidentally mentioned in other paragraphs, there is no directly corresponding content in the proposed DFW revision, to the topical content of this paragraph in the current DFW.)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

local circumstances and needs of its congregations. While the authority for ordering worship belongs to those so designated (G-2.0504; G-3.0201; W-1.4000) and leadership in worship is assigned to those with gifts, training, and authorization (W-1.4003), the order for worship should provide for and encourage the participation of all.

W-3.1004 Children in Worship

Children bring special gifts to worship and grow in the faith through their regular inclusion and participation in the worship of the congregation. Those responsible for planning and leading the participation of children in worship should consider the children's level of understanding and ability to respond, and should avoid both excessive formality and condescension. The session should ensure that regular programs of the church do not prevent children's full participation with the whole congregation in worship, in Word and Sacrament, on the Lord's Day. (W-3.3201; W-3.5202; W-6.2001; W-6.2006)

W-3.2000 2. Days and Seasons

W-3.2001 Days

God has appointed one day in seven to be kept holy, set aside as the occasion for the people of God to worship corporately. God has also commended daily worship by the people, whether gathered in assembly or at home. (W-1.3011–.3012; W-5.5001)

W-1.02: Time, Space, and Matter

W-1.0201: Creation and Redemption

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

W-1.0202: Time

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.2002 Church Year

God has provided a rhythm of seasons which orders life and influences the church's worship. (Cf. W-1.3013) God's work of redemption in Jesus Christ offers the Church a central pattern for ordering worship in relationship to significant occasions in the life of Jesus and of the people of God. The Church thus has come to observe the following days and seasons:

- a. Advent, a season to recollect the hope of the coming of Christ, and to look forward to the Lord's coming again;
- b. Christmas, a celebration of the birth of Christ;
- c. Epiphany, a day for commemorating God's self-manifestation to all people;
- d. Lent, a season of spiritual discipline and preparation, beginning with Ash Wednesday, anticipating the celebration of the death and resurrection of Christ;
- e. Holy Week, a time of remembrance and proclamation of the atoning suffering and death of Jesus Christ;
- f. Easter, the day of the Lord's resurrection and the season of rejoicing which commemorates his ministry until his

Because God is the author of history, we may worship at any time. The Old Testament records the daily worship of the people of God; but, teaches that one day in seven is to be set apart as holy to the Lord. The Gospels all testify that Jesus rose from the dead on the first day of the week. The apostles came to speak of this as the Lord's Day, alluding to the day of the Lord anticipated by the prophets.

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

Through two thousand years of Christian history, the church has developed ways of keeping time in Christ—many of them adapted from the feasts and fasts of ancient Israel that Jesus kept. Through the festival days of the Christian year, we mark the Lord's Nativity, Epiphany, Baptism, Transfiguration, Passion, Resurrection, Ascension, and Reign. Other festival days, such as Maundy Thursday, Good Friday, the Easter Vigil, surround the holy mystery of Jesus' dying and rising. Still others, such as Ash Wednesday, the Day of Pentecost, Trinity Sunday, and All Saints Day, focus on the church's life and faith. The seasons of Advent, Christmas, Lent, and Easter offer further opportunities for growth in faith and discipleship as we prepare for or celebrate the major festivals of the Christian year.

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Ascension, and continues through day.

g. the Day of Pentecost, the celebration of the gift of the

Holy Spirit to the Church.

The church also observes other days such as Baptism of the Lord,

Transfiguration of the Lord, Trinity Sunday, All Saints Day, and

Christ the King.

W-3.2002: 2 Helv. Conf. 5.226

W-3.2003 Other Seasons

Human life in community reflects a variety of rhythms which

also affect Christian worship. Among these are the annual cycles

of civic, agricultural, school, and business life; special times of

family remembrance and celebration; and the patterns of a variety

of cultural expressions, commemorations, and events. The church

in carrying out its mission also creates a cycle of activities,

programs, and observances. While such events may be

appropriately recognized in Christian worship, care shall be taken

to ensure that they do not obscure the proclamation of the gospel

on the Lord's Day.

W-3.3000 3. Service for the Lord's Day

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

Chapter Three: The Service for the Lord's Day

W-3.3100

W-3.01: Worship on the Lord's Day

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

a. Appropriate Actions

W-3.3101 What Is Included: In the Service for the Lord's Day:

Scripture

(1) The Scriptures shall be read and proclaimed (W-2.2001). Lessons should be read from both Testaments. (W-2.2002) Scripture shall be interpreted in a sermon or other form of exposition. (W-2.2007–.2008)

Prayer

(2) Prayer shall be offered. (W-2.1001) Prayers may be offered on behalf of the congregation, whose participation may be affirmed by their corporate response, "Amen." Prayer forms may encourage the participation of the worshipers through unison and responsive, bidding and spontaneous prayers. Times of silence may be provided for prayer and meditation. (W-2.1000)

Music

(3) Music may serve as presentation and interpretation of Scripture, as response to the gospel, and as prayer, through psalms and canticles, hymns and anthems, spirituals and spiritual

W-3.0101: The Day of Resurrection

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

W-3.0102: Word and Sacrament

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

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

urrent PC(USA)
Directory for Worship
approximately 27,000 words

Proposed Revision to the PC(USA)
Directory for Worship
approximately 17,000 words

Comments:

Recommendations:

songs. (W-2.1003--1004; W-2.2008)

(The question is: Will the proposed treatment of the appropriate actions in Service for the Lord's Day be useful if reduced in detail as shown?)

Baptism

(4) The Sacrament of Baptism shall be administered as people present children or themselves for incorporation into the church. (W-2.3000)

Lord's Supper

(5) The Sacrament of the Lord's Supper shall be celebrated regularly and frequently as determined by the session. (W-2.4000)

Tithes and Offerings

(6) The tithes and offerings of the people shall be gathered and received. (W-2.5000)

Special Times

(7) Times for gathering, greeting, and calling to worship; for sharing common concerns; and for blessing and sending forth should be provided at points in the service suitable to the life of the particular church. (W-2.6000)

Special Services

(8) Services of receiving new members; of ordaining, installing, and commissioning; of making and renewing

W-3.01

W-3.0103: The Order of Worship

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

The order of worship offered here for the Service for the Lord's Day is rooted in Scripture, the traditions of the universal church, and our Reformed heritage. In particular, it seeks to uphold the centrality of Word and Sacraments in the church's faith, life, and worship. Other orders of worship may well be appropriate in the context of a particular congregation or culture, provided that they are faithful to the Word, open to the Spirit, and dedicated to the glory of God.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

covenants; and of recognizing and sharing life's transitions
should be provided as called for in the life of the congregation.
(W-2.5000-.6000; W-4.0000)

(The question is: will the proposed introductory wording serve as well as
the current introduction to the suggested Order of Worship, which follows?)

W-3.3200

b. Ordering the Actions

W-3.3201 Setting an Order for Worship

In setting an order for worship on the Lord's Day, the pastor
with the concurrence of the session shall provide opportunity for
the people from youngest to oldest to participate in a worthy
offering of praise to God and for them to hear and to respond to
God's Word. (W-1.4004-.4007; W-3.1004)

W-3.3202 A Suggested Order

The order offered here is a logical progression, is rooted in
the Old and New Testaments, and reflects the tradition of the
universal Church and our Reformed heritage. Other orders of
worship may also serve the needs of a particular church and be
orderly, faithful to Scripture, and true to historic principles. The
order that follows is presented in terms of five major actions
centered in the Word of God:

- (1) gathering around the Word;
- (2) proclaiming the Word;
- (3) responding to the Word;

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(4) the sealing of the Word;

(5) bearing and following the Word into the world.

W-3.3300 (1) Gathering Around the Word

W-3.3301 Gathering

(a) Worship begins as the people gather. One or more of the following actions are appropriate: People may greet one another; people may prepare in silent prayer or meditation; announcements of concern to the congregation may be made; or music may be offered.

(b) The people are called to worship God. Words

W-3.02: Gathering

W-3.0201: Preparing for Worship

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

W-3.0202: Opening Sentences

A call to worship, typically drawn from sentences of Scripture, expresses God's invitation to gather as Christ's body in this place. This action may include a greeting in the name of Jesus Christ or the triune God. Because the session is responsible for the nurture of the community, as well as the oversight of times and places for worship, it is especially appropriate for a ruling elder to lead the call to worship.

W-3.0203: Psalms, Hymns, and Spiritual Songs

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

W-3.0204: Opening Prayer

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

of Scripture are spoken or sung to proclaim who God is and what God has done.

(c) A prayer or hymn of adoration and praise is offered.

(d) A prayer of confession of the reality of sin in

personal and common life follows. In a declaration of pardon, the gospel is proclaimed and forgiveness is declared in the name of Jesus Christ. God's redemption and God's claim upon human life are remembered.

(e) The people give glory to God, and they may at

this point share signs of reconciliation and the peace of Christ.

An opening prayer may be offered, giving thanks and praise to God, expressing joy in the presence of Christ, and calling on the gifts of the Spirit for the gathered community. Alternately, a prayer of the day may introduce primary themes and biblical images for the service that follows.

W-3.0205: Confession and Pardon

Having praised the holiness of God, we must also face the sinful state of the world and of our lives, confessing our unworthiness to enter into God's presence. This turn from praise to confession, emphasized in the Service for the Lord's Day, is one of the hallmarks of the Reformed tradition.

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

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

W-3.3400 (2) Proclaiming the Word

W-3.03: Word

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.0301: Theology of Proclamation

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

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

The Word proclaimed is to be based on the Word written in Scripture. Preaching requires diligence and discernment in the study of Scripture, listening for the voice of God through the discipline of daily prayer, theological reflection on the message of the gospel, sensitivity to the context of the congregation, attentiveness to what the Spirit is saying to the church, awareness of events in the world, and consistent and personal obedience to Jesus Christ. The sermon should present the gospel with clarity and simplicity, in language that all can understand. The gifts of song, drama, dance, and visual art may be employed in the proclamation of the Word. These other forms of proclamation should be overseen by the session, to ensure that the gospel is presented faithfully. (G-2.03, G-3.02)

(There is no directly corresponding content in the current DFW here, to the content of this paragraph in the proposed DFW revision.)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

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

W-3.3401 Proclaiming

(a) In preparation for the reading, proclaiming, and hearing of God's Word, a prayer seeking the illumination of the Holy Spirit is appropriately offered.

W-3.0302: Prayer for Illumination

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

(b) Scripture lessons suitable for the day are read by a teaching elder†, by a member of the congregation, or by the people responsively, antiphonally, or in unison. (W-2.2006)

W-3.0303: Scripture

The public reading of Scripture should be clear, audible, and attentive to the meaning of the text. The session should ensure that readers are prepared for this important ministry. Reading from the church's Bible, as opposed to loose sheets of paper, conveys a sense of the permanence and weight of the Word of God, and demonstrates the communal nature of the biblical story.

Anyone may be invited to read Scripture, including children and youth. Because deacons are charged with the ministry of witness to the gospel, and ruling elders are responsible for providing for the proclamation of the Word, it is especially appropriate for a deacon or ruling elder to read Scripture.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

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

W-3.0304: Musical Responses

Psalms, canticles, anthems, alleluias, songs of praise, or other musical responses may accompany the reading of the Word. In the design of the Revised Common Lectionary, the psalm for the day is intended to be a sung response to the first Scripture reading (Old Testament or, in Easter, Acts), giving the congregation an opportunity to reflect on and pray from that text.

W-3.0305: Sermon

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

(c) Psalms or anthems, and other musical forms or

artistic expression which proclaim or interpret the Scripture lessons or their themes, may be included with the reading lessons.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(d) The Word shall be interpreted in a sermon preached by the teaching elder† or in other forms authorized by the session and by the pastor. (W-1.4004–.4006; W-2.2007–.2008)

This proclamation concludes with a prayer, acclamation, or ascription of praise. It is appropriate also to call the people to discipleship.

(W-2.2007; W-2.2009)

W-3.3500 (3) Responding to the Word

W-3.3501 Responding:

Affirmation

The response to the proclamation of the Word is expressed in an affirmation of faith and commitment. A common affirmation may be offered by the congregation through singing a hymn or other appropriate musical response, or through saying or singing a creed of the church. The choir may lead the congregation with an anthem or other musical form of affirmation. An opportunity for personal response may also be provided during this time.

W-3.3502 Affirming and Reaffirming Commitments

W-3.0306, sentences 1-3: Affirmation of Faith

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Response to the Word also involves acts of commitment and recognition. The Sacrament of Baptism may be observed. (W-3.3601–3.3607) Baptized believers may be received as members of the particular church as they make public their profession of faith for the first time, or as they reaffirm that faith or transfer their church membership. (For the services of reception and commissioning see W-4.2000; W-4.3000; cf. G-1.03; G-3.0201c.) It is also appropriate to offer opportunities for individuals or the gathered congregation to engage in reaffirming the commitments made at Baptism. (W-4.2005)

W-3.3503 Other Acts of Commitment

Other acts of commitment which may appropriately be included as response to the Word are

- (a) Christian marriage (W-4.9000),
- (b) ordination and installation to ordered ministry (W-4.4000),
- (c) commissioning for service in and to the church

in such roles as Christian educator, church school teacher, organizational officer, or group adviser (W-4.3000; cf. W-3.3701).

W-3.0307: Baptism and Baptismal Discipleship

The Sacrament of Baptism (W-3.0402–W.0408) and other services associated with the baptismal covenant take place as a response to the Word. Such services include the reaffirmation of baptism on profession of faith (W-4.0203), the reception of new members (W-4.0204), commissioning for service (W-4.03), ordination and installation to ordered ministry (W-4.04), transitions in life or ministry (W-4.05), commemorations of communal events, Christian marriage (W-4.06), and witness to the resurrection (W-4.07). An invitation to discipleship may also be spoken at this time, calling worshipers to be baptized or to live into the promises of their baptism.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.3504 Acts of Recognition

It is appropriate as a response to the Word to recognize and give thanks for life and life's transitions,

- (a) commemorating significant events in the lives of individuals and in the life of the community,
- (b) celebrating reunions and bidding farewell,
- (c) noting and remembering the lives of those who have died. (Cf. W-4.5000; W-4.7000; W-4.8000)

W-3.3505 Mission Concerns

Witness to faith and service and interpretation of the mission and programs of the church may be included in the service as a response to the Word. They should be presented in such a way as to reflect this response and may prepare for the people's prayers of intercession and supplication, as well as for their self-offering and gifts in support of the ministry of Christ and the church.

W-3.3506 Prayers

As the people respond to the Word, prayers of intercession are offered for

(There is no corresponding content proposed at the location defined by the map)

W-3.0308: Prayers of the People

In response to the Word, we pray for the world God so loves—joining Christ's own ministry of intercession and the sighs of the Spirit, too deep for words. These prayers are not the work of a single leader, but an act of the whole congregation as Christ's royal priesthood. They are to be voiced in such a way that the whole church may say "amen."

Prayers of intercession and supplication are offered for:

- the mission and ministry of the universal church and the local congregation;
- care of creation and the right use of resources;

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(a) the Church universal, its ministry and those who minister, that the world might believe;

(b) the world, those in distress or special need, and all in authority, that peace and justice might prevail;

(c) the nation, the state, local communities, and those who govern in them, that they may know and have strength to do what is right.

- peace and justice in the world;
- the leaders and peoples of all nations;
- the poor, hungry, and oppressed;
- compassion and reconciliation in the local community;
- healing and wholeness for all who suffer in body, mind, or spirit;
- and other special needs.

These prayers may be led from the communion table or from the midst of the congregation. They may include musical responses or symbolic action.

Prayers of supplication are offered for

(d) the local church, that it have the mind of Christ in facing special issues and needs;

(e) those who struggle with their faith, that they be given assurance;

(f) those in the midst of transitions in life, that they be guided and supported;

(g) those who face critical decisions, that they receive wisdom;

(h) those who are sick, grieving, lonely, and anxious, that they be comforted and healed;

(i) all members, that grace conform them to God's purpose. (W-2.1000)

Because deacons are responsible for ministries of compassion and ruling elders are charged with the nurture of the congregation, it is especially appropriate for a deacon or ruling elder to lead the prayers of the people.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Prayers of confession may be included at this time. (W-3.3301)

When the service does not include the Lord's Supper, prayers of thanksgiving are offered and the prayers are concluded with the Lord's Prayer. (W-3.3613)

(There is no corresponding content proposed at the location defined by the map)

W-3.3507 Offerings

The tithes and offerings of God's people are gathered and received with prayer, spoken or sung. (W-2.5003) Signs of reconciliation and peace may be exchanged, if this was not done as a response to the Word of assurance of God's pardon. (W-3.3301) When the Lord's Supper is to be celebrated, gifts of bread and wine may be brought to the Table in thanksgiving for God's Word. (W-2.4003; W-3.3609)

W-3.3600 (4) The Sealing of the Word: Sacraments

W-3.0411: Offering

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

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

W-3.04: Sacrament

W-3.0401: Theology of the Sacraments

The Sacraments are the Word of God enacted and sealed in the life of the church,

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.3601 Sacraments as Seals

The Sacraments of Baptism and the Lord's Supper are God's acts of sealing the promises of faith within the community of faith as the congregation worships, and include the responses of the faithful to the Word proclaimed and enacted in the Sacraments.

W-3.3602

(There is no corresponding content proposed at the location defined by the map)

Baptism

The Sacrament of Baptism (W-2.3000), the sign and seal of God's grace and our response, is the foundational recognition of Christian commitment. It is appropriately celebrated following the reading and the proclaiming of the Word, and shall include statements concerning the biblical meaning of Baptism, the responsibility to be assumed by those desiring Baptism for themselves or their children, and the nurture to be undertaken by the church.

(For this theology of Baptism, there is no

the body of Christ. Sacraments are gracious acts of God, by which Christ Jesus offers his life to us in the power of the Holy Spirit. Sacraments are also human acts of gratitude, by which we offer our lives to God in love and service. Sacraments are both physical signs and spiritual gifts, including words and actions, surrounded by prayer, in the context of the church's common worship. They employ ordinary things—the basic elements of water, bread, and wine—in proclaiming the extraordinary love of God. The Reformed tradition recognizes the Sacraments of Baptism and the Lord's Supper (also called Eucharist or Holy Communion) as having been instituted by the Lord Jesus Christ through the witness of the Scriptures and sustained through the history of the universal church.

W-3.0402, first sentence: Theology of Baptism

Baptism is the sign and seal of our incorporation into Jesus Christ. ...

W-3.0404: Presentation

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

W-3.0402 para 1, second sentence: Theology of Baptism (continued)

In His own baptism, Jesus identified Himself with sinners—yet God claimed Him

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

directly corresponding content in the current DFW,
to the content of these paragraphs in the proposed DFW revision.

See above opposite W-2.300ff)

as a beloved Son, and sent the Holy Spirit to anoint Him for service. In His ministry, Jesus offered the gift of living water. Through the baptism of His suffering and death, Jesus set us free from the power of sin forever. After He rose from the dead, Jesus commissioned His followers to go and make disciples, baptizing them and teaching them to obey His commands. The disciples were empowered by the outpouring of the Spirit to continue Jesus' mission and ministry, inviting others to join this new way of life in Christ. As Paul wrote, through the gift of Baptism we are "dead to sin and alive to God in Christ Jesus" (Rom. 6:11).

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

Baptism enacts and seals what the Word proclaims: God's redeeming grace offered to all people. Baptism is God's gift of grace and also God's call to respond to that grace. Baptism calls us to repentance, faithfulness, and discipleship. Baptism gives the church its identity and commissions the church for service in the world.

Baptism is the bond of unity in Jesus Christ. When we are baptized, we

urrent PC(USA)
Directory for Worship
approximately 27,000 words

Proposed Revision to the PC(USA)
Directory for Worship
approximately 17,000 words

Comments:

Recommendations:

are made one with Christ, with one another, and with the church of every time and place. In Christ, barriers of race, status, and gender are overcome; we are called to seek reconciliation in the church and world, in Jesus' name.

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

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

Baptism is to be celebrated on the Lord's Day, along with the proclamation of the Word and the celebration of the Lord's Supper, in the company of the whole congregation. The presence of the covenant community bears witness to the one body of Christ, into whom we are baptized. When extraordinary circumstances call for the administration of Baptism apart from public worship, the congregation should be represented by one or more members of the session.

As there is one body, there is one Baptism. The Presbyterian Church

urrent PC(USA)
Directory for Worship
approximately 27,000 words

Proposed Revision to the PC(USA)
Directory for Worship
approximately 17,000 words

Comments:

Recommendations:

(U.S.A.) recognizes all baptisms by other Christian churches that are administered with water and performed in the name of the Father, Son, and Holy Spirit.

W-3.0403: Responsibility for Baptism

Baptism is to be overseen by the session and administered by a teaching elder or ruling elder commissioned to pastoral service. The session's responsibilities for Baptism include: encouraging parents to present their children for Baptism without undue haste or undue delay; encouraging new believers to be baptized; examining candidates for Baptism, or their parents or guardians, and instructing them in the significance of the Sacrament; enrolling those who are baptized as members of the congregation; and providing for their ongoing nurture and formation. The congregation as a whole, on behalf of the universal church, is responsible for nurturing baptized persons in Christian life. The session may designate certain members of the congregation as sponsors or mentors for those who are baptized or for their parents or guardians. (G-2.05, G-2.10, G-3.02)

(There is no corresponding content proposed at the location defined by the map)

When a child is presented for Baptism at least one parent or guardian will be an active member of a particular congregation, normally the one in which the baptism takes place. The session may consider a request to baptize a child whose parent or guardian is an active member of another congregation. If the session approves such a request, it must consult with the council of the other congregation and notify them when the Sacrament has been administered. Those presenting children for Baptism will promise to nurture and guide them until they are ready to make a personal profession of faith and assume the responsibility of active church membership. (G-1.04)

A council may authorize a teaching elder to preside at Baptism in certain situations beyond the congregational setting, such as hospitals, prisons, schools, military bases, and new worshipping communities. In these cases, the teaching elder is responsible for ensuring that the newly baptized person is enrolled as a member

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

of a congregation. (G-3.02, G-3.03)

W-3.3603 Commitments and Vows

Those desiring the Sacrament of Baptism for their children or for themselves shall make vows that

- (a) profess their faith in Jesus Christ as Lord and Savior,
- (b) renounce evil and affirm their reliance on God's grace,
- (c) declare their intention to participate actively and responsibly in the worship and mission of the church,
- (d) declare their intention to provide for the Christian nurture of their child.

The congregation shall

- (e) profess its faith, using the Apostles' Creed,
- (f) voice its support of those baptized,
- (g) express its willingness to take responsibility for the nurture of those baptized.

A ruling elder may lead the congregation in these professions and affirmations. (W-2.2009; W-2.3011–.3014)

W-3.3604 The Prayer

W-3.0405: Profession of Faith

Candidates for baptism or their parents or guardians renounce evil and profess their faith in Jesus Christ as Lord and Savior. Those who are being baptized upon profession of faith declare their intent to participate actively and responsibly in the worship and mission of the church. They join the congregation in professing their faith, using the Apostles' Creed, the ancient baptismal affirmation of the early church.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

The teaching elder† offers a baptismal prayer. This prayer

(a) expresses thanksgiving for God’s covenant

faithfulness,

(b) gives praise for God’s reconciling acts,

(c) asks that the Holy Spirit attend and empower

the Baptism, make the water a water of redemption and rebirth, equip the church for faithfulness.

(There is no corresponding content proposed at the location defined by the map)

W-3.3605 The Water

The water used for Baptism should be common to the location, and shall be applied to the person by pouring, sprinkling, or immersion. By whatever mode, the water should be applied visibly and generously.

W-3.0406: Thanksgiving Over the Water

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

W-3.3606 The Words of Baptism

The teaching elder† shall use the name given the person to be baptized and shall baptize in the name of the triune God. The baptismal formula is: “_____, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

W-3.0407: The Act of Baptism

Accompanied by a visible and generous use of water, the teaching elder addresses each person by their Christian or given name, and says: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit” (Matt. 28:19). The water used for Baptism should be from a local source, and may be applied by pouring or immersion.

W-3.3607 Other Actions

Care shall be taken that the central act of baptizing with water

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

is not overshadowed. Other actions that are rooted deeply in the history of Baptism such as the laying on of hands in blessing, the praying for the anointing of the Holy Spirit, anointing with oil, and the presentation of the newly baptized to the congregation may also be included. When such actions are introduced, they should be explained carefully in order to avoid misinterpretation and misunderstanding.

W-3.3608 Welcoming

Declaration shall be made of the newly baptized person's membership in the Church of Jesus Christ. The welcome of the congregation is extended. Whenever the service is so ordered, the Lord's Supper may follow Baptism at the appropriate time in the service.

(Except for a few partial, incidental and specific references and pairings above, there is no directly corresponding content for this theology of the Lord's Supper as

W-3.0408: Welcome

The newly baptized person is welcomed as a member of the church, the body of Christ. Appropriate gifts may be given, such as a candle (reflecting the light of Christ) or a baptismal garment (signifying being clothed with Christ). The peace of Christ may be exchanged. The Lord's Supper appropriately follows; those who have just been baptized may be invited to receive communion first.

W-3.0409: Theology of the Lord's Supper

The Lord's Supper (or Eucharist) is the sign and seal of our communion with the crucified and risen Lord. Jesus shared meals with His followers throughout His earthly life and ministry—common suppers, miraculous feasts, and the covenant commemorations of Israel, in which the people ate and drank in the presence of the Lord, rejoicing. Jesus spoke of Himself as the bread of life, and the true vine, in whom we are branches. On the night before His death, Jesus met with His disciples to share bread and wine, speaking of them as His body and blood, signs of the new covenant. He told them to keep this feast, remembering Him. On the day of His resurrection, Jesus made Himself known to His disciples in the breaking of the bread. The disciples continued to devote themselves to the apostles' teaching, fellowship, prayers, and the common meal. As Paul wrote, as often as we share this bread and cup, we "proclaim the Lord's death until He comes" (1 Cor. 11:26).

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

developed in full here, in the current DFW.

See above opposite W-2.400ff)

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

The Lord's Supper enacts and seals what the Word proclaims: God's sustaining grace offered to all people. The Lord's Supper is God's gift of grace and also God's call to respond to that grace. The Lord's Supper nourishes us in righteousness, faithfulness, and discipleship. The Lord's Supper renews the church in its identity and sends the church to mission in the world.

When we gather at the Lord's Supper we are drawn into the presence of Christ and united with the church in every place. We join with all the faithful in heaven and on earth in offering thanksgiving to the triune God. We renew the vows we have taken in our baptism, and recommit ourselves to love and serve God, one another, and our neighbors in the world.

The opportunity to eat and drink with Christ is not a right bestowed upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

love. All who come to the table are offered the bread and cup, regardless of their age or understanding. If some of those who come have not yet been baptized, an invitation to baptismal preparation and baptism should be graciously extended.

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

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

W-3.3609 Lord's Supper:

Preparing

The congregation should prepare themselves to celebrate

the Sacrament of the Lord's Supper. (W-2.4006; W-2.4011; W-

5.2001) If the Lord's Supper is celebrated less frequently than

on each Lord's Day, public notice is to be given at least one

week in advance. When the Lord's Supper is celebrated, the

Table should be prepared and the elements provided to be

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

placed on the Table before worship begins or during the gathering of the tithes and offerings.

W-3.3610 Bread

Bread common to the culture of the community should be provided to be broken by the one who presides. The use of the one bread expresses the unity of the body of Christ. Bread for the congregation may be broken from the same loaf or prepared in some manner suitable for distribution.

W-3.3610: 1 Cor. 10:16–17

W-3.3611 Cup

A cup and pitcher may be provided for the one who presides to use in presenting the cup. The use of a common cup expresses the communal nature of the Sacrament and reflects the consistent New Testament reference to a single cup. Pouring into the cup signifies the shed blood of Christ poured out for the world. The manner of distribution used by the particular community of faith may involve the provision of one cup or a number of cups suitably prepared for the people. The session is to determine what form of the fruit of the vine is to be used. In making this decision the session should be informed by the biblical precedent, the

W-3.0413: Breaking the Bread

In full view of the people, the teaching elder breaks the bread and pours the cup, or lifts a cup that has already been filled. These actions may be accompanied by sentences of Scripture or performed in silence. The use of one loaf and one cup expresses the unity of the body of Christ and the communal nature of the sacrament. The bread used for the Lord's Supper should be common to the culture of the congregation; those who prepare the bread should make provision for persons with food allergies. The session will determine what form of the fruit of the vine is used; a non-alcoholic option should always be provided.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

history of the church, ecumenical usage, local custom, and concerns for health and the conscience of members of the congregation. Whenever wine is used in the Lord's Supper, unfermented grape juice should always be clearly identified and served also as an alternative for those who prefer it.

W-3.3611: Mark 14:23 ff. and parallels; 1 Cor. 10:16, 21; 11:25–28; Rom. 14:1–23; 1 Cor. 8:1–13; 10:14–33; 11:17–32

W-3.3612 Invitation

The teaching elder or one presiding shall invite the people to the Lord's Table using suitable words from Scripture. (W-2.4011) If the words of institution (1 Cor. 11:23–26, or Gospel parallels) will not be spoken at the breaking of bread or included in the prayer of thanksgiving, they are to be said as part of the invitation.

W-3.3613 The Prayer

The one presiding is to lead the people in the prayer,
(a) thanking God for creation and providence, for covenant history, and for seasonal blessings, with an acclamation of praise;

((There is no corresponding content proposed at the location defined by the map))

((There is no corresponding content proposed at the location defined by the map))

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(b) remembering God's acts of salvation in Jesus

Christ: his birth, life, death, resurrection, and promise of coming,

and institution of the Supper (if not otherwise spoken), together

with an acclamation of faith;

(c) calling upon the Holy Spirit to

(1') may be fed,

(2') may be joined in the communion of saints

to all God's people and to the risen Christ, and

(3') may be sent to serve as faithful disciples;

followed by an ascription of praise to the triune God, and

(d) the Lord's Prayer.

W-3.3614 Breaking Bread

The one presiding is to take the bread and break it in the

view of the people. If the words of institution have not previously

been spoken as part of the invitation or in the communion prayer,

1 Cor. 11:23, 24 shall be used at this time.

(There is no corresponding content proposed at the location defined by the map)

urrent PC(USA)
Directory for Worship
approximately 27,000 words

Proposed Revision to the PC(USA)
Directory for Worship
approximately 17,000 words

Comments:

Recommendations:

W-3.3615 Presenting the Cup

Having filled the cup, the one presiding is to present it in the view of the people. If the words of institution have not previously been spoken as part of the invitation or in the communion prayer, 1 Cor. 11:25, 26 shall be used at this time.

W-3.3616 Distributing Bread and Cup

The elements are distributed in the manner most suitable to the particular occasion.

The Gathering

a. The people may gather about the Table to receive the bread and the cup; they may come to those serving to receive the elements; or those serving may distribute the elements to them where they are.

The Bread

b. The bread may be broken from that on the Table and placed in the people's hands; people may break off a portion from the broken loaf or other bread offered for distribution; or they may receive pieces of bread prepared for distribution.

The Cup

(There is no corresponding content proposed at the location defined by the map)

W-3.0414: Communion

The bread and cup are shared in the manner most appropriate to the occasion.

Worshipers may gather at the table, come forward to meet the servers, or receive the bread and cup where they are.

The bread may be broken and placed in people's hands or they may receive pieces of bread prepared for distribution.

They may drink from a common cup, receive individual cups, or dip the broken bread into the cup.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

c. A common cup may be offered to all who wish to partake of it; several cups may be offered and shared; or individual cups may be prepared for distribution. Rather than drink from a common cup, communicants may dip the broken bread into the cup.

The Serving

d. The bread and the cup may be served by those in the ordered ministry of the church, or by other church members on invitation of the session or authorizing council.

(There is no corresponding content proposed at the location defined by the map)

e. The serving of the elements may be extended by two or more persons in the ordered ministry of the church, to those isolated

from the community's worship, provided

(1) the elements are to be served following worship on

the same calendar day, or as soon thereafter as practically feasible, as a direct extension of the serving of the gathered

Ordinarily ruling elders, deacons, and teaching elders serve the bread and cup; the session may authorize other church members to do so. While the bread and cup are shared worshipers may sing; other music may be offered; appropriate passages of Scripture may be read; or the people may pray in silence.

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

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

congregation, to church members who have accepted the church's invitation to receive the Sacraments;

(2) care is taken in the serving to ensure that the unity

of Word and Sacrament is maintained, by the reading of Scripture and the offering of prayers; and

(3) those serving have been instructed by the session or

authorized council in the theological and pastoral foundations of this ministry and in the liturgical resources for it (W-6.3011).

W-3.3617 Receiving the Supper

While the bread and the cup are being shared,

(a) the people may sing psalms, hymns, spirituals,

or other appropriate songs;

(b) the choir may sing anthems or other appropriate

musical offerings;

(c) instrumental music suitable to the occasion may

be played;

(d) appropriate passages of Scripture may be

read; or

(e) people may pray in silence.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.3618 Blessing After Supper

When all have communed and the remaining elements have been placed on the Table, the one presiding leads the people in prayer, thanking God for the gift of Christ in the Sacrament, asking for God's grace to fulfill the pledges made by the people in the Supper, and making supplication for the coming of the promised Kingdom. The congregation sings a psalm, canticle, hymn, spiritual, or spiritual song.

(There is no corresponding development

of this prescriptive concept in the proposed DFW revision.)

W-3.3619 Disposition of the Elements

When the service is ended, the communion elements shall be removed from the Table and used or disposed of in a manner which is approved by the session, and which is consistent with the Reformed understanding of the Sacrament and the principles of good stewardship.

At the conclusion of the Service for the Lord's Day, the bread and cup should be removed from the table and used or disposed of in a manner approved by the session, in keeping with the Reformed understanding of the Sacrament and principles of good stewardship.

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

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

(There is no corresponding content proposed at the location defined by the map)

W-3.3700 (5) Bearing and Following the Word Into the World

W-3.05: Sending

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.0501: Acts of Commitment

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

W-3.0502: Blessing and Charge

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

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

W-3.0503: Service in the World

Christian worship and service does not end at the conclusion of the Service for the Lord's Day; we go forth to love and serve the Lord in daily living. In so doing, we

W-3.3701 Acts of Commitment and Recognition

(a) Acts of commitment to discipleship, declaration of intent to seek Baptism, and reaffirmation of the vows taken at Baptism are appropriate responses to the Word received in Sacrament.

(W-2.4005; W-2.4007) As the service comes to a close,

other acts of commitment and recognition may be observed. People may make commitments to and be commissioned for specific corporate and personal acts of evangelism, compassion, justice, reconciliation, and peacemaking in the world. (W-4.3000)

When One Leaves

(b) Those leaving the fellowship of a particular church

(1') to undertake these commissions; or

(2') to move to another place for purposes of

education, national service, career change, family circumstance, or health may be recognized with a farewell.

This also may be an appropriate time to remember those of the congregation who have died.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

seek to fulfill our chief end: to glorify and enjoy God forever.

W-3.3702 Going in the Name of the Triune God

The service concludes with a formal dismissal. This may include

a charge to the people to go into the world in the name of

Christ. It shall include words of blessing, using a trinitarian benediction or other words from Scripture, such as the apostolic benediction in 2 Cor. 13:13. Signs of reconciliation and peace may be exchanged as the people depart.

W-3.4000 4. Service of Daily Prayer

W-3.4001 Daily Prayer

- a. The Service of Daily Prayer is a service of public worship observed regularly throughout the week. (W-1.3012; W-3.2001) This service may be offered in the morning, at midday, at the end of the day, in the evening, or at night, in keeping with the needs of the church and the community in which it ministers.

Word and Prayer

- b. The service shall include the reading and hearing of the Word and prayer.

W-5.0102: Daily Prayer

We respond to God's grace through the gift of prayer. The Christian life is one of constant prayer. Prayer is a way of opening of ourselves to God, who desires communication and communion with us. Prayer may take a variety of forms, including: conscious conversation with God; attentive and expectant silence; meditation on Scripture; the use of service books, devotional aids, and visual arts; and singing, dancing, labor, or physical exercise. Prayer may also be expressed in action, through public witness and protest, deeds of compassion, and other forms of disciplined service.

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.4002 Scripture

Scripture lessons are read, and time observed for reflection and meditation. An exposition of Scripture may be given. The Word may be expressed in music, drama, or dance. Psalms and canticles are especially appropriate to daily prayer because in using them worshipers both express and respond to the Word.

(W-2.2000)

W-3.4003 Prayer

Prayers may be spoken, sung, enacted, and offered in silence.

Daily prayer affords a unique opportunity for silence and meditation in community. Prayer in all its dimensions should be offered with special attention to the public and personal concerns of the community. (W-2.1000)

W-3.4004 Order

The Service of Daily Prayer should be ordered to move through

- (1) praise,
- (2) the reading and hearing of the Word,

Structured services of daily prayer may occur in councils of the church, in the congregation, in small groups of believers, in households, or in private. They offer us a way of joining Christ's ceaseless prayer with the church throughout the world. Such services typically include: the singing or praying of psalms; the reading of Scripture; and prayers of thanksgiving and intercession, concluding with the Lord's Prayer. Services of daily prayer may take place at appointed times throughout the day (such as morning, midday, evening, and close of day) or may follow other patterns according to the demands of daily life and the needs of the individual or community.

(There is no corresponding content proposed at the location defined by the map)

In the congregational setting, these services are to be authorized by the session, but they may be led by any member of the church.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(3) responding to the Word in meditation, prayer, and

song,

(4) going forth in the name of Christ.

W-3.4005 Leadership

The service, authorized by the session, should be planned in

consultation with the pastor, and may be led by appropriately

prepared teaching elders, ruling elders, deacons, or other
members of the church.

W-3.5000 5. Other Regularly Scheduled Services of Worship

Chapter Five: Worship and Christian Life

W-5.01: Worship and Personal Life

W-5.0101: Personal Life

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

(There is no corresponding content proposed at the location
defined by the map)

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

and more each day into the image of the Lord Jesus Christ.

W-3.5100 a. Sunday Services

W-5.02, 5.03

W-3.5101 Other Sunday Services

The primary service of worship on Sunday is the Service for the Lord's Day, scheduled at the time(s) when most members can participate. Other services may be regularly scheduled on Sunday, at times in the morning, afternoon, or evening. The time and nature of these services is to be determined by the session as it considers the needs of the congregation and the community. In planning these services, care should be taken to preserve the integrity of the Service for the Lord's Day.

W-3.5102 Elements

These services include the reading and hearing of the Word, prayer, and opportunities for self-offering and for relating to each other and the world. (W-2.1000–.2000; W-2.5000–.6000) They may place special emphasis upon prayer, congregational singing, the teaching of Scripture, and interpretation of the Word through

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

the arts. Such services may include the preaching of the Word, or other forms of proclamation authorized by the pastor and the session.

(W-1.4000; W-2.2000; W-3.3400) On those occasions the Sacraments may also be celebrated.

W-3.5103 Order

The order of each service should reflect the principles of worship in this directory as they relate to the particular occasion.

W-3.5200 b. Church School

W-5.02, 5.03

W-5.0202, para 1,2,3,5: Christian Education

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

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

participation in this service.

The educational ministries of the church are rooted in the promises of Baptism, in which the congregation pledges responsibility for Christian nurture. The session is responsible for the development and supervision of the church's educational programs, the instruction of ruling elders and deacons, and the discipleship of all members. The teaching elder contributes to the nurture of the community through the ministries of Word and Sacrament, church school classes, the gift of prayer, and by example. Trained Christian educators bring special skills and expertise in teaching to the church's ministries of nurture and formation. The session should identify, encourage, and equip others who have gifts for Christian education. The session should also support parents and guardians in the nurture of their children. (G-2.02, G-2.03, G-2.05, G-3.02, G-2.11)

(There is no corresponding content proposed at the location defined by the map)

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

W-5.0202, paras 4: Christian Education

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(There is no corresponding content proposed at the location defined by the map)

W-3.5201 Church School

When several classes of the church school assemble together for worship, there should be opportunity for prayer, singing, and reading and hearing the Word. There may be occasions when an offering of gifts is an appropriate expression of self-offering and of relating to the world.

W-3.5202 Elements and Order

There should be regular opportunities for worship in each church school class. Such worship may be less formal and more spontaneous than in larger groups. Yet it should include prayer and song that grow out of the consideration of the Word. It may include acts and tokens of self-offering and commitment, which may lead

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

- (1) to requesting Baptism,
- (2) to participating in the Lord's Supper,
- (3) to affirming the vows taken at Baptism.

Worship in the church school is not to be a substitute for participation in the worship of the whole congregation on the Lord's Day. (W-3.1004; W-3.3201; W-6.2001)

W-3.5300 c. Gatherings for Prayer

W-3.5301 Prayer Meetings

In the life of a congregation people may gather for prayer in a number of settings.

W-5.02, 5.03

W-5.0204, para 1: Other Gatherings

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

W-5.0204, para 2, first sentence: Other Gatherings

Christians also gather at retreats, camps, and conferences for learning, worship, service, and recreation.

W-5.0204, para 3: Other Gatherings

We bear witness to the unity of the body of Christ when we gather in ecumenical groups for the worship of the triune God. Such services are rooted, despite denominational differences, in the Baptism we share. Teaching elders invited to

urrent PC(USA)
Directory for Worship
approximately 27,000 words

Proposed Revision to the PC(USA)
Directory for Worship
approximately 17,000 words

Comments:

Recommendations:

participate in the celebration of the Lord's Supper in such gatherings may do so, provided that their participation does not contradict the Reformed understanding of the Sacrament. (G-5.01)

W-5.0204, para 4: Other Gatherings

We bear witness to the good news of Jesus Christ when we pray in the presence of others, particularly at interfaith gatherings. Such gatherings are opportunities to live and share our faith, even as we listen to and learn from our neighbors. Those who participate in interfaith events should be careful that their words and actions reflect the Christian faith, while respecting the autonomy, integrity, and diversity of others' beliefs and practices. (G-5.01)

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

The session is responsible for the authorization of such gatherings.

Regularly scheduled prayer meetings which are open to all may take several forms, including the midweek evening service, a morning, midday, or afternoon gathering, and prayer breakfasts and luncheons. Smaller groups may meet regularly as prayer circles, intercessory fellowships, or covenant groups. Special days and occasions in the life of the local community, the nation, and the ecumenical Church may draw people together for services of prayer.

W-3.5302 Elements

In these services the Word is read and heard, and may be proclaimed, taught, and discussed, or expressed in music and the other arts. Prayer is offered, and may be spoken, sung, enacted, or shared in silence. Opportunities may be given for the recognition and offering of gifts and for the commitment of life to Jesus Christ. Concern for one another may be shown in words and acts of welcome, reconciliation, and mutual ministry. Concern for the world may be enacted in prayer and ministries of compassion, justice, peacemaking, and witness.

W-5.0204, para 2, second sentence, ff: Other Gatherings

... Services of worship in these places are to be authorized by an appropriate council, and should be guided by the principles of Scripture, the confessions, and this directory. Depending on the nature of the event, orders of worship may be adapted from the services for daily prayer, the Service for the Lord's Day, or other services described in this directory. Celebrations of the Lord's Supper are to be approved by the council overseeing the event.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.5400 d. Services for Wholeness

W-3.5401 Healing Services

Healing was an integral part of the ministry of Jesus which the church has been called to continue as one dimension of its concern for the wholeness of people. Through services for wholeness, the church enacts in worship its ministry as a healing community.

(There is no corresponding content proposed at the location defined by the map)

W-5.02, 5.03

W-5.0203, para 1: Pastoral Care

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

W-5.0203, para 2: Pastoral Care

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

W-5.0203, para 3: Pastoral Care

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(G-2.02, G-2.03, G-2.05)

W-5.0203, para 4, first and sixth sentences: Pastoral Care

Services of wholeness and healing are one way of enacting the church's ministry of pastoral care. ... Services of wholeness are to be authorized by the session and are under the direction of the teaching elder; but, should involve leadership from ruling elders, deacons, and others with gifts for prayer.

(There is no corresponding content proposed at the location defined by the map)

W-5.0203, para 4, second sentence, ff: Pastoral Care

... The central element in these services is prayer, calling upon God's saving grace or giving thanks for healing received. A service of wholeness should include the proclamation of the Word, focusing on the promise of abundant life in Christ. Prayer may be enacted through the laying on of hands and anointing with oil, provided that these actions are carefully introduced and interpreted: healing always comes as a gift from God, not as a product of human prayer.

W-3.5402 Authorization

Services for wholeness are to be authorized by the session, and shall be under the direction of the pastor. Such services may be observed as regularly scheduled services of worship, as occasional services, or as part of the Service for the Lord's Day.

(W-3.3506)

These services should be open to all and not restricted to those desiring healing for themselves or for others of special concern to them. The services should be held in a place readily accessible to those who may be seeking healing..

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.5403 Forms of Prayer

The vital element of worship in the service for wholeness is

prayer since this is essentially a time of waiting in faith upon

God. Thanksgiving for God's promise of wholeness, intercessions, and supplications should be offered. Adequate time for silent prayer should be provided, as well as occasions for prayers spoken and sung. Enacted prayer in the form of the laying on of hands and anointing with oil is appropriate (James 5:14).

The enactment of prayers involves the presiding teaching elder† together with representatives of the believing community.

W-3.5404 Word and Sacrament

These prayers are a response to the Word read and proclaimed.

Particular focus should be on announcing the gospel's promise of wholeness through Christ. The sealing of this promise in the Lord's Supper may be celebrated, and should follow the prayers and the laying on of hands. Occasion for offering one's life and gifts for ministry may be provided, as well as opportunities for reconciliation and renewed commitment to the service of Jesus Christ in the world.

W-3.5405 Source of Healing

When a service for wholeness includes anointing and the laying

on of hands, these enacted prayers should be introduced carefully

W-5.0203, para 4, fifth and seventh sentences: Pastoral Care

The Lord's Supper is a fitting way to seal the promise of wholeness proclaimed in the Word. ... They may take on a regular basis, as an occasional event, or as a part of the Service for the Lord's Day.

(There is no corresponding content proposed at the location defined by the map)

(The question is, then: Does the proposed treatment of this topic *adequately* instruct and prescribe action to the church?)

W-5.0203, para 5: Pastoral Care

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

in order to avoid misinterpretation and misunderstanding.

Healing is to be understood not as the result of the holiness, earnestness, or skill of those enacting the prayers, or of the faith of the ones seeking healing, but as the gift of God through the power of the Holy Spirit.

(There is no corresponding content proposed at the location defined by the map)

W-3.5500 e. Services for Evangelism

W-3.5500: West. Conf. 6.055–6.058, 6.187–6.190

W-5.02, 5.03

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

W-5.0302, para 1: Evangelism

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

W-5.0302, para 2: Evangelism

The Service for the Lord's Day is the primary context in which we regularly hear the proclamation of the gospel and have the opportunity to respond in faith, committing and recommitting their lives to Jesus Christ. Accordingly, an invitation to prepare for Baptism and live out baptismal discipleship should be a regular part

W-3.5501 Invitations to Discipleship

The invitation to respond to Jesus Christ should be offered frequently and regularly in the Service for the Lord's Day. (W-

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

2.5002)

of Sunday worship.

Christian worship also prepares believers to go forth, in the power of the Spirit, to share with others the good news they have received, inviting them to join in following Christ's way.

It is appropriate for the session to authorize services for

the particular purpose of evangelism, and to set such services at

regular seasons. (W-3.2003; W-7.2000)

W-5.0302, para 3: Evangelism

Special services for evangelism may be authorized by the session.

(There is no corresponding content proposed at the location defined by the map)

The central element in these services is the proclamation of the Word, with emphasis on the saving grace of God in Christ, Jesus' claim upon our lives, and his invitation to discipleship.

W-3.5502 Order

The central element of worship in services for evangelism is

the proclamation of the Word, with a special emphasis on the

redeeming grace of God in Christ, the claim Jesus Christ makes

on human life, and his invitation to a life of discipleship empowered by the Holy Spirit.

This act of proclamation should be surrounded by prayer.

This proclamation involves

(1) the reading and hearing of Scripture,

(2) preaching and witness,

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(3) the Word sung, enacted, and confessed.
Surrounding this central act should be prayer,

(4) in preparation for the services;

(5) in the service itself as praise, thanksgiving, confession,
intercession, and supplication;

(6) following the service

that the new disciples be supported in their commitment

and vitally included in the life of the church.

W-3.5503 Commitment

The service shall move to a clear invitation to commitment or

renewed commitment to Jesus Christ as Lord and Savior and to

life in the covenant community which is Christ's body, the

Church. Such commitment is a sign of grace and an act of self-
offering

which should issue in

(1) new relationship to one another,

(2) new awareness of one's gifts for ministry,

(3) new involvement in the redemptive activity of Christ in
the world.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.5504 Responses to New Commitment

Those who respond to the invitation shall be offered nurture and instruction to support them in their commitment and to equip them for the life of discipleship. (G-1.0304)

Those who are making their first commitment shall make public the profession of their faith during a Service for the Lord's Day, with those who have not been baptized receiving Baptism in that service.

Those who are renewing a commitment shall be given opportunity for public acknowledgment of their reaffirmation during a Service for the Lord's Day. (W-3.3502; W-4.2000)

W-3.5600 f. Program and Mission Interpretation

(There is no corresponding content proposed at the location defined by the map)

W-3.5601 Services for Mission Emphasis

Those who respond to Christ's invitation should receive nurture and support from the community of faith, equipping them for Christian discipleship.

If they have not been baptized, they should make a public profession of faith and receive the Sacrament of Baptism in the Service for the Lord's Day.

Those who were previously baptized should be given the opportunity to express their renewed commitment to Christ through the reaffirmation of Baptism.

W-5.02, 5.03

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

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

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Interpretation of the program and mission of the church may occur in services of worship held for this purpose and regularly scheduled at appropriate seasons of the year. (W-3.2003) In these services, a primary focus is on the interpretation of the program or mission which has led the session to authorize the special service(s). Therefore a central emphasis of such worship is relating to the world and to each other. (W-2.6000)

(There is no corresponding content proposed at the location defined by the map)

W-3.5602 Elements

The Word should be read and heard. Prayers of thanksgiving, supplication, and intercession should be offered on behalf of the ministries interpreted in the service. Opportunities for offering of material gifts and for commitment of life may be appropriately included.

W-3.5700 g. Special Groups in the Local Congregation

W-5.02, 5.03

W-5.0204, para 1,2 are intermingled: Other Gatherings

God calls the church to gather as the body of Christ at other times and places to learn, pray, serve together, and enjoy Christian fellowship.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Bible studies, prayer circles, covenant groups, and other meetings may take place throughout the week and various times of day, whether on the church grounds, at members' homes, or elsewhere.

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

These gatherings present valuable opportunities for: reading, studying, and discussing the Scriptures; Christian formation and nurture; praying for one another, the church, and the world; sharing personal stories, celebrations, and concerns; common work, meals, fellowship, and recreation; and living out the gospel through acts of witness and service.

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

(The question is: Does the proposed treatment of this topic *adequately* instruct and prescribe action to the church?)

W-3.5701 Special Groups

In every local congregation there are special groups, constituted by age, gender, or interest, which meet regularly.

Worship should ordinarily occur in meetings of these groups and should reflect the principles of this directory. All of the elements of worship in Chapter Two are appropriate in these settings except celebration of the Sacraments, which are acts of worship authorized by the session, ordinarily for the participation of the entire congregation.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.6000 6. Special Gatherings

W- 5.0204, 5.0205

W- 5.0204, 5.0205

W-5.0205: Councils of the Church

God calls the church to seek the mind of Christ together in councils, through meetings of the session, presbytery, synod, and general assembly.

These councils should worship regularly, in keeping with the teaching of Scripture, the witness of the confessions, and the principles of this directory.

W-3.6101 Worship in Councils

Councils shall worship regularly and shall order that worship

in accordance with the principles of this directory. Each council

should establish a group charged with responsibility for and oversight of its worship. It may also adopt guidelines for the planning and conduct of worship at its meetings.

W-3.6102 Word and Sacrament

In councils above the session, provision is to be made for the regular reading, proclaiming, and hearing of the Word, and for the regular and frequent celebration of the Lord's Supper.

(G-3.0105)

(There is no corresponding content proposed at the location defined by the map)

In councils beyond the session, provision should be made for the regular proclamation of the Word and celebration of the Lord's Supper.

Every meeting of a council should open and close with earnest prayer. Councils should also provide other opportunities for praise, thanksgiving, confession, intercession, and supplication in the course of their discernment and deliberation.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.6103 Prayer

(G-3.01)

Every meeting of a council shall open and close with prayer

(G-3.0105) and should provide for adequate occasions of prayer

during the course of its deliberations. The prayers should express

praise and thanksgiving, confession, intercession, and
supplication in relation to proceedings of the council..

**W-3.6200 b. Retreats, Camps, Conferences, and Special
Gatherings**

W- 5.0204, 5.0205

W-3.0410, para2: Responsibility for the Lord's Supper

**A council may authorize the celebration of the Lord's Supper in certain situations
beyond the congregational setting, such as hospitals, prisons, schools, military
bases, and new church developments. (G-3.02, G-3.03)**

W-3.6201 Worship in Conferences and Retreats

Councils have the responsibility for authorizing worship in

special gatherings under their jurisdiction. Worship is an integral

part of the life of retreats, camps, and conferences. That worship

**shall be guided by the principles of this directory and the
guidelines established by the appropriate council.**

(There is no corresponding content proposed at the location defined by the map)

W-3.6202 Order

The nature and focus of worship will vary with the type of

gathering, its purpose, its participants, its location, the season,

and the rhythm and order of its life. Worship may use the order of

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Daily Prayer (W-3.4000), be guided by the Service for the Lord's
Day (W-3.3000), or adapt the form of other services described in
this directory. (W-3.5000)

(There is no corresponding content proposed at the location defined by the map)

W-3.6203 Elements

The elements of worship appropriate for every gathering are
prayer, the reading and hearing of Scripture, self-offering, and
relating to each other and the world. (W-2.1000; W-2.2000; W-
2.5000; W-2.6000) Different elements of worship may be
emphasized

(There is no corresponding content proposed at the location defined by the map)

in different settings, such as

- (1) retreats for silent prayer or marriage enrichment,
- (2) nature camps or mission caravans,
- (3) youth leadership or music conferences.

(The question is: Does the proposed treatment of this topic
adequately instruct and prescribe action to the church?)

Yet in every case, the Word shall be presented with integrity, and
appropriate prayers should be offered. (W-2.1000–.2000)

W-3.6204 Lord's Supper at Special Gatherings

The Sacrament of the Lord's Supper is appropriate for any

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

special gathering

(1) when it is authorized by the council responsible for the gathering or by the presbytery within whose bounds the event will take place,

(2) when a teaching elder presides and other ruling elders or deacons of the church are present,

(3) when it is observed in a service of worship following the preaching of the Word or other form of proclamation authorized by the council,

(4) when it is understood as participation in the life of the whole believing community rather than as a devotional exercise for a few. (W-2.4010–.4012)

The church bears strong witness to the unity of the body of Christ when Christians gather from a number of different churches or diverse ethnic or cultural groups, or in ecumenical assemblies for the celebration of the Lord's Supper. (W-2.4006)

W- 5.0204, 5.0205

(There is no corresponding content proposed at the location defined by the map.

See, instead, content proposed at W-5.0204)

W-5.0204 , para 4: Other Gatherings

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-3.6205 Ecumenical Eucharist

Teaching elders invited to celebrate or participate in the celebration of the Lord's Supper in ecumenical settings have the authority to do so to the extent that the participation does not contradict the Reformed understanding of the Lord's Supper.

CHAPTER IV

W-4.0000 ORDERING WORSHIP FOR SPECIAL PURPOSES

W-4.1000 1. Special Occasions and Recognitions

W-4.1001 Services for Special Occasions and Purposes

There are special occasions and transitions in the life of the congregation and the lives of its members which are appropriately recognized in worship. Many of these are ordinarily celebrated at particular points in the Service for the Lord's Day. Others may be celebrated in the Service for the Lord's Day or in other regularly scheduled services or in a service especially appointed for the occasion. No special recognitions should be included in the Service for the Lord's Day when they would diminish the importance of hearing the Word and celebrating the

We bear witness to the good news of Jesus Christ when we pray in the presence of others, particularly at interfaith gatherings. Such gatherings are opportunities to live and share our faith, even as we listen to and learn from our neighbors. Those who participate in interfaith events should be careful that their words and actions reflect the Christian faith, while respecting the autonomy, integrity, and diversity of others' beliefs and practices. (G-5.01)

Chapter Four: Pastoral and Occasional Services

W-4.01

W-4.01

W-4.0101: Flowing from Baptism

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

There is no corresponding content proposed at the location defined by the map.)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Sacraments in joyful expectation of encountering the risen Lord.
(W-1.3011)

W-4.2000 2. Services of Welcome and Reception

W-4.2001 Baptism and Membership

In Baptism a person is sealed by the Holy Spirit, given identity as a member of the church, welcomed to the Lord's Table, and set apart for a life of Christian service. (W-3.3602–.3608; W-3.5504) These aspects of Baptism are given further expression in worship through welcoming the baptized to the Lord's Table, confirming and commissioning, and receiving new members. (W-6.2001) These occasions are ordinarily observed in the Service for the Lord's Day in responding to the Word. (W-3.3502)

There is no corresponding content proposed at the location defined by the map.

W-4.2002 Welcoming to the Lord's Table

W-4.02

W-4.02: Reaffirmation of the Baptismal Covenant

W-4.0201: Nurturing the Baptized

In Baptism, each Christian is set free from sin, marked as Christ's own, sealed by the Holy Spirit, made a member of the church, welcomed to the Lord's Supper, and set apart for a life of service.

There is no corresponding content proposed at the location defined by the map.

It is the responsibility of the whole congregation, particularly exercised through the session, to nurture those who are baptized as they grow in faith and seek to respond to Christ's call to discipleship. ...

W-4.0201 (continuing): Nurturing the Baptized

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

It is the responsibility of the whole congregation, particularly exercised through the session, to nurture those who are baptized to respond to the invitation to the Lord's Supper. When a person is baptized as a child, the session shall equip and support the parent(s) or those exercising parental responsibility for their task of nurturing the child for receiving the Lord's Supper. (W-2.3012)

When the child begins to express a desire to receive this Sacrament, the session should take note of this and provide an occasion for recognition and welcome.

W-4.2003 Confirming and Commissioning

The church nurtures those baptized as children and calls them to make public their personal profession of faith and their acceptance of responsibility in the life of the church. When these persons are ready, they shall be examined by the session. (G-3.0201c) After the session has received them as active members they shall be presented to the congregation during a service of public worship.

In that service the church shall confirm them in

When a person is baptized as an infant or child, the session should equip and support the parent(s) or guardian(s) in this endeavor. When a person is baptized as an adolescent or adult, the session should provide ongoing opportunities for Christian formation and instruction.

W-4.0202: Welcoming to the Table

When children who have been baptized begin to express a desire to receive the Lord's Supper, the session should provide an occasion to welcome them to the table in public worship. Their introduction to the Lord's Supper should include ongoing instruction or formation in the meaning and mystery of the sacraments.

W-4.0203: Public Profession

When those who have been baptized as children are ready to make a public profession of faith and accept the responsibility of life in the church (sometimes called "confirmation"), the session should provide an opportunity for them to do so. They are to be instructed in the faith, examined by the session, received as active members, and presented to the congregation in public worship.

At this time, they reaffirm the vows of Baptism by

renouncing evil and affirming their reliance on God's grace,

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

their baptismal identity. They shall reaffirm the vows taken at professing their faith in Jesus Christ as Lord and Savior, and

Baptism by

a. professing their faith in Jesus Christ as Lord and Savior,

b. renouncing evil and affirming their reliance on God's

grace,

c. declaring their intention to participate actively and responsibly in the worship and mission of the church. (W-3.3603)

declaring their intent to participate actively and responsibly in the worship, life, governance, and mission of the church.

On such occasions, it is fitting for all worshipers to reaffirm the baptismal covenant. (G-1.04, G-3.02)

They are commissioned for full participation in the mission and governance of the church, and are welcomed by the congregation.

(W-3.3502; W-3.3602-.3608; W-3.3701)

W-4.2004 Reception of Other Members

The service for the reception of members into a congregation by transfer of certificate or by reaffirmation of faith is an occasion to recall one's earlier Baptism, profession of faith, and commitment to discipleship. After examination and reception by the session, these new members shall be recognized at a regularly scheduled service of public worship. (W-3.3502) It is appropriate for them to reaffirm the commitments made at Baptism, to make public again their profession of faith in Jesus Christ as Lord and Savior, and to express their intention to participate actively in the

W-4.0204: New Members

The congregation receives new members by transfer of certificate or by reaffirmation of faith. After they are examined and received by the session, new members should be welcomed in worship. It is appropriate for them to reaffirm the commitments made in Baptism, profess their faith in Jesus Christ, and declare their intent to participate actively and responsibly in the worship, life, governance, and mission of the church.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

worship and mission of the church. (W-3.3602) They are welcomed into the life of the congregation and are commissioned for service as members.

W-4.2005 Reaffirmation by All

On each occasion when people entering membership in a particular church make public their profession of faith, it is appropriate for all baptized worshipers formally to reaffirm the commitments made at Baptism.

W-4.2006 Renewal and Fresh Commitment

In the life of a believer there are times of special awakening, renewal, and fresh commitment which call for public expression, recognition, and celebration. People should be encouraged to share with the teaching elder(s) and with the session these decisive moments and stirrings of the Holy Spirit. It may often be appropriate for people to make public this sense of deepened commitment in a service of worship, and for the church to acknowledge it with prayer and thanksgiving. (W-3.3502; W-3.3701)

W-4.2007 Enacting Welcome and Recognition

In all these services the welcoming, recognizing, commissioning, and acknowledging should be expressed in actions as well as in words. Appropriate actions may include

- a. sharing the peace of Christ,

W-4.0204 (continuing): New Members

On such occasions, it is fitting for all worshipers to reaffirm the baptismal covenant.

W-4.0205: Renewal and Fresh Commitment

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

(There is no corresponding content proposed at the location defined by the map)

urrent PC(USA)
Directory for Worship
approximately 27,000 words

Proposed Revision to the PC(USA)
Directory for Worship
approximately 17,000 words

Comments:

Recommendations:

b. offering hands in welcome,

c. anointing,

d. embracing,

and other acts of recognition and celebration common to the
culture(s) of the participants.

urrent PC(USA)
Directory for Worship
approximately 27,000 words

Proposed Revision to the PC(USA)
Directory for Worship
approximately 17,000 words

Comments:

Recommendations:

W-4.3000 3. Commissioning for Specific Acts of Discipleship

W-4.03: Commissioning for Service

W-4.3001 Recognizing Discipleship

In the life of the Christian community God calls people to particular acts of discipleship to use their personal gifts for service in the Church and in the world. These specific acts may be strengthened and confirmed by formal recognition in worship.

W-4.0301: Acts of Christian Service

In Baptism, each Christian is called to discipleship and sent in service to the world.

W-4.3002 Forms of Discipleship

Discipleship may be expressed

- a. in the local church through service such as teacher in the church school, trustee, member of the choir, officer in a church organization, or adviser or helper with various church groups;
- b. on behalf of the local church through its ministry in and to the community;
- c. in the larger church as people serve in the ministries of presbytery, synod, and the General Assembly, and of ecumenical agencies and councils;
- d. beyond the church cooperating with all who work for compassion and reconciliation. (W-7.3000–.4000)

God also calls people to particular acts of service in the church and world:

within the congregation, as teachers, trustees, musicians, or committee members;

on behalf of the congregation, through its ministry in the local community;

in the larger church, through service on denominational and ecumenical councils; and

beyond the church, cooperating with others who work for compassion, justice, and reconciliation.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

These kinds of vocation are appropriately confirmed

W-4.3003 Recognition and Commissioning

Recognition and commissioning of people called to such acts of discipleship may occur in the Service for the Lord's Day as a response to the proclamation of the Word (W-3.3500) or as a bearing and following of the Word into the world. (W-3.3700)

in the Service for the Lord's Day, either as a response to the proclamation of the Word or as an act of sending.

They may also be recognized in other services of worship.

Recognizing and commissioning for specific acts of discipleship may also occur in services of worship provided for this purpose or in other appropriate services. (W-3.5100; W-3.5300; W-3.5600)

W-4.4000 4. Ordination, Installation, and Commissioning

W-4.04: Ordination, Installation, and Commissioning

W-4.0401: Called to Ministry

In Baptism, each Christian is called to ministry in Christ's name. God calls some persons to serve in congregations in particular ways.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-4.4001 Ordination and Installation

a. In ordination the church sets apart with prayer and the laying on of hands those who have been called through election by the church to serve as deacons, ruling elders, and teaching elders. (W-2.1005)

In ordination, the church sets apart with prayer and the laying on of hands those who have been called by God through the voice of the church to serve as deacons, ruling elders, and teaching elders.

In installation, the church sets **in place** with prayer those **who have been** previously ordained as deacons, ruling elders, and teaching elders, and are **now** called anew to service in that ministry.

In installation the church sets apart with prayer those previously ordained as deacons, ruling elders, and teaching elders, and called anew to service in that ministry.

In commissioning, the church recognizes other forms of ministry in the church: ruling elders called to pastoral service, certified Christian educators, and other certified persons.

WARNING!

**Your head will hurt in the sections that follow
on ordination, installation, and commissioning.**

Please note that in the proposed DFW, all of the ordination, installation, and commissioning services are combined.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Service of Ordination, Installation, and Commissioning

b. **The** service of ordination and installation for ruling elders, deacons, or teaching elders, **and for the commissioning of** ruling elders to pastoral service, certified Christian educators, and other certified persons, **shall** focus upon Christ and the joy and responsibility of serving him through the mission and ministry of the church, and shall include **a sermon** appropriate to the occasion. **The teaching elder† presiding shall state briefly the nature of the ministry.**

W-4.4002 Setting of the Service

The service of ordination and installation, or commissioning, may take place during the Service for the Lord's Day as a response to the proclamation of the Word. (W-3.3503).

Ordination and installation, or commissioning, may also take place in a special service that focuses upon Jesus Christ and the mission and ministry of the church and which includes the proclamation of the Word.

The service of ordination or installation of a teaching elder shall be conducted at a convenient time to enable the substantial participation of the presbytery.

W-4.0403, first three sentences: Order of Worship

A service of ordination, installation, or commissioning **should** focus on Christ and the joy and responsibility of serving him through the mission and ministry of the church. **Following the sermon, a teaching elder briefly states the nature of the ministry to which persons are being ordained, installed, or commissioned. Those who are being ordained, installed, or commissioned gather at the baptismal font. ...**

W-4.0402: Setting for the Service

Ordination, installation, and commissioning may take place during the Service for the Lord's Day as a response to the proclamation of the Word.

Ordination, installation, and commissioning may also take place in a special service that focuses on Jesus Christ, **the gifts of the Holy Spirit,** and the mission and ministry of the church, and which includes the proclamation of the Word **and celebration of the Lord's Supper.**

The ordination and/or installation of a teaching elder should take place at a time that enables substantial participation from the presbytery.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

**W-4.4003 Constitutional Questions for Ordination,
Installation, and Commissioning**

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

W-4.0403, fourth sentence: Order of Worship

.... The moderator of the appropriate council (session for deacons, ruling elders,
educators, and other certified persons; presbytery for teaching elders and ruling
elders commissioned to pastoral service) asks them the constitutional questions,
using the forms provided in this *Book of Order*.

- a. Do you trust in Jesus Christ your Savior, acknowledge
him Lord of all and Head of the Church, and through him
believe in one God, Father, Son, and Holy Spirit?
- b. Do you accept the Scriptures of the Old and New
Testaments to be, by the Holy Spirit, the unique and
authoritative witness to Jesus Christ in the Church universal,
and God's Word to you? a
- c. Do you sincerely receive and adopt the essential tenets
of the Reformed faith as expressed in the confessions of our
church as authentic and reliable expositions of what
Scripture leads us to believe and do, and will you be
instructed and led by those confessions as you lead the
people of God? b
- d. Will you fulfill your ministry in obedience to Jesus
Christ, under the authority of Scripture, and be continually
guided by our confessions?
- e. Will you be governed by our church's polity, and will

(The “constitutional questions, using the forms provided in
this Book of Order” do not exist in the current Book of
Order – nor are they included with the proposed DFW.

In short, we have no way of knowing what these
“constitutional questions, using the forms provided in this
Book of Order” are proposed to be.)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit? c

f. Will you in your own life seek to follow the Lord Jesus

Christ, love your neighbors, and work for the reconciliation of the world?

g. Do you promise to further the peace, unity, and purity of the church?

h. Will you pray for and seek to serve the people with energy, intelligence, imagination, and love?

i. (1) (For ruling elder) Will you be a faithful ruling elder,

watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in councils of the church, and in your ministry will you try to show the love and justice of Jesus Christ?

(2) (For deacon) Will you be a faithful deacon, teaching

charity, urging concern, and directing the people's help to the friendless and those in need, and in your ministry will you try to show the love and justice of Jesus Christ?

(3) (For teaching elder) Will you be a faithful teaching

elder, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline, serving in the councils of the church; and in your ministry will you try to show the love and justice of Jesus Christ?

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(4) (For ruling elder commissioned to particular pastoral service) Will you be a faithful ruling elder in this commission, serving the people by proclaiming the good news, teaching faith and caring for the people, and in your ministry will you try to show the love and justice of Jesus Christ?

(5) (For certified Christian educator) Will you be a faithful certified Christian educator, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?

W-4.4004 Ordination or Installation of Ruling Elders or Deacons

At the service of ordination or installation of ruling elders and deacons:

W-4.0403, fifth sentence: Order of Worship

... A ruling elder asks the corresponding questions of the congregation.

Questions to Congregation

a. The ruling elders- and deacons-elect having answered in the affirmative, a ruling elder shall stand with them before the congregation and shall ask the congregation to answer the following

questions:

(1) Do we, the members of the church, accept (names) _____ as ruling elders or deacons, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ? d

(The “corresponding questions” –again, presumably contained on the “forms provided in this Book of Order” which neither exist in the current Book of Order –nor are included with the proposed DFW.

Again, we have no way of knowing what these “corresponding questions” are proposed to be.)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(2) Do we agree to pray for them, to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church?

W-4.0403, fifth through ninth sentences: Order of Worship

...
When all questions have been answered in the affirmative, those to be ordained will kneel, if able, for the laying on of hands and the prayer of ordination. (The presbytery commission lays on hands at the ordination of teaching elders; its moderator may invite other teaching elders and ruling elders to participate. Members of the session lay on hands at the ordination of ruling elders and deacons; the session may invite other ruling elders and teaching elders to participate.)

Those previously ordained will stand, if able, along with the congregation, for the prayer of installation.

Those previously ordained ordinarily shall stand, along with the congregation, if able, for the prayer of installation. The session may invite other ruling elders and teaching elders to participate in the laying on of hands.

After this, the moderator makes the declaration of ordination, installation, or commissioning.

Prayer and Laying on of Hands

b. The members of the church having answered these questions in the affirmative, those to be ordained shall kneel, if able, for prayer and the laying on of hands by the session.

Statement

c. The moderator shall say to those who have thus been ordained and installed:

You are now ruling elders and deacons in the Church of Jesus Christ and for this congregation. Whatever you do, in

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

word or deed, do everything in the name of the Lord Jesus,
giving thanks to God the Father through him. Amen.

Session Welcomes

d. Then the members of the session, and others as may be appropriate, shall welcome the newly ordained and installed, or newly installed, ruling elders and deacons into their fellowship in ministry.

Members of the session or presbytery welcome the newly ordained, installed, or commissioned person(s). ...

Congregation Greets

(There is no corresponding content proposed at the location defined by the map)

e. After the service, it is appropriate for the members of the congregation to greet their new ruling elders and deacons, showing affection and support.

W-4.4005 Ordination of Teaching Elder

At the service of ordination to the ministry of the Word and Sacrament,

Please note again, that in the proposed DFW, all of the ordination,

installation, and commissioning services are combined. You may wish to review such comments and recommendations as you may have had above – this time for the ordination and installation of teaching elders.

Ordination Questions

a. The presbytery shall utilize the ordination questions laid out at W-4.4003, using these words for Question

(Again, the “constitutional questions, using the forms provided in this *Book of Order*” do not exist in the current *Book of Order* – nor are they included with the proposed DFW. In short, we have no way of knowing what these “constitutional questions, using the forms provided in this *Book of Order*” are proposed to be.)

i.(3): Will you be a faithful teaching elder, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline,

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

serving in the councils of the church; and in your ministry
will you try to show the love and justice of Jesus Christ?

Prayer and Laying on of Hands

b. The candidate, having answered the questions in the
affirmative,

shall kneel, if able, and the presbytery, or presbytery

commission, shall, with prayer and the laying on of hands, ordain

the candidate to the ministry of the Word and Sacrament. The

member presiding shall then say:

(Name) _____, you are now ordained a
teaching

elder in the church of Jesus Christ. Whatever you do, in word

or deed, do everything in the name of the Lord Jesus, giving

thanks to God the Father through him. Amen.

Presbytery Welcomes

c. Then the members of the presbytery, and others as may

be appropriate, shall welcome the new teaching elder into the

ministry of the Word and Sacrament. At the conclusion of the

ordination service, the new teaching elder may make a brief

statement and shall pronounce the benediction.

W-4.4006 Installation of Teaching Elder

(There is no corresponding content proposed at the location defined by the map --
as all of these ordination, installation, and commissioning services are combined
in their treatment in the proposed DFW.)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Every Christian is called by God to serve the church; however,

God calls some persons to serve the church in particular and

specific ways in congregations. When the congregation, the presbytery, and the teaching elder (or candidate) have all concurred in a call to a permanent or designated pastoral position, the presbytery shall complete the call process by organizing and conducting the service of installation. Installation is an act of the presbytery establishing the pastoral relationship. A commission may be appointed to act for the presbytery.

Installation Service

a. On the day designated for the installation, the presbytery

or commission appointed for this purpose shall convene and shall

call the congregation gathered to worship. The service shall have

the same focus and form as the service of ordination and the person being installed shall be asked to answer the questions asked at the time of ordination.

Questions for Congregation

b. Following the affirmative answers to the questions asked

of the person being installed, a ruling elder shall face the congregation along with the pastor-elect (associate pastor-elect) and shall ask them to answer the following questions:

(1) Do we, the members of the church, accept (Name)

_____ as our pastor (associate pastor), chosen by God

through the voice of this congregation to guide us in the way

(Again, the “constitutional questions, using the forms provided in this *Book of Order*” do not exist in the current *Book of Order* – nor are they included with the proposed DFW. In short, we have no way of knowing what these “constitutional questions, using the forms provided in this *Book of Order*” are proposed to be.)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

of Jesus Christ?

(2) Do we agree to pray for him (her), to encourage him

(her), to respect his (her) decisions, and to follow as he (she)
guides us, serving Jesus Christ, who alone is Head of the
Church? e

(3) Do we promise to pay him (her) fairly and provide

for his (her) welfare as he (she) works among us; to stand by
him (her) in trouble and share his (her) joys? Will we listen
to the word he (she) preaches, welcome his (her) pastoral
care, and honor his (her) authority as he (she) seeks to honor
and obey Jesus Christ our Lord? f g

Installation of Teaching Elder

c. The members of the congregation having answered

these questions in the affirmative, h i

(1) a candidate being ordained and installed shall
kneel, if able, and the presbytery shall, with prayer and the
laying on of hands, ordain the candidate to the ministry of
the Word and Sacrament and install him or her in the
particular pastoral responsibility.

(2) a teaching elder, previously ordained, who is being

installed ordinarily shall stand, if able, for the laying on of
hands and the prayer of installation.

(There is no corresponding content proposed at the location defined by the map --
as all of these ordination, installation, and commissioning services are combined in
their treatment in the proposed DFW.)

Statement to Teaching Elder

d. The member presiding shall then say: j

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

(1) (For one being ordained and installed)

(Name) _____, you are now a teaching elder in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

(2) (For a teaching elder previously ordained)

(Name) _____, you are now a teaching elder in and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

Welcome

e. Then the members of the presbytery, and others as may

be appropriate, shall welcome the newly ordained and installed or

newly installed teaching elder into their fellowship in the ministry

of the Word and Sacrament. K

Charge

f. Persons invited by the presbytery may then give brief

charges to the pastor (associate pastor) and to the congregation to be faithful in their relationship and in their reciprocal responsibilities. L

W-4.0403, tenth through twelfth sentences: Order of Worship

...

In the case of the installation of a teaching elder, persons may be invited to charge the teaching elder and congregation to faithfulness in ministry and mutuality in relationship.

When a teaching elder is ordained or installed, it is appropriate for that person to preside at the Lord's Supper in the same service; she or he will also give the blessing at the conclusion of the service.

When ruling elders or deacons are ordained or installed, it is appropriate for one or

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

more of them to give the charge.

Benediction

g. At the conclusion of the service, the newly installed teaching elder may make a brief statement and shall pronounce the benediction.

W-4.5000 5. Transitions in Ministry

W-4.5001 Recognition of Transition

When those especially commissioned for specific acts of discipleship; those ordained as deacons, ruling elders, or teaching elders; or others serving in the church conclude a period of ministry, it is appropriate for the congregation and others associated with the ministry to recognize those persons' gifts and service.

W-4.5002 Form of Recognition

This recognition may be given in the Service for the Lord's Day as a part of responding to the Word (W-3.3503) or of bearing and following the Word into the world (W-3.3701), or in another appointed service of worship. The service may include expressions of commendation and gratitude for the persons' ministry, and should include prayers of thanksgiving and intercession on their behalf as they make this transition in their ministry.

(There is no corresponding content proposed at the location defined by the map)

W-4.05: Marking Transitions

W-4.0503: Conclusion of Ministry

It is appropriate to recognize the conclusion of a period of ministry, giving thanks for the gifts and service of particular persons—whether through ordered ministry, as deacons, ruling elders, or teaching elders; in specific acts of discipleship; or in other forms of service to the church or in the world. ...

W-4.0503: Conclusion of Ministry

... This recognition may take place in the context of the Service for the Lord's Day, either as a response to the proclamation of the Word or as an act of sending, or in other services of worship. The service should include prayers of thanksgiving and intercession for those concluding their ministries. Other significant honors or accomplishments may also be celebrated in worship, provided that this occurs in the spirit of giving glory to God.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-4.0501: God's Constant Grace

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

(There is no corresponding content proposed at the location defined by the map)

W-4.0502: Departing Members

When members leave a congregation, we rejoice in gifts of their presence among us, acknowledge the sense of loss that will come with their absence, and celebrate our ongoing relationship in Christ through the baptism we share. The recognition of departing members appropriately takes place in the context of the Service for the Lord's Day, either as a response to the proclamation of the Word or as an act of sending. The service should include prayers of thanksgiving and intercession for those members who are departing: that they may remain in the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

W-4.6000 6. Censure and Restoration

W-4.6001 Censure and Restoration

Forms for censure and for restoration are set forth in the Rules of Discipline in this *Book of Order*. (D-12.0102; D-12.0103; D-12.0104; D-12.0105; D-12.0202; D-12.0203) In using these forms, care should be taken that they be spoken and enacted in the spirit of pastoral concern and in the context of worship

W-4.0504: Censure and Restoration

The church administers discipline as an expression of the authority of Christ, for the sake of the welfare of the church, and toward the goal of redemption and reconciliation, by God's grace. Forms for censure and restoration are provided in the Rules of Discipline of this *Book of Order*. (D-12.01, D-12.02) These occasions should be observed in the spirit of deep prayer and pastoral concern, and in the context of worship within the appropriate community or council of the church.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

within the appropriate community.

W-4.7000 7. Recognition of Service to the Community

W-4.7001 Recognition of Service

Service given to the community beyond the particular mission of the church may be appropriately recognized as an expression of Christian discipleship with prayer and thanksgiving at a suitable time in an occasion of worship. Significant accomplishments in the lives of Christians or honors and other forms of recognition received by them may also be occasions for such celebration with the community of faith.

W-4.8000 8. Services of Acceptance and Reconciliation

W-4.8000: 2 Cor. 5:18–20; Jas. 5:16; West. Conf. 6.086; Conf.1967 9.07, 9.22

W-4.8001 Brokenness and Wholeness

Christians are forgiven sinners living in a sinful world, involved in brokenness which they suffer, involved in brokenness which they cause. Given this reality, a significant move toward wholeness is the recognition and acknowledgment of one's own responsibility in the brokenness and failure of a relationship

W-4.0503: Conclusion of Ministry

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

W-5.0203: Pastoral Care

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

- a. in friendship and in marriage,
- b. in family and in church,
- c. in workplace and in school,
- d. in neighborhood, in community, and in the world.

W-4.8002 Services of Acceptance and Reconciliation

Beyond this the Christian community must recognize and acknowledge its involvement in sin, in broken structures, and in broken relationships. Opportunity is appropriately given in worship for special services of acknowledgment and recognition of failure in relationships, of grieving together over the loss of relationship, and of mutual forgiveness and reconciliation within the believing community. (W-2.6001; W-3.3301; W-3.5400; W-6.3007–.3008; W-6.3011; W-7.4004)

W-4.8003 Form of a Service

These services include

- a. readings from Scripture which reveal the grace of God,
- b. prayers of confession, intercession, and supplication,
- c. declarations of forgiveness and freedom from guilt and shame,

W-5.0203, para 5: Pastoral Care

Services of acceptance and reconciliation acknowledge the reality of sin and suffering and seek the redeeming grace of God. They provide an appropriate way to acknowledge our involvement and responsibility in broken relationships and sinful social structures.

W-5.0203, para 5 (continuing): Pastoral Care

The central element in these services is confession and pardon, along with appropriate signs of peace and reconciliation. They should include readings from Scripture that reveal the grace of God, and may involve elements of prayer, expressions of thanksgiving, and enactments of commitment.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

d. expressions of praise and thanksgiving for forgiveness
and reconciliation,

e. enactments of mutual commitment and reconciliation.

W-4.9000 9. Marriage Proposed for deletion by the 221 GA
and deleted by the vote of the presbyteries (Item 14F).

W-4.9000: 2 Helv.Conf. 5.245–5.251; West.Conf. 6.131–6.139

W-4.9001 Christian Marriage

Marriage is a gift God has given to all humankind for the

well-being of the entire human family. Marriage is a civil
contract between a woman and a man. For Christians marriage is
a covenant through which a man and a woman are called to live
out together before God their lives of discipleship. In a service of

Christian marriage a lifelong commitment is made by a woman

and a man to each other, publicly witnessed and acknowledged

by the community of faith.

W-4.9002

Preparing for Marriage

a. In preparation for the marriage service, the teaching elder†

shall provide for a discussion with the man and the woman

W-4.06: The Covenant of Marriage

*The project to revise the Directory for Worship did not alter the section on
marriage, as this language is under separate consideration through other actions
of the 221st General Assembly (2014). A similar approach was taken with the
section on ordination in the new Form of Government.*

**W-4.9000 (Item 10-02) as proposed by the 221 GA and affirmed by vote of the
presbyteries. This text will be installed as W-4.06 in the proposed DFW:**

Marriage is a gift God has given to all humankind for the well-being of the entire
human family. Marriage involves a unique commitment between two people,
traditionally a man and a woman, to love and support each other for the rest of their
lives. The sacrificial love that unites the couple sustains them as faithful and
responsible members of the church and the wider community.

In civil law, marriage is a contract that recognizes the rights and obligations of the
married couple in society. In the Reformed tradition, marriage is also a covenant in
which God has an active part, and which the community of faith publicly witnesses
and acknowledges.

If they meet the requirements of the civil jurisdiction in which they intend to marry,

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

concerning

(1) the nature of their Christian commitment, assuring

that at least one is a professing Christian,

(2) the legal requirements of the state,

(3) the privileges and responsibilities of Christian

marriage,

(4) the nature and form of the marriage service,

(5) the vows and commitments they will be asked to

make,

(6) the relationship of these commitments to their lives

of discipleship,

(7) the resources of the faith and the Christian community

to assist them in fulfilling their marriage commitments.

This discussion is equally important in the case of a first marriage, a marriage after the death of a spouse, and a marriage following divorce.

If the Marriage Is Unwise

b. If the teaching elder is convinced after discussion with

the couple that commitment, responsibility, maturity, or Christian

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

The marriage service shall be conducted in a manner appropriate to this covenant and to the forms of Reformed worship, under the direction of the teaching elder and the supervision of the session (W-1.4004–4006). In a service of marriage, the couple marry each other by exchanging mutual promises. The teaching elder witnesses the couple's promises and pronounces God's blessing upon

their union. The community of faith pledges to support the couple in upholding their promises; prayers may be offered for the couple, for the communities that support them, and for all who seek to live in faithfulness.

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

Nothing herein shall compel a teaching elder to perform nor compel a session to authorize the use of church property for a marriage service that the teaching elder or the session believes is contrary to the teaching elder's or the session's

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

understanding are so lacking that the marriage is unwise, the discernment of the Holy Spirit and their understanding of the Word of God.

teaching elder shall assure the couple of the church's continuing

concern for them and not conduct the ceremony. In making this

decision the teaching elder may seek the counsel of the session.

W-4.9003

Time and Place of the Service

Christian marriage should be celebrated in the place where

the community gathers for worship. As a service of Christian

worship, the marriage service is under the direction of the teaching elder† and the supervision of the session. (W-1.4004–

.4006) The marriage ordinarily takes place in a special service

which focuses upon marriage as a gift of God and as an expression of the Christian life. Others may be invited to

participate as leaders in the service at the discretion of the pastor.

Celebration of the Lord's Supper at the marriage service requires

the approval of the session, and care shall be taken that the

invitation to the Table is extended to all baptized present. The

marriage service may take place during the Service for the Lord's

Day upon authorization by the session. It should be placed in the

order as a response to the proclamation of the Word. It may then

be followed by the Sacrament of the Lord's Supper. (W-2.4010;

W-3.3503)

W-4.9004

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Form and Order of Service

The service begins with scriptural sentences and a brief statement of purpose. The man and the woman shall declare their intention to enter into Christian marriage and shall exchange vows of love and faithfulness. The service includes appropriate passages of Scripture, which may be interpreted in various forms of proclamation. Prayers shall be offered for the couple, for the communities which support them in this new dimension of discipleship, and for all who seek to live in faithfulness. In the name of the triune God the teaching elder† shall declare publicly that the woman and the man are now joined in marriage. A charge may be given. Other actions common to the community and its cultures may appropriately be observed when these actions do not diminish the Christian understanding of marriage. The service concludes with a benediction.

W-4.9005

Music and Appointments

Music suitable for the marriage service directs attention to God and expresses the faith of the church. (W-2.1004) The congregation may join in hymns and other musical forms of praise and prayer. Flowers, decorations, and other appointments should be appropriate to the place of worship, enhance the worshipers' consciousness of the reality of God, and reflect the

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

integrity and simplicity of Christian life. (W-1.3034; W-1.4004–.4005; W-5.5005)
W-4.9006

Recognizing Civil Marriage

A service of worship recognizing a civil marriage and confirming it in the community of faith may be appropriate when requested by the couple. The service will be similar to the marriage service except that the opening statement, the declaration of intention, the exchange of the vows by the husband and wife, and the public declaration by the teaching elder† reflect the fact that the woman and man are already married to one another according to the laws of the state.

W-4.10000 10. Services on the Occasion of Death

W-4.10001 Christians and Death

The resurrection is a central doctrine of the Christian faith and shapes Christians' attitudes and responses to the event of death. Death brings loss, sorrow, and grief to all.

In the face of death Christians affirm with tears and joy the hope of the gospel.

W-4.07: Death and Resurrection

W-4.0701: Witness to the Resurrection

In Baptism, each Christian shares in Christ's dying and rising, and receives the promise of eternal and abundant life in Him.

In the face of death, Christians affirm with tears and joy the good news of the gospel and the hope of the resurrection.

We do not grieve in isolation, but are sustained by the power of the Holy Spirit and the community of faith.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Christians do not bear bereavement in isolation but are sustained
by the power of the Spirit and the community of faith.

The church offers a ministry of love and hope to all who grieve.
(W-6.3006)

W-4.1002 Planning Arrangements

Because it is difficult under emotional stress to plan wisely,
the session should encourage members to discuss and plan in
advance the arrangements which will be necessary at the time of
death, including decisions about the Christian options of burial,
cremation, or donation for medical purposes.

These plans should provide for arrangements which are simple,
which bear witness to resurrection hope, and in which the
Christian community is central.

The session is responsible for establishing general policies
concerning the observance of services on the occasion of death.

(W-1.4004)

W-4.0702: Preparing for Death

The session should encourage members to discuss and make necessary
arrangements for the time of death.

Such arrangements should include plans for worship and decisions about burial,
cremation, or medical donation.

These plans should express simplicity and dignity, bear witness to resurrection
hope, and convey the centrality of Christian community.

The session is responsible for establishing general policies concerning services on
the occasion of death.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-4.1003 Setting of the Service

The service on the occasion of death ordinarily should be held in the usual place of worship in order to join this service to the community's continuing life and witness to the resurrection.

The service shall be under the direction of the pastor. Others may be invited to participate as leaders in the service at the discretion of the pastor.

This service may be observed on any day. A request to observe such a service as a part of the Lord's Day service or to celebrate the Lord's Supper as a part of a service on the occasion of death requires the approval of the session.

W-4.1004 Form and Order

The service begins with scriptural sentences.

It is appropriate for worshipers to sing hymns, psalms, spirituals, or spiritual songs which affirm God's power over death, a belief in the resurrection to life everlasting, and the assurance of the communion of the saints.

W-4.0703: Setting for the Service

The service of witness to the resurrection is best held in the congregation's usual place of worship, demonstrating continuity with the community's faith, life, and hope.

When there are important reasons not to hold the service in the usual place of worship, it may be held in another place, such as a home, funeral home, crematorium, or graveside.

It may be observed on any day, and may, with the approval of the session, occur as a part of the Service for the Lord's Day. The service may take place before or after the committal of the body.

The service is under the direction of the teaching elder of the congregation in which it is held. Others may be invited to share in leadership at the discretion of the teaching elder.

W-4.0704: Order of Worship

The service begins with sentences of Scripture, bearing witness to the resurrection and the living hope we have in Christ.

Worshipers may sing hymns, psalms, and spiritual songs that affirm our faith in the resurrection, everlasting life, and the communion of saints.

The act of confession and pardon should be included as an opportunity for healing and reconciliation.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Scripture shall be read; a sermon or other exposition of the Word may be proclaimed; an affirmation of faith may be made by the people. Aspects of the life of the one who has died may be recalled.

Scripture is read and the Word is proclaimed, expressing our trust in the risen Lord; an affirmation of faith may follow.

Prayers shall be offered, giving thanks to God

Prayer is offered: giving thanks to God

- (1) for life in Jesus Christ and the promise of the gospel,
- (2) for the gift of the life of the one who has died,
- (3) for the comfort of the Holy Spirit,
- (4) for the community of faith;

for life in Christ, the promise of the gospel,
the life and witness of the one who has died,
the comfort of the Holy Spirit, and
the presence of the community of faith;

making intercessions

- (5) for family members and loved ones who grieve,
- (6) for those who minister to and support the bereaved,
- (7) for all who suffer loss;

making intercessions for

those who grieve,
those who minister to the bereaved, and
all who suffer loss; and asking for faith and grace in this time of loss.

lifting supplications

- (8) for faith and grace for all who are present; concluding with the Lord's Prayer.

The Lord's Supper may be celebrated, with the approval of the session.

The service ends by commending the one who has died to the care of the eternal God and sending the people forth with a

The service ends by commending the one who has died to the care of the eternal

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

benediction.

God, and sending the people forth with God's blessing.

W-4.10005 Alternatives and Options

This service may be observed before or after the committal

of the body.

In order that attention in the service be directed to God, when a casket is present it ordinarily is closed. It may be covered with a funeral pall.

W-4.0704 continuing: Order of Worship

In order that God will be the focus of the service, ordinarily the casket (if present) is closed. The casket may be covered with a pall, suggesting the image of being clothed with Christ in Baptism.

If using a paschal candle is part of the practice of the congregation, it may be placed near the casket. Music should direct attention to God and express the faith of the church. Flowers and other decorations should reflect the integrity and simplicity of Christian life.

The service may include other actions common to the community of faith and its cultural context, provided that these actions do not distract from the Christian understanding of death and resurrection.

Fraternal, civic, or military rites should be conducted separately.

The service may include other actions common to the community of faith and its cultures when these actions do not detract from or diminish the Christian understanding of death and resurrection.

The service shall be complete in itself, and any fraternal, civic, or

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

military rites should be conducted separately.

When there are important reasons not to hold the service in the usual place of worship, it may be held in another suitable place such as a home, a funeral home, a crematorium, or at graveside.

W-4.10006 Service of Committal

Members and friends of the family of the one who has died should gather at the graveside or crematorium for a service of farewell, which is to be conducted with simplicity, dignity, and brevity.

The service includes readings from Scripture, prayers, words of committal, and a blessing, reflecting the reality of death, entrusting the one who has died to the care of God, and bearing witness to faith in the resurrection from the dead.

CHAPTER V

W-5.0000 WORSHIP AND PERSONAL DISCIPLESHIP

W-5.1000 1. Personal Worship, Discipleship, and the Community of

Faith

W-4.0705: Committal

The committal is to be conducted with simplicity, dignity, and brevity.

The family and friends of the one who has died, along with members of the congregation, gather at the graveside or crematorium.

The service includes readings from Scripture, prayers, words of committal, and a blessing. It should reflect the reality of death, express our trust in God to receive the one who has died, and bear witness to our resurrection hope.

W-5.01: Worship and Personal Life

W-5.0101, para 1, first and second sentences and para 2, first sentence: Personal Life

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

We respond to God's grace both in public worship and service and in personal acts of devotion and discipleship.

W-5.1001 Personal and Communal Worship

Christians respond to God both in communal worship and service and in personal acts of worship and discipleship.

Personal life and public worship are deeply connected.

The life of the Christian flows from the worship of the church, where identity as a believer is confirmed and where one is commissioned to a life of discipleship and of personal response to God.

In personal life we seek to live out our faith through daily disciplines of prayer, other practices of faith, household worship, and Christian vocation.

The believer's life of response and discipleship flows into the church's life of worship and service. (W-1.1005b; W-2.1001)

W-5.1002 Worship and Life

Through worship people attend to the presence of God in their life. From a Christian's life in the world comes the need for worship; in worship one sees the world in light of God's grace; from worship come vision and power for living in the world.

W-5.0101, para 1, third sentence: Personal Life

Christian life springs from Christian worship, where we find our identity as believers and discover our calling as disciples.

W-5.1003 Worship and Ministry

The Word of God proclaimed and received in worship calls each believer to faithful discipleship in the world. From such service the disciple turns to give thanks, to confess, to intercede, and to hear Christ's call anew. The rhythm of the life of the believer moves from worship to ministry, from ministry to

W-5.0101, para 1, fourth sentence: Personal Life

Christian life flows back into worship as we present to God the prayers of our hearts and the offering of our lives.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

worship.

W-5.1004 Worship and Discipline

The life of a Christian is empowered by grace, is expressed in obedience, and is shaped by discipline. God has given as means of grace the elements of worship to be used by households and by individuals as well as by congregations. (W-2.0000) The session should encourage people to use the disciplines described in this directory as expressions of their obedience and discipleship and as means for living and growing in the grace of God. (W-5.2000–.5000)

W-5.0101, sixth sentence: Personal Life

Our lives as Christians are shaped by the Word and empowered by the Spirit as we grow more and more each day into the image of the Lord Jesus Christ.

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-5.2000 2. The Discipline of Daily Personal Worship

W-5.2001 Daily Personal Worship

Daily personal worship is a discipline for attending to God and accepting God's grace. The daily challenge of discipleship requires the daily nurture of worship.

Daily personal worship may occur in a gathered community of faith (W-1.1005; W-1.3012; W-3.4000), in households and families (W-5.7000), or in private.

Scripture, prayer, self-offering, and commitments to service are elements of daily personal worship.

Baptism and the Lord's Supper are by their nature communal, but preparing for and remembering these Sacraments are important in daily personal worship.

An aspect of the discipline of daily personal worship is finding the times and places where one can focus on God's presence, hear God's Word, and respond to God's grace in prayer, self-offering, and commitment to service.

W-5.0103, para 1: Other Practices of Discipleship

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

W-5.0102, para 3: Daily Prayer

Structured services of daily prayer may occur in councils of the church, in the congregation, in small groups of believers, in households, or in private. They offer us a way of joining Christ's ceaseless prayer with the church throughout the world.

Such services typically include: the singing or praying of psalms; the reading of Scripture; and prayers of thanksgiving and intercession, concluding with the Lord's Prayer.

Services of daily prayer may take place at appointed times throughout the day (such as morning, midday, evening, and close of day) or may follow other patterns according to the demands of daily life and the needs of the individual or community. In the congregational setting, these services are to be authorized by the session, but they may be led by any member of the church.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-5.3000 3. Scripture in Personal Worship

Map location(s): W-5.0102, 5.0103

W-5.3001 Scripture

Scripture is the record of God's self-revelation through which the Holy Spirit speaks to bear witness to Jesus Christ and to give authoritative direction for the life of faith. Personal worship centers upon Scripture as one reads and listens for God's Spirit to speak. (W-2.2000)

W-3.0301, para 1: Theology of Proclamation

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

(There is no corresponding content proposed at the location defined by the map)

W-5.3002 Uses of Scripture

a. One may read Scripture for the guidance, support, comfort, encouragement, and challenge which the Word of God presents.

(There is no corresponding content proposed at the location defined by the map)

Study of Scripture

b. One may study the Scriptures to understand them in their literary forms and in their historical and cultural contexts in order to hear the Word of God more clearly and to obey more faithfully.

W-5.0102, para 1, second sentence: Daily Prayer

... Prayer may take a variety of forms, including: conscious conversation with God; attentive and expectant silence; meditation on Scripture; the use of service books, devotional aids, and visual arts; and singing, dancing, labor, or physical exercise. .

Meditate On Scripture

W-5.0103, para 3: Other Practices of Discipleship

Through the Scriptures we hear the voice of God and find meaning, direction,

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

- c. One may meditate upon the Word,
- (1) committing passages of Scripture to memory,
 - (2) recalling and reflecting upon the revelation of God,
 - (3) analyzing and comparing biblical themes, images, and forms,
 - (4) finding touch-points and exploring relationships between Scripture and life,
 - (5) entering imaginatively into the world and events portrayed in the Bible to participate in what God does and promises there,
 - (6) wrestling with the challenges and demands of the gospel,
 - (7) offering one's self afresh for life in response to God.

comfort, and challenge for our lives. Regular, disciplined engagement with the Bible may include:
simply reading the Word,
praying with Scripture,
studying commentaries,
memorizing key passages, and
putting the Word into action in our lives.

(There is no corresponding content proposed at the location defined by the map)

One should seek to read a wide range of Scripture, always relying on the illumination of the Spirit.

W-5.3003 Helps in Using Scripture

It is often helpful to keep a record of one's insights and personal responses to reading, studying, and meditating upon the Word, or to share them with others. Writing paraphrases, summaries, and brief reflections, making creative responses, and keeping journals are all disciplines which assist in responding to

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

the Word of God in Scripture.

It is especially important in personal worship to read widely in Scripture.

Using lectionaries and various translations and paraphrases is helpful in seeking to hear the full message of God's Word. (W-2.2004)

W-5.4000 4. Prayer in Personal Worship

W-5.4001 Prayer

Prayer is a conscious opening of the self to God, who initiates communion and communication with us. Prayer is receiving and responding, speaking and listening, waiting and acting in the presence of God. In prayer we respond to God in adoration, in thanksgiving, in confession, in supplication, in intercession, and in self-dedication. (W-2.1000)

W-5.4002 Expressing Prayer

Prayer in personal worship may be expressed in various ways.

One may engage in conscious conversation with God,

W-5.0102, para 1, first through fourth sentences: Daily Prayer

We respond to God's grace through the gift of prayer. The Christian life is one of constant prayer. Prayer is a way of opening of ourselves to God, who desires communication and communion with us.

W-5.0102, para 1, fourth and fifth sentence: Daily Prayer

Prayer may take a variety of forms, including:

conscious conversation with God;

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

putting into words one's joys and concerns, fears and hopes, needs and longings in life.

One may wait upon God in attentive and expectant silence.

One may meditate upon God's gifts, God's actions, God's Word, and God's character.

One may contemplate God, moving beyond words and thoughts to communion of one's spirit with the Spirit of God.

One may draw near to God in solitude.

One may pray in tongues as a personal and private discipline.

One may take on an individual discipline of enacted prayer through dance, physical exercise, music, or other expressive activity as a response to grace.

One may enact prayer as a public witness through keeping a vigil, through deeds of social responsibility or protest, or through symbolic acts of disciplined service.

One may take on the discipline of holding before God the people, transactions, and events of daily life in the world.

One may enter into prayer covenants or engage in the regular discipline of shared prayer.

attentive and expectant silence;

meditation on Scripture;

the use of

service books,

devotional aids, and

visual arts; and

singing,

dancing,

labor, or

physical exercise.

Prayer may also be expressed in action,

through public witness and protest,

deeds of compassion, and

other forms of disciplined service.

The Christian is called to a life of constant prayer, of "prayer

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

without ceasing.” (Rom. 12:12; 1 Thess. 5:17)

W-5.4003 Helps in Prayer

In exercising the discipline of prayer in personal worship one

may find help for shaping the form and content of one’s prayers

- a. in Scripture, especially the Lord’s Prayer and other prayers, the psalms and other biblical songs;
- b. in hymns, spirituals, and other songs;
- c. in service books, prayer books, and worship aids;
- d. in the heritages of prayer and devotion expressed in literature and visual arts.

Such resources may also help one see the occasions and subjects

of prayer, as may the daily news and church program interpretation materials and guides to personal worship.

(Except as un-highlighted, there is no corresponding content proposed at the location defined by the map)

W-5.0102, para 2: Daily Prayer

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

(There is no corresponding content proposed at the location)

W-5.010 para 32: Daily Prayer

Structured services of daily prayer may occur in councils of the church, in the

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

defined by the map)

congregation, in small groups of believers, in households, or in private. They offer us a way of joining Christ's ceaseless prayer with the church throughout the world. Such services typically include: the singing or praying of psalms; the reading of Scripture; and prayers of thanksgiving and intercession, concluding with the Lord's Prayer. Services of daily prayer may take place at appointed times throughout the day (such as morning, midday, evening, and close of day) or may follow other patterns according to the demands of daily life and the needs of the individual or community. In the congregational setting, these services are to be authorized by the session, but they may be led by any member of the church.

(There is no corresponding content proposed at the location
defined by the map)

W-5.5000 5. Other Disciplines in Personal Worship and Discipleship

W-5.0103: Other Practices of Discipleship

W-5.5001 The Lord's Day

a. God has given means of grace beyond Scripture, Sacraments, and prayer.

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

W-5.0103 para 2: Other Practices of Discipleship

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Disciplined Observance of

b. Christians have received the Lord's Day to be kept holy to

the Lord. (W-1.3011, W-3.2001) It is the beginning of the believer's week and gives shape to the life of discipleship.

Disciplined observance of this day includes preparation of one's self for

(1) participation in public worship,

(2) engagement in ministries of witness, service, and compassion,

(3) activities that contribute to spiritual re-creation and rest from daily occupation.

In observing this discipline, Christians whose work takes

place on Sunday should set aside another day of the week for

these observances.

W-5.5001: Heid. Cat. 4.103; West. Conf. 6.119; S. Cat. 7.061; L. Cat. 7.227

W-5.5002 Seasons

The seasons of the Christian year provide a rhythm and content

for personal worship and discipleship. (W-1.3013; W-

3.2002) Special seasons, occasions, and transitions in one's own

God calls us to keep one day in seven holy. Since the earliest days of the church, Christians have observed this commandment by gathering for public worship on the Lord's Day (or Sunday). As the first day of the week, this day shapes our lives of discipleship. Therefore the Lord's Day is a time for

participation in public worship;

engagement in ministries of service, witness, and compassion; and

activities of rest and recreation.

Those who must work on Sunday should find other ways to keep sabbath in the course of the week.

W-5.0103 para 4: Other Practices of Discipleship

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

W-5.0103 para 5, first and second sentences: Other Practices of Discipleship

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

life also inform personal worship and discipleship.

The disciplines of stewardship and self-offering are a grateful response to God's love for the world and self-giving in Jesus Christ. As Christians, we are called to lives of simplicity, generosity, hospitality, compassion, and care for creation.

W-5.5003 Disciplines of Fasting and Enacted Prayer

Christians observe special times and seasons for the disciplines

of fasting, keeping vigil, and other forms of enacted prayer. It is

also appropriate to observe these disciplines at any time, especially in preparation for specific acts of discipleship or as acts of penitence, reconciliation, peacemaking, social protest, and compassion.

(There is no corresponding content proposed at the location defined by the map)

W-5.5004 Christian Giving

Giving has always been a mark of Christian commitment and

discipleship. The ways in which a believer uses God's gifts of

material goods, personal abilities, and time should reflect a faithful response to God's self-giving in Jesus Christ and Christ's call to minister to and share with others in the world. Tithing is a primary expression of the Christian discipline of stewardship.

(W-1.3030; W-2.5000)

W-5.5004: 2 Helv. Conf. 5.227–5.231

W-5.5005 Stewardship of Life

Those who follow the discipline of Christian stewardship

will find themselves called to lives of simplicity, generosity,

W-5.0103 para 5, third sentence: Other Practices of Discipleship

Tithing is a primary practice of Christian stewardship and self-offering.

W-5.0103 para 5, fourth sentence: Other Practices of Discipleship

We should be able to account for how we use our material goods, spiritual gifts, and time in the service of God.

urrent PC(USA)
Directory for Worship
approximately 27,000 words

Proposed Revision to the PC(USA)
Directory for Worship
approximately 17,000 words

Comments:

Recommendations:

honesty, hospitality, compassion, receptivity, and concern for the

earth and God's creatures. (W-7.5000)

urrent PC(USA)
Directory for Worship
approximately 27,000 words

Proposed Revision to the PC(USA)
Directory for Worship
approximately 17,000 words

Comments:

Recommendations:

W-5.6000 6. Christian Vocation

W-5.6001 God's Call

God calls a people

- a. to believe in Jesus Christ as Lord and Savior;
- b. to follow Jesus Christ in obedient discipleship;
- c. to use the gifts and abilities God has given, honoring and serving God
 - (1) in personal life,
 - (2) in household and families,
 - (3) in daily occupations,
 - (4) in community, nation, and the world.

W-5.6002 Our Response

A person responds to God's call to faith in Jesus Christ through Baptism and through life and worship in the community of faith.

W-5.0105, first and second sentence: Christian Vocation

We respond to God's grace through our Christian vocation. In Baptism, we offer our whole lives in service to God, and are empowered by the Holy Spirit with gifts for ministry in Jesus' name.

W-5.0105, third sentence: Christian Vocation

Therefore, we are called to honor and serve God in every aspect of our lives: in our work and play, in our thought and action, and in our private and public relationships.

W-5.0105, fourth through seventh sentences: Christian Vocation

Such service and love is an act of gratitude for God's grace. This has been a particularly important theme of the Reformed tradition: the life and work of every Christian can and should give glory to God. As we honor and serve God in our daily life and labor, we worship God. .

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Persons respond to God's call to discipleship through the ministries of God's people in and for the world.

Persons respond to God's call to honor and serve God in every aspect of human life

- a. in their work and in their play,
- b. in their thought and in their action,
- c. in their private and in their public relationships.

W-5.6003 Worship and Work

God hallows daily life, and daily life provides opportunity for holy living. As Christians honor and serve God in daily life, they worship God. For Christians, work and worship cannot be separated.

W-5.7000 7. Worship in Families and Households

W-5.7001 Household Worship

W-5.0105, eighth sentence: Christian Vocation

Whatever our situation, we have opportunities each day to bear witness to the power of God at work within us. Therefore, for Christians, worship, work, and witness cannot be separated.

W-5.0104, para 1: Household Worship

We respond to God's grace in the context of personal relationships. Christians who live together should worship together. Opportunities for household or family worship include:

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

When Christians live together in a family or in a household they should observe times of worship together. When it is possible to worship together daily, households may engage in

- a. table prayer, which may be accompanied by the use of Scripture and song;
- b. morning and evening prayer;
- c. Bible reading, study, reflection, and memorization;
- d. singing psalms, hymns, spirituals, and other songs;
- e. expressions of giving and sharing.

Given the complexity of schedules and the separations incurred in daily occupations, it is especially important to cultivate the discipline of regular household worship. When members of a household are not able to come together for worship, they may nevertheless observe a common time of personal worship with common readings and prayer concerns.

W-5.7002 Children in Household Worship

The parent(s) or the one(s) exercising parental responsibility should teach their children about Christian worship by example, by providing for household worship, and by discussion and instruction.

Children join in household worship

- a. praying and singing,

Sabbath-keeping and rhythms of daily prayer;

Bible reading, study, or memorization;

prayers before meals;

singing hymns, psalms, and spiritual songs; and

expressions of giving, sharing, and service to others.

Given the complexities of contemporary life, it is especially important to cultivate these disciplines.

(There is no corresponding content proposed at the location defined by the map)

W-5.0104, para 3: Household Worship

Children come to know, trust, and worship God by worshipping and praying with their parents or guardians.

Children may lead and participate in household worship by

singing and praying,

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

- b. listening to and telling Bible stories,
- c. reading and memorizing,
- d. leading and sharing,
- e. enacting and responding.

listening to and telling Bible stories,
learning catechisms, and
serving and sharing with others.

Children should be taught appropriate elements of worship used regularly in the Service for the Lord's Day. (W-2.3012-.3013; W-3.1004; W-3.3100; W-3.5202; W-6.2000)

Parents and guardians should use these opportunities to teach children the shape and elements of the Service for the Lord's Day, so that they may be full and active participants in the church's worship.

W-5.7003 Special Occasions and Seasons

Household worship should reflect those occasions of special recognition and celebration which occur in the life of the church and in the lives of those in the household. Birthdays, baptismal days, and other anniversaries are all appropriate occasions for special observance. It is also important in household worship to anticipate and remember the Lord's Day and the celebration of the Sacraments of Baptism and the Lord's Supper.

W-5.0104, para 2: Household Worship

Household worship offers a valuable opportunity to remember and anticipate the Lord's Day, studying appointed Scriptures and reflecting on and preparing for the Sacraments of Baptism and the Lord's Supper.

The seasons of the Christian year, such as Advent, Christmas, Lent, and Easter, provide further shape and meaning for household worship.

Seasons of the Christian year provide direction and content for household worship, with the seasons of Advent and Lent and the celebration of Christmas and Easter being particularly appropriate to observe in worship in households.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Worship in this setting will also recognize the cycle of seasons in nature and the rhythm of community, national, and world life, as well as those events and needs which remind believers of their call to live as disciples of Jesus Christ in the world. (W-2.3014; W-3.2000; W-3.3600)

Worship in the household setting should include recognitions of birthdays, baptismal days, and other significant anniversaries, and may also reflect the cycles of nature, civic observances, and events in the local, national, and global spheres.

CHAPTER VI

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

W-6.000 WORSHIP AND MINISTRY

WITHIN THE COMMUNITY OF FAITH

W-6.1000 1. Mutual Ministries in the Church

W-5.0201, para 1, first and second sentences: The Church's Ministry within the Community of Faith

God calls the church in the name of Jesus Christ to mutual love and service.

W-6.1001 Responding to God in Ministries

In communal and personal worship God calls people to faith and discipleship.

The church's ministry and worship are deeply connected. The church's ministry springs from its worship, where God builds up the body of Christ through the gifts of the Holy Spirit.

Those responding to this call offer themselves and the gifts which God has given them to be used in the life of the community of faith for ministries to the world and to one another.

(W-1.1000; W-5.1000; F-1.0301; F-1.0302a; F-1.0403)

W-6.1002 Mutual Ministries in the Church

W-5.0201, para 2, first sentence: The Church's Ministry within the

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Mutual ministries to one another in the church spring from and are nourished by the Word proclaimed and heard, by the Sacraments celebrated and received, and by prayer offered and shared in worship.

W-6.1003 Nurture and Pastoral Care

Nurture and pastoral care are ways in which Christians minister to one another. The nurture of believers and their children in the Christian community is a process of bringing them to full maturity in Jesus Christ. Pastoral care is the support which Christians offer one another in daily living and at times of need and of crisis in personal and communal life. Often nurture involves pastoral care and pastoral care furthers Christian nurture.

W-6.1003: Rom. 12:15; Gal. 6:2; Eph. 4:12b–16; 2 Helv. Conf. 5.233–5.234; West. Conf. 6.147

(There is no corresponding content proposed at the location defined by the map)

W-6.2000 2. Christian Nurture

W-6.2001 Entering the Community

The Christian community provides nurture for its members through all of life and life's transitions.

Community of Faith

The church's ministries are shaped and nourished by the Word and Sacraments, and are to be carried out in the spirit of constant prayer

W-5.0201, para 2, first sentence: The Church's Ministry within the Community of Faith

Within the church, we seek to love and serve one another through the ministries of Christian education and pastoral care, special gatherings for fellowship and prayer, and the activities of councils of the church.

W-5.0201, para 1, third sentence: The Church's Ministry within the Community of Faith

The church's ministry flows back into worship as we bring to God the celebrations and concerns of the community of faith.

W-5.0202, para 1: Christian Education

God calls the church to continue the teaching ministry of Jesus Christ, guiding and nurturing one another through all the seasons and transitions of life.

In particular, the church

offers opportunities for education and formation as members enter the

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

The church

community of faith,

offers nurture to those entering the community of faith,

...

a. preparing for Baptism,

The church's primary standard and resource for Christian nurture is the Word of God in Scripture, bearing witness to Christ's way of truth and life.

b. including them in the life of the community,

c. welcoming them to participate in its worship and to

come to the Lord's Table,

d. assisting them to claim their identity as believers in Jesus

Christ,

e. equipping them to live as commissioned disciples in the

world. (W-2.3012; W-2.3013; W-4.2002; W-4.2003)

W-5.0202, para 4: Christian Education

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

(There is no corresponding content proposed at the location defined by the map)

W-5.0202, para 5: Christian Education

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

(There is no corresponding content proposed at the location defined by the map)

W-6.2002 Assuming Responsibility

The church offers nurture to people assuming responsibility

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

in the world, assisting them

- a. with self-discovery and world awareness,
- b. with self-discipline and discipleship,
- c. with developing commitment to moral and ethical values,
- d. with making informed choices about education and occupations,
- e. with making wise commitments in personal relationships and marriage.

(There is no corresponding content proposed at the location defined by the map)

W-6.2003 Living Out Vocation

As the church ministers to people who are discovering Christian

vocation, so it offers nurture to those who are living out

Christian vocation in public, active life. (W-5.6000) It guides and

supports them in their discipleship

- a. as ministers to one another in the community of faith,
- b. as stewards of material resources, time, and talents,
- c. as members of families, especially in their own role of sharing the faith with others of their households,
- d. as responsible citizens,
- e. as servants of God for the world.

W-5.0202, para 1, second sentence: Christian Education

... discover Christian vocation, and assume responsibility in the world.

(There is no corresponding content proposed at the location defined by the map)

W-6.2004 Responding to Change

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

The church provides nurture to guide and support people as they continue their discipleship in circumstances offering new limitations and new freedoms.

W-6.2005 Providers of Nurture in the Church

In the service of Baptism the congregation, trusting in the power of the Holy Spirit, and on behalf of the universal Church, pledges responsibility for Christian nurture. (W-2.3013; W-3.3603)

The session and the ruling elders are responsible for providing for the development and supervision of the educational program of the church, for instructing ruling elders and deacons, and for developing discipleship among members. (G-2.0301; G-3.0201)
The pastor nurtures the community through the ministries of Word and Sacrament, by praying with and for the congregation, through formal and informal teaching, and by example. (G-2.0104; G-2.0504)

Some in the community of faith whose special gifts and training have prepared them for a ministry of education are called to the task of leadership in nurture. Teachers, advisers, and others appointed by the session guide, instruct, and equip those for whose education and nurture they are responsible. (W-3.3503)
Parents or those exercising parental responsibility share the faith of the church with children. (W-4.3002; W-5.7000)

W-5.0202, para 3: Christian Education

The educational ministries of the church are rooted in the promises of Baptism, in which the congregation pledges responsibility for Christian nurture.

The session is responsible for the development and supervision of the church's educational programs, the instruction of ruling elders and deacons, and the discipleship of all members.

The teaching elder contributes to the nurture of the community through the ministries of Word and Sacrament, church school classes, the gift of prayer, and by example.

Trained Christian educators bring special skills and expertise in teaching to the church's ministries of nurture and formation. The session should identify, encourage, and equip others who have gifts for Christian education.

The session should also support parents and guardians in the nurture of their

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

children. (G-2.02, G-2.03, G-2.05, G-3.02, G-2.11)

W-6.2006 Resources and Occasions for Nurture

The primary standard and resource for the nurture of the church is the Word of God in Scripture. The central occasion for nurture in the church is the Service for the Lord's Day, when the Word is proclaimed and the Sacraments are celebrated.

All members of the community, from oldest to youngest, are encouraged to be present and to participate.

Educational activities should not be scheduled which prevent regular participation in this service. (W-3.1004)

An important and continuing context for Christian nurture is the home, where faith is shared through worship, teaching, and example. The church provides other occasions for nurture

- a. in the classes of the church school,
- b. in other groups and fellowships organized for education and nurture,
- c. in groups and associations gathered for service and mission,
- d. in committees, boards, and councils,

W-5.0202, para 2: Christian Education

The central occasion for Christian nurture is the Service for the Lord's Day, where the Word is proclaimed and the Sacraments are celebrated. Beyond the process of Christian formation that takes place in public worship, the words and actions of the service can be a particularly fruitful source of study and reflection. Therefore,

all members should be encouraged to be present and participate in this assembly.

Educational activities should not be scheduled so as to prevent or discourage participation in this service.

(There is no corresponding content proposed at the location defined by the map)

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

e. in retreats, camps, and conferences.

The confessional documents of the church provide guidance in nurture. (F-2.00) Shape and content for study and instruction are provided by the rich resources of the liturgical, cultural, and ethnic heritages of the church. Educational materials developed for various approaches to Christian nurture are appropriate for use as approved by the session. (G-3.0201)

W-6.3000 3. Pastoral Care

W-6.3001 Pastoral Care

The Christian community offers pastoral care to its members in their personal and communal life. The church may provide different levels of this mutual ministry of care.

W-6.3002 Care by All Christians

All Christians are called to care for one another in daily living, sharing joys and sorrows, supporting in times of stress and need, offering mutual forgiveness and reconciliation. This care is primarily offered as the community of faith worships together. It

W-5.0203, para 1: Pastoral Care

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

W-5.0203, para 3, first and second sentences: Pastoral Care

All members are called to take part in the ministry of pastoral care, visiting the sick, supporting the weak, and comforting those who mourn.

W-5.0203, para 3, fifth sentence: Pastoral Care

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

is also provided as people interact in community and as they
come together in groups for nurture or to carry on ministries of

the church. Ruling elders, deacons, and pastors are called to
special responsibility for this common pastoral care. (G-2.0501;
G-2.0301; G-2.0201)

W-6.3003 Pastoral Counseling

Some in the community of faith who have special gifts and
appropriate training are called in the church to the particular
ministry of pastoral counseling with individuals and with groups
formed for this purpose.

W-6.3004 Referral

In certain circumstances the ministry of pastoral care may
call for referral to teaching elders in specialized ministries or
others qualified by credentials and faith-perspective to provide
appropriate counseling or therapy.

W-6.3005 Care in Illness

The church offers pastoral care to people in the special needs
and crises of their lives.

When people are ill, Christians respond with prayer, visits, and
other acts which express love and support for those who are sick
and for their households, their families, and their friends. When
illness is critical or is prolonged, those offering pastoral care will

Ruling elders, deacons, and teaching elders have particular responsibility for the
exercise of pastoral care within the community of faith.

W-5.0203, para 3, third and fourth sentences: Pastoral Care

Those with special gifts and appropriate training may be called to the ministries of
pastoral counseling or chaplaincy.

In certain circumstances, persons may need to be referred to other qualified and
credentialed professionals to receive appropriate counseling and care. (G-2.02, G-
2.03, G-2.05)

W-5.0203, para 4: Pastoral Care

Services of wholeness and healing are one way of enacting the church's ministry of
pastoral care.

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

give special attention to the needs and stresses experienced by everyone involved. Terminal illness calls for particular care which mediates trust in God, support in suffering, comfort for distress, and hope in the face of death.

W-6.3006 Care at Death

When death comes, the church in its pastoral care immediately offers the ministry of presence, of shared loss and pain, of faith and hope in the power of the resurrection, and of ordinary acts of care and love. The church continues special pastoral care during the time of grieving and adjusting. (W-4.10000)

W-6.3007 Care in Loss

Other occasions of loss in life, such as

- a. the loss of power,
- b. the fading away of a once-important relationship,
- c. the departure of children from the home,
- d. the loss of meaningful employment, means of livelihood, or financial security,
- e. the ending of a marriage in separation or divorce, call for pastoral care which provides opportunities to grieve and offers practical help and support in the process of renewal and adjustment.

The central element in these services is prayer, calling upon God's saving grace or giving thanks for healing received.

A service of wholeness should include the proclamation of the Word, focusing on the promise of abundant life in Christ.

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-6.3008 Care in Broken Relationships

The church provides pastoral care which calls people to healing and seeks to support those caught up in the hurts, hostilities, and conflicts of daily living which lead to broken relationships in families and households, in the school and the workplace, in neighborhoods and communities, and in the church. (W-4.8000)

Prayer may be enacted through the laying on of hands and anointing with oil, provided that these actions are carefully introduced and interpreted: healing always comes as a gift from God, not as a product of human prayer.

The Lord's Supper is a fitting way to seal the promise of wholeness proclaimed in the Word.

Services of wholeness are to be authorized by the session and are under the direction of the teaching elder; but, should involve leadership from ruling elders, deacons, and others with gifts for prayer.

They may take on a regular basis, as an occasional event, or as a part of the Service for the Lord's Day.

W-6.3009 Care in Sin and Forgiveness

The call to healing in pastoral care involves the recognition in each one's life of the reality of sin, which is the source of all human brokenness. The believing community announces the good news of God whose love gives people grace

- a. to confess their sin and complicity in brokenness,
- b. to repent, expressing sorrow and intention to change,
- c. to accept God's forgiveness and extend that forgiveness

W-5.0203, para 5: Pastoral Care

Services of acceptance and reconciliation acknowledge the reality of sin and suffering and seek the redeeming grace of God.

They provide an appropriate way to acknowledge our involvement and responsibility in broken relationships and sinful social structures.

The central element in these services is confession and pardon, along with appropriate signs of peace and reconciliation.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

to another,

- d. to forgive the other and accept the other's forgiveness,
- e. to work toward reconciliation in brokenness,
- f. to trust the power of God to bring healing and peace.

(W-4.8000)

Receiving confession and declaring God's forgiveness, calling for repentance and supporting in the struggle toward new life, encouraging people to forgive and receive forgiveness, and mediating reconciliation are appropriate acts of pastoral care.

W-6.3010 Care in the Transitions of Life

The church recognizes transitions which bring joy and sorrow in human life:

- a. children are born, grow up, become independent, find their aging parents becoming dependent upon them;
- b. people begin work, change jobs, retire;
- c. households are established, move to new locations, gain and lose members;
- d. people are empowered, restored, make new commitments.

The ministries of pastoral care support people in recognizing, accepting, and celebrating these and other such times of

They should include readings from Scripture that reveal the grace of God, and may involve elements of prayer, expressions of thanksgiving, and enactments of commitment.

(There is no corresponding content proposed at the location defined by the map)

W-5.0203, para 4: Pastoral Care

Services of wholeness and healing are one way of enacting the church's ministry of pastoral care.

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

adjustment, assisting them in working toward a new role in life and affirming their identity through transition.

W-6.3011 Resources of Worship for Pastoral Care

The community of faith engages in the ministries of mutual care in its worship, and its members draw upon the resources of worship in giving pastoral care.

a. Scripture is central as a resource for support, comfort, and guidance. The proclamation of the Word in sermon and song may lead to recognizing need and may provide care. (W-2.2000; W-3.3400)

b. Prayers—silent, spoken, and sung—give thanks, intercede, make supplication, and acknowledge God’s presence and power. Prayer enacted by the laying on of hands and anointing calls upon God to heal, empower, and sustain. (W-2.1000; W-3.3506; W-3.5400)

c. Offering the Sacraments in hospital or household celebrates the presence of Christ, and extends the community of faith beyond the sanctuary. (W-2.3000–.4000; W-3.3600)

d. The Lord’s Prayer, psalms, doxologies, benedictions, and other familiar portions of a congregation’s worship may extend the support and care of the community of faith to those whose special needs or circumstances have placed them in isolation and remind them of their place in that community.

W-5.0203, para 2: Pastoral Care

The worship of God in Christian community is the foundation and context for the ministry of pastoral care.

(There is no corresponding content proposed at the location defined by the map)

Members draw on the resources of worship in their care for one another, sharing the grace and challenge of the Word, the gift and calling of the Sacraments, the presence and power of God’s Spirit in prayer, and the fellowship and comfort of the community of faith.

They take these resources with them, extending Christ’s grace and peace in homes, hospitals, hospices, neighborhoods, schools, and workplaces.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

e. Times of remembrance, concerns of the people, prayers

of intercession, and other such occasions in corporate worship will bring into the worship of the community of faith those who are absent. (W-3.3500; W-3.3700)

W-6.4000 Worship and Ministry

The worship of God in the Christian community is the foundation and context for the ministry of pastoral care as well as for the ministry of nurture in the faith.

(There is no corresponding content proposed at the location defined by the map)

CHAPTER VII

W-7.0000 WORSHIP AND THE MINISTRY

OF THE CHURCH IN THE WORLD

W-7.1000 1. Worship and Mission

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

God calls the church in the name of Jesus Christ to mutual love and service. The church's ministry and worship are deeply connected.

The church's ministry springs from its worship, where God builds up the body of Christ through the gifts of the Holy Spirit. The church's ministry flows back into worship as we bring to God the celebrations and concerns of the community of faith.

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

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

W-5.0301, para 1: The Church's Mission in the World

God sends the church in the power of the Holy Spirit to join the mission of Jesus Christ in service to the world. The church's mission and worship are deeply

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

connected. The church's mission springs from its worship, where we glimpse the reality and the promise of God's eternal realm. The church's mission flows back into worship as we bring to God the joy and suffering of the world.

W-7.1001 Worship and Ministry

The church participates in God's mission to the world

through its ministry and worship. Worship presents the reality of

the divine rule which God has promised in Jesus Christ as the

final renewal of creation. The worshiping community in its integrity before the Word and its unity in prayer and Sacraments is a sign of the presence of the reign of God. The church in its ministry bears witness to God's reign through the proclamation of the gospel, through works of compassion and reconciliation, and

through the stewardship of creation and of life. Signs of God's

reign are also manifest in the world wherever the Holy Spirit

leads people to seek justice and to make peace. (F-1.01)

W-7.2001: 2 Cor. 5:19–20; West. Conf. 6.055–6.058, 6.187–6.190

W-7.1002 Worship and Mission

God calls the church in worship to join the mission of Jesus

Christ in service to the world. As it participates in that mission

the church is called to worship God in Jesus Christ, who reigns

over the world. (F-1.0304)

W-7.2000 2. Proclamation and Evangelism

(There is no corresponding content proposed at the location defined by the map)

W-5.0301, para 2: The Church's Mission in the World

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

W-5.0302, para 1: Evangelism

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-7.2001 The Scope of Evangelism

God sends the church **in the power of the Holy Spirit**

- a. to announce the good news that in Christ Jesus the world is reconciled to God,
- b. to tell all nations and peoples of Christ's call to repentance, faith, and obedience,
- c. **to proclaim in deed and word that Jesus gave himself to set people free,**
- d. **to offer in Christ's name fullness of life now and forever,**
- e. **to call people everywhere to believe in and follow Jesus Christ as Lord and Savior,**
- f. **to invite them into the community of faith to worship and serve the triune God.** (F-1.03; F-1.0304)

God sends the church

to proclaim the gospel in the world:

announcing the good news of God's liberating love;

calling all people to repent and trust in Jesus Christ as Lord and Savior;

baptizing, teaching, and making disciples in Jesus' name; and

offering the promise of eternal and abundant life in Christ.

W-5.0302, para 3: Evangelism

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

commitment to Christ through the reaffirmation of Baptism.

(There is no corresponding content proposed at the location defined by the map)

W-7.2002 Contexts of Evangelism

Worship is the primary context in which people regularly hear the proclamation of the gospel, are presented with God's promise, are given the opportunity to respond with faith and acts of commitment, and receive the nurture and support of the community. (W-2.2000; W-2.5001; W-3.3501–.3503; W-3.5500)

In the life of the church, the transforming power of the Holy Spirit is manifest in mutual love and service, in self-giving and acceptance, drawing people from their separateness into the community of shared faith in Jesus Christ. As Christians daily live out their vocation in the world, they invite those they meet to come and share the life of the people of God and join in their worship.

W-7.3000 3. Compassion

W-7.3001 A Ministry of Compassion

God sends the church in the power of the Holy Spirit to exercise compassion in the world,

W-5.0302, para 2: Evangelism

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

(There is no corresponding content proposed at the location defined by the map)

W-5.0303, para 1, first sentence: Compassion

God sends the church to show compassion in the world:

feeding the hungry,

caring for the sick,

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

- a. feeding the hungry,
- b. comforting the **grieving**,
- c. caring for the sick,
- d. visiting the prisoners,
- e. freeing the captives,
- f. sheltering the homeless,
- g. **befriending the lonely.**

- visiting prisoners,
- freeing captives,
- sheltering the homeless,
- welcoming strangers,**
- comforting **those who mourn, and**
- being present with all who are in need.**

W-7.3001: Matt. 25:31–46; Luke 4:18–21; Rom. 12:6–8; Gal. 6:9–10; Jas. 1:27, 2:14–17

W-7.3002 Compassion and Worship

God's call to compassion is proclaimed in worship. Those

called are equipped and strengthened for the ministry of compassion by the proclamation of the Word and by the celebration of the Sacraments. The call is accepted as the faithful respond in prayers of confession and intercession, in acts of self-offering, and in offering material goods to be shared in ministries of compassion. (W-2.1002; W-2.5000; W-3.3505–.3507) Those called are commissioned and sent by the church to do acts of compassion on Christ's behalf. (W-2.6000; W-3.3701; W-4.3000)

W-7.3003 Compassion and Advocacy

Such acts of compassion, done corporately and individually,

are the work of the church as the body of Christ.

The church is called to **minister to the immediate needs and hurts**

W-5.0303, para 2, first sentence: Compassion

In the Service for the Lord's Day, God's call to compassion is proclaimed in the Word and enacted through the Sacraments.

W-5.0303, para 1, second sentence ff: Compassion

These acts of compassion, done corporately or individually, are the work of the church as the body of Christ.

The church is called to minister directly to people's **immediate hurts and needs.**

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

of people.

The church is also called to engage those structures and systems which create or foster brokenness and distortion.

Christians respond to these calls through acts of advocacy and compassion, through service in common ministries of the church, and through cooperation with agencies and organizations committed to these ends. (F-1.03)

W-7.3004 Faithful Compassion

Following the example of Jesus Christ, faithful disciples today express compassion

(There is no corresponding content proposed at the location defined by the map)

- a. with respect for the dignity of those in need,
- b. with openness to help even those judged undeserving,
- c. with willingness to risk their own comfort and safety,
- d. with readiness to receive as well as to give,
- e. with constant prayer in the midst of ministering, always in communion with the renewing power of the worshipping community.

(F-1.02)

W-7.3004: Mark 1:32–38; Luke 6:12

The church is also called to confront and challenge systems that perpetuate human misery.

We participate in Christ's compassionate ministry through local acts of witness and advocacy, through the programs of the larger church, and in cooperation with other agencies and organizations committed to human welfare.

W-5.0303, para 2, second sentence ff sentence: Compassion

We

confess our complicity in oppressive structures,

pray for those who are hurting,

offer our resources to alleviate suffering, and

commit our time and energy to care for those in need.

Following the example of Jesus Christ, we

pledge that we will respect the dignity of all,

reach out to those judged undeserving,

receive as well as give, and

even risk our lives to show Christ's love.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

W-7.4000 4. Reconciliation: Justice and Peace

W-7.4000: Conf.1967 9.43–9.47W-7.4001

Reconciliation in Christ

God sends the church in the power of the Holy Spirit to share
with Christ in establishing God's just, peaceable, and loving rule
in the world. (F-1.02)

(There is no corresponding content proposed at the location
defined by the map)

(There is no corresponding content proposed at the location
defined by the map)

God's reconciliation in Jesus Christ is the ground of justice and
peace. (Conf. 1967 9.45) The church in worship proclaims,
receives, and enacts reconciliation in Jesus Christ and commits
itself to strive for justice and peace in its own life and in the
world.

W-7.4002 Doing Justice

Justice is the order God sets in human life for fair and honest
dealing and for giving rights to those who have no power to claim
rights for themselves. The biblical vision of doing justice calls for

W-5.0304, para 1, third sentence: Justice and Peace

These acts of peacemaking and justice are established upon God's gracious act of
reconciliation with us in Jesus Christ, and are a way of participating in Christ's
priestly intercession or advocacy for the world.

W-5.0304, para 1, first sentence: Justice and Peace

God sends the church to work for justice in the world:
exercising power for the common good;
dealing honestly in personal and public business;
seeking dignity and freedom for all people;

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

- a. dealing honestly in personal and public business,
- b. exercising power for the common good,
- c. supporting people who seek the dignity, freedom, and respect that they have been denied,
- d. working for fair laws and just administration of the law,
- e. welcoming the stranger in the land,
- f. seeking to overcome the disparity between rich and poor,
- g. bearing witness against political oppression and exploitation,
- h. redressing wrongs against individuals, groups, and peoples

promoting justice and fairness in the law;
overcoming disparities between rich and poor;
bearing witness against political oppression; and
redressing wrongs against individuals, groups, and peoples.

in the church, in this nation, and in the whole world.

W-7.4002: Ex. 22:21–27; Lev. 19:33, 34; Ps. 34, 82; Isa. 2:1–5;
32:1–8, 16, 17; Amos 5:6–15; Mic. 6:8; Matt. 23:23–24; Luke
4:16–21; West. Conf. 6.127–6.128; L .Cat. 7.246, 7.251, 7.252,
7.254, 7.255; Conf.1967 9.43–9.47, 9.53–9.56

W-7.4003 Making Peace

There is no peace without justice. Wherever there is brokenness,
violence, and injustice the people of God are called to
peacemaking

- a. in the Church universal fragmented and separated by
histories and cultures, in denominations internally polarized
by mutual distrust, and in congregations plagued by

W-5.0304, para 1, second sentence: Justice and Peace

God also sends the church to seek peace:

in the church universal, within denominations, and at the congregational level;

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

dissension and conflict;

b. in the world where nations place national security above all else, where the zealotry of religion, race, or ideology explodes in violence, and where the lust for getting and keeping economic or political power erupts in rioting or war;

c. in communities racked by crime and fear, in schools and workplaces marked by vicious competition and rebellion against order, and in households and families divided against themselves, scarred by violence and paralyzed by fear.

in the world, where nations and religious or ethnic groups make war against one another; and

in local communities, schools, workplaces, neighborhoods, and homes.

W-7.4003: Isa. 2:1–5; 32:16, 17; Mic. 6:8; Jas. 3:13–18; West. Conf. 6.128; L. Cat. 7.245, 7.246; Conf.1967 9.43–9.47, 9.53–9.56

W-7.4004 Reconciliation in Worship

The ministries of reconciliation, justice, and peace are initiated and nurtured in the church's worship of God. In the proclamation of God's Word people are given assurance of freedom from the guilt and fear which keep them from fulfilling these ministries.

In Baptism and the Lord's Supper believers are united in Christ, are made one in the church through the Holy Spirit, and recognize one another across all boundaries and divisions as sisters and brothers in the faith. (W-2.3000–.4000)

In prayer the faithful lift intercessions for all who experience

W-5.0304, para 2: Justice and Peace

In the Service for the Lord's Day we proclaim, receive, and enact reconciliation with God in Christ. Through the proclamation of the Word we are given the assurance of freedom and peace in Christ and are inspired to share these gifts with others.

Through Baptism and the Lord's Supper we are united with Christ, made one in the Spirit, and empowered to break down the dividing walls of hostility that still separate us from one another.

We confess our participation in unjust systems, pray for an end to violence and injustice, offer our gifts to support Christ's liberating work, and commit ourselves to pursue peace and justice in Jesus' name.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

brokenness, violence, and injustice; give thanks to God for reconciliation, peace, and justice in Jesus Christ; and commit themselves to be reconcilers seeking justice and pursuing peace. (W-2.1000; W-2.6000; W-3.3506; W-3.3700)

. W-7.5001: Gen. 1:26–28; 2:15–20; Ps. 8

W-7.5000 5. Caring for Creation and Life

W-7.5001 God’s Mandate

God calls the Church in the power of the Holy Spirit to participate in God’s work of creation and preservation.

God has given humankind awesome power and perilous responsibility

to rule and tame the earth,

to sustain and reshape it,

to replenish and renew it.

W-7.5001: Gen. 1:26–28; 2:15–20; Ps. 8

W-7.5002 Worship and the Use of Creation

In worship Christians rejoice and give thanks to God, who gives and sustains the created universe, the earth, all life, and all goods. They acknowledge God’s command to be stewards. They

W-5.0305, para 1, first sentence: Care of Creation

God sends the church to share in the stewardship of creation, preserving the goodness and glory of the earth God has made.

God cares for us through the gifts of creation, providing all that we need in abundance.

W-5.0305, para 2, first sentence: Care of Creation

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

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

confess their own failures in caring for creation and life. They rejoice in the promise of the redemption and renewal of the creation in Jesus Christ, proclaimed in the Word and sealed in the Sacraments. They commit themselves to live as God's stewards until the day when God will make all things new. (W-1.0000)

W-7.5003 Stewardship of Creation

As stewards of God's creation who hold the earth in trust, the people of God are called to

- a. use the earth's resources responsibly without plundering, polluting, or destroying,
- b. develop technological methods and processes that work together with the earth's environment to preserve and enhance life,
- c. produce and consume in ways that make available to all people what is sufficient for life,
- d. work for responsible attitudes and practices in procreation and reproduction,
- e. use and shape earth's goods to create beauty, order, health, and peace in ways that reflect God's love for all

worship, including the use of paper, sacramental elements, the construction of worship space, and other resources.

W-5.0305, para 1, second sentence: Care of Creation

As caretakers of God's creation, we are called to:

tend the land, water, and air with awe and wonder at God's gifts;

use the earth's resources wisely, without plundering, polluting, or destroying;

use technology in ways that preserve and enhance life;

measure our production and consumption in order to provide for the needs of all;

foster responsible practices of procreation and reproduction; and

seek beauty, order, health, harmony, and peace for all God's creatures.

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

creatures.

In gratitude for the gifts of creation, the faithful bring material goods to God in worship as a means of expressing praise, as a symbol of their self-offering, and as a token of their commitment to share earth's goods. (W-2.5000; W-3.3507; W-5.5005; W-5.6000)

W-7.6000 6. The Church and the Reign of God

W-7.6001 The Church and the Kingdom

The church in its worship and ministry is a sign of the reign of God, which is both a present reality and a promise of the future.

The church's worship and service do not make the Kingdom of God come. In an age hostile to the reign of God, the church worships and serves, with confidence that God's rule has been established and with firm hope in the ultimate manifestation of the triumph of God.

W-7.6002 Confidence and Hope

In the present age the church's ministries of evangelism and caring for creation, of compassion and reconciliation are signs of

W-5.04: Worship and the Reign of God

W-5.0401, para 1, first sentence: The Reign of God

The church in its worship and service is a living sign of the reign of God, which is both a present reality and a future promise.

W-5.0401, para 1, second sentence: The Reign of God

The church's activities do not bring about God's realm; they are our grateful response to the grace of God at work in the world.

W-5.0401, para 1, third sentence: The Reign of God

We seek to worship and serve God faithfully, with the confidence that God's reign has already been established and the hope that it will soon be revealed in fullness and glory. (F-1.01)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:
Recommendations:

God's reign and offer hope in the midst of life-denying situations.

That hope is not dependent on the success of the church's ministries or the effectiveness of its worship, but is sustained by the power of God present with the church as it ministers and worships.

W-7.7000 7. Worship as Praise

W-7.7001 Ascription of Praise

In worship the church is transformed and renewed, equipped and sent to serve God's reign in the world.

The church looks for the day

when every knee shall bow,

in heaven and on earth and under the earth

and every tongue confess

that Jesus Christ is Lord,

to the glory of God the Father.

(Phil. 2:9–11)

W-5.04: Worship and the Reign of God

W-5.0401, para 2: The Reign of God

We do all of this in the name of Jesus, looking for the day

when "every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"

(Phil. 2:10–11).

(There is no corresponding content proposed at the location defined by the map)

**urrent PC(USA)
Directory for Worship**
approximately 27,000 words

**Proposed Revision to the PC(USA)
Directory for Worship**
approximately 17,000 words

Comments:

Recommendations:

Now to the One who is able to keep us from falling

and to present us without blemish

before the presence of God's glory with rejoicing,

to the only God, our Savior

through Jesus Christ our Lord,

be glory, majesty, dominion, and authority,

before all time, now, and forever.

(Jude 24)

Amen!

Blessing and glory and wisdom and thanksgiving

and honor and power and might

be to our God

for ever and ever!

Amen.

(Rev. 7:12)

Amen!

Blessing and glory and wisdom

and thanksgiving and honor

and power and might

be to our God forever and ever!

Amen.

(Rev. 7:12)