CHARLESTON ATLANTIC PRESBYTERY

Commissioners' Handbook
Fall Stated Meeting
November 10, 2026
9:30am



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James Island Presbyterian Church
1642 Fort Johnson Road, Charleston, SC 29412
www.jamesislandpc.org
843-766-4219 WWW.CAPRESBYTERY.ORG

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APPENDIX: Minutes of Summer Stated Meeting, Sept. 12, 2026

A BRIEF HISTORY
OF THE
JAMES ISLAND PRESBYTERIAN CHURCH

The Reverend Archibald Stobo founded the James Island Presbyterian Church in 1706. Educated at Edinburgh University, he came to Charleston in 1700 to Pastor the Independent Congregational Church. Over six years he established five churches in the area, one of which was ours. The earliest church building on record was in 1724. According to tradition this structure was burned by the British in the Revolutionary War. The second building, of colonial design, was raised from the ground so graves might be placed underneath.

The few church records that exist from that era reflect an interesting relationship. It was noted that in 1853 there were 234 enslaved members of the congregation and 35 white members. After the Civil War (in which the church was again burned, this time by Confederate troops) the enslaved members, now freed, left “en masse” to form their own African American church down the street under the aegis of the UPC-USA. It now exists as St. James Presbyterian Church. An interesting side light is that the churches share cemeteries near the James Island Church, and the sizes of our congregations are still roughly proportional: James Island at 623 members and St. James at close to 1000.

After the war, with no church building and at a significantly reduced number, our church met for years in private homes. Communion was not served to the church until April 4, 1868 when the church met in its new building, a whitewashed cedar board structure of 20 x 20 feet. We have a picture of that building in the church office. This building was razed in 1909 to make room for the current Gothic style sanctuary. Some of the ‘heart of pine’ floorboards are still visible near the communion table.

The church was remodeled in 1981 after yet another fire, set this time by an arsonist. Since 1992 the church has grown from 200 to 623 members. During those 34 years the facilities have been renovated, gym & classroom space has been added in the rear, and the sanctuary has been renovated and enlarged from its capacity of 250 to the existing space of 500. We are currently amidst plans to renovate and update several of our facilities. We have grown since the Civil War from a small church, unable to support a pastor, to a thriving community which, including our children, is over 700 souls.

We are grateful for everything God has done, is doing, and will do in and through James Island Presbyterian Church. Today we are especially grateful to host the churches of the Charleston Atlantic Presbytery for its fall meeting on November 10, 2026.

STANDING RULES
CHARLESTON ATLANTIC PRESBYTERY

Standing Rule #1 Unless other rules of debate are agreed to by presbytery, the debate on each main motion at any meeting of the presbytery shall be limited to thirty (30) minutes, alternating between the affirmative and negative sides, with each speaker limited to four minutes each. Motions to amend this rule or to close or extend debate, in accordance with Roberts Rules of Order, shall be in order.

Standing Rule #2 The vote on any motion to overture the General Assembly or any business from the General Assembly shall be done by secret ballot. This may be set aside only by unanimous consent of those present and voting.

Standing Rule #3 All requests for speakers or special orders at a presbytery meeting should be sent to the Stated Clerk no later than thirty (30) days prior to the meeting and must be approved by the Strategy Team. Normally there shall be a maximum of two (2) speakers or special orders (excluding setting the time for lunch or to adjourn) per presbytery meeting.

Standing Rule #4 No written report distributed prior to the meeting of presbytery shall be read at the meeting of the presbytery.

Standing Rule #5 Attendance is required of teaching elders and the ruling elder commissioners elected by member churches according to the rules of the Book of Order. Excuses for absence from stated meetings shall be submitted to the Stated Clerk in writing and shall be referred to the Shepherding Team for action~~,~~ which shall report its actions at the next presbytery meeting. The Shepherding Team shall counsel teaching elders and sessions regarding non-attendance and neglect of duty.

Standing Rule # 6 Teaching elders as members of Presbytery and ruling elders as elected commissioners to the meetings are expected to fulfill the responsibility given to them by the council of which they are a member and to be present for the entirety of the meeting. Requests for early dismissal should be directed to the moderator.

Standing Rule # 7. When any ruling elder commissioner or continuing member of presbytery wishes to speak (other than to second a motion, which can be done from one's chair), he or she shall go to one of the floor microphones and seek recognition from the Moderator. When recognized, the person shall state his or her name and position in Presbytery before contributing to the debate.

Standing Rule # 8. All remarks should be addressed to the Moderator, should be confined to the merits of the pending question, and must not attack a commissioner's motives.

Standing Rule # 9. If several commissioners are standing at microphones waiting to speak to the same motion, the Moderator shall attempt to alternate pro and con speakers.

Standing Rule #10. All proposed amendments (other than a few consecutive words) must be submitted in writing to the Stated Clerk, preferably in advance of making a motion.

Standing Rule #11. If a commissioner or continuing member of presbytery wishes to end an ongoing debate,
a. he or she must go to a floor microphone and obtain recognition from the Moderator;
b. when recognized, he or she may move the previous question;
c. another voting member must second this motion (can be done from one's chair, without recognition);
d. the Moderator shall immediately conduct a standing vote on this motion to cut off further debate; however, if in the Moderator's judgement, the assembly has not completed debate, the Moderator has the power to refuse the motion to close debate.
e. if there is a two-thirds affirmative vote to end debate, the Moderator shall immediately conduct a vote on the motion before the Presbytery.
(approved/adopted May 17, 2016)

CHARLESTON ATLANTIC PRESBYTER
FALL STATED MEETING DOCKET

Rev. Dr. Michael Fitze, Moderator
James Island Presbyterian Church, Charleston, SC
November 10, 2026

8:30—Check In

9:00 --Orientation for New Commissioners

9:30—Meeting Begins

1. Call to Order, Opening Prayer—Moderator

2. Welcome to James Island Presbyterian Church – Rev. Barrett Payne

3. Acknowledgement of Lands and Peoples - Moderator

4. Declaration of a Quorum - Stated Clerk / Moderator

5. Welcome to First Time Commissioners - Moderator

6. Guests and Corresponding Member – Stated Clerk

7. Appointment of Standing Committee for Resolution of Thanks—Moderator

8. Opening Worship with Communion
    a. Sermon by Rev. Dr. Michael Fitze
    b. Offering to benefit Rev. Dr. Donnie R. Woods Scholarship Fund – Commissioned Pastor Henry Meeuwse

    (*Make checks payable to Charleston Atlantic Presbytery with a note on the memo line*.)

9. Joys Video

10. Introduction of New Business/Approval of the Docket—Stated Clerk

11. Report of General Presbyter / Pastor to Pastors – Rev. Becky Albright

12. Stated Clerk's Report – Elder David Yandle

13. Adoption of the Consent Agenda—Moderator

14. Service to Others – Rev. Dr. Jim Miller
    a. Water Mission – Ms. Marie Reny

15. General Assembly Proposed Amendments Pulled from Consent Agenda

16. Shepherding Team – Commissioned Pastor Priscilla Holtzclaw, Moderator
    a. Report on PILP Loans for Johns Island and Wallingford
    b. Any Shepherding Team recommendations pulled from Consent Agenda.

17. Property Ministry Team – Elder Irene Whaley, Moderator

18. Commission on Ministry— Rev. Dr. Jeri Parris Perkins, Moderator
    a. Introduction of Rev. Jonathan Frost – Associate Pastor at Mt. Pleasant

19. Presbyterian Women- Elder Kay Keeler, Moderator

20. Nurture Ministry Team – Rev. Dr. Brian Henderson, Moderator

21. Finance Committee – Rev. Dr. Achim Daffin, Moderator

22. Presbyterian Disaster Assistance Commission – Elder Rick Spivey, Coordinator

23. Committee on Preparation for Ministry – Rev. Pat Jones, Moderator

24. Committee on Representation -- Rev. Bart Edwards, Moderator

25. Items Pulled from Consent Agenda

26. Call for other Reports/Unfinished Business

27. Report of Resolution of Thanks Committee

28. Adjournment with Prayer and Benediction by Moderator

29. Lunch

2026 CAP Meeting Dates:

Saturday, February 13, 2027	TBD
Friday-Saturday May 14-15, 2027	Joint Meeting of SC 5 Presbyteries in Columbia
Saturday, September 18, 2027	Palmetto Presbyterian Church, Mt. Pleasant
Tuesday, November 9, 2027	Johns Island Presbyterian Church, Johns Island

General Presbyter/Pastor to Pastors

Report for CAP Meeting

November 10, 2026

At the September Presbytery meeting, we adopted the vision recommended by the Visioning Task Force and the work will begin in January of 2027. This includes the addition of several new committees needed to orchestrate the approved vision. Thank you to all who said **YES** when the **Committee on Representation** asked you to serve on existing and/or new committees. We are appreciative of your commitment and excited to see what these new opportunities look like going forward.

As I prepare this report, I am in Philadelphia as a board member of Presbyterian Communities of South Carolina, along with 6000 other people who are making a difference in the lives of older adults. Presbyterian Communities of SC has six communities across the state, offering Independent Living, Assisted Living, Memory Care, and Skilled Nursing. Many of our churches and church members support PCSC and your support allows quality care to those under care. Thank you for your support.

SC5 School of Theology met in October and had 59 students present – a record attendance. If you or someone you know has a desire for theological education or a desire to serve the church in a meaningful way, encourage them to pursue this educational possibility. CAP currently has 17 CP's serving congregations and the presbytery, with 13 candidates enrolled in the program, or 'in the pipeline'. We are grateful for these individuals and their ministries.

We welcome **Rev. Jon Frost,** called to Mt. Pleasant Presbyterian Church, into the presbytery. His installation is on Sunday, November 15th at 4:00 and all are invited and encouraged to attend.

The SC5 Boundary Team continues in discussion about ways to better serve the presbyteries by sharing resources and possibly changing the boundary lines. Rev. Dr. Buz Wilcoxen chairs this group and has connected the presbyteries with an accounting professor at Presbyterian College, who has her class work with a non-profit each semester. The class analyses the financial information provided and they provide an objective financial analysis to the organization. The five presbyteries are the subject of the classwork this semester and we will have individual reports provided to us in December when the project is completed.

I pray you will all have a bountiful Thanksgiving, Advent and Christmas Season, as you prepare your congregations and yourselves for the birth of the Christ Child.

Rev. Rebecca Albright

General Presbyter, Pastor to Pastors

Report of the Stated Clerk
Charleston Atlantic Presbytery

Fall Stated Meeting, November 10, 2026

I. Boundary Training

The presbytery will host the first session of our Boundary Training 2.0 on Tuesday, November 17, 2026 at the presbytery office from 9:30 until 2:30. This program will fulfill the requirement that folks be trained at least once every three years. This program will address the issues required by the *Book of Order*, but it will not be simply a recycled version of the original program.

II. Review of 2025 Session Minutes

The churches shown in bold in the first and second half lists below have not submitted their 2025 minutes for review by the Commission on Ministry. These reviews are required by section G-3.0108 of the *Book of Order*. For those churches that have not submitted their minutes, please make arrangements to have them delivered to the presbytery office so that the Commission on Ministry can review them.

First Half	Churches	Second Half	Churches
Aimwell	**James Island**	**Beaufort Salem**	Palmetto
Allendale	Lowcountry	**Belle Isle**	Salem – Johns Is.
Edisto	PC on Edisto	Bethel – Johns Is.	**Sea Island**
Estill	Peace	Bethel – Walterboro	**Second**
First Beaufort	Providence	**Dorchester**	St. Andrews – Johns Is.
First Hilton Head	Sea Island	**First Moncks Corner**	**St. Luke**
First Scots	St. Andrews - Chas	**First Orangeburg**	**St. Paul**
Hampton	St. James	Hebron Zion	Summerville
Harbor View	Wallingford	Johns Island	**Sunrise**
Harmony	Yeaman's Park	Mt. Pleasant	Westminster
Hopewell	**Zion Olivet**	**New Wappetaw**	**Williston**

III. Presbytery Meeting Schedule

The stated meetings of the presbytery for 2026 are set out below. Please mark your calendars so that you can attend these meetings.

Saturday, February 13, 2027	TBA
Friday-Saturday May 14-15, 2027	Joint Meeting of SC 5 Presbyteries in Columbia
Saturday, September 18, 2027	Palmetto Presbyterian Church, Mt. Pleasant
Tuesday, November 9, 2027	Johns Island Presbyterian Church, Johns Island

IV. Representational Parity at Presbytery Meetings

Section G-3.0301 of the *Book of Order* requires that "the presbytery shall adopt and communicate to the sessions a plan for determining how many ruling elders each session should elect as commissioners to presbytery, with a goal of numerical parity of ministers of the Word and Sacrament and ruling elders."

At my request, the Shepherding Team has reviewed the current representation plan, the population distribution among our congregations, and the current census and participation history of our ministers of the Word and Sacrament. Our current plan allows for the following representation based on membership size:

0 - 500 members	=> 1 commissioner
501 - 1000 members	=> 2 commissioners
1001- 1500 members	=> 3 commissioners.

The analysis showed that 16 congregations with membership less than 100 and combined membership of 638 members could elect 16 commissioners, while our congregations with more than 1,000 and combined membership of 3,403 can only elect 6 commissioners. The Shepherding Team concluded that our current plan skews in favor of the smallest of our congregation.

The Shepherding Team also recognized that ruling elders serving as commissioned pastors, committee chairs, and presbytery officers add 23 to the total of ruling elders with voice and vote.

The current list of installed ministers, at large ministers, ministers serving in validated ministries, and retired ministers actively serving congregations, ministry teams or presbytery officers totals 55. We have 46 retired ministers not currently serving, with an average of 5 of those ministers attending presbytery meetings.

The Shepherding Team concluded that our current ruling elder distribution needs to be modified, but that the a proposed change in the distribution among congregations will provide the closest possible balance between teaching and ruling elders. Accordingly, the Shepherding Team recommends that the presbytery adopt a plan of congregational representation under the following formula and that the Stated Clerk be authorized to make necessary changes to the Manual of Administrative Operations to reflect this action:

0 - 300 members	=> 1 commissioner
301 - 600 members	=> 2 commissioners
601- 1,400 members	=> 3 commissioners.
1,400+ members	=> 4 commissioners.

V. Modifications to the method by which Church Discipline Investigative Committees are appointed.

Our current procedure calls for the Stated Clerk to appoint individuals to serve on investigative committees in matters arising under the Church Discipline rules in the *Book of Order*. After consultation with other stated clerks in the Synod of South Atlantic and the Manager of Judicial Process, I recommend that this function be transferred to the Strategy Team. This move would eliminate a potential conflict of interest and allegations of bias. The Shepherding Team has unanimously concurred in this recommendation.

VI. Proposed Amendments to the Bylaws of the South Carolina Inn at Montreat, Inc.

The South Carolina Inn at Montreat consisting of the William Brearley Home and the Kirk Apartments is owned jointly by the five presbyteries in South Carolina. The Board of Trustees of the organization has revised the bylaws to more properly comply with regulations under Section 501(c)(3) of the Internal Revenue Code. Article VIII of those bylaws requires that any amendment must be approved by a majority of the five South Carolina presbyteries.

Attachment A to this report is a draft of the proposed amendments. The original text is in the regular font. Items deleted from the original text have been struck through. Proposed new text is shown in bold Italic font.

VII. Proposed Amendments to the *Book of Order* Approved by the 227th General Assembly.

The 227th General Assembly of the Presbyterian Church (U.S.A.) approved twenty-five amendments to the *Book of Order* which will be sent to presbyteries for ratification. Attachment B is a brief summary of each of the proposed amendments. Attachment C contains the text of the proposed amendments, the rationales supporting them, and the comments of the committees that reviewed them. The electronic version of Attachment C should be a searchable PDF document. These proposed amendments will be considered under the consent agenda unless a particular item is pulled.

VIII. Recommendations

The Stated Clerk recommends that:

A. The minutes of the Summer Stated Meeting held on September 12, 2026, at Second Presbyterian Church in Charlston and which appear in the handbook be approved and admitted to the record.

B. The attendance report contained in the minutes of the Summer Stated Meeting held on September 12, 2026, at Second Presbyterian Church in Charleston, including reports of excused and unexcused absences be referred to the Commission on Ministry for review and action as necessary.

C. The commission, committee and ministry team reports without recommendations for action be received as information.

D. The items on the Consent Agenda not pulled by any commissioner or minister member be approved by unanimous consent.

Attachments

A Proposed Changes to South Carolina Inn at Montreat, Inc. Bylaws
B Proposed Changes to *Book of Order* approved by 227th General Assembly
C Summary of Proposed Changes to *Book of Order*

David S. Yandle
Stated Clerk

October 27, 2026

The South Carolina Inn at Montreat, Inc.
Recommended to the South Carolina Presbyteries
(Effective January 1, 2027 if adopted by all five SC presbyteries)

By-Laws

ARTICLE I: Name

Section 1 The official name of the property shall be The South Carolina Inn at Montreat located at 400 South Carolina Terrace in Montreat, North Carolina. The South Carolina Inn consists of the William Brearley Home andthe Kirk Apartments. The William Brearley Home was given by Mr. McIver Williamson of Darlington, South Carolina, to South Carolina Presbyterians in 1912 and was named in honor of his boyhood pastor, the ReverendWilliam Brearley, 1801 - 1882. The first unit of the Kirk Apartments was completed in 1972 and named in honor of Mrs. Amanda Kirkpatrick, the first hostess of the Inn. The second unit of the Kirk Apartments was completed in 1986. ***The corporation's name shall be The South Carolina Inn at Montreat, Inc. (the "Corporation"). The property may be referred to as the "Inn."***

Section 2 (Principal Office). The principal place of business of the Corporation shall be 400 South Carolina Terrace, Montreat, North Carolina, unless the Board designates another principal office as permitted by law.

ARTICLE II: Purpose

Section 1 This property shall be under the care of all concurring Presbyteries of the Presbyterian Church (U.S.A.), or its successors, the major portion of whose bounds lie within the State of South Carolina. ***The Corporation is organized and shall be operated exclusively for charitable, religious, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code.***

Section 2 This property serves as ~~an eleemosynary institution to provide lodging for Presbyterians, or others at times, who are participating in conferences, retreats, or program events sponsored by the Montreat Retreat Association, Inc. ("Montreat") or such activities sponsored and/or conducted by groups using the facilities, or individuals who seek personal/family spiritual or recreational retreats.~~ ***a 501c3 non-profit retreat and lodging facility serving the congregations and its leaders and members in the Presbyteries of the Presbyterian Church (U.S.A.), the major portion whose bounds lie within the State of South Carolina. Others may make use of the facility if rooms are available.*** All receipts from these uses shall apply to the operational and management costs of the Inn. ***No part of the net earnings of the Corporation shall inure to the***

benefit of, or be distributable to, any trustee, officer, or private individual, except that the Corporation shall be authorized to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of its exempt purposes. The Corporation shall not carry on any activities not permitted to be carried on by a corporation exempt from federal income tax under Section 501(c)(3).

In accordance with the request of the original donor, the William Brearley Home provides lodging for ~~Presbyterian ministers within the state of South Carolina~~ ***ministers of Presbyteries of the Presbyterian Church (U.S.A.), the major portion of whose bounds lie within the State of South Carolina*** without charge within certain limitations***, including a one-time service fee for each reservation,*** as specified by the Board of Trustees. ~~Lodging in all facilities is provided for families of Presbyterian ministers and all South Carolina Presbyterians on a priority basis to be determined by the Board of Trustees.~~ ***The Board shall adopt written policies implementing donor intent in a manner consistent with applicable law and Section 501(c)(3).***

Section 3 (Political and Legislative Activity). The Corporation shall not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of or in opposition to any candidate for public office. No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, except as permitted by law.

Section 4 (Dissolution). Upon dissolution of the Corporation, assets shall be distributed to the presbyteries of South Carolina for charitable purposes.

ARTICLE III: Trustees

Section 1 The South Carolina Inn shall be under the supervision of a Board of Trustees elected by Presbyteries of the Presbyterian Church (U.S.A.), the major portion of whose bounds lie within the State of South Carolina.

Section 2 The Board of Trustees shall consist of ~~three persons (one clergy, one layman, one laywoman, as far as possible)~~ two persons (one minister member and one ruling elder) from each Presbytery the major portion of whose bounds lie within the State of South Carolina. All trustees must be ~~members of the Presbyterian Church (U.S.A.), or its successor, and reside in the state of South Carolina~~ ***a minister member or member of a congregation of the Presbyteries of the Presbyterian Church (U.S.A.), the major portion whose bounds lie within the State of South Carolina.*** ~~An exception can be made to the residency requirement if a presbytery names a trustee who resides outside the boundaries of Soiuth Carolina. Nor more than three exceptions of the total Board membership can be made at any time.~~ ***All trustees should be knowledgeable and/or experienced in one or more of the following areas: non-profit management, property management, strategic planning, finance, fundraising, and marketing. Additionally, the Board***

shall consist of a Trustee with voice, no vote, who is an Executive Presbyter from one of the South Carolina presbyteries, appointed by the Executive Presbyters of the South Carolina Presbyteries the major portion of whose bounds lie within the State of South Carolina.

Section 3 (Fiduciary Duties / Standard of Conduct). Each Trustee shall discharge duties in good faith, with the care an ordinarily prudent person in a like position would exercise under similar circumstances, and in a manner the Trustee reasonably believes to be in the best interests of the Corporation.

Section 4 (Conflict of Interest). The Board shall adopt and annually enforce a Conflict of Interest Policy. Trustees shall disclose actual or potential conflicts and recuse themselves as required by policy.

Section 5 The term of office for each shall be ~~three years or until a success is duly elected~~ ***two years***. No Trustee shall serve more than ~~two~~ ***three*** successive terms, but will be eligible for re-election after having been off of the Board for at least one year. Terms shall be staggered for each presbytery. This shall be determined by the Presbyteries.

Section 6 If the lines of Presbyteries within the State of South Carolina are redrawn, the Presbyteries shall be required to make the necessary adjustments to the Board of Trustees.

Section 7 Vacancies on the Board of Trustees may be filled as needed by the remaining Trustees until the next meeting of the Presbytery from which the vacancy occurs. It shall be the duty of the moderator of the Board to notify Presbyteries concerned when a vacancy occurs.

Section 8 (Removal). A Trustee may be removed (a) by the Presbytery that elected the Trustee, or (b) by a two-thirds vote of the Board for cause, including failure to fulfill fiduciary duties, subject to notice and an opportunity to be heard.

ARTICLE IV: Meetings

Section 1 The Board of Trustees shall meet at least twice annually. Other meetings shall be called at the discretion of the moderator, or by petition of 1/4 (one-fourth) of the membership of the Board.

Section 2 Members of the Board are to be notified at least ten days prior to all meetings, except in emergencies when three days are required.

Section 3 Members who miss two consecutive meetings and whose absences are unexcused by the Board shall be ~~dropped~~ ***considered to have resigned and the moderator of the Board shall notify the respective presbytery. Before a resignation is deemed effective under this Section, the Moderator shall provide written notice to the Trustee and allow the Trustee an opportunity to explain the absences to the Executive Committee.***

Attachment A to Stated Clerk's Report

Section 4 At the first meeting of a new Board, the following shall be presented by the Moderator and reviewed by the Board: the history of SC Inn at Montreat; the Bylaws; and other important documents, policies, procedures, contracts, etc. that assists the Board in being informed.

Section 5 (Electronic Participation). Trustees may participate in meetings by conference telephone or other electronic means by which all Trustees may simultaneously hear each other.

ARTICLE V: Officers

Section 1 Officers of the Board of Trustees shall consist of a moderator, vice-moderator, ~~recording secretary and financial~~ ***and*** secretary/treasurer. ~~Ordinarily, the host/hostess shall serve as operating treasurer.~~

Section 2 Officers of the Board of Trustees shall be elected by the Board at the first meeting of each year and whenever there is a vacancy.

Section 3 These officers, ***along with the EP appointee who has voice, no vote***, comprising the Executive Committee, is authorized to act between meetings. The moderator, vice-moderator and clerk shall come from the membership of the Board. ***The Executive Committee may act between meetings on matters of routine administration consistent with the approved budget and policies, but shall not approve: (a) sale, mortgage, or other encumbrance of real property; (b) capital projects above a threshold set by Board policy; (c) new indebtedness beyond budgeted amounts; or (d) hiring/termination of key employees, except in emergencies subject to later Board ratification.***

Moderator: The moderator shall call and conduct meetings of the Board of Trustees, ***prepare the agenda, in consultation with others as needed, provide orientation at the first meeting of the new year and throughout the year for new members of the Board, and notify Presbyteries when there is a vacancy with their respective Board members.***

Vice-Moderator: The vice-moderator shall function as moderator in the absence of the moderator.

~~***Clerk: The clerk***~~ ***Secretary/Treasurer: The Secretary/Treasurer shall send notices of meetings, take and record minutes, distribute the minutes to the Board and Presbytery Executives, and provide new members of the Board the past year's minutes for their edification. The Secretary / Treasurer, along with the Moderator, shall be the signatory and authorized contact for the invested funds with the Presbyterian Foundation. Additionally, this person will review financial reports provided by the managing organization and make these available to the entire board.***

Attachment A to Stated Clerk's Report

Section 4 No officer of the Board shall serve more than three consecutive years in a specific office but may be eligible for re-election after one year.

ARTICLE VI: Effective Date and Ownership

Section 1 The By-Laws of the South Carolina Inn became effective on June 30, 1973, and at that time the Synod of South Carolina divested itself of any and all legal interests in the South Carolina Inn at Montreat.

Section 2 All properties, both real and personal, including funds, ~~are under the joint membership of the presbyteries of the Presbyterian Church (U.S.A.) that concurred as of June 30,1973, or their successors, the major portion of whose boundaries lie within the State of South Carolina~~ are owned by the Corporation and held exclusively for its charitable purposes, in stewardship consistent with donor intent and the relationship covenant with the Concurring Presbyteries.

Section 3 Legal transactions concerning the sale of property or major building programs shall be initiated by the Board of Trustees but must be approved by a majority of the Presbyteries, the major portion of whose boundaries lie within the State of South Carolina. ***"Major building programs" and other "extraordinary transactions" shall be defined by Board policy, including dollar thresholds and approval timelines; provided, however, that any sale or encumbrance of real property shall always require approval by a majority of the concurring Presbyteries.***

ARTICLE VII: Corporation

Section 1 The Board of Trustees, named in these By-Laws, are the Board of Trustees of the corporation known as the SOUTH CAROLINA INN AT MONTREAT, NORTH CAROLINA, INCORPORATED under the laws of the State of South Carolina. This Board of Trustees is therefore the legal instrument to carry out all directives of a majority of the Presbyteries, the major portion of whose bounds lie within the State of South Carolina. ***In the event of any conflict between a directive and the Board's fiduciary duties under applicable law, the Board shall act to comply with applicable law and to preserve the Corporation's charitable assets and tax-exempt status.***

ARTICLE VIII: Amendments

Section 1 The By-Laws may be amended at any regular meeting of the Board of Trustees by a majority vote or at a called meeting of the Board provided notice of the proposed amendment is stated in the call of such meeting; such amendment to be subject to the approval of a majority of the concurring Presbyteries, the major portion of whose bounds lie within the State of South Carolina. ***No amendment shall be adopted that would cause the Corporation to fail to qualify under Section 501(c)(3) of the Internal Revenue Code.***

ARTICLE IX: ~~Standing Rules~~ *Manual of Operations*

Attachment A to Stated Clerk's Report

Section 1 ~~The standing rules~~ A Manual of Operations concerning matters of operation of the South Carolina Inn ***which may include, among other things*** the cost of meals, cost of rental, hiring of personnel, maintenance, upkeep, salaries, etc. may be developed and adopted, as needed, by a majority vote of the Board ~~provided a quorum is present~~. ***The Manual of Operations shall be consistent with these By-Laws, applicable law, and the Corporation's exempt purposes.***

ARTICLE X: Quorum

Section 1 A duly constituted quorum for conducting business of the Board of Trustees shall be a majority of the membership of the Board.

ARTICLE XI: Financial Support

The Presbyteries of the Presbyterian Church (U.S.A.) the majority portion of whose bounds lie within the State of South Carolina, ordinarily incorporate into their annual budgets an allocation of funds which is in addition to the income derived by the Inn, to assure the continuance of the operation of the South Carolina Inn at Montreat, North Carolina. The amount of these allocations will be requested annually by the Board of Trustees when they determine the operating budget at the spring meeting. ***The Board shall adopt an annual budget and maintain appropriate financial controls, including periodic financial reporting to the concurring Presbyteries.***

ARTICLE XII: Rules of Order

Section 1 All business shall be transacted in accordance with these By-Laws.

Section 2 All cases that may arise, not provided for by the By-Laws, shall be governed by applicable nonprofit corporation law, then by the Articles of Incorporation, then by the general principles of parliamentary law as found in the most recent edition of Roberts Rules of Order. The Book of Order may be consulted for ecclesial guidance where consistent with law and these By-Laws.

Approvals: September 9, 1987; March 2, 2000; November 2, 2004; Changed Home to Inn February 14, 2013;
May 8, 2018; FINAL draft 2026

Summary of Proposed Amendments from the 227th General Assembly for Consideration at the Fall Stated Meeting

Among the twenty-five proposed amendments, several fall into some broad categories. To facilitate a recognition of these categories, I have color coded with highlighting particular amendments that fall into a specific category. Some of these may fall into more than one category. For those, I have highlighted both categories.

Preparation for Ordination to the Ministry of Word and Sacrament. This category includes modifications to the process by which individuals prepare for ordination as Ministers of the Word and Sacrament. Within that group, some are more substantive while others are more administrative.

Boundary Training. There are several amendments designed to standardize the topics to be included in boundary training, the persons who must complete the training, and the timing of the training.

Commissioned Ruling Elders. There are several amendments which address the academic requirements to become a commissioned ruling elder, the boundary training requirements, and the extent to which commissioned ruling elders have voice and vote in presbytery meetings.

26-A F-1.0305 -- This would add in the Foundations of Presbyterian Polity a statement denouncing Christian Nationalism as incompatible with the teachings of Christ.

26-B G-2.0102 -- This would affirm that there is no hierarchy within the classes of ordered ministry of teaching elder, ruling elder and deacon.

26-C G-2.01043.c. -- This would require Inquirers and candidates for ministry to participate in anti-racism training designed by the presbytery of care.

26-D G-2.06 -- This would change the title of the section to clarify that it applies to the Preparation of Ministry of the Word and Sacrament. It recognizes that there are various forms of ministry, only one of which is as a minister of the Word and Sacrament.

26-E G-2.0601 -- This would require training of members responsible for the oversight of **26-E G-2.0601** inquirers and candidates to include issues of anti-racism, intercultural competency, implicit-bias awareness, and the equitable support of LGBTQIA+ inquirers and candidates, so that the preparation process is free from discrimination.

26-F G-2.0603 -- This would require background checks at the onset of the inquirer phase, and psychosocial and vocational inventories during the inquirer phase, and specified boundary training at least once every three years.

26-G G-2.0603 -- This would clarify the text of the training requirements in G-2.0603 to be consistent with proposed changes in 26-F.

26-H G-2.0606 -- This amends the training requirements for inquirers and candidates to eliminates textual ambiguities so that the requirements are consistent with those in 26-E.

26-I G-2.0606 -- This would clarify the language specifying the academic requirements for ordination to the Ministry of the Word and Sacrament to include completion of a graduate course of study at a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, culminating in a master's degree. The course of study shall include Hebrew and Greek languages and exegesis of the Old and New Testaments using Hebrew and Greek.

26-J G-2.0606 -- This would re-organize and relocate certain requirements in the preparation process for Ministry of Word and Sacrament without substantive changes.

26-K G-2.0607 -- This would authorize a presbytery to rely on standard ordination examinations or a senior ordination portfolio as acceptable methods of the final evaluation of a candidate for ministry.

26-L G-2.0607 -- This would rename and relocate language regarding the final assessment of candidates for ministry to be consistent with 26-H and 26-I without substantive changes.

26-M G-2.0607 -- This would amend the title of the section to refer to ordination to the Ministry of the Word and Sacrament. This is consistent with 26-D and would not make any substantive changes.

26-N G-2.1002 -- This would require academic training for commissioned ruling elders to meet a denomination wide standard, but it does not establish what that standard would be.

26-O G-2.1002 -- This would add a requirement that triennial boundary training for commissioned ruling elders include issues related to anti-racism.

26-P G-2.1002 -- This would clarify and standardize ambiguous language regarding boundary raining for commissioned ruling elders, certified Christian Educators, ministers of the Word and Sacrament, and sessions.

Attachment B to Stated Clerk's Report

26-Q G-2.1002 -- This would allow Certified Christian Educators who are ruling elders to have met the educational requirements to be commissioned ruling elders without additional academic courses so long as they are examined by the presbytery.

26-R G-2.1101 -- This would add a continuing education requirement for individuals certified to service within congregations, councils and church-related entities.

26-S G-2.1103 -- This would standardize the boundary training requirements for Certified Christian Educators to be consistent with other proposed clarifying amendments.

26-T G-3.0106 -- This would add a paragraph identifying all positions to which the existing training requirements apply consistently with various other proposed amendments. It also adds a requirement that the training must include measurable outcomes, but it does not define or describe them.

26-U G-3.0106 -- This would clarify ambiguities in earlier versions of the required boundary training to standardize the triennial training requirements consistently with other proposed amendments.

26-V G-3.0206 -- This would add a specific requirement that all members of the session shall complete specified boundary training at least once every three years and present a certificate of completion to the clerk of session. This is consistent with 26-P.

26-W G-3.0301 -- This would add language clarifying that commissioned ruling elders may be enrolled as members of presbytery with voice and vote only for the duration of their active service in a validated ministry.

26-X G-3.0301 -- This would provide a mechanism for the presbytery to recognize individuals in worshiping communities who desire membership in the PCUSA and/or baptism to be listed on presbytery rolls. This would address the problem that participants in worshiping communities that are not chartered congregations do not currently have a means of becoming members of a PCUSA body.

26-Y G-3.0306 -- This would add a specific requirement for minister members of a presbytery to complete the necessary boundary training. It provides consistency with identical requirements for others serving in ordered ministry. It also provides presbyteries the flexibility to exempt certain ministers, such as retired ministers, from the training requirement.

Proposed Amendments to the Constitution

These amendments to the *Book of Order* were approved by the 227th General Assembly (2026) and recommended to the presbyteries for their vote.

FROM THE STATED CLERK

The 227th General Assembly (2026) of the Presbyterian Church (U.S.A.) approved and recommended to the presbyteries, for their affirmative or negative votes, proposed changes in the language of the *Book of Order* that, if approved, will amend the Constitution.

Here are a few notes as you prepare for the vote of the presbytery:

- It is recommended that prior to voting, presbyters and clerks review each proposed amendment and its related information.
- Each amendment has an item number, which is how the General Assembly tracked the business in both committee and in plenary. The entire record for each item is available in Myga.pc-biz.org.
- Live links to the General Assembly item numbers are available throughout this document. Another option is to go to My Ga at myga.pc-biz.org, click Search, Assembly Committee and enter the item number. Click on the item number to reach the summary.
- The rationale and advice from the Advisory Committee on the Constitution and other advisory and advocacy entities have been abbreviated for each amendment for this booklet. Please note that the advice applies to the original item of business and not necessarily the final version approved by the assembly.
- Presbyteries may use a consent agenda or omnibus motion to vote on amendments as long as each proposed amendment is identified separately. Each amendment and the agreement has a tracking number of 26-A, 26-B etc.
- Presbytery stated clerks are to report a tally of their votes to the Office of the General Assembly no later than **July 2, 2027, at 11:59 p.m. Eastern Time**. Votes on amendments and the agreement should be entered through the Stated Clerk's portal. Each month an updated tally will be mailed to all stated clerks. In order to make changes and publish the 2027-2029 *Book of Order* in a timely manner, receipt of votes prior to this deadline would be appreciated.

Thank you for your time and careful attention as you prepare to vote on these proposed amendments.

Jihyun Oh
Stated Clerk of the General Assembly of the PC(U.S.A.)

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26-A — F-1.0305

OPENESS TO THE GUIDANCE OF THE HOLY SPIRIT

F-1.0305 (RUS-01-1)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

> **Shall F-1.0305 be added to the Foundations of Presbyterian Polity as follows?**
> (Deleted text is in ~~strikethrough~~; added text is in bold ***italics***.)
>
> ***F-1.0305 Faithful Witness in Public Life***
>
> ***The church affirms its calling to bear faithful witness in public life, speaking and acting from the example and teachings of Jesus Christ for justice, peace, mercy, and the dignity of all people. The church rejects any ideology that seeks to establish Christianity as a privileged or dominant force through the power of the state, or that conflates religious identity with national, racial, or ethnic supremacy. Such ideologies, in all their forms, are incompatible with the example and teachings of Jesus Christ, constitute a theological error, undermine the church's faithful witness, and are contrary to the church.***

Background and Rationale

Christian Nationalism is a dangerous and increasingly pervasive ideology that seeks to merge national identity with Christian identity, distorting both faith and politics. The requested actions in this overture aim to affirm the church's unwavering commitment to a gospel that stands in opposition to exclusionary political power and theologies that distort the example and teachings of Christ.

Christian Nationalism contradicts the foundational commitments and public witness of our church: love, equality, inclusion, peace, religious freedom and the imago dei of all beings. It substitutes the call of Christ to love our neighbor with a coercive and divisive ideology of fear and violence. As followers of Jesus Christ and members of the Reformed tradition, we cannot remain silent in the face of this threat.

<u>The Growing Threat of Christian Nationalism</u>

Christian Nationalism has been steadily gaining ground in the United States, with political figures invoking religious language to justify harmful policies that marginalize immigrants, people of color, LGBTQIA+ individuals, religious minorities, women, children, and other vulnerable populations.

Public opinion research, including a Pew Research report from February 2025, found that 54% of Mainline Protestants support the idea of declaring the U.S. a "Christian nation." While the term "Christian nation" has been popularized in media and political discourse, this belief often signals a desire for the state to reflect and privilege a particular religious identity, rather than simply a moral framework. This conflation of national identity with Christian identity runs counter to the principles

of religious freedom and pluralism to which the PCUSA is already committed, and that form the foundation of democratic societies.

In addition, 57% of Mainline Protestants favor allowing prayer in public schools, specifically in Jesus' name, 63% support prayer to "God" in public settings, and 60% favor allowing cities and towns to display religious symbols on public property. These trends reflect a desire to embed Christianity into the civic sphere, reinforcing the dangerous assumption that the state has the authority to promote a singular religious framework, at the expense of other faith traditions and non-believers.

This rising trend must be met with a strong and public response from the church. Christian Nationalism not only distorts the gospel, but does so in its aim to reshape society in a way that contradict the gospel values of justice, inclusion, and equality.

Theological and Confessional Rejection of Christian Nationalism

The Presbyterian Church (U.S.A.) has long affirmed its commitment to justice, religious freedom, and the separation of church and state. This commitment is rooted in our confessional documents, which reject any theology that seeks to elevate national or political power above the sovereignty of God.

- The Barmen Declaration (1934) affirms that the church must not align itself with any political ideology, rejecting the attempt to merge Christian faith with state power.
- The Confession of 1967 calls for the church to stand against systemic injustice and racism.
- The Belhar Confession (1986) explicitly rejects any form of theology that promotes national or racial superiority.
- A Brief Statement of Faith (1991) affirms that "we trust in the one triune God, whom alone we worship and serve."

These confessions remind us that the church's loyalty is to God alone, and any attempt to merge Christian faith with political power is a form of idolatry that distorts the gospel. Christian Nationalism directly contradicts these theological commitments and the example set by Jesus Christ, who called his followers to love their neighbors without regard to nationality, race, gender, status, or creed.

The Church's Call to Act

The PC(USA) has repeatedly affirmed the importance of religious freedom and the separation of church and state. In addition, the Church has a long history of public witness and commitment to racial justice, LGBTQIA+ inclusion, immigrant protection, and interfaith solidarity. Christian nationalism violates each of these principles; it is a distortion of the gospel that undermines the church's prophetic voice in the world. In the face of these threats, silence is not an option.

Christian Nationalism presents a clear and present danger to both the integrity of Christian faith and the health of democracy. It distorts the gospel and seeks to impose a singular religious identity on a pluralistic society. The PCUSA is called to witness to the truth of the gospel, which is one of radical inclusion, justice, and love for all people. The actions requested in this overture—to amend the Book of Order, issue a public statement, and seek to be a contributing member of a broad-based coalition—are necessary steps in dismantling the theological distortions and political ideologies that have sought to merge Christianity with state power.

Now, more than ever, the church must stand firm in its commitment to the gospel and to the values of democracy and justice. We must reject Christian Nationalism in all its forms and act decisively to protect both our faith and our democracy.

Supporting Resources

Books

- Amanda Tyler, *How to End Christian Nationalism*. BJC, 2022.
- Brian Kaylor and Beau Underwood, *Baptizing America: How Mainline Protestants Helped Build Christian Nationalism*. Chalice Press, 2024.
- Robert P. Jones, *White Too Long: The Legacy of White Supremacy in American Christianity* (2020); *The Hidden Roots of White Supremacy and the Path to a Shared American Future* (2023).
- Samuel L. Perry and Andrew L. Whitehead, *Taking America Back for God: Christian Natio nalism in the United States* (2020).

Reports & Articles

- Public Religion Research Institute (PRRI) – Reports on Christian Nationalism, Religion & Politics, Race, and Democracy. https://www.prri.org
    - *American Beliefs about Christian Nationalism and its Threat to Democracy*, 2021.
    - *Religion's Role in Public Life*, 2025
- GACEIR, *Confronting White Christian Nationalism*. Presbyterian Church (U.S.A.), 2025.
- National Council of Churches, *Christian Nationalism Policy Statement*, 2022.
- PC(USA) General Assembly Statements on Immigration, Religious Freedom, LGBTQIA+ I nclusion, Human Rights, Anti-Racism and White Christian Nationalism, in particular:
    - *Facing Racism*, 222nd General Assembly, 2016.
    - *A Resolution on Religious Freedom Without Discrimination*, 223rd General Assembl y 2018
    - *White Christian Nationalism Recommended Study*, 226th General Assembly, 2024
- Sojourners, "ICE Quotes the Bible in a New Propaganda Video," Sojourners, July 11, 2025, https://sojo.net/articles/opinion/ice-quotes-bible-new-propaganda-video

Organizations & Websites

- Public Religion Research Institute (PRRI) – prri.org
- Faithful America – faithfulamerica.org
- Baptist Joint Committee for Religious Liberty (BJC) – bjconline.org
- Christians Against Christian Nationalism – christiansagainstchristiannationalism

Advice from Advisory and Advocacy Committees was given on the original Overture which was amended by the Assembly committee and then the Assembly approved a substitute motion.

Advice – From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 227th General Assembly (2026) that Part 1 raises constitutional issues that the Assembly should consider.

Rationale

Committee on the Constitution notes that The Confessions of the Presbyterian Church (USA) provide a foundation to guide the Stated Clerk and Moderator of the denomination to issue statements that draw upon the rich theological and ecclesiastical history of patterns of Christian Nationalism that continue to be an urgent theological and social concern of our time. These confessional statements also provide a foundation for engaging with other faith traditions in forming coalitions, speaking out against Christian Nationalism, engaging in collective actions, and deconstructing practices, theologies, and patterns of Christian Nationalism in the Church and society at large. This includes:

> We reject the false doctrine, as though the church were permitted to abandon the form of its message and order to its own pleasure or to changes in prevailing ideological and political convictions. (The Book of Confessions; The Theological Declaration of Barmen. 8.18).
>
> We reject the false doctrine, as though the church, over and beyond its special commission, should and could appropriate the characteristics, the tasks, and the dignity of the State, thus itself becoming an organ of the State. (The Book of Confessions; The Theological Declaration of Barmen. 8.23).
>
> Although nations may serve God's purposes in history, the church which identifies the sovereignty of any one nation or any one way of life with the cause of God denies the Lordship of Christ and betrays its calling. (The Book of Confessions; The Confession of 1967. 9.45).
>
> Therefore, we reject any doctrine which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color and thereby in advance obstructed and weakens the ministry and experience of reconciliation in Christ. (The Book of Confessions. The Confession of Belhar. 10.6).
>
> In life and in death we belong to God. Through the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, we trust in the one triune God, the Holy One of Israel, whom alone we worship and serve. (The Book of Confessions; A Brief Statement of Faith. 11.1).
>
> The Constitution of the Presbyterian Church (U.S.A.) is in two parts: The Book of Confessions and The Book of Order (F-3.04). They serve two different purposes. In the Book of Confessions, "the church declares to its members and to the world who and what it is, what it believes, and what it resolves to do" (F-2.01). In the Book of Order, however, "the Presbyterian Church (U.S.A.) reaffirms the historic principles of church order ... which are basic to our Presbyterian concept and system of church government" (F-3.01).

.

Comment – From the LGBTQIA+ Advocacy Task Force

The Advocacy Committee for LGBTQIA+ Equity advises that the 227th General Assembly (2026) approve RUS-01.

The White Christian Nationalism agenda frequently extends beyond legislation into the active dissemination of misinformation and incitement of hostility against LGBTQIA+ persons, religious minorities, immigrants and communities of color. This ideology has made LGBTQIA+ persons specific and repeated targets. By characterizing diverse sexual orientation and gender identities as existential threats to the homeland or national identity, this ideology utilizes dehumanizing language to justify the exclusion of these communities and other marginalized groups from public life.

Our Confession of 1967 reminds us that "God has created people of the earth to be one universal human family. In his reconciling love, he overcomes the barriers…and breaks down every form of discrimination based on racial or ethnic origin, real or imaginary…" (9.44). The theological logic of this confession extends beyond race: whenever an ideology designates any community as a threat to national identity, the Church is called to resist. We are called to receive and uphold one another as persons in all relationships of life. Furthermore, in the Theological Declaration of Barmen we proclaim, "We reject the false doctrine, as though the State should and could become the single and totalitarian order of human life" (8.17). We stand on our Reformed conviction to work with others for justice, peace and freedom, ensuring that none is targeted with violence or a violation of their God given human rights.

While RUS-01 rightly notes that White Christian Nationalism feels entitled to use whatever means necessary including violence, the documented targeting of LGBTQIA+ persons by this ideology warrants explicit acknowledgment within the policy's theological framework. This includes the recognition that LGBTQIA+ persons have been specifically targeted by this violence along with other marginalized groups.

This pattern is reflected in current data. The FBI's 2024 Hate Crime Statistics Report documented 2,413 single-bias anti-LGBTQIA+ hate crime incidents in the United States, marking the second highest year on record, a pattern sustained for three consecutive years at historic highs. At the same time, the ACLU is currently tracking over 740 bills targeting transgender and gender non-conforming people across 42 states in 2026 alone, with 2025 marking the sixth consecutive record-breaking year for such legislation.

By grounding this Advice and Counsel in the Confession of 1967 and the Declaration of Barmen we highlight the continued Reformed tradition that rejects White Christian Nationalism and the violation of human rights that it inherently creates. These confessions, already adopted by the PC(USA), provide doctrinal grounding for naming White Christian Nationalism as incompatible with the Church's own commitments not as a new claim, but as a faithful application of what the Church already believes.

https://pcusa.org/resource/book-confessions

https://www.splcenter.org/resources/reports/conspiracy-preparation/

Advice and Counsel – From the Advocacy Committee for Women and Gender Justice (ACWGJ)

The Advocacy Committee on Women and Gender Justice (ACWGJ) advises that the 227th General Assembly (2026) approve RUS-01.

The Church of Jesus Christ is called to bear witness that our allegiance is to God alone, and not to any earthly power or ideology. This report rightly names a growing distortion that confuses the gospel with national identity and elevates human systems above the sovereignty of Christ. Our confessions remind us that the Church must not conform its message or mission to prevailing political convictions, nor claim the authority or character of the state (Book of Confessions, Barmen Declaration 8.18, 8.23). To speak clearly in this moment is a faithful continuation of our tradition.

By directing public witness, encouraging collaboration across faith communities, and grounding our response in our confessional standards, this report strengthens the Church's ability to live out its calling with integrity. It affirms that the gospel of Jesus Christ is one of justice, humility, and love for neighbor, and rejects any teaching that would privilege one people over another or bind the Church to the ambitions of the state (Confession of 1967, 9.45; Belhar Confession, 10.6). In doing so, it offers both clarity and courage for the Church's witness in this time.

We strongly urge the PC(USA) to publicly acknowledge and rebuke the misappropriation of Christian teachings and implementation of those teachings. We urge our denomination to go into the public sphere via the media and utilize any platforms available to the denomination and expose how this religious supremacy is antithetical to the teaching of Jesus and in complete contradiction to the purpose of the Church.

The Assembly Committee on Reformed Identity in the United States approved Item RUS-01 with amendment, 52/4. The 227th General Assembly (2026) approved a substitute motion Item RUS-01, 458/15.

For the full report on RUS-1, go to

https://myga.pc-biz.org/search/3001414

26-B – G-2.0102

ORDERED MINISTRIES OF THE CHURCH

G-2.0102 ORDERED MINISTRIES (ORD-07 D)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0102 Ordered Ministries be amended as follows?
(Deleted text is in ~~strikethrough~~; added text is in bold ***italics***.)

Section G-2.0102, Ordered Ministries

The Church's ordered ministries described in the New Testament and maintained by this church are deacons and presbyters (ministers of the Word and Sacrament and ruling elders). Ordered ministries are gifts to the church to order its life so that the ministry of the whole people of God may flourish. ***Each order of ministry is equally important and "one ministry is not to be ordered above another" in the way that God calls, prepares, and equips (Second Helvetic Confession 5.160, 5.161, 5.162).*** The existence of these ordered ministries in no way diminishes the importance of the commitment of all members to the total ministry of the church.

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

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

Background and Rationale from the Task Force to Explore the Theology and Practice of Ordination

The affirmation that ordered ministries are non-hierarchical is deeply rooted in Reformed theology and in the historical witness of the Presbyterian Church. This conviction is clearly articulated in the Second Helvetic Confession, which teaches that "one ministry is not to be ordered above another" (5.160–5.162). From its earliest expressions, the Reformed tradition has emphasized the priesthood of all believers, rejecting any notion that ordination confers superiority, privilege, or status. Ordination is instead understood as a setting apart for service within the body of Christ, where all share in the ministry of reconciliation and God's mission.

Within this framework, the ordered ministries of deacon, ruling elder, and minister of the Word and Sacrament exist not to establish hierarchy, but to ensure that the life of the church is well ordered so that the ministry of the whole people of God may flourish. Distinctions among these ministries reflect differences in function and calling, not differences in dignity, worth, or authority.
Historically, the Presbyterian Church has resisted clericalism and the concentration of power in a single office, affirming instead a model of leadership that is collaborative, shared, and

interdependent. Each ordered ministry responds to a distinct vocation: deacons lead in compassion and service, ruling elders exercise governance and spiritual oversight, and ministers of the Word and Sacrament proclaim the gospel and administer the sacraments. These ministries are complementary rather than competitive, mutually accountable rather than ranked. The Second Helvetic Confession's insistence on the equality of ministries safeguards the church from patterns of privilege and exclusion, reminding the church that ordination is not about status but about equipping the saints for faithful service.

In a contemporary context marked by cultural and ecclesial change, reaffirming the non-hierarchical nature of ordered ministries remains essential. This commitment ensures that authority is exercised relationally and accountably, honors the diversity of gifts given by the Holy Spirit, and reflects the unity of the body described in 1 Corinthians 12. By holding fast to this principle, the church lives more fully into its calling to be a community in which all gifts are valued and all ministries serve the common mission of God.

Advice – From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 227th General Assembly (2026) that the Ordination Task Force Report, Recommendation D is consistent with the theological and polity foundations of the Presbyterian Church (U.S.A.), recognizing the authority of Christ as head of the church (F-1.0201) who calls and equips the church (F-1.0202).

Ordered ministry is one of the ways the church is equipped to carry out God's mission through the ministry of Jesus Christ (G-2.0102). Along with The Second Helvetic Confession, The Confession of 1967 affirms:

The church thus orders its life as an institution with a constitution, government, officers, finances, and administrative rules. These are instruments of mission, not ends in themselves. Different orders have served the gospel, and none can claim exclusive validity. A Presbyterian polity recognizes the responsibility of all members for ministry and maintains the organic relation of all congregations in the church. It seeks to protect the church from exploitation by ecclesiastical or secular power and ambition. Every church order must be open to such reformation as may be required to make it a more effective instrument of the mission of reconciliation. (9.40)

And, The Theological Declaration of Barmen states, "The various offices in the church do not establish a dominion of some over the others; on the contrary, they are for the exercise of the ministry entrusted to and enjoined upon the whole congregation." (8.20)

Therefore, the Advisory Committee on the Constitution advises approval.

.

Advice and Counsel – From Racial Ethnic Advisory Committee

This amendment affirms a core Reformed conviction: ministry roles differ in function, not in dignity, worth, or authority. This is important for addressing patterns that have historically undervalued racial/ethnic leaders, particularly ruling elders and deacons.

The Assembly Committee on Theological Education and Ordination approved Item ORD-07 including D with Comment, 50/9. The 227th General Assembly (2026) approved Item ORD-07 including D, 389/84.

For the full report on ORD-07 and the full report from the Task Force to Explore the Theology and Practice of Ordination, go to https://myga.pc-biz.org/search/3001487

26-C — G-2.0104c

ORDERED MINISTRIES OF THE CHURCH

G-2.0104c GIFTS AND QUALIFICATIONS (RAC-04 4b)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0104c be added as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-2.0104 Gifts and Qualifications

c. Anti-Racism Formation

In fulfilling its responsibility for preparation for ministry, a presbytery shall require that inquirers and candidates for ordered ministry receive education and formation in ant-racism as part of their preparation for service in the Church. Such formation shall be provided at intervals and in forms determined by the presbytery, consistent with standards established by the General Assembly.

Background and Rationale

Dismantling structural racism in the church will not happen unless it becomes the collective work of all of us. And so we end by challenging ourselves–all of us together–to be faithful to the previous faithful work. Because that is how we will expose White supremacy and tear it down.

We call the Church, each of our congregations, and all councils to engage the resources of our denomination to do this work locally and connectionally. We ask you and ourselves:

1. Since the 225th GA, sessions and mid councils have been required to adopt an anti-racism policy. Has your congregation or mid council adopted a policy? Does your presbytery know which congregations have and have not adopted a policy (we strongly encourage including it in the annual checklist for minutes review), and how does your presbytery follow up? Does your session or mid council review your policy annually and talk about how you are living into it together? This requirement in the Book of Order is not simply to check off our councils' list but rather an invitation to deeper engagement.

2. Have you read the PC(USA)'s Churchwide Antiracism Policy, *Facing Racism* (https://pcusa.org/sites/default/files/Facing-Racism-new-2016-antiracism-policy-for-GA-222-approval.pdf) or considered using its study guides (https://pcusa.org/sites/default/files/2024-11/facing-racism-study-guide.pdf)?
3. Has your congregation or mid council offered training in anti-racism or cultural competency for your leaders?
4. Have you done a self-study of your own congregation's or mid council's history (https://pcusa.org/historical-society/collections/what-we-collect/products-pcusa-self-studies-racism and https://digital.history.pcusa.org/islandora/1107) to help foster conversation in your particular context? Have you sought to learn about the history of the PC(USA)'s impact on people of color, for example, the report on All-Black Governing Bodies (https://pcusa.org/sites/default/files/allblackgoverningbodies.pdf)?
5. The report of the Special Committee on Racism Truth and Reconciliation adopted by the 225th GA insisted that reconciliation required truth and reparations (https://pcusa.org/sites/default/files/special_committtee_on_racism_truth_and_reconciliation_to_225_ga.pdf). Have you considered where your congregation or mid council might be called to local acts of repair, guided by the work of the PC(USA) Task Force to Study Reparations (https://pcusa.org/sites/default/files/report_of_the_task_force_to_study_reparations1_0.pdf), the Advisory Committee on Social Witness Policy Resolution on Race, Reparative Justice, and the PCUSA (https://www.pc-biz.org/search/3000922), and the Center for the Repair of Historic Harms (https://pcusa.org/about-pcusa/agencies-entities/interim-unified-agency/ministry-areas/repair-historic-harms)?
6. How does your mid council identify and address the disparities in pay and installed positions for pastors of color (https://www.pc-biz.org/search/3000837)? Has your congregation been truly open to calling a pastor of color?
7. Has your congregation or mid council studied the PC(USA)'s report, "The Doctrine of Discovery: A Review of Its Origins and Implications for Congregations in the PC(USA) and Support for Native American Sovereignty" (https://pcusa.org/sites/default/files/2024-11/Doctrine-of-Discovery-Report-to-the-223rd-GA-2018-FINALIZED-COPY_As-Approved.pdf) and sought to deepen relationship with indigenous siblings and congregations in your area?
8. Has your congregation or mid council examined the particular intersection between race and gender, revealed by recent GA actions such as the Disparities Experienced by Black Women and Girls Task Force Report (https://www.pc-biz.org/search/3000676), the Resolution on Missing and Murdered Indigenous Women, Girls, and Two Spirit People (https://www.pc-biz.org/search/3000824), the Resolution on Reproductive Justice: Black Maternal Birthing People and Infant Mortality (https://www.pc-

biz.org/search/3000825), and the Resolution for Transwomen of Color (https://www.pc-biz.org/search/3000826)?

9. Has your congregation or mid council engaged the PC(USA) Apology to African Americans for the Sin of Slavery and Its Legacy (https://www.pc-biz.org/search/3000895)?
10. Has your congregation or mid council considered local ways of opposing Violence and Hate against Asian Americans and Pacific Islanders (https://www.pc-biz.org/search/3001103)?
11. Is your congregation or mid council connected and committed to the Matthew 25 movement, and have you utilized the resources available for worship, study, and action (https://pcusa.org/about-pcusa/agencies-entities/interim-unified-agency/ministry-areas/matthew-25/resources)?
12. How is your congregation or mid council called to live into the theological commitments of our confessions to God's equity, equality, and justice? Most recently, the 222nd GA added to our Book of Confessions the Confession of Belhar, which offers rich liturgical and confessional language (https://pcusa.org/sites/default/files/belhar1.pdf) with available study guides (e.g., https://www.pcusastore.com/Products/680751/the-confession-of-belhar-leaders-guide.aspx). The Confession of 1967 (https://pcusa.org/sites/default/files/confess671_0.pdf) and the Theological Declaration of Barmen (https://static1.squarespace.com/static/595d65a4ff7c50d877d0c81e/t/5f8f3f0e49ca3477e76b0743/1603223322978/THE+THEOLOGICAL+DECLARATION+OF+BARMEN.pdf) likewise call the Church to oppose any forms of discrimination, prejudice, or White Christian Nationalism.
13. Has your congregation or mid council reflected on how it might de-center Whiteness, through resources such as Stephanie Patterson, "Decentering Whiteness in a Multiracial Society," published in *Horizons* (https://www.presbyterianwomen.org/wp-content/uploads/2019/09/Decentering-Whiteness-in-a-Multiracial-Society-by-Stephanie-M-Patterson.pdf)?

Advice – From the Advisory Committee on the Constitution (ACC)

The ACC reviewed the work of the Special Committee prior to the preparation of their final report and provided advice concerning the constitutional issues raised by their recommendations. Those discussions are reflected in the final report. The proposed amendments are constitutional, and we recommend approval.

Advice and Counsel – From the Advocacy Committee for Women and Gender Justice (ACWGJ)

The Advocacy Committee of Women and Gender Justice advises that the 227th General Assembly (2026) **approve** RAC-04.

Our committee advises the General Assembly to approve this resolution and consider further reflection on the robust questions it poses to every congregation concerning the adoption and attention to anti-racist policies throughout leadership and congregational life.

Advice and Counsel from General Assembly Advisory Committee on Representation (GACOR)

GACOR wishes to support the overall arc of recommendations in this final report, including suggested changes for future assemblies, including participation in the many languages that make up our body. The church's unity in diversity is reflected in the variety of languages that are spoken in our worship services, councils, and fellowship together.

Speaking to points 4 and 5 of the recommendations, it is often true that antiracism training or education is often the first step needed to address the systems and structures of racism that harms BIPOC communities and destroys the unity of the church. This is invaluable work for all church leaders in their preparation for ministry, for congregations, and as continuing education along the way. Resourcing ourselves around history, systemic impacts, and interlocking systems of harm, as well as theological opportunities for repair, is critical and faithful work for any historically white-dominant denomination in the United States. The faithful work of equipping ourselves for the work of repair is a critical call of this moment in the life of the Presbyterian Church, U.S.A.

That said, there is a body of research showing that compelling or requiring individuals to complete mandatory training about bias or antiracism has been shown to have mixed results, with medium to small effect sizes, and little clarity about long-term transformation.
This by no means implies the church should abandon the effort to equip itself broadly with antiracism training, as formal research is only one form of knowledge we can access. But given the amount of work that would need to go into this singular, compliance-focused effort, the lack of clear research outcomes might, at minimum, give us pause in terms of whether a Book of Order mandate is the correct or primary institutional lever by which to bring about the sort of broad and continuing transformation the report invites.

GACOR might suggest that another effective but adaptable model for encouraging antiracism training/equipping that is well-developed, nuanced, and well-facilitated might be:

1.encouraging Presbyterian Life & Witness to provide robust training resources, in the context of item 2a of this report, including vetted and well-annotated antiracism training options for all councils of the church. This could include a mandate to collect and commission training resources that can be based on the best of current research and community knowledge, adapt to local dynamics and histories or contexts of racial and church history, and attend to the continuing education needed beyond the basics. Such a set of resources might also suggest "best practices" for trainings that make sense for a variety of contexts without shying away from our history or our current systems.

1.

Rationale: A robust network of resources of this quality, with the capacity to consult with national staff around specific needs in any one locale, may be more effective in increasing the frequency, availability, and overall engagement with antiracism training than a series of mandates that our current national structure and midcouncils may struggle to resource and stay in compliance with.

2. And: Funding or offering need-based grants for presbyteries otherwise unable to fund skilled and high-quality antiracism training.

Rationale: Exploring needs-based grant funding would go far in MidCouncils where the capacity to offer appropriate and helpful antiracism education and training may be being hindered by more pragmatic barriers than motivation or requirement.
We might imagine a future where a more focused effort (or even preparation) of this sort – to require development of this sort of clear and high-quality antiracism training options and a pathway toward properly funding long-term implementation of training – could helpfully highlight the ongoing barriers to broader mandatory training becoming more effective to implement in the very near future, offer a more straightforward path toward high-quality and consistent implementation, and define clearer desired outcomes. A measured strategy like this might then become not a dilution or a harmful delay of the necessary work called for in the Special Committee's recommendations - but rather a means to strengthen what we all collectively long to do with deep effectiveness, faithfulness, and heartfulness.

The Assembly Committee on Racial Justice approved Item RAC-04 4b 59/0. The 227th General Assembly (2026) Item RAC-04 4b, 448/26.

For the full report on RAC-04 and the Special Committee on the PC(U.S.A.) and Race, go to https://myga.pc-biz.org/search/3001512

26-D — G-2.06

GENERAL PRINCIPLES OF COUNCILS

G-2.06 PREPARATION FOR MINISTRY (ORD-02)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the title of G-2.06 be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold ***italics***.)

G-2.06 PREPARATION FOR ***THE*** MINISTRY ***OF THE WORD AND SACRAMENT***

Background and Rationale

The term "ministry" has always been more expansive than just the ordered ministry of the Word and Sacrament. There are many types of church ministries and vocations. Increasingly, the church is recognizing that the ministry of ruling elders, deacons, and non-ordained members of congregations is an invaluable part of the life of a congregation. Chapter Two of the Book of Order begins with sections about some of these forms of ministry.

Renaming sections G-2.06 and G-2.07 to specify the type of ministry they apply to clarifies their purpose and presents a more inclusive attitude toward the meaning of "ministry" and the various different types of ministry that exist in the church.

Advice – From the Advisory Committee on the Constitution (ACC)

The overture would amend the Book of Order by relabeling and reordering certain sections under G-2.06 Preparation for Ministry and G-2.07 Ordination. The overture does not appear to change the substance of the sections.

The ACC advises that reorganization of the Book of Order to provide clarity and better alignment with subject headings is a worthwhile effort that, in itself, does not pose any constitutional issues. Because of the numerous cross-references to numbered sections, it will be necessary to correct those references as well. See, e.g., G-2.0104b, G-2.0505, G-2.0610 (internal references).

Coordination

The ACC also notes that other Items of Business are proposing changes to or reorganization of the educational and training requirements for inquirers and candidates. Coordination will be required to ensure consistency.

The Assembly Committee on Theological Education and Ordination approved Item ORD-02, 52/5. The 227th General Assembly (2026) approved Item ORD-02, 447/10.

For the full report on ORD-02, go to https://myga.pc-biz.org/search/3001442

26-E — G-2.0601

PREPARATION FOR MINISTRY

G-2.0601 NATURE AND PURPOSE OF ORDINATION (ORD-07 A)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall Section G-2.0601 Nature and Purpose of Ordination, be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold ***italics***.)

G-2.0601 Nature and Purpose of Preparation

It is important that those who are to be ordained as ministers of the Word and Sacrament receive full preparation for their task under the direction of the presbytery. For this purpose, a presbytery shall enter into covenant relationship with those preparing to become ministers of the Word and Sacrament and with their sessions and congregations. This relationship shall be divided into the two phases of inquiry and candidacy**.** ***Presbyteries shall ensure training for the members of the presbytery body responsible for preparation for ministry, including those serving as liaisons for inquirers and candidates, and shall ensure that this training be completed a minimum of every three years and recorded in presbytery minutes. The training shall include anti-racism, intercultural competency, implicit-bias awareness, and the equitable support of LGBTQIA+ inquirers and candidates, so that the preparation process is free from discrimination.***

Background and Rationale from the Task Force to Explore the Theology and Practice of Ordination

Background:

The Task Force began its work with a sustained study of theology and the biblical witness to develop a shared definition of ordination. This definition has guided the Task Force's work and discernment throughout the past several years.

Ordination is a means by which individuals are affirmed in their call and set apart for particular service. Through the act of ordination, those appointed for this ministry attest to the bond between the church, Jesus Christ, and the apostolic witness, recalling that it is the risen Lord who is the true ordainer and the one who bestows the gift.

The term "ordination" derives from the Latin ordo (office) and ordinare (to set in order). While ordination is not clearly defined in the Bible, its foundations appear in Scriptures such as Exodus and Leviticus, where individuals are set apart for specific purposes in service to God and the community. Ordination is not synonymous with ministry itself. Rather, it names the church's act of setting

individuals aside for particular responsibilities through a discerned and ordered process. In this way, ordination is inseparable from baptism and from the shared life of the covenant community.

Our understanding of ordination begins within the relationships formed by God's covenant with God's people. Covenant is not merely an agreement, but a binding relationship. Through Christ's covenant with us, we are bound to one another in Christian community and made mutually responsible and accountable—to our ministers, to our congregations, and to one another—as together we seek to live as the body of Christ.

Although covenant is often used in contemporary language as a substitute for contract or agreement, in the Christian tradition it is the fundamental shape of our relationship with the Divine. Our confessional statements, particularly the Westminster Standards, remind us that the first covenant was established between God and humanity. When humanity could not fulfill the covenant of works, God established a covenant of grace under which we now live (6.037–42). Throughout Scripture, covenant is consistently communal in scope. God's covenant with Noah encompasses all of humanity. God's covenant with Abraham binds God to an entire people. When Jesus Christ speaks of a new covenant sealed in his blood, it is formed within personal relationships with the disciples while also opening the covenant of grace to the whole world—Jews and Greeks, enslaved and free, people of all genders (Galatians 3:28). In this covenant, those bound to Christ are also bound to one another.

The Westminster Confession of Faith describes this communal reality in its teaching on the communion of the saints, naming the Lord's Supper as "a bond and pledge of their communion with him, and with each other, as members of his mystical body" (6.161). Covenant thus always includes multiple parties: the Triune God, the individual, and the assemblies to which that individual belongs.

In Presbyterian polity, this covenantal web extends across every council of the church, individual congregations, and the holy catholic Church. A Brief Statement of Faith (1993) emphasizes that call is the work of the Holy Spirit, who "calls women and men to all ministries of the Church" (11.4). Yet it is worth asking whether an exclusive emphasis on individual call risks underplaying the communal dimension of ordered ministry. The call to serve as a deacon, ruling elder, or minister of the Word and Sacrament is not only a response to God's initiative, but also a commitment to serve a particular community as a co-worker with God (1 Corinthians 3:9).

What does it mean, then, to understand ordered ministry as the product of a covenant among God, an individual, and the council and congregation that individual serves? The Confession of 1967 offers a clear articulation of this relationship: "Each member is the church in the world, endowed by the Spirit with some gift of ministry and is responsible for the integrity of his witness in his own situation. He is entitled to the guidance and support of the Christian community and is subject to its advice and correction. He in turn, in his own competence, helps to guide the church" (9.38).

As the church considers the ordered ministries of deacon, ruling elder, and minister of the Word and Sacrament, this covenantal understanding provides both grounding and direction. It calls congregations and leaders alike to shared responsibility, mutual accountability, and faithful discernment as together we seek to answer God's call in this time and place.

. He is entitled to the guidance and support of the Christian community and is subject to its advice a nd correction. He in turn, in his own competence, helps to guide the church" (9.38).

Rationale

Between November 18, 2024, and May 5, 2025, the Task Force conducted 14 focus group interviews, seven with inquirers and candidates and seven with ministers ordained within the past five years (see Appendix A). Forty-six inquirers and candidates participated, along with 53 ministers who had been ordained within the past five years. In all groups, the question was asked about their experience with their Committee on Preparation for Ministry or its equivalent in their presbytery.

Some of the participants stated that they had had a very positive experience, while others reported challenges that included:

- Not being given information at the beginning of or during the process identifying what they needed to accomplish.

- Frustration from some who had committee chairs and liaisons that were poorly trained. Often they had to tell the committee chairs and liaisons what the committee needed to do next.

- A structure that doesn't allow liaisons to remain with their inquirers/candidates throughout the whole process because of term limits, for example.

In response, the Task Force recommends the establishment of a more consistent process across presbyteries. This process should include annual training for all members of the body responsible for preparation for ministry, both for those newly appointed and for those continuing to serve. Topics should include but not be limited to the acknowledgement of the covenant relationship between the individual, the church, the presbytery and God; an introduction to the process; an overview of the ordination exams; and the responsibilities of serving as a liaison to an inquirer or candidate.

The Task Force recommends that this training be developed by the appropriate body of the denominational offices and made available in written format, with optional video components. The training should be updated as needed and provided to presbyteries for local use. Presbyteries should maintain records within their minutes of those who have completed the training.

Advice – From the Advisory Committee on the Constitution (ACC)

The Task Force's Recommendation A would require training for the presbytery body responsible for preparation for the ministry of the Word and Sacrament. The intent is to respond to the experiences of inquirers and candidates who did not feel adequately supported within their presbyteries, due to the lack of knowledge or experience of those tasked with supporting them. …. The amended text also

mandates that four training subjects for the purposes of the preparation process be "free from discrimination."

The Advisory Committee on the Constitution (ACC) notes the following issues that the Assembly should consider. By using the word "shall," training will be mandated for all who serve on that presbytery body. See Preface to the Constitution ("SHALL and IS TO BE/ARE TO BE signify practice that is mandated."). First, the recommendation would make this training mandatory for "those serving as liaisons for inquirers and candidates." While the use of liaisons might be a common practice, it is not required under or defined by the Book of Order.Recommendation A could be interpreted as mandating the use of liaisons.

Second, the ACC has consistently advised that the Constitution is not intended to serve as a manual of operations. Generally, this would advocate against the creation of lists of requirements or rubrics on how to implement requirements that may be interpreted as exhaustive, and because they constrain the implementing discretion the Book of Order ordinarily reserves to councils (G-3.0106: Councils higher than the session may provide examples of policies and procedures that may be gathered into advisory handbooks. These examples illumine practices required by the Constitution but left to councils for specific implementation. Such handbooks may also offer information that enhances or secures the ministry of the particular council.). The amended text of four training subjects may be more suitably carried in an advisory handbook of the presbytery than fixed in the constitutional text, where it cannot be revised or expanded except by further amendment.

Third, the clause "so that the preparation process is free from discrimination" states a result that the required training cannot of itself guarantee, and for which the amended text provides no measure of compliance. As constitutional language, an outcome standard of this kind may prove difficult to apply, and could shift the question in any future proceeding from whether the required training was completed and recorded, typically readily verified in the minutes, to whether the particular outcome was achieved.

The ACC further notes that the phrase "this training shall ensure that this training be completed every three years" is awkward, as the training is made to ensure its own completion. Should the Assembly retain the substance of this provision, the ACC advises that the language be modified so that it places the duty on the presbytery. Such modified language may read: "Presbyteries shall provide training for the members of the presbytery body responsible for preparation for ministry, and shall ensure that it is completed every three years and recorded in presbytery minutes."

Advice and Counsel on ORD-07 A from the Advocacy Committee on LGBTQ+ Equity (ACQ+E)

The Advocacy Committee on LGBTQ+ Equity advises that the 227th General Assembly (2026) approve Ord (07) with amendment [amendment adopted by the GA].

Advice and Counsel on ORD-07 A from the Racial Equity Advocacy Committee (REAC)

The racial Equity Advocacy Committee (REAC) advises that the 227th General Assembly (2026) approve ORD 07 with amendment.

REAC gives thanks for the work of the Task Force to Explore Theology and Practice of Ordination. The Task Force listened to the experience of candidates, especially those from immigrant communities of color, and named an important truth: a system intended to be fair has not functioned equitably in practice.

Ordination in the Church involves many groups, including presbyteries, seminaries, and denominational bodies. Inequities often begin early, shaped by differences in access to education, resources, and cultural expectations, long before candidates are formerly evaluated. At the same time, these recommendations place new responsibilities on systems that already have limited capacity and uneven resources.

REAC affirms the direction of this work while naming a key tension: the Church's commitment to equity is not yet matched by the structures and accountability needed to sustain it. Without that alignment, inequities will continue, even within well-intentioned reform.

For this reason, REAC offers the following amendments to strengthen this work and support faithful and sustainable implementation.

B. Annual Training

REAC recommends that the Assembly approve amendment A with the following addition.

(text to be added is [in brackets and underlined].)

Presbyteries shall provide training for the members of the presbytery body responsible for ministry, including those serving as liaisons for inquirers and candidates and shall ensure that this training is competed annually and recorded in presbytery minutes. [This training shall include anti-racism, intercultural competency, and bias-awareness components to ensure equitable and culturally responsive discernment and assessment. Presbyteries shall also establish a process for gathering and reviewing feedback from inquirers and candidates, with particular attention to the experiences of those from marginalized communities, and shall use this feedback to inform improvement of ongoing training, discernment, and assessment practices.]

Training alone has not consistently led to equitable outcomes. Without accountability and feedback, training can become a requirement rather than a catalyst for change. Pairing training with candidate feedback helps ensure that practices improve over time and that inequities are addressed in practice, not only in intention.

Comment from the Unification Commission

The report of the Task Force to Explore the Theology and Practice of Ordination contains several proposed amendments, which, if passed, would have financial, logistical and staffing implications for Presbyterian Life & Witness (PL&W).

While recommendations A and B create additional requirements for presbyteries, there is also an impact on staff within PL&W. Training and resources are already available to presbytery bodies responsible for preparation for ministry. The recommendation states that presbyteries will provide the training and determine the best method for background checks, etc., but presbyteries historically look to Presbyterian Life & Witness (PL&W) staff for guidance and resources in order to fulfill the Book of Order requirements

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The Assembly Committee on Theological Education and Ordination approved Item ORD-07 A 50/9. The 227th General Assembly (2026) approved Item ORD-07 A, 389/85.

For the full report on ORD-07, the Task Force to Explore the Theology and Practice of Ordination and all advice and advocacy go to https://myga.pc-biz.org/search/3001487

26-F — G-2.0603

PREPARATION FOR MINISTRY

G-2.0603 Purpose of Inquiry (ORD-07 B)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0603 in the Form of Government be amended as follows?
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-2.0603 Purpose of Inquiry

The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as ministers of the Word and Sacrament to explore that call together so that the presbytery can make an informed decision about the inquirer's suitability for ordered ministry. ~~They shall provide a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months.~~ ***Such preparation shall include a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training, and anti-racism training with recertification at least every thirty-six months.*** The presbytery shall determine which trainings are approved to meet the criteria of these ~~two~~ requirements***. The presbytery shall require background checks for inquirers at the onset of the inquiry process. Additionally, the presbytery shall require an evaluation of inquirers, including psychosocial and vocational inventories, during their inquiry phase.***

Background and Rationale from the Task Force to Explore the Theology and Practice of Ordination

Background

See Background for 26-E.

Rationale

In G-2.0603 there are requirements for completion of boundary training every thirty-six months. As a committee or commission meets with a person wishing to become an inquirer, it is important to understand issues that may surface that will need to be addressed and gifts that can be lifted up or nurtured during the process. And after the Inquirer is enrolled it is critical for the presbytery to run a

background check since the inquirer or candidate will likely be serving congregations or in other contexts where they will be ministering with others as part of a supervised ministry.

The Task Force also affirms the importance of a preparation process that supports inquirers in developing self-knowledge regarding their strengths and areas for growth. Psychosocial and vocational evaluation tools can assist in identifying trauma history and general indicators of mental health and well-being. Such evaluation may include an initial orientation meeting between the inquirer and a clinician, followed by assessment and a subsequent interview to review findings, correct any factual errors, and address questions or concerns raised by the inquirer. Once finalized, the evaluation report should be shared with both the inquirer and the body responsible for the inquirer's preparation for ministry.

Advice – From the Advisory Committee on the Constitution (ACC)

Rec B

The Advisory Committee on the Constitution advises the 227th General Assembly to approve Item COM 22-B.

Rationale

This item intends to amend the Book of Order G-2.0603 by adding a requirement that background checks for inquirers be completed at the outset of the inquiry process, and, additionally, that required evaluation, including psychosocial and vocational inventories, be conducted during the inquiry phase of the preparation process. Nothing in the Constitution precludes the addition of this proposed common practice to the Book of Order.

The Advisory Committee on the Constitution (ACC) advised the 221st General Assembly (2014) with respect to Item 06-04, noting that "the Form of Government was designed to be taken as a whole in describing the form of our life together. It purposefully avoids procedures and details better included in operating manuals, standing rules, or guidelines." In this instance, however, the widespread use of background and other checks across the Presbyterian Church (U.S.A.) suggests that including a requirement for background checks in the Book of Order reflects an established practice of the church, rather than prescribing the specific procedural details of presbyteries' manuals of operations. As the ACC further advised the 221st General Assembly:

Many presbyteries already conduct background checks, including criminal background checks, as part of their duties to counsel nominating committees. Under G-3.0301c the presbytery is already charged with the responsibility of receiving teaching elders, which may include conducting appropriate background checks prior to any examination and reception.

Further, an authoritative interpretation of the Constitution approved by the 211th General Assembly (2019) (1999, 65, 706, 12.013-019, CR 97-1) affirms that it is entirely constitutional for a presbytery to use psychological and psychiatric evaluation of minister members and those in the ministry preparation process: "presbyteries possess sufficient authority to utilize psychological and

psychiatric services in evaluating candidates for ministry." Therefore, there is no constitutional barrier to instituting presbytery background checks as a common practice.

Coordination

The ACC alerts the General Assembly that other overtures are proposing changes to or reorganization of requirements for inquirers and candidates, and coordination will be needed.

Advice and Counsel on ORD-07 B from the Racial Equity Advocacy Committee (REAC)

The racial Equity Advocacy Committee (REAC) advises that the 227th General Assembly (2026) approve ORD 07 with amendment.

REAC gives thanks for the work of the Task Force to Explore Theology and Practice of Ordination. The Task Force listened to the experience of candidates, especially those from immigrant communities of color, and named an important truth: a system intended to be fair has not functioned equitably in practice.

Ordination in the Church involves many groups, including presbyteries, seminaries, and denominational bodies. Inequities often begin early, shaped by differences in access to education, resources, and cultural expectations, long before candidates are formerly evaluated. At the same time, these recommendations place new responsibilities on systems that already have limited capacity and uneven resources.

REAC affirms the direction of this work while naming a key tension: the Church's commitment to equity is not yet matched by the structures and accountability needed to sustain it. Without that alignment, inequities will continue, even within well-intentioned reform.

For this reason, REAC offers the following amendments to strengthen this work and support faithful and sustainable implementation.

B. Background Checks

REAC recommends that the Assembly approve amendment B with the following additions and wit h caution.

(Text to be added is [in brackets and underlined].)

> The presbytery shall require background checks for inquirers at the onset of the inquiry proc ess. Additionally, the presbytery shall require an evaluation of inquirers, including psychoso cial and vocational inventories, during their inquiry phase. [Presbyteries shall ensure that all evaluations and background checks are conducted and interpreted using culturally compete nt, bias-
> aware practices, and shall provide appropriate accommodations for candidates from racial/et

hnic, immigrant, and multilingual communities, and shall clearly communicate how these to ols are used in discernment and decision-making.]

These tools do not function neutrally. They can reflect and reinforce broader social inequities. Back ground checks may disproportionately affect racial/ethnic communities, and standardized evaluatio ns may reflect Euro-centric assumptions or misinterpret cultural differences. Language barriers may also affect outcomes. Because practices vary widely across presbyteries and these tools carry s ignificant weight in decision-making, REAC urges caution and emphasizes the need for clear, equitable standards.

Advice and Counsel on ORD-07 B from the Advocacy Committee on LGBTQ+ Equity (ACQ+E)

The Advocacy Committee on LGBTQ+ Equity advises that the 227th General Assembly (2026) approve Ord (07) with amendment [amendment adopted by the GA].

B. Background Checks

ACQ+E recommends that the Assembly approve amendment B with the following addition.

(Text to be added is [in brackets and underlined].)

> The presbytery shall require background checks for inquirers at the onset of the inquiry proc ess. Additionally, the presbytery shall require an evaluation of inquirers, including psychoso cial and vocational inventories, during their inquiry phase. [These evaluations shall be cond ucted by providers who demonstrate competency regarding sexual orientation and gender id entity, and the results shall be used to discern fitness for ministry without pathologizing the inquirer's or candidate's identity. It is recommended that all background checks and evaluati ons are conducted using LGBTQIA+ culturally competent bias awareness practices.]

Comment from the Unification Commission

The report of the Task Force to Explore the Theology and Practice of Ordination contains several proposed amendments, which, if passed, would have financial, logistical and staffing implications for Presbyterian Life & Witness (PL&W).

While recommendations A and B create additional requirements for presbyteries, there is also an impact on staff within PL&W. Training and resources are already available to presbytery bodies responsible for preparation for ministry. The recommendation states that presbyteries will provide the training and determine the best method for background checks, etc., but presbyteries historically look to Presbyterian Life & Witness (PL&W) staff for guidance and resources in order to fulfill the Book of Order requirements

The Assembly Committee on Theological Education and Ordination approved Item ORD-07 B 50/9. The 227th General Assembly (2026) approved Item ORD-07 B, 389/85.

For the full report on ORD-07, the Task Force to Explore the Theology and Practice of Ordination and all advice and advocacy go to https://myga.pc-biz.org/search/3001487

26-G — G-2.0603

G-2.06 PREPARATION FOR MINISTRY

G-2.0603 Purpose of Inquiry (CON 09)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0603 in the Form of Government be amended as follows?
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-2.0603 Purpose of Inquiry

The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as ministers of the Word and Sacrament to explore that call together so that the presbytery can make an informed decision about the inquirer's suitability for ordered ministry. ~~They shall provide a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet the criteria of these two requirements.~~

Background and Rationale

When the training requirements were added to the Book of Order, the language that was inserted was worded poorly, and as a result it is ambiguous. In its current form, it is unclear whether boundary training must be recertified every thirty-six months, or if the 36 months applies only to child abuse prevention. Also, the language about the training does not match the policy requirements: "child sexual abuse prevention training" vs. "child, youth, and adults with vulnerabilities protection policy". Some of the insertions were also misplaced when the requirements were added. While the intent was to apply the training requirements to certain categories of people, in some cases the placement of the language needs to be reconsidered.

For Inquirers/Candidates, the language was inserted into G-2.0603 "Purpose of Inquiry", but this training has nothing to do with the Purpose of Inquiry. A more appropriate place for this requirement would be in a section addressing the required Education and Training prior to ordination.

Advice – From the Advisory Committee on the Constitution (ACC)

Coordination

The ACC alerts the General Assembly that other overtures are proposing changes to or reorganization of training requirements for the categories of persons affected by this Item [], and coordination will be needed.

Editor's Note: This proposed amendment goes with proposed amendment 24-H.

The Assembly Committee on Constitutional Interpretation amended the overture language following advice from the ACC and then approved Item CON-09,.41/7. The 227th General Assembly (2026) approved Item CON-09, 465/4.

For the full report on CON-09, go to https://myga.pc-biz.org/search/3001441

26-H — 2.0606

G-2.06 PREPARATION FOR MINISTRY (CON-09)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall a new G-2.0606 in the Form of Government be added as follows?
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*

G-2.0606 Education and Training for the Ministry of the Word and Sacrament

Those preparing to become ministers of the Word and Sacrament shall complete boundary training which includes the topic of sexual misconduct; shall complete training in the prevention of abuse of children and youth; and shall provide the presbytery with certificates of completion of these trainings, with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet the criteria of these two requirements.

Background and Rationale

When the training requirements were added to the Book of Order, the language that was inserted was worded poorly, and as a result it is ambiguous. In its current form, it is unclear whether boundary training must be recertified every thirty-six months, or if the 36 months applies only to child abuse prevention. Also, the language about the training does not match the policy requirements: "child sexual abuse prevention training" vs. "child, youth, and adults with vulnerabilities protection policy". Some of the insertions were also misplaced when the requirements were added. While the intent was to apply the training requirements to certain categories of people, in some cases the placement of the language needs to be reconsidered.

For Inquirers/Candidates, the language was inserted into G-2.0603 "Purpose of Inquiry", but this training has nothing to do with the Purpose of Inquiry. A more appropriate place for this requirement would be in a section addressing the required Education and Training prior to ordination.

Advice – From the Advisory Committee on the Constitution (ACC)

Coordination

The ACC alerts the General Assembly that other overtures are proposing changes to or reorganization of training requirements for the categories of persons affected by this Item [] and coordination will be needed.

Advice –From the Advocacy Committee for Women and Gender Justice (ACWGJ)

The Advocacy Committee on Women and Gender Justice (ACWGJ) advises that the 227th General Assembly (2026) approve CON-09.

The Advocacy Committee for Women and Gender Justice supports this overture as a clear and thoughtful effort to strengthen the PC(USA)'s commitment to safety, accountability, and care. By clarifying and appropriately locating requirements for boundary and abuse prevention training, this action helps ensure consistent practices that better protect those who are most vulnerable, including women, children, and others at risk of harm. We affirm this work as an important step toward fostering communities of trust, integrity, and justice across the life of the Church.

Advice - From the Advocacy Committee for LGBTQIA+ Equity (ACQ+E)

The Advocacy Committee for LGBTQIA+ Equity (ACQ+E) advises that the 227th General Assem bly (2026) **approve** CON-09.

We agree that the "Education and Training for the Ministry of the Word and Sacrament" should require boundary training including the topic of sexual misconduct and prevention of abuse of children, youth, and adults with vulnerabilities.

Editor's Note: This proposed amendment goes with proposed amendment 24-G. If 26-H and/or 26-I are approved, the numbering of the paragraphs will be adjusted accordingly.

The Assembly Committee on Constitutional Interpretation approved Item CON-09,.41/7. The 227th General Assembly (2026) approved Item CON-09, 465/4.

For the full report on CON-09, go to https://myga.pc-biz.org/search/3001441

26-I — G-2.06

G-2.06 PREPARATION FOR MINISTRY (ORD-02)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall a new G-2.0606 in the Form of Government be added as follows?
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-2.0606 Education and Training for the Ministry of the Word and Sacrament

Those preparing to become ministers of the Word and Sacrament shall complete a graduate course of study at a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, culminating in a master's degree. The course of study shall include Hebrew and Greek languages and exegesis of the Old and New Testaments using Hebrew and Greek.

Background and Rationale

... by adding a subsection that explicitly spells out the required education and training that must be completed prior to Ordination as a minister of the Word and Sacrament…

Advice – From the Advisory Committee on the Constitution (ACC)

The overture would amend the Book of Order by relabeling and reordering certain sections under G-2.06 Preparation for Ministry and G-2.07 Ordination. The overture does not appear to change the substance of the sections.

The ACC advises that reorganization of the Book of Order to provide clarity and better alignment with subject headings is a worthwhile effort that, in itself, does not pose any constitutional issues. Because of the numerous cross-references to numbered sections, it will be necessary to correct those references as well. See, e.g., G-2.0104b, G-2.0505, G-2.0610 (internal references).

Coordination

The ACC also notes that other Items of Business are proposing changes to or reorganization of the educational and training requirements for inquirers and candidates. Coordination will be required to ensure consistency.

Editor's Note: If 24-H and/or 24-I are approved, the numbering of the paragraphs will be adjusted accordingly.

The Assembly Committee on Theological Education and Ordination approved Item ORD-02, 52/5. The 227th General Assembly (2026) approved Item ORD-02, 447/10.

For the full report on ORD-02, go to https://myga.pc-biz.org/search/3001442

26-J — G-2.0606

G-2.06 PREPARATION FOR MINISTRY

G-2.0606 Service in Covenant Relationship (ORD-02)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

> **Shall the title of G-2.0606 in the Form of Government be amended as follows?**
> (Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)
>
> > G-2.0606 ***Supervised*** Service ***While Under Care of the Presbytery*** ~~in Covenant Relationship~~

Background and Rationale

Renaming sections G-2.06 and G-2.07 to specify the type of ministry they apply to clarifies their purpose and presents a more inclusive attitude toward the meaning of "ministry" and the various different types of ministry that exist in the church.

Advice – From the Advisory Committee on the Constitution (ACC)

The overture would amend the Book of Order by relabeling and reordering certain sections under G-2.06 Preparation for Ministry and G-2.07 Ordination. The overture does not appear to change the substance of the sections.

The ACC advises that reorganization of the Book of Order to provide clarity and better alignment with subject headings is a worthwhile effort that, in itself, does not pose any constitutional issues. Because of the numerous cross-references to numbered sections, it will be necessary to correct those references as well. See, e.g., G-2.0104b, G-2.0505, G-2.0610 (internal references).

Coordination

The ACC also notes that other Items of Business are proposing changes to or reorganization of the educational and training requirements for inquirers and candidates. Coordination will be required to ensure consistency.

Editor's Note: If 26-H and/or 26-I are approved, the numbering of the paragraphs will be adjusted accordingly.

The Assembly Committee on Theological Education and Ordination approved Item ORD-02, 52/5. The 227th General Assembly (2026) approved Item ORD-02, 447/10.

For the full report on ORD-02, go to https://myga.pc-biz.org/search/3001442

26-K — G-2.0607

G-2.06 PREPARATION FOR MINISTRY

G-2.0607 Final Assessment and Negotiation for Service (ORD-07 C)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0607 Final Assessment and Negotiation for Service be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

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

a. a candidate's wisdom and maturity of faith, leadership skills, compassionate spirit, honest repute, and sound judgment;

b. a transcript showing graduation~~,~~ with satisfactory grades~~,~~ at a ~~regionally accredited~~ college or university ***or an international equivalent as determined by the presbytery*****;**

c. a transcript from a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, showing a course of study including Hebrew and Greek, exegesis of the Old and New Testaments using Hebrew and Greek, satisfactory grades in all areas of study, and graduation or proximity to graduation; and

d. examination materials, together with evaluations that declare those materials satisfactory in the areas covered by any standard ordination examination approved by the General Assembly. ~~Such examinations shall be prepared and administered by a body created by the presbyteries.~~ ***These materials may be either Standard Ordination Exams or Senior Ordination Portfolios. The body responsible for preparation for ministry in the candidate's and the candidate may together determine which examination materials to use, including a possible combination of the Standard Exams and the Senior Ordination Portfolio.***

(1) Standard Ordination Exams shall be prepared, administered, and evaluated by a body created by the presbyteries.

(2) In the case of use of the Senior Ordination Portfolios, the (Senior Ordination Portfolios) may be prepared by the candidate for ministry according to standards established by a body created by the presbyteries. The body responsible for

preparing candidates for ministry in the candidate's presbytery may evaluate the portfolio and subsequently submit both the portfolio and its evaluation to a body established by the presbyteries for final evaluation. Senior Ordination Portfolios, or any senior examination as approved by the presbytery, shall be evaluated using culturally competent, bias-aware standards established by a body created by the presbyteries. Presbyteries shall ensure that evaluation practices are consistent, transparent, and informed by anti-racism, intercultural competency, and equitable assessment principles.

Background and Rationale

More Academic Access by Relaxing Undergraduate Accreditation Requirements

The recommendation to delete the requirement for a transcript from a regionally accredited college or university can be especially important for inquirers and candidates from other countries or cultures, whose college experience may not be in a regionally accredited school. Other inquirers and candidates may have taken their coursework in a Bible college.

Reflection on the Current Standard Ordination Exams

The current system of ordination examinations was introduced to the Presbyterian Church in the United States at the 116th General Assembly (1976) and approved by the 117th General Assembly (1977). At the time, standardized assessment was understood to be the most reliable way to determine readiness for ordination. In the decades since, however, the church and the wider educational community have come to recognize significant limitations in standardized testing as a measure of vocational readiness.

Reliable studies have shown that standardized examinations, such as the Bible Content

Examination, often fail to assess candidates equitably. These tests can disadvantage candidates from immigrant churches whose primary languages, cultural frameworks, and worship practices differ from those assumed by the examinations. They also disadvantage individuals who do not perform well on standardized tests, regardless of their theological depth, pastoral capacity, or faithfulness. Perhaps most significantly, standardized examinations provide little opportunity to know the candidate as a whole person or to discern the depth of their call, formation, and commitment to ministry. (See Appendix G.)

At present, the church assesses candidate competencies through the Bible Content Examination (BCE) and four Standard Ordination Examinations in Polity, Worship and Sacraments, Theology, and Biblical Exegesis.

The BCE is a timed, multiple-choice assessment designed to test an inquirer's ability to recall specific biblical passages. It is offered only twice each year. Preparation typically requires extensive memorization, including study of a question bank containing hundreds of prior questions, alongside general biblical knowledge to respond to new material.

The structure of the BCE carries unintended pastoral consequences. Candidates who do not pass are often required to retake the examination repeatedly as a prerequisite for ordination, unless an alternative examination is offered by their presbytery. Because the exam is taken in shared settings, failure can be experienced publicly among peers, creating a sense of shame early in the ordination process. For some, this experience becomes discouraging enough to interrupt or end their pursuit of ordained ministry, not because of a lack of call or gifting, but because of the structure of the assessment itself. (See Appendices E and F.)

The Standard Ordination Examinations likewise present significant challenges. These examinations are offered only three times per year and require candidates to commit up to eight consecutive days of intensive testing. This schedule often conflicts with seminary coursework, employment obligations, caregiving responsibilities, and the need for rest and Sabbath. No alternative dates are provided, and limited consideration is given to the cumulative physical, emotional, and spiritual strain placed on candidates during the testing period.

Polity and Worship and Sacraments are each nine-hour, three-part examinations taken within a tightly prescribed four-day window, with strict word limits. The Biblical Exegesis examination overlaps this period and must be completed within a five-day window. Candidates are prohibited from sharing any personal information that might identify them, including name, gender or sexuality, racial or cultural identity, geographic context, seminary affiliation, disability status, or lived experience. While this anonymity is intended to promote fairness, it also prevents evaluators from understanding how a candidate's theology and interpretation are shaped by context, ministry setting, and lived faith.

Many presbyteries respond to repeated exam failures by offering alternative examinations. While this practice reflects pastoral concern, these alternatives vary widely and lack shared standards or evaluation criteria.

These realities suggest that the current examination model, while once well-intended, has its limitations in serving the church's discernment needs effectively or equitably. They underscore the need for assessment practices that are rigorous, contextual, pastoral, and capable of engaging the whole person in whom God's call is being discerned.

A New Option

The additional assessment model presented here as the Senior Ordination Portfolio offers a more comprehensive and whole-person approach to discernment. This option is intended to be considered fully equivalent to the standard ordination examinations for assessing a candidate's call and potential for ministry. In this time and place, the church recognizes the importance of attending to a candidate's cultural context and unique God-given gifts and experiences, which testify to the ways God has been faithfully at work in an individual's life and to how that call has taken shape within a particular ministry context.

The person behind an essay matters to God and therefore should matter to the body responsible for preparation for ministry. Who better to bear witness to their trust in Jesus Christ, articulate a lived relationship with God's Word, express sincere reception of the Reformed faith, and demonstrate their capacity to serve with energy, intelligence, imagination, and love than the candidate themself? The

Senior Ordination Portfolio allows candidates to speak in their own voice and to present their formation as an integrated whole rather than as isolated responses to anonymous examination prompts.

The hope of this Task Force is to recenter the covenantal relationship between candidates and the body responsible for preparation for ministry toward collegiality and the spirit of friendship professed among colleagues in ministry in the ordination vows. We encourage these bodies to know candidates personally, to understand their unique gifts and ministry interests, and to accompany them with care and attentiveness. Such a process can strengthen the covenant partnership by helping candidates discern and thrive in their first ordained call.

By prioritizing person-centered assessment that identifies both strengths and areas for growth, this approach seeks to build the capacity of candidates and the presbyteries in which they learn and serve. Candidates with fresh senses of call often bring energy, creativity, and new imagination to presbyteries in need of renewal. Intentional encouragement, mentoring, and accompaniment can play a decisive role in sustaining candidates as they pursue new forms of ministry.

In practical terms, this approach removes the former requirement of anonymity and strict time constraints associated with traditional examinations. Instead, candidates are invited to reflect prayerfully on their education, experiences, gifts, and sense of call and to present a cumulative portfolio of work and theological reflection to the body responsible for preparation for ministry. In doing so, the church affirms that the diverse and intersectional identities of those whom God calls, along with the varied contexts in which they serve, are not obstacles to discernment but essential dimensions of God's call into ordained ministry.

Usage of this Model

This Task Force envisions the Senior Ordination Portfolio and the Standard Ordination Examinations as equally acceptable and comprehensive options. We recommend that the Senior Ordination Portfolio be offered at the point of candidate assessment ordinarily associated with the Standard Ordination Examinations—after a candidate has been received as a candidate and prior to being certified as call ready, typically during the final year of seminary education or shortly after graduation.

The portfolio should be holistic in nature and submitted as a single, comprehensive body of work that addresses all required areas of assessment. It should be presented to the body responsible for preparation for ministry during the period following candidacy and prior to a determination of readiness to receive a call.

The Senior Ordination Portfolio is recommended by the Task Force as an alternative option for evaluating the readiness of candidates for ministry. Candidates should be permitted, in consultation with the body responsible for preparation in their presbytery, to select the assessment model by which they prefer to be evaluated—either the Standard Ordination Examinations or the Senior Ordination Portfolio.

We further recommend that candidates consult with academic advisors, supervisors, or personal mentors as needed when curating their portfolios. Candidates are encouraged to draw upon and adapt

work from seminary coursework, field education, church or chaplaincy internships, and other ministry experiences. Portfolio materials should reflect the candidate's educational formation, spiritual discernment, and leadership in real ministry contexts.

The portfolio may also serve as a resource for a candidate's Personal Discernment Profile, highlighting ministry interests, gifts, and skills as candidates seek their first call. Portfolio elements may consist of distinct pieces addressing different competencies or may be woven together around a common theme, according to the candidate's preferences and sense of call.

Advice for the Body Responsible for Preparation for Ministry Evaluation Process
The purpose of this process is to provide candidates with a meaningful opportunity to present their education, experiences, and sense of call, enabling the body responsible for preparation for ministry to understand and affirm the candidate's unique gifts and readiness for ordained service.

A specific recommendation for evaluation of the Senior Ordination Portfolio is provided in Appendix C.

The Scope of the Portfolio

Competencies to be Included in a Candidate's Portfolio:

1. Polity
2. Exegesis & Bible Content
3. Worship & Sacraments
4. Classical & Modern Theology

1. Polity

Candidates should demonstrate their ability to appropriately reference and adhere to the PC(USA) Book of Order in their ministry setting.

Candidates will provide a reflective piece that demonstrates how a ministry experience was navigated using the Book of Order. The reflection should, at minimum, include:

a. An overview of the ministry context,
b. A description of the experience to be evaluated,
c. 5 or more citations from the Book of Order, and
d. A thoughtful reflection of the candidate's subjective and objective evaluation of the experience and their recommendations for best practice.

2. Biblical Content and Exegesis

The Task Force has deemed the Bible Content Examination unnecessary for evaluating a candidate's fitness for ministry. The completion of Hebrew Bible and New Testament courses, and completion of exegesis assessment by portfolio or exam, shall suffice for assessing basic biblical literacy.

Candidates should demonstrate their ability to appropriately exegete passages from the Hebrew Bible and New Testament, draw upon scholarly resources, and apply biblical exegesis to thoughtfully engage a ministry setting.

Candidates will provide two exegetical projects – one passage from the Hebrew Bible, and one passage from the New Testament. Candidates will thoroughly exegete a passage, then incorporate their exegesis into a creative piece (sermon, Bible study, presentation, multimedia artwork, etc.) that applies their exegesis to a modern ministry context.

Each reflective piece should, at minimum, include:

a .Scholarly Exegetical Work

i. A selected translation, or a candidate's original translation, of a biblical text,

ii. A word study of at least three words of the original language of the text, and referencing scholarly resources,

iii A thorough review of commentaries an historical context of the text,

iv Citations for any references used, and a bibliography.

b Ministry Presentation

i An overview of the ministry context and intended audience.

ii An original piece that applies exegesis to a modern ministry context.

iii This presentation could take a variety of creative forms – sermon, Bible study, presentation, multimedia artwork, etc. – that apply exegesis to a modern ministry context. Note: Candidates should complete two projects – one project for a passage from the Hebrew Bible and one project for a passage in the New Testament.

3. Worship & Sacraments

Candidates should demonstrate their ability to prepare Presbyterian worship liturgies that show people the pattern of the gospel to strengthen their witness and service, as well as, sacramental signs that show forth the mysteries of grace in word and action. [G-2.0501]

Candidates should prepare two liturgies. One of the liturgies should specifically include observing a sacrament, and the second liturgy should point to a special season or celebration in the life of a church.

Both liturgies should include:

a An overview of the ministry context and description of the liturgical occasion/season, participants, and worship space.

b As many original components as possible but may also draw upon a variety of liturgical resources, with citations.

c Elements of Presbyterian worship, including scripture, prayers, music selection, and a sermon/message outline.

d A brief reflection on how this liturgy adheres to Book of Order guidelines, with citations.

e A brief reflection of the candidate's liturgy planning process and the spiritual impact of the worship experience.

f Candidates may optionally submit multimedia files of recordings, song selections, bulletins, worship visual presentations, pictures of the worship space, or other creative worship planning expressions.

4. Classical & Modern Theology

Candidates should demonstrate their ability to communicate central concepts of Reformed theology and connect this theology to ministry settings or contemporary issues.

Candidates will provide a reflective piece that incorporates:

a A central theme of Reformed Theology Scripture
b 3 citations from the Book of Confessions
c A Classical-era theologian (before 1900)
d A Modern-era theologian (after 1900)
e Application of concept to a ministry setting or contemporary issue

See Appendix B for a presbytery evaluation tool. See Appendix D for portfolio models from other denominations.

Advice – From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 227th General Assembly to approve Item ORD-07-C.

Rationale

This item intends to amend Book of Order G-2.0607 by modifying the current list of evidence of readiness to begin ordered ministry. These recommended modifications include a proposed change to the undergraduate degree transcript requirements to remove the required attainment and reporting of satisfactory grades and to remove the requirement that the college or university at which the undergraduate degree is earned be regionally accredited. Secondly, a Senior Ordination Portfolio has been proposed as an alternative equivalent form in which examination materials may be presented for evaluation by a presbytery to declare such materials as "satisfactory in the areas covered by any standard ordination examination approved by the General Assembly" (G-2.0607d).

A substantive consideration of the process of preparation for ministry and the ordination and examination process occurred at the 2012 and 2014 General Assemblies. In response to the referral from the 220th General Assembly (2012): Item 07-07, On Reevaluating the Process by Which Ordination Exams Are Written, Administered, and Graded (Minutes, 2012, Part I, p. 682), the Special Committee to Review the Preparation for Ministry Process and Standard Ordination Exams noted the following distinction between "fitness or readiness" and "suitability" in the rationale of its 2014 report (Minutes, 2014, Section 2, 06 - Church Polity and Ordered Ministries, Item 06-12) to further delineate the intended role of ordination exams:

> The standard written ordination exams are not designed to discern "suitability" for ministry. In the candidacy phase, "fitness and readiness" are to be established (G-

2.0604), with the standard written exams to be one tool for that work (G-2.0607d). "Suitability," in the language of the Book of Order, is to be established during the inquiry phase (G-2.0603). The committee proceeded with its work with this understanding of the exams' purpose.

The committee considered the history of the standard written ordination exams. They were established in order that presbyteries would have some method to test all candidates on a denomination-wide basis. Individual calling presbyteries could then trust that a candidate coming from another presbytery was able to articulate adequate responses to ministry situations with both Reformed theological and pastoral concerns in view. This method of examination continues to stand as the only denomination-wide standard for evaluating candidates, and for this reason the committee deemed it valuable enough to keep.

We confirmed that seminaries continue to use written, timed examinations as part of their assessment of students. Therefore, such exams in and of themselves are not a strange and foreign concept to candidates. However, we also noted that during seminary studies particular students may be allowed to substitute other work and forms of examination, and that some specific courses do not require exams at all.

We concluded that retaining written, timed exams simply in order to mirror seminary methods does not have a viable basis.

This rationale affirms the potential admissibility of alternative equivalent forms in which examination materials may be presented for evaluation by a presbytery to declare such "materials as satisfactory in the areas covered by any standard ordination examination approved by the General Assembly" (G-2.0607d). Thus, there are no constitutional prohibitions to the use of alternate forms of examination, provided these forms are approved by the General Assembly.

Comment – Presbyteries' Cooperative Committee on Examination for Candidates (PCC)

The Presbyteries' Cooperative Committee on Examination for Candidates (PCC) affirms the call to revisit and possibly revise the examination process. However, given the pastoral, financial, and logistical implications, the PCC recommends the Assembly disapprove Recommendation Cii.

Recommendation Cii refers to "a body created by the presbyteries," which constitutionally is the PCC (G-2.0607).

Rationale

Established in 1965, the PCC exists "to assist and support the work of presbytery committees which are responsible for the examination of candidates for ordination, to provide a more equitable standard of expectation among all the presbyteries, and to offer candidates a more uniform basis for their preparation for ordination examination" (PCC Guiding Principles).

The PCC is tasked primarily with the preparation and administration of the ordination examinations, in addition to organizing and training presbytery-elected readers to evaluate the exams. The General

Assembly has approved five exam areas: Bible Content, Biblical Exegesis, Theological Competence, Worship and Sacraments, and Church Polity.

The PCC meets annually in-person to write the exams and on-line for three additional weeks each year to administer and oversee evaluation of exams by presbytery-elected readers.

The proposed amendment expands the PCC's responsibilities to include an additional method of testing, the senior portfolio. The recommendation also gives the PCC a direct role in evaluation of the portfolio and the standard exams, a role and unprecedented authority that has never been granted to the PCC.

The ordination exams provide a common tool for assessment of all candidates. When circumstances require, G-2.0610 authorizes presbyteries to administer and evaluate alternative exams, which can be formulated in ways suitable for individual candidates. Therefore, adding a portfolio option to G-2.0607 is unnecessary.

Pastoral Implications

As currently administered, the exams are evaluated anonymously by readers elected by all presbyteries. The PCC continues to affirm the importance of anonymous review because it minimizes unconscious bias toward or against an individual or a group. Anonymity at this step seeks to provide as much equity as possible in assessing candidates.

The addition of evaluation to the role of the PCC, per the proposed G-2.0607d(1), would reduce the number of evaluators from several hundred presbytery-elected readers to the current roster of 24 PCC members, increasing the chance that diverse voices are excluded from the evaluation process.

In the proposed amendment, it is unclear if a presbytery is required to adopt both options, exam and portfolio, or if a presbytery can choose to require one or the other. This would create a system in which one presbytery may have more assessment options than another, creating imbalance among presbyteries and inequity toward candidates. If a presbytery is allowed to require exams only, the purpose of the amendment is null.

The proposed G-2.0607d(2) states that final evaluation of the portfolio rests with the PCC. Equity and constitutional questions arise when a group outside a presbytery determines whether G-2.0607d has been satisfied.

Financial Implications

The PCC’s work is funded by exam registration fees. The changes necessitated by this proposal would place a substantial financial burden on candidates. This consequence alone counsels against approval.

The amended G-2.0607d requires the PCC to develop a format, guidelines, and evaluation standards for portfolios, while also assessing completed portfolios. This requirement assumes that the PCC would also oversee portfolio revisions.

In the proposed amendment, the PCC must still administer the existing exams. Adding the portfolio requires expanding PCC membership by at least 6 members increasing the cost of the annual meeting by approximately $2,500.00 per additional participant.

Making this body responsible for evaluating the portfolio rather than organizing and training presbytery-elected readers to evaluate exams could require additional in-person meetings resulting in additional costs.

Since the portfolio combines competencies, a portfolio covering all five exam competencies required by the General Assembly would cost the candidate at least the same amount as five standard exams.

Logistical Implications

The addition of "evaluation" to the PCC's mandate would require members to give additional weeks of in-person service above and beyond other commitments to their local congregation, presbytery, jobs, and family. The PCC believes this change will preclude young adults, ruling elders, bi-vocational pastors, those with children or others under their care at home, and many solo pastors from bringing their wisdom and experience to the PCC. This will compound the already difficult task of ensuring that the breadth of the church's voices is part of the examination process.

Approval of recommendation Cii would require significant changes to the PCC's Guiding Principles. This document is amended and approved by the PCC itself before coming to the Assembly for approval. Any changes to the PCC's Guiding Principles would need to come to the 228th General Assembly in 2028. This could prevent implementation of a portfolio until after that meeting.

A new assessment method that meets the current constitutional standards would require recruiting, electing, and training new members of the PCC. This could further delay implementation.

In accordance with the current Guiding Principles, the PCC will continue to implement changes to the exam process to better serve candidates and the church. The PCC is already engaged in conversations concerning revision to better meet the changing landscape of theological education and the emerging needs of the church. The PCC is committed to continuing that work to find more equitable, sustainable, and appropriately rigorous means of assessing candidates for ministry in the PC(USA).

Because of the importance of this work, the financial implications of any change, and the need to ensure that any change benefits candidates, the PCC recommends disapproval of Recommendation Cii.

Advice - From the Advocacy Committee for LGBTQIA+ Equity (ACQ+E)

ACQ+E recommends that the Assembly approve amendment C with the following addition.

(2) Senior Ordination Portfolios shall be prepared by the candidate for ministry according to standards established by a body created by the presbyteries. The body responsible for preparing candidates for ministry in the candidate's presbytery shall evaluate the portfolio and subsequently

submit both the portfolio and its evaluation to a body established by the presbyteries for final evaluation. [***The evaluation of the portfolio shall recognize the validity of diverse Reformed theological perspectives, including those arising from the lived experiences of LGBTQIA+ persons and the contributions of Queer Theology to the life of the Presbyterian Church.***]

LGBTQIA+ individuals continue to face barriers to full inclusion in the Church. Our Book of Order clearly stipulates that our Church is committed to full inclusion, and individuals cannot be discriminated against due to sexual orientation and gender identity. These amendments ensure that inquiries and candidates under care will receive appropriate support and guidance from the overseeing body appointed by the presbytery for their journey to ordered ministries.

Advice -From the Racial Equity Advocacy Committee (REAC)

REAC recommends that the Assembly approve amendment C with the following addition to ensure equity, consistency, and accountability.

(Text to be added is [in brackets and underlined].)
[(3) Senior Ordination Portfolios shall be evaluated using culturally competent, bias-aware standards established by a body created by the presbyteries. Presbyteries shall ensure that evaluation practices are consistent, transparent, and informed by anti-racism, intercultural competency, and equitable assessment principles.]

REAC urges caution, as this represents a significant structural shift without the infrastructure needed for equitable implementation. Without shared standards, clear guidance, and sufficient resourcing, portfolios risk becoming a new site of inequity rather than a remedy for existing disparities.

REAC encourages the Assembly to consider a more coordinated and sustainable approach, especially if the structures required are not yet in place. A phased implementation, including pilot contexts and shared evaluation frameworks, may better support equitable and consistent outcomes.

REAC strongly supports removing the "regionally accredited" undergraduate requirement, which expands access for candidates from diverse educational and cultural backgrounds.

Portfolios offer promise as a more holistic way to assess readiness, reducing reliance on standardized exams and better supporting diverse candidates. However, presbyteries vary widely in capacity and resources. Without safeguards, this may lead to uneven expectations and outcomes.

REAC supports maintaining standard exams as an option, while calling for continued review for equity, stronger language accommodations, and greater diversity among evaluators. Flexibility alone does not ensure equity.

This amendment raises an important theological question: how does the Church discern readiness for ministry? REAC affirms that readiness is not measured solely by academic performance and that the Church must be able to recognize gifts across diverse communities and contexts.

Comment – From the Committee on Theological Education

Recommendation C(ii) provides the opportunity for assessment for readiness to receive a call as minister of word and sacrament through Senior Ordination Portfolios, with the initial responsibility for evaluation granted to the presbytery of care and final evaluation by a body established by the presbyteries. While we agree that clear alternate paths for assessment of candidates are in order, we note two concerns: (1) there is no standard for the creation or evaluation of the portfolios, and (2) the portfolio model creates opportunities for inequity.

No standard for the creation or evaluation of the portfolios — The Task Force's rationale provides a potential framework for the portfolio; however, the amendment states that the portfolio should be prepared according to "standards established by a body created by the presbyteries" (G-2.0607d.2). The amendment provides for an alternate form of evaluation when the tool/standard for evaluation has not been established. We seek clarity on the following matters:

It seems to be presumed that "a body created by the presbyteries" will be the same body created by the presbyteries to prepare, evaluate, and administer the Standard Ordination Exams: the Presbyteries' Cooperative Committee on Examinations for Candidates (PCC). Is this indeed the body, and is it the correct body based upon expertise and bandwidth?

The institutions associated with COTE are experienced with upholding standards for accreditation, designing evaluations which measure the intended knowledge and capacities, and crafting curricula to form learners to meet the intended goals. We know that forming an evaluation tool as important as a single capstone assessment for ordination will require great intentionality and time. To change the book of order without the intentionality to design the appropriate assessment seems premature.
The PC(USA)-related seminaries have a responsibility to ready their students for service in the PC(USA). Will the preparation required for successful completion of the Portfolio and assessment of Ordination Exams be the same?

The portfolio model creates opportunities for inequities and discrimination — Again, COTE agrees with the Task Force that Ordination Exams, alone, are not an adequate measure of a candidate's readiness for call. However, we are concerned that without greater discernment and shifted oversight, the portfolios may fail to solve and may even perpetuate the inequities they are designed to eliminate. Ordination exams were introduced in the Presbyterian Church in the United States (1977), not simply as a reliable way to assess readiness for ministry but also as a way of creating equitable evaluation. Removing the evaluations from presbyteries, helps to prevent from candidates being denied ordination because of their race, gender, sexuality, or general chemistry with the local body. Different presbyteries have different cultural competencies, which may value, prepare, and nurture one candidate over another. The recommended amendments provide room for inequity and discrimination in two ways:

(1) G-2.0607d.2 says that the body responsible for preparation for ministry and the candidate "shall together determine which examination materials to use," allowing for lack of uniform application of criteria and decision making across the denomination.
(2) G-2.0607d.2 establishes the body responsible for preparation for ministry as the first evaluator of the portfolio, eliminating the protections put in place by the anonymity of the Ordination Exams.

The Task Force's rationale upholds the Standard Ordination Exams and Senior Ordination Portfolios as "fully equivalent." Without the tool established for the compilation and evaluation of the portfolios, it is impossible to tell whether the expectations and assessment are indeed equivalent. This creates a two-tiered examination process, which may be compounded by presbyteries applying different criteria for determining the exam of choice.

Editor's Note: If 26-H and/or 26-I are approved, the numbering of the paragraphs will be adjusted accordingly.

The Assembly Committee on Theological Education and Ordination approved Item ORD-07 C 50/9. The 227th General Assembly (2026) approved Item ORD-07 C, 389/85.

For the full report on ORD-07, the Task Force to Explore the Theology and Practice of Ordination and all advice and advocacy go to https://myga.pc-biz.org/search/3001487

26-L — G-2.0607

G-2.06 PREPARATION FOR MINISTRY

G-2.0607 Final Assessment and Negotiation for Service (ORD -02)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0607 Final Assessment and Negotiation for Service be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

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

a. a candidate's wisdom and maturity of faith, leadership skills, compassionate spirit, honest repute, and sound judgment;

b. a transcript showing graduation, with satisfactory grades, at a regionally accredited college or university;

c. a transcript from a theological institution ~~accredited by the Association of Theological Schools acceptable to the presbytery~~, showing ~~a course of study including Hebrew and Greek, exegesis of the Old and New Testaments using Hebrew and Greek,~~ satisfactory grades in all areas of study ***in accordance with the educational requirements in G-2.0606*****,** and graduation or proximity to graduation; and

d. examination materials, together with evaluations that declare those materials satisfactory in the areas covered by any standard ordination examination approved by the General Assembly. Such examinations shall be prepared and administered by a body created by the presbyteries.

Background and Rationale

... by adding a subsection that explicitly spells out the required education and training that must be completed prior to Ordination as a minister of the Word and Sacrament…[24-I]

Advice—From the Advisory Committee on the Constitution (ACC)

The overture would amend the Book of Order by relabeling and reordering certain sections under G-2.06 Preparation for Ministry and G-2.07 Ordination. The overture does not appear to change the substance of the sections.

The ACC advises that reorganization of the Book of Order to provide clarity and better alignment with subject headings is a worthwhile effort that, in itself, does not pose any constitutional issues. Because of the numerous cross-references to numbered sections, it will be necessary to correct those references as well. See, e.g., G-2.0104b, G-2.0505, G-2.0610 (internal references).

Coordination

The ACC also notes that other Items of Business are proposing changes to or reorganization of the educational and training requirements for inquirers and candidates. Coordination will be required to ensure consistency.

Editor's Note: If 26-H and/or 26-I are approved, the numbering of the paragraphs will be adjusted accordingly. The reference number in this item will also be edited accordingly. This item goes with 24-I and seems to be dependent upon 24-I being approved.

The Assembly Committee on Theological Education and Ordination approved Item ORD-02, 52/5. The 227th General Assembly (2026) approved Item ORD-02, 447/10.

For the full report on ORD-02, go to https://myga.pc-biz.org/search/3001442

26-M — G-2.07

G-2.07 ORDINATION (ORD-02)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.07 ORDINATION title be amended as follows:
(Added text is in *italics*.)

G-2.07 ORDINATION ***TO THE MINISTRY OF THE WORD AND SACRAMENT***

Background and Rationale

The term "ministry" has always been more expansive than just the ordered ministry of the Word and Sacrament. There are many types of church ministries and vocations. Increasingly, the church is recognizing that the ministry of ruling elders, deacons, and non-ordained members of congregations is an invaluable part of the life of a congregation. Chapter Two of the Book of Order begins with sections about some of these forms of ministry.

Renaming sections G-2.06 and G-2.07 to specify the type of ministry they apply to clarifies their purpose and presents a more inclusive attitude toward the meaning of "ministry" and the various different types of ministry that exist in the church.

Advice – From the Advisory Committee on the Constitution (ACC)

The overture would amend the Book of Order by relabeling and reordering certain sections under G-2.06 Preparation for Ministry and G-2.07 Ordination. The overture does not appear to change the substance of the sections.

The ACC advises that reorganization of the Book of Order to provide clarity and better alignment with subject headings is a worthwhile effort that, in itself, does not pose any constitutional issues. Because of the numerous cross-references to numbered sections, it will be necessary to correct those references as well. See, e.g., G-2.0104b, G-2.0505, G-2.0610 (internal references).

Coordination
The ACC also notes that other Items of Business are proposing changes to or reorganization of the educational and training requirements for inquirers and candidates. Coordination will be required to ensure consistency.

The Assembly Committee on Theological Education and Ordination approved Item ORD-02, 52/5. The 227th General Assembly (2026) approved Item ORD-02, 447/10.

For the full report on ORD-02, go to https://myga.pc-biz.org/search/3001442

26-N — G-2.1002

G-2.10 COMMISSIONING RULING ELDERS TO PARTICULAR PASTORAL SERVICES

G-2.1002 Training, Examination and Commissioning (ORD-07 F)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

> **Shall G-2.1002 Training, Examination and Commissioning be amended as follows:**
> (Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-2.1002 Training, Examination and Commissioning

A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. ***This shall include completion of a denominational baseline for education and preparation of ruling elders for limited pastoral service, study not necessarily at a master's level, and demonstration of competent understanding and application of Presbyterian polity, Reformed worship and sacraments, Reformed theology, biblical interpretation of the Old and New Testaments, preaching, Christian Education, and pastoral care.*** Such preparation shall include a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet the criteria of these two requirements. The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction determined by presbytery. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.

Background and Rationale

The Book of Order (G-2.1001) affirms the authority of presbyteries to commission ruling elders for pastoral service but does not establish baseline educational expectations for commissioned pastors. As a result, preparation standards vary widely across presbyteries, creating inconsistency, inequity, and confusion for candidates, congregations, and presbyteries alike.

Establishing a denominational baseline for education—while preserving presbytery authority to adapt, expand, or grant exceptions—provides clarity and shared expectations without undermining contextual discernment. A common framework affirms the seriousness of pastoral responsibility while allowing presbyteries to respond flexibly to local needs.

A baseline educational standard strengthens the integrity of commissioned pastor ministry by ensuring consistent preparation in theology, polity, worship and sacraments, biblical interpretation, preaching, Christian education, and pastoral care. It also supports cross-presbytery recognition and mobility, offering continuity for leaders who move between contexts and confidence for congregations served by commissioned pastors.

This recommendation does not impose a master's-level requirement or replace presbytery judgment. Instead, it provides a shared foundation that enhances accountability, equity, and pastoral readiness while honoring the Presbyterian commitment to ordered ministry and local discernment.

Advice – From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 227th General Assembly that Item [], while constitutional in purpose, presents the following issues that the Assembly should consider.

G-2.1002 specifies presbytery authority in the training process for those ruling elders seeking to serve in limited pastoral service as CREs:

… presbyteries currently have constitutional authority to determine the specific preparation and instruction appropriate to service in each particular commission, as well as approve which trainings meet the criteria for completion of boundary training, including the topics of sexual misconduct and child sexual abuse prevention.

Historical Note

The ACC further notes that a substantive consideration of the process of preparation for ministry occurred at the 2012 and 2014 General Assemblies. In response to Item 06-08 at the 221st General Assembly (2014), the Committee on Theological Education offered the following perspective concerning a systematized system of CRE preparation:

A recent Committee on Theological Education (COTE) sponsored study of Commissioned Ruling Elder (CRE) training programs found most severely lacking. The COTE is charged by the General Assembly to maintain and develop a system of theological education from the perspective of the whole church. Until adequate systems of preparation for CREs are normalized, we cannot endorse [expanded use of CREs in congregational settings.]

Comment – From the Committee on Theological Education

...The Task Force's recommendation takes a positive step by identifying the required areas of study. However, COTE is concerned that (1) the standards for preparation and evaluation remain unclear, and (2) potential exists for inequitable application of requirements and examination from presbytery to presbytery.

<u>The standards for preparation and evaluation remain unclear</u> — Amended G-2.1002 states that preparation and education "shall include completion of study, not necessarily at a master's level, and demonstration of competent understanding and application" of the prescribed areas.

We are grateful for the committees work to identify expected commissioned pastor competencies. However, study not necessarily at a master's level, may vary drastically from presbytery to presbytery.

We are aware of a great breadth of training requirements for commissioned pastors, with presbyteries requiring as little as three total hours of training, and as much as ≈1/3 of a Master of Divinity degree. Without identifying the core competencies required of a reformed pastoral leader, it is impossible to provide the appropriate training and to evaluate whether a candidate is adequately prepared for the call.

G-2.0601-G-2.607 guide the education, discernment opportunities, nurture, and timeframe for ministers of word and sacrament. This course of preparation informs the examination process (which further reinforces necessary education) and the work of Committees/Commissions on Preparation for Ministry responsibilities for equipping, nurturing, and assessing discerning ministers of word and sacrament. As increasing numbers of commissioned pastors step forward to serve, their nurture requires the same clarity of expectation and purposeful accompaniment in the preparation process.

We empathize with the urgency that mid councils and congregations feel to fill vacant pulpits. Unfortunately, without greater clarification, presbyteries still lack a clear roadmap for commissioned pastor education. Pastoral leadership is a tremendous honor and sacred responsibility. As trends in theological education and Christian vocation shift, commissioned pastors are increasingly stepping into the teaching-elder responsibilities, with the role of shepherding our reformed theological beliefs and practices in their congregations. COTE would welcome the opportunity to partner with a body overseeing commissioned pastor readiness to shape preparation in a way that honors both the anxious longing for pastoral leadership and the high calling to pastoral vocation.

<u>Potential exists for inequitable application of requirements from presbytery to presbytery</u> —

G-2.1002 states that a ruling elder who seeks to serve as a commissioned pastor "shall receive such preparation and instruction as determined by the presbytery." The proposed amendment expands that "this shall include . . . demonstration of competent understanding and application." If setting expectations and evaluating understanding are the responsibility of 166 different presbyteries, (1) it will remain difficult for commissioned pastors to serve across presbytery lines and (2) will compound the possibility — for the same reasons that senior ordination portfolio evaluation may perpetuate inequity — that favoritism and prejudice creep into the evaluation process. While it can feel like formalized study and a uniform, denominational examination process are hurdles to service, these guardrails protect congregations from well-intentioned but under-equipped pastoral leaders, and protect vulnerable ruling elders, whose preparation may be overshadowed by our human sinfulness to allow race, gender, socio-economic bracket, sexuality (and so on) to inform our evaluation.

Advice -From the Racial Equity Advocacy Committee (REAC)

<u>Provide Evaluation Standards</u>

REAC recommends that the Assembly approve amendment G with the following addition:
(Text to be added is [in brackets and underlined].)

This shall include completion of study, not necessarily at a master's level, and demonstration of competent understanding and application of Presbyterian polity, Reformed worship and sacraments,

Reformed theology, biblical interpretation of the Old and New Testaments, preaching, Christian education, and pastoral care. [Presbyteries shall ensure that such training is culturally competent, accessible to candidates from racial/ethnic and immigrant communities, and evaluated using bias-aware standards.]

This amendment helps create more consistent preparation across presbyteries. However, without explicit attention to equity, training may continue to reflect dominant cultural assumptions and disadvantage some candidates. Differences in access to preparation and guidance may also lead to uneven outcomes.

The Assembly Committee on Theological Education and Ordination approved Item ORD-07 including F with Comment, 50/9. The 227th General Assembly (2026) approved Item ORD-07 including F, 389/84.

For the full report on ORD-07 and the full report from the Task Force to Explore the Theology and Practice of Ordination, go to https://myga.pc-biz.org/search/3001487

26-O — G-2.1002

G-2.10 COMMISSIONING RULING ELDERS TO PARTICULAR PASTORAL SERVICES

G-2.1002 Training, Examination and Commissioning (RAC-04 4c)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.1002 Training, Examination and Commissioning be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-2.1002 Training, Examination and Commissioning

A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. Such preparation shall include a certificate of completion of boundary training, which includes the topic of sexual misconduct, ~~and~~ child sexual abuse prevention training, ***and anti-racism training*** with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet the criteria of these two requirements. The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction determined by presbytery. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.

Background and Rationale

The Work To Which All Presbyterians Are Called

Dismantling structural racism in the church will not happen unless it becomes the collective work of all of us. And so we end by challenging ourselves–all of us together–to be faithful to the previous faithful work. Because that is how we will expose White supremacy and tear it down.

We call the Church, each of our congregations, and all councils to engage the resources of our denomination to do this work locally and connectionally. We ask you and ourselves:

1. Since the 225th GA, sessions and mid councils have been required to adopt an anti-racism policy. Has your congregation or mid council adopted a policy? Does your presbytery know which congregations have and have not adopted a policy (we strongly encourage including it in the annual checklist for minutes review), and how does your presbytery follow up? Does your session or mid council review your policy annually and talk about how you are living into it together? This

requirement in the Book of Order is not simply to check off our councils' list but rather an invitation to deeper engagement.

Advice - from General Assembly Committee on Representation (GACOR)

GACOR wishes to support the overall arc of recommendations in this final report, including suggested changes for future assemblies, including participation in the many languages that make up our body. The church's unity in diversity is reflected in the variety of languages that are spoken in our worship services, councils, and fellowship together.

Speaking to points 4 and 5 of the recommendations, it is often true that antiracism training or education is often the first step needed to address the systems and structures of racism that harms BIPOC communities and destroys the unity of the church. This is invaluable work for all church leaders in their preparation for ministry, for congregations, and as continuing education along the way. Resourcing ourselves around history, systemic impacts, and interlocking systems of harm, as well as theological opportunities for repair, is critical and faithful work for any historically white-dominant denomination in the United States. The faithful work of equipping ourselves for the work of repair is a critical call of this moment in the life of the Presbyterian Church, U.S.A.

That said, there is a body of research showing that compelling or requiring individuals to complete mandatory training about bias or antiracism has been shown to have mixed results, with medium to small effect sizes, and little clarity about long-term transformation.

This by no means implies the church should abandon the effort to equip itself broadly with antiracism training, as formal research is only one form of knowledge we can access. But given the amount of work that would need to go into this singular, compliance-focused effort, the lack of clear research outcomes might, at minimum, give us pause in terms of whether a Book of Order mandate is the correct or primary institutional lever by which to bring about the sort of broad and continuing transformation the report invites

GACOR might suggest that another effective but adaptable model for encouraging antiracism training/equipping that is well-developed, nuanced, and well-facilitated might be:

1 encouraging Presbyterian Life & Witness to provide robust training resources, in the context of item 2a of this report, including vetted and well-annotated antiracism training options for all councils of the church. This could include a mandate to collect and commission training resources that can be based on the best of current research and community knowledge, adapt to local dynamics and histories or contexts of racial and church history, and attend to the continuing education needed beyond the basics. Such a set of resources might also suggest "best practices" for trainings that make sense for a variety of contexts without shying away from our history or our current systems.

Rationale: A robust network of resources of this quality, with the capacity to consult with national staff around specific needs in any one locale, may be more effective in increasing the frequency, availability, and overall engagement with antiracism training than a series of mandates that our current national structure and midcouncils may struggle to resource and stay in compliance with.

2. And: Funding or offering need-based grants for presbyteries otherwise unable to fund skilled and high-quality antiracism training.

Rationale: Exploring needs-based grant funding would go far in MidCouncils where the capacity to offer appropriate and helpful antiracism education and training may be being hindered by more pragmatic barriers than motivation or requirement.

We might imagine a future where a more focused effort (or even preparation) of this sort – to require development of this sort of clear and high-quality antiracism training options and a pathway toward properly funding long-term implementation of training – could helpfully highlight the ongoing barriers to broader mandatory training becoming more effective to implement in the very near future, offer a more straightforward path toward high-quality and consistent implementation, and define clearer desired outcomes. A measured strategy like this might then become not a dilution or a harmful delay of the necessary work called for in the Special Committee's recommendations - but rather a means to strengthen what we all collectively long to do with deep effectiveness, faithfulness, and heartfulness.

Either way, we offer this feedback and set of alternative possibilities in the spirit of deep affirmation and support of the Special Committee's work, resources, and invitations – while also seeking collaboration and discernment from the Assembly around what must be our core goal: meaningful formation that leads to liberatory action and restorative practice within the PC(USA), that the church's true unity in diversity would be reflected more and more in our common life.

Advice –From the Advocacy Committee for Women and Gender Justice (ACWGJ)

The Advocacy Committee of Women and Gender Justice advises that the 227th General Assembly (2026) **approve** RAC-04.

Our committee advises the General Assembly to approve this resolution and consider further reflect ion on the robust questions it poses to every congregation concerning the adoption and attention to anti-racist policies throughout leadership and congregational life.

Advice – From the Advisory Committee on the Constitution (ACC)

The ACC reviewed the work of the Special Committee prior to the preparation of their final report and provided advice concerning the constitutional issues raised by their recommendations. Those discussions are reflected in the final report. The proposed amendments are constitutional, and we recommend approval.

Coordination

The Advisory Committee on the Constitution also notes that other Items of Business propose changes to or reorganization of educational and training requirements. Coordination will be required to ensure consistency throughout the Book of Order.

The Assembly Committee on Racial Justice approved Item RAC-04 4c 59/0. The 227th General Assembly (2026) Item RAC-04 4c, 448/26.

For the full report on RAC-04 and the Special Committee on the PC(U.S.A.) and Race, go to https://myga.pc-biz.org/search/3001512

26-P — G-2.1002

G-2.10 COMMISSIONING RULING ELDERS TO PARTICULAR PASTORAL SERVICES

G-2.1002 Training, Examination and Commissioning (CON-09)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.1002 Training, Examination and Commissioning be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-2.1002 Training, Examination and Commissioning

A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. ~~Such preparation shall include a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months.~~ ***Those preparing to be commissioned shall complete boundary training which includes the topic of sexual misconduct; shall complete training in the prevention of abuse of children, youth; and shall provide the presbytery with certificates of completion of these trainings, with recertification at least every thirty-six months***. The presbytery shall determine which trainings are approved to meet the criteria of these two requirements. The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction determined by presbytery. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.

Background and Rationale

When the training requirements were added to the Book of Order, the language that was inserted was worded poorly, and as a result it is ambiguous. In its current form, it is unclear whether boundary training must be recertified every thirty-six months, or if the 36 months applies only to child abuse prevention. Also, the language about the training does not match the policy requirements: "child sexual abuse prevention training" vs. "child, youth, and adults with vulnerabilities protection policy". Some of the insertions were also misplaced when the requirements were added. While the intent was to apply the training requirements to certain categories of people, in some cases the placement of the language needs to be reconsidered.

For Commissioned Ruling Elders (and those preparing to be commissioned), the location of the language is appropriate, but the language itself is nonsensical, stating: "Such preparation shall include a certificate of completion…" However, a certificate is not in itself "preparation".

The proposed set of revisions adjusts the language of the training requirements to remove ambiguity and more appropriately places the language within the sections of the Book of Order to apply to the people it was intended to affect.

Advice – From the Advisory Committee on the Constitution (ACC)

The overture proposes amendments that take a wholistic view of the placement and wording of training requirements in the Book of Order for sexual misconduct and abuse prevention for children, youth, and adults with vulnerabilities, which are found in G-2.0603 (inquirers and candidates), G-2.1002 (Commissioned Ruling Elders), G-2.1103 (Certified Christian Educators), and G-3.0106 (Councils).It adds two sections expressly requiring training of Sessions and ministers of the Word and Sacrament, which were assumed to be encompassed but not clearly so.

The Advisory Committee on the Constitution advises that reorganization of the Book of Order to provide clarity and better alignment with subject headings is a worthwhile effort that, in itself, does not pose any constitutional issues. Because of the numerous cross-references to numbered sections, it will be necessary to correct those references as well. See, e.g., G-2.0104b, G-2.0505, G-2.0610 (internal references).

2. Child Abuse Training
The current language of the Book of Order requires "child sexual abuse prevention training." (E.g., G-2.1002). The proposed amendment refers instead to "training in the prevention of abuse of children, youth, and adults with vulnerabilities." The proposed language is broader than sexual abuse, and the General Assembly will want to be clear on its intentions if a change is made.

Coordination
The ACC alerts the General Assembly that other overtures are proposing changes to or reorganization of training requirements for the categories of persons affected by this Item and coordination will be needed.

Advice –From the Advocacy Committee for Women and Gender Justice (ACWGJ)

The Advocacy Committee on Women and Gender Justice (ACWGJ) advises that the 227th General Assembly (2026) approve CON-09.

The Advocacy Committee for Women and Gender Justice supports this overture as a clear and thoughtful effort to strengthen the PC(USA)'s commitment to safety, accountability, and care. By clarifying and appropriately locating requirements for boundary and abuse prevention training, this action helps ensure consistent practices that better protect those who are most vulnerable, including women, children, and others at risk of harm. We affirm this work as an important step toward fostering communities of trust, integrity, and justice across the life of the Church.

The Assembly Committee on Constitutional Interpretation approved Item CON-09,.41/7. The 227th General Assembly (2026) approved Item CON-09, 465/4.

For the full report on CON-09, go to https://myga.pc-biz.org/search/3001441

26-Q — G-2.1002

G-2.10 COMMISSIONING RULING ELDERS TO PARTICULAR PASTORAL SERVICES

G-2.1002 Training, Examination and Commissioning (ORD-07 H)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.1002 Training, Examination and Commissioning be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-2.1002 Training, Examination and Commissioning

A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. Such preparation shall include a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet the criteria of these two requirements**.** ***A presbytery may determine that a Certified Christian Educator, who is a Ruling Elder has met the education and training requirements for commissioning, provided they are also examined and commissioned in accordance with G-2.1002 and G-2.1004.*** The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction determined by presbytery. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.

Background and Rationale

Certified Christian Educators who are ruling elders have already completed a rigorous process of theological and practical preparation that aligns closely with the competencies required for serving as a commissioned pastor. Their certification includes demonstrated proficiency in biblical interpretation, Reformed theology and polity, worship and sacraments, educational leadership, and pastoral care—areas that mirror the foundational requirements outlined in G-2.1002. Recognizing this preparation affirms the integrity and depth of their training while avoiding unnecessary duplication of coursework. It also promotes flexibility in meeting leadership needs across the denomination, particularly in contexts where pastoral resources are limited. Furthermore, this provision honors the denomination's standards by acknowledging a nationally recognized certification process governed by the PC(USA), ensuring accountability and consistency. By allowing Certified Christian Educators who are ruling elders to fulfill commissioning requirements, the church affirms their gifts, supports equity in leadership pathways, and strengthens its capacity for mission and ministry without compromising theological or pastoral integrity.

It is important to note that under current practice, many Certified Christian Educators are not members of the congregations they serve and are therefore not eligible to serve as ruling elders in those contexts. Recommendation J of the Task Force proposes a pathway that does not currently exist in PC(USA) polity. This proposed amendment provides a clear, accountable, and orderly pathway within the existing framework of ordered ministry and presbytery authority.

Advice – From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 227th General Assembly that the proposed amendment to G-2.1002 (Training, Examination, and Commissioning) raises the following constitutional considerations.

The amendment would permit a presbytery to determine that a Certified Christian Educator who is also a ruling elder has satisfied the educational and training requirements for commissioning to pastoral service, provided that the individual is subsequently examined and commissioned in accordance with G-2.1002 and G-2.1004.

The Constitution already assigns to the presbytery the authority to determine the training and preparation required for ruling elders who are to be commissioned to pastoral service. G-2.1002 provides that presbyteries are responsible for establishing and approving the training that prepares ruling elders for such service and for examining them prior to commissioning. Because this responsibility is already delegated to presbyteries, the proposed language does not substantially alter the constitutional allocation of authority. Rather, it would provide a specific example of preparation that a presbytery may recognize when determining whether the training requirements have been satisfied.

The Assembly may wish to consider, however, whether inserting a specific credential into the constitutional text could unintentionally narrow the flexibility currently afforded to presbyteries. The Form of Government generally avoids listing particular programs, certifications, or curricula, preferring instead to establish principles and leave the determination of appropriate preparation to the presbytery. In this case, the presbytery already retains discretion to recognize prior theological or educational preparation when evaluating candidates for commissioning.

The Assembly may also wish to consider whether naming one particular certification program in the Constitution could raise questions about the status of other forms of preparation that presbyteries might deem equivalent or appropriate for their contexts. The current language of G-2.1002 allows presbyteries to adapt their training requirements to local needs and circumstances without constitutional amendment.

Finally, the amendment does not change the constitutional requirements that the ruling elder must still be examined by the presbytery and commissioned to a specific ministry before exercising the functions described in G-2.1001. The presbytery's responsibility for examination, commissioning, and oversight would remain unchanged.

Accordingly, the Advisory Committee on the Constitution advises that the proposed amendment is constitutionally permissible, but the Assembly may wish to consider whether the change is necessary given the discretion already granted to presbyteries under G-2.1002.

The Assembly Committee on Theological Education and Ordination approved Item ORD-07 including H with Comment, 50/9 . The 227th General Assembly (2026) approved Item ORD-07 including H, 389/84.

For the full report on ORD-07 and the full report from the Task Force to Explore the Theology and Practice of Ordination, go to https://myga.pc-biz.org/search/3001487

26-R — G-2.1101

G-2.11 CERTIFIED CHURCH SERVICE

G-2.1101 Forms of Certified Church Service (RAC – 04 4d)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.1101 Forms of Certified Church Service be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-2.1101 Forms of Certified Church Service

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

Persons certified and called to service within congregations, councils, and church related entities, serving in staff positions, shall participate in ongoing formation and continuing education as required by the certifying body and the presbytery (G-3.0106.)

Background and Rationale

This Special Committee on the PC(USA) and Race is one of a myriad of entities over multiple decades that worked to "explore and expose where White supremacy is embedded institutionally and foundationally in the Presbyterian Church (U.S.A.) and its governing documents and make recommendations."[1] The charge may not have been framed in precisely those words, but the need to address racism and inequity within our denomination and in our local and national experience has been raised repeatedly for years–by standing committees, special committees, caucuses, internal assessments, GA commissioners and leaders, denominational staff, the Matthew 25 movement, our Washington office, and many others. Although incremental and meaningful progress has been made, the PC(USA) has yet to be transformed into a faithful movement of Jesus-followers that more closely resembles the radically inclusive, beloved community, barrier-breaking kin-dom of God.

Our predecessor entity, the Special Committee on Racism Truth and Reconciliation, acknowledged the pattern in the PC(USA): "mobilizing a small group to 'fix racism,' proclaiming findings,

celebrating the report, followed by prompt institutional amnesia until a new group is created. Unfinished business on previous commitments to racial justice remains." Often, the Charge to the Special Committee on the PC(USA) and Race by the 225th GA (2022), contained in RGJ-12. burden of these cycles of work and attention is borne by people of color. We both lament the cycle and insist that the work must be a persistent, urgent commitment.

One challenge in having a fuller way to address racism and White supremacy at all levels of the PC(USA) is the difficulty in locating all past racial justice policies, recommendations, programs, projects, templates, and resources. There is no one location that houses GA actions related to racial justice in an accessible way that allows us to see our progress and failures. How can we be accountable toward eliminating White supremacy if we cannot clearly track what progress we have made?

We recognize that resources will not dismantle the culture of White supremacy in which we are entrenched. Along with the whole of the post-colonialization history and experience on this land, Presbyterianism in the United States is shaped by White supremacy culture. It is the water in which we all swim or the air we breathe. Crossroads Antiracism Organizing and Training describes this culture as a "hive" in which we, our institutions, and our societal structures all function, and recently explained:

The barrier to lasting change is right in front of us–and it's in all of us. Deeply rooted systems of domination don't just perpetuate inequality. They shape how we think, what we care about, and what we believe is possible. For real racial justice and equity, we must first see these systems clearly. Then face the hard truth: we've all been trained to believe in them–often without realizing it. Real transformation depends on our willingness to see and name what holds us back.[2]

Our starting point is this: we are all operating within the uniquely American and pervasive environment of White supremacy. As individuals, we may not have built it, and we may deeply oppose it. As churches, we may lift up a gospel message of Christ's love, justice, and inclusion. But White supremacy culture is, nonetheless, our shared reality in the United States, including in the Church. We all are responsible for seeing, understanding, and acknowledging it so that we can work to dismantle it. Thus, at the bottom of this rationale we include a series of questions with which we hope all Presbyterians will engage.

Advice – From the Advisory Committee on the Constitution (ACC)

The ACC reviewed the work of the Special Committee prior to the preparation of their final report and provided advice concerning the constitutional issues raised by their recommendations. Those discussions are reflected in the final report. The proposed amendments are constitutional, and we recommend approval.

Coordination
The Advisory Committee on the Constitution also notes that other Items of Business propose changes to or reorganization of educational and training requirements. Coordination will be required to ensure consistency throughout the Book of Order.

The Assembly Committee on Racial Justice approved Item RAC 04 including 4d, 59-0 . The 227th General Assembly (2026) approved Item RAC -4 including 4d, 448/26.

For the full report on RAC 04, go to https://myga.pc-biz.org/search/3001512

26-S — G-2.1103

G-2.11 CERTIFIED CHURCH SERVICE

G-2.1103 Christian Educators (CON 09)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.1103 Christian Educators be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-2.1103 Christian Educators

a. Skills and Training

Certified Christian educators are persons certified and called to service in the ministry of education in congregations or councils. They shall have skills and training in biblical interpretation, Reformed theology, worship and sacraments, human development, faith development, religious educational theory and practice, and the polity, programs, and mission of the Presbyterian Church (U.S.A.). ~~Certified Christian educators shall provide a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet these two requirements.~~

b. Presbytery Responsibility

The presbytery shall establish minimum requirements for compensation and benefits for Certified Christian Educators and Certified Associate Christian Educators and shall provide access to the area of presbytery that oversees ministry (G-3.0307). During their term of service in an educational ministry under the jurisdiction of the presbytery, Certified Christian Educators are entitled to the privilege of the floor with voice only at all presbytery meetings, and in the case of Certified Christian Educators who are ruling elders, the privilege of voice and vote at all its meetings. ~~Certified Christian educators and Certified Associate Christian educators shall provide to the presbytery in which they serve a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months.~~ ***Certified Christian Educators and Certified Associate Christian Educators shall complete boundary training which includes the topic of sexual misconduct; shall complete training in the prevention of abuse of children and youth; and shall provide the presbytery in which they serve with certificates of completion of these trainings, with recertification at least***

every thirty-six months. The presbytery shall determine which trainings are approved to meet these two requirements. The presbytery shall report a certificate of completion to the national certifying body for these two trainings.

Background and Rationale

When the training requirements were added to the Book of Order, the language that was inserted was worded poorly, and as a result it is ambiguous. In its current form, it is unclear whether boundary training must be recertified every thirty-six months, or if the 36 months applies only to child abuse prevention. Also, the language about the training does not match the policy requirements: "child sexual abuse prevention training" vs. "child, youth, and adults with vulnerabilities protection policy".

Some of the insertions were also misplaced when the requirements were added. While the intent was to apply the training requirements to certain categories of people, in some cases the placement of the language needs to be reconsidered.

For Certified Church Service, the language was inserted twice. Although it might seem like the requirement should be in the "Skills and Training" section, because of the way G-2.1103 is structured, it really only belongs in the "Presbytery Responsibility" section.

The proposed set of revisions adjusts the language of the training requirements to remove ambiguity and more appropriately places the language within the sections of the Book of Order to apply to the people it was intended to affect.

Advice – From the Advisory Committee on the Constitution (ACC)

1. Certification and Recertification

The proposed amendments change the process by which evidence of training is shown and how it is repeated after thirty-six months. In the case of inquirers and candidates, Commissioned Ruling Elders, and Certified Christian Educators, the current Book of Order language requires a "certificate" of completion, with "recertification" every thirty-six months. By contrast, G-3.0106 (which applies to all councils) requires training every thirty-six months, but does not require a certificate of completion or recertification. The proposed amendments require certification and recertification in all cases. This introduces an uncertainty about whether an outside organization or another council of the church must provide certification and the standards for such certification to ensure that a session's training, for example, adheres to the Book of Order requirements. The existing language for certification in the Book of Order has the same ambiguity, but the proposed amendments add to the ambiguity.

If the 227th General Assembly believes that the intent of Item __-__ to require certification and recertification is appropriate in all instances, the ACC advises that the proposed language can be made clearer and more consistent with that intent by clarifying the requirements for certification and identifying the bodies or types of bodies that can provide such certification.

2. Child Abuse Training

The current language of the Book of Order requires "child sexual abuse prevention training." (E.g., G-2.1002). The proposed amendment refers instead to "training in the prevention of abuse of children, youth, and adults with vulnerabilities." The proposed language is broader than sexual abuse, and the General Assembly will want to be clear on its intentions if a change is made.

Advice –From the Advocacy Committee for Women and Gender Justice (ACWGJ)

The Advocacy Committee on Women and Gender Justice (ACWGJ) advises that the 227th General Assembly (2026) approve CON-09.

The Advocacy Committee for Women and Gender Justice supports this overture as a clear and thoughtful effort to strengthen the PC(USA)'s commitment to safety, accountability, and care. By clarifying and appropriately locating requirements for boundary and abuse prevention training, this action helps ensure consistent practices that better protect those who are most vulnerable, including women, children, and others at risk of harm. We affirm this work as an important step toward fostering communities of trust, integrity, and justice across the life of the Church.

Advice - From the Advocacy Committee for LGBTQIA+ Equity (ACQ+E)

The Advocacy Committee for LGBTQIA+ Equity (ACQ+E) advises that the 227th General Assem bly (2026) **approve** CON-09.

We agree that the "Education and Training for the Ministry of the Word and Sacrament" should require boundary training including the topic of sexual misconduct and prevention of abuse of children, youth, and adults with vulnerabilities.

The Assembly Committee on Constitutional Interpretation approved Item CON-09, 41/7 . The 227th General Assembly (2026) approved Item CON-09, 465/4.

For the full report on CON-09, go to https://myga.pc-biz.org/search/3001441

26-T — G-3.0106

G-3.01 GENERAL PRINCIPLES OF COUNCILS

G-3.0106 Administration of Mission (RAC-04 4a)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0106 Administration of Mission be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-3.0106 Administration of Mission

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

Councils higher than the session may provide examples of policies and procedures that may be gathered into advisory handbooks. These examples illumine practices required by the Constitution but left to councils for specific implementation. Such handbooks may also offer information that enhances or secures the ministry of the particular council.

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

All councils shall adopt and implement the following policies: a sexual misconduct policy, a harassment policy, a child, youth and adults with vulnerabilities protection policy, and an antiracism policy. Each council's policy shall include requirements for boundary training which includes the topic of sexual misconduct, and child sexual abuse prevention training for its members at least every thirty-six months.

Synod and Presbytery anti-racism policies shall include a required training component at least every thirty-six months for teaching elders, commissioned ruling elders, persons certified and called to service within congregations, councils, and church related entities, serving in staff positions, and inquirers and candidates under their jurisdiction. Such training shall be designed to support faithful leadership, accountability, and the Church's commitment to public theology and ethical leadership. The training shall include measurable outcomes.

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

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

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

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

Background and Rationale

This Special Committee on the PC(USA) and Race is one of a myriad of entities over multiple decades that worked to "explore and expose where White supremacy is embedded institutionally and foundationally in the Presbyterian Church (U.S.A.) and its governing documents and make recommendations."[1] The charge may not have been framed in precisely those words, but the need to address racism and inequity within our denomination and in our local and national experience has been raised repeatedly for years–by standing committees, special committees, caucuses, internal assessments, GA commissioners and leaders, denominational staff, the Matthew 25 movement, our Washington office, and many others. Although incremental and meaningful progress has been made, the PC(USA) has yet to be transformed into a faithful movement of Jesus-followers that more closely resembles the radically inclusive, beloved community, barrier-breaking kin-dom of God.

Our predecessor entity, the Special Committee on Racism Truth and Reconciliation, acknowledged the pattern in the PC(USA): "mobilizing a small group to 'fix racism,' proclaiming findings, celebrating the report, followed by prompt institutional amnesia until a new group is created. Unfinished business on previous commitments to racial justice remains." Often, the Charge to the Special Committee on the PC(USA) and Race by the 225th GA (2022), contained in RGJ-12. burden of these cycles of work and attention is borne by people of color. We both lament the cycle and insist that the work must be a persistent, urgent commitment.

One challenge in having a fuller way to address racism and White supremacy at all levels of the PC(USA) is the difficulty in locating all past racial justice policies, recommendations, programs, projects, templates, and resources. There is no one location that houses GA actions related to racial justice in an accessible way that allows us to see our progress and failures. How can we be

accountable toward eliminating White supremacy if we cannot clearly track what progress we have made?

We recognize that resources will not dismantle the culture of White supremacy in which we are entrenched. Along with the whole of the post-colonialization history and experience on this land, Presbyterianism in the United States is shaped by White supremacy culture. It is the water in which we all swim or the air we breathe. Crossroads Antiracism Organizing and Training describes this culture as a "hive" in which we, our institutions, and our societal structures all function, and recently explained:

The barrier to lasting change is right in front of us–and it's in all of us. Deeply rooted systems of domination don't just perpetuate inequality. They shape how we think, what we care about, and what we believe is possible. For real racial justice and equity, we must first see these systems clearly. Then face the hard truth: we've all been trained to believe in them–often without realizing it. Real transformation depends on our willingness to see and name what holds us back.[2]

Our starting point is this: we are all operating within the uniquely American and pervasive environment of White supremacy. As individuals, we may not have built it, and we may deeply oppose it. As churches, we may lift up a gospel message of Christ's love, justice, and inclusion. But White supremacy culture is, nonetheless, our shared reality in the United States, including in the Church. We all are responsible for seeing, understanding, and acknowledging it so that we can work to dismantle it. Thus, at the bottom of this rationale we include a series of questions with which we hope all Presbyterians will engage.

Advice – From the Advisory Committee on the Constitution (ACC)

The ACC reviewed the work of the Special Committee prior to the preparation of their final report and provided advice concerning the constitutional issues raised by their recommendations. Those discussions are reflected in the final report. The proposed amendments are constitutional, and we recommend approval.

Coordination
The Advisory Committee on the Constitution also notes that other Items of Business propose changes to or reorganization of educational and training requirements. Coordination will be required to ensure consistency throughout the Book of Order.

Advice - from General Assembly Committee on Representation (GACOR)

GACOR wishes to support the overall arc of recommendations in this final report, including suggested changes for future assemblies, including participation in the many languages that make up our body. The church's unity in diversity is reflected in the variety of languages that are spoken in our worship services, councils, and fellowship together.

Speaking to points 4 and 5 of the recommendations, it is often true that antiracism training or education is often the first step needed to address the systems and structures of racism that harms BIPOC communities and destroys the unity of the church. This is invaluable work for all church

leaders in their preparation for ministry, for congregations, and as continuing education along the way. Resourcing ourselves around history, systemic impacts, and interlocking systems of harm, as well as theological opportunities for repair, is critical and faithful work for any historically white-dominant denomination in the United States. The faithful work of equipping ourselves for the work of repair is a critical call of this moment in the life of the Presbyterian Church, U.S.A.

That said, there is a body of research showing that compelling or requiring individuals to complete mandatory training about bias or antiracism has been shown to have mixed results, with medium to small effect sizes, and little clarity about long-term transformation.

This by no means implies the church should abandon the effort to equip itself broadly with antiracism training, as formal research is only one form of knowledge we can access. But given the amount of work that would need to go into this singular, compliance-focused effort, the lack of clear research outcomes might, at minimum, give us pause in terms of whether a Book of Order mandate is the correct or primary institutional lever by which to bring about the sort of broad and continuing transformation the report invites

GACOR might suggest that another effective but adaptable model for encouraging antiracism training/equipping that is well-developed, nuanced, and well-facilitated might be:

2 encouraging Presbyterian Life & Witness to provide robust training resources, in the context of item 2a of this report, including vetted and well-annotated antiracism training options for all councils of the church. This could include a mandate to collect and commission training resources that can be based on the best of current research and community knowledge, adapt to local dynamics and histories or contexts of racial and church history, and attend to the continuing education needed beyond the basics. Such a set of resources might also suggest "best practices" for trainings that make sense for a variety of contexts without shying away from our history or our current systems.

Rationale: A robust network of resources of this quality, with the capacity to consult with national staff around specific needs in any one locale, may be more effective in increasing the frequency, availability, and overall engagement with antiracism training than a series of mandates that our current national structure and midcouncils may struggle to resource and stay in compliance with.

3. And: Funding or offering need-based grants for presbyteries otherwise unable to fund skilled and high-quality antiracism training.

Rationale: Exploring needs-based grant funding would go far in MidCouncils where the capacity to offer appropriate and helpful antiracism education and training may be being hindered by more pragmatic barriers than motivation or requirement.

We might imagine a future where a more focused effort (or even preparation) of this sort – to require development of this sort of clear and high-quality antiracism training options and a pathway toward properly funding long-term implementation of training – could helpfully highlight the ongoing barriers to broader mandatory training becoming more effective to implement in the very near future,

offer a more straightforward path toward high-quality and consistent implementation, and define clearer desired outcomes. A measured strategy like this might then become not a dilution or a harmful delay of the necessary work called for in the Special Committee's recommendations - but rather a means to strengthen what we all collectively long to do with deep effectiveness, faithfulness, and heartfulness.

Either way, we offer this feedback and set of alternative possibilities in the spirit of deep affirmation and support of the Special Committee's work, resources, and invitations – while also seeking collaboration and discernment from the Assembly around what must be our core goal: meaningful formation that leads to liberatory action and restorative practice within the PC(USA), that the church's true unity in diversity would be reflected more and more in our common life.

Advice –From the Advocacy Committee for Women and Gender Justice (ACWGJ)

The Advocacy Committee of Women and Gender Justice advises that the 227th General Assembly (2026) **approve** RAC-04.

Our committee advises the General Assembly to approve this resolution and consider further reflect ion on the robust questions it poses to every congregation concerning the adoption and attention to anti-racist policies throughout leadership and congregational life.

The Assembly Committee on Racial Justice approved Item RAC-04 4a 59/0. The 227th General Assembly (2026) Item RAC-04 4a, 448/26.

For the full report on RAC-04 and the Special Committee on the PC(U.S.A.) and Race, go to

https://myga.pc-biz.org/search/3001512

26-U — G-3.0106

G-3.01 GENERAL PRINCIPLES OF COUNCILS

G-3.0106 Administration of Mission (CON-09)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0106 Administration of Mission be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-3.0106 Administration of Mission

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

Councils higher than the session may provide examples of policies and procedures that may be gathered into advisory handbooks. These examples illumine practices required by the Constitution but left to councils for specific implementation. Such handbooks may also offer information that enhances or secures the ministry of the particular council.

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

All councils shall adopt and implement the following policies: a sexual misconduct policy ***which shall include requirements for boundary training at least every thirty-six months***, ~~a harassment policy,~~ ***a policy on the abuse of children*** ~~a child~~**,** youth and adults with vulnerabilities ~~protection policy~~, ***which shall include requirements for abuse prevention training at least every thirty-six months; a harassment policy;*** and an antiracism policy**.** ***The policies listed here are minimum requirements and do not constitute an exhaustive list of policies that should be included in a council's manual of operations or bylaws.*** Each council's policy shall include requirements for boundary training which includes the topic of sexual misconduct, and child sexual abuse prevention training for its members at least every thirty-six months.

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

The administration of mission demonstrates the unity and interdependence of the church, in that councils share with one another responsibilities, rights, and powers (F-3.0203). Through their

members and elected commissioners, lower councils participate in planning and administration of the work of higher councils, and in consultation between bodies concerning mission, budget, staffing and fair employment practices, and matters of equitable compensation.

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

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

Background and Rationale

When the training requirements were added to the Book of Order, the language that was inserted was worded poorly, and as a result it is ambiguous. In its current form, it is unclear whether boundary training must be recertified every thirty-six months, or if the 36 months applies only to child abuse prevention. Also, the language about the training does not match the policy requirements: "child sexual abuse prevention training" vs. "child, youth, and adults with vulnerabilities protection policy". Some of the insertions were also misplaced when the requirements were added. While the intent was to apply the training requirements to certain categories of people, in some cases the placement of the language needs to be reconsidered.

For Councils, the language that was inserted requires training of "all council members" — but for mid councils, by definition the "members" of the council include large bodies of people: congregations (within a presbytery) and presbyteries (within a synod). If a congregation is a council member, the requirement suggests either that every member of a congregation must be trained, or that the congregation's elected commissioner must be trained in order to represent them at the council. But that was never the intention of the overture that resulted in these amendments. What seems more likely is that "council members" was intended to apply to members of administrative commissions of the presbytery and the synod, which often were called the "Council" before the Book of Order defined the "councils of the church" as the session, the presbytery, the synod, and the General Assembly. Some mid councils have renamed their "Councils", but others still use the name "Council" for such an administrative commission. The proposed language in G-3.0106 establishes a general definition of such a body for mid councils and then requires that its members complete the training, while the insertion in G-3.0201 requires session members to be trained.

The proposed set of revisions adjusts the language of the training requirements to remove ambiguity and more appropriately places the language within the sections of the Book of Order to apply to the people it was intended to affect.

Advice – From the Advisory Committee on the Constitution (ACC)

Coordination
The ACC alerts the General Assembly that other overtures are proposing changes to or reorganization of training requirements for the categories of persons affected by this Item [], and coordination will be needed.

Advice –From the Advocacy Committee for Women and Gender Justice (ACWGJ)

The Advocacy Committee on Women and Gender Justice (ACWGJ) advises that the 227th General Assembly (2026) approve CON-09.

The Advocacy Committee for Women and Gender Justice supports this overture as a clear and thoughtful effort to strengthen the PC(USA)'s commitment to safety, accountability, and care. By clarifying and appropriately locating requirements for boundary and abuse prevention training, this action helps ensure consistent practices that better protect those who are most vulnerable, including women, children, and others at risk of harm. We affirm this work as an important step toward fostering communities of trust, integrity, and justice across the life of the Church.

Advice - From the Advocacy Committee for LGBTQIA+ Equity (ACQ+E)

The Advocacy Committee for LGBTQIA+ Equity (ACQ+E) advises that the 227th General Assembly (2026) **approve** CON-09.

We agree that the "Education and Training for the Ministry of the Word and Sacrament" should require boundary training including the topic of sexual misconduct and prevention of abuse of children, youth, and adults with vulnerabilities.

The Assembly Committee on Constitutional Interpretation approved Item CON-09, 41/7 . The 227th General Assembly (2026) approved Item CON-09, 465/4.

For the full report on CON-09, go to https://myga.pc-biz.org/search/3001441

26-V — G-3.0206

G-3.02 THE SESSION

G-3.0206 Training (CON-09)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0206 Training be added as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-3.0206 Training

All members of session shall complete boundary training which includes the topic of sexual misconduct; shall complete training in the prevention of abuse of children and youth; and shall provide the clerk of session with certificates of completion of these trainings, with recertification every thirty-six months. The session shall determine which trainings are approved to meet the criteria of these two requirements.

Background and Rationale

When the training requirements were added to the Book of Order, the language that was inserted was worded poorly, and as a result it is ambiguous. In its current form, it is unclear whether boundary training must be recertified every thirty-six months, or if the 36 months applies only to child abuse prevention. Also, the language about the training does not match the policy requirements: "child sexual abuse prevention training" vs. "child, youth, and adults with vulnerabilities protection policy". Some of the insertions were also misplaced when the requirements were added. While the intent was to apply the training requirements to certain categories of people, in some cases the placement of the language needs to be reconsidered.
...
For Councils, the language that was inserted requires training of "all council members" — but for mid councils, by definition the "members" of the council include large bodies of people: congregations (within a presbytery) and presbyteries (within a synod). If a congregation is a council member, the requirement suggests either that every member of a congregation must be trained, or that the congregation's elected commissioner must be trained in order to represent them at the council. But that was never the intention of the overture that resulted in these amendments. What seems more likely is that "council members" was intended to apply to members of administrative commissions of the presbytery and the synod, which often were called the "Council" before the Book of Order defined the "councils of the church" as the session, the presbytery, the synod, and the General Assembly. Some mid councils have renamed their "Councils", but others still use the name "Council" for such an administrative commission. The proposed language in G-3.0106 establishes a

general definition of such a body for mid councils and then requires that its members complete the training, while the insertion in G-3.0201 requires session members to be trained.

Advice – From the Advisory Committee on the Constitution (ACC)

The overture proposes amendments that take a wholistic view of the placement and wording of training requirements in the Book of Order for sexual misconduct and abuse prevention for children, youth, and adults with vulnerabilities, which are found in G-2.0603 (inquirers and candidates), G-2.1002 (Commissioned Ruling Elders), G-2.1103 (Certified Christian Educators), and G-3.0106 (Councils).It adds two sections expressly requiring training of Sessions and ministers of the Word and Sacrament, which were assumed to be encompassed but not clearly so.

The ACC also notes that creating a new G-3.0201d to house the training requirements for sessions might not be the best location in the Book of Order. The organization of G-3.0201a - G-3.0201c was designed to follow the marks of the Church (F-1.0302). Adding a subsection "D" suggests there is a new fourth mark of the Church pertaining to sessions. It might be cleaner to create a new section at G-3.0206.

2. Child Abuse Training

The current language of the Book of Order requires "child sexual abuse prevention training." (E.g., G-2.1002). The proposed amendment refers instead to "training in the prevention of abuse of children, youth, and adults with vulnerabilities." The proposed language is broader than sexual abuse, and the General Assembly will want to be clear on its intentions if a change is made.

Advice –From the Advocacy Committee for Women and Gender Justice (ACWGJ)

The Advocacy Committee on Women and Gender Justice (ACWGJ) advises that the 227th General Assembly (2026) approve CON-09.

The Advocacy Committee for Women and Gender Justice supports this overture as a clear and thoughtful effort to strengthen the PC(USA)'s commitment to safety, accountability, and care. By clarifying and appropriately locating requirements for boundary and abuse prevention training, this action helps ensure consistent practices that better protect those who are most vulnerable, including women, children, and others at risk of harm. We affirm this work as an important step toward fostering communities of trust, integrity, and justice across the life of the Church.

Advice - From the Advocacy Committee for LGBTQIA+ Equity (ACQ+E)

The Advocacy Committee for LGBTQIA+ Equity (ACQ+E) advises that the 227th General Assem bly (2026) **approve** CON-09.

We agree that the "Education and Training for the Ministry of the Word and Sacrament" should require boundary training including the topic of sexual misconduct and prevention of abuse of children, youth, and adults with vulnerabilities.

The Assembly Committee on Constitutional Interpretation approved Item CON-09, 41/7 . The 227th General Assembly (2026) approved Item CON-09, 465/4.

For the full report on CON-09, go to https://myga.pc-biz.org/search/3001441

26-W — G-3.0301

G-3.03 THE PRESBYTERY

G-3.0301 Composition and Responsibility (ORD-07 E)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0301 Composition and Responsibility be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-3.0301 Composition and Responsibility

The presbytery is the council serving as a corporate expression of the church within a certain district and is composed of all the congregations i and ministers of the Word and Sacrament within that district. The presbytery shall adopt and communicate to the sessions a plan for determining how many ruling elders each session should elect as commissioners to presbytery, with a goal of numerical parity of ministers of the Word and Sacrament and ruling elders. This plan shall require each session to elect at least one commissioner j and shall take into consideration the size of congregations as well as a method to fulfill the principles of participation and representation found in F-1.0403 and G-3.0103. Ruling elders elected as officers of the presbytery shall be enrolled as members during the period of their service. A presbytery may enroll, or may provide by its own rule for the enrollment of, ruling elders during terms of elected service to the presbytery or its congregations~~.~~***, and shall enroll ruling elders who are commissioned to limited pastoral service under G-2.1001 only for the duration of the active commission. The ruling elder so commissioned shall have voice and vote in the presbytery only during the term of the active commission under this section.***

The minimum composition of a presbytery is ten duly constituted sessions and ten ministers of the Word and Sacrament, unless an exception is approved by its synod and the General Assembly giving consideration to the responsibilities assigned to presbyteries in G-3-01 and G-3.03.

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

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

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

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

~~c.~~ *nurture the covenant community of disciples of Christ.* This responsibility shall include ordaining, receiving, dismissing, installing, removing, and disciplining its members who are ministers of the Word and Sacrament l; commissioning ruling elders to limited pastoral service; promoting the peace and harmony of congregations and inquiring into the sources of congregational discord; supporting congregations in developing the graces of generosity, stewardship, and service; assisting congregations in developing mission and participating in the mission of the whole church; taking jurisdiction over the members of dissolved congregations and granting transfers of their membership to other congregations; warning and bearing witness against error in doctrine and immorality in practice within its bounds; and serving in judicial matters in accordance with Church Discipline.

Background and Rationale

The Book of Order (G-2.1001) clearly affirms the presbytery's authority to determine the scope of service for commissioned pastors, including whether they are granted voice and vote within the presbytery while actively commissioned to serve a congregation. This provision reflects the Presbyterian Church (U.S.A.)'s commitment to ordered ministry, local discernment, and contextual flexibility.

While commissioned pastors are not ministers of Word and Sacrament, they are entrusted with significant pastoral responsibilities and shall be granted voice and vote while serving in a commissioned ministry. Voice and vote acknowledges the commissioned pastors' active participation in the life and governance of the church, affirming their role as spiritual leaders and partners in ministry.

Advice – From the Advisory Committee on the Constitution (ACC)

The Advisory Committee on the Constitution advises the 227th General Assembly (2026) to approve item __-__ with the following modifications.

This proposed amendment to G-2.1001 would make explicit that commissioned pastors, also known as commissioned ruling elders, would have a voice and vote in the presbytery while commissioned to a validated ministry. The Advisory Committee on the Constitution advises that the proposed amendment to G-2.1001 is constitutional in purpose, and recommends approval with a perfecting amendment to improve clarity with language that ties the proposed privilege directly to the active commission under G-2.1001 and its term. Such modifying language may be: "The ruling elder so commissioned shall have voice and vote in the presbytery only during the term of the active commission under this section."

The reason for this perfecting amendment is that though "commissioned to a limited pastoral service" in G-2.1001 constitutes a form of validated ministry, the phrase "validated ministry" could be misread as a separate or narrower category than a commission "to serve a congregation," which risks avoidable debate and uneven application. Modifying the language by anchoring voice and vote to "commission," as an act of the presbytery, this language will preserve the intent, reduce misinterpretation, and promote consistent implementation. Additionally, modifying with the use of the specific phrase, "the ruling elder so commissioned," avoids the ambiguous antecedent "they" by supplying a clear subject.

Coordination

If the General Assembly approves this amendment, G-3.0301 will also need to be amended to be in resonance with this section of the Book of Order. See ACC advice in Fb.

Advice -From the Racial Equity Advocacy Committee (REAC)

...Voice and Vote for Commissioned Pastors

REAC recommends that the Assembly approve both amendments in section F.

REAC strongly supports granting voice and vote in presbytery to commissioned pastors while serving in a validated ministry. This amendment corrects a long-standing inequity that has disproportionately affected racial/ethnic, immigrant, and marginalized communities whose commissioned leaders have historically been excluded from full participation in presbytery governance.

The Assembly Committee on Theological Education and Ordination approved Item ORD-07 including E with Comment, 50/9 . The 227th General Assembly (2026) approved Item ORD-07 including E, 389/84.

For the full report on ORD-07 and the full report from the Task Force to Explore the Theology and Practice of Ordination, go to https://myga.pc-biz.org/search/3001487

26-X — G-3.0301

G-3.03 THE PRESBYTERY

G-3.0301 Composition and Responsibility (ORD-07 G)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0301 Composition and Responsibility be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-3.0301 Composition and Responsibility

The presbytery is the council serving as a corporate expression of the church within a certain district and is composed of all the congregations and ministers of the Word and Sacrament within that district. The presbytery shall adopt and communicate to the sessions a plan for determining how many ruling elders each session should elect as commissioners to presbytery, with a goal of numerical parity of ministers of the Word and Sacrament and ruling elders. This plan shall require each session to elect at least one commissioner j and shall take into consideration the size of congregations as well as a method to fulfill the principles of participation and representation found in F-1.0403 and G-3.0103. Ruling elders elected as officers of the presbytery shall be enrolled as members during the period of their service. A presbytery may enroll, or may provide by its own rule for the enrollment of, ruling elders during terms of elected service to the presbytery or its congregations.

The minimum composition of a presbytery is ten duly constituted sessions and ten ministers of the Word and Sacrament, unless an exception is approved by its synod and the General Assembly giving consideration to the responsibilities assigned to presbyteries in G-3-01 and G-3.03.

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

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

a. *provide that the Word of God may be truly preached and heard*. This responsibility shall include organizing, receiving, merging, dismissing, and dissolving congregations in consultation with their members; overseeing congregations without pastors; establishing pastoral relationships and dissolving them; guiding the preparation of those preparing to become ministers of the Word and Sacrament; establishing and maintaining those ecumenical

relationships that will enlarge the life and mission of the church in its district; providing encouragement, guidance, and resources to congregations in the areas of mission, prophetic witness, leadership development, worship, evangelism, and responsible administration to the end that the church's witness to the love and grace of God may be heard in the world.

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

c. *nurture the covenant community of disciples of Christ.* This responsibility shall include ordaining, receiving, dismissing, installing, removing, and disciplining its members who are ministers of the Word and Sacrament l; commissioning ruling elders to limited pastoral service; promoting the peace and harmony of congregations and inquiring into the sources of congregational discord; supporting congregations in developing the graces of generosity, stewardship, and service; assisting congregations in developing mission and participating in the mission of the whole church; taking jurisdiction over the members of dissolved congregations and granting transfers of their membership to other congregations; warning and bearing witness against error in doctrine and immorality in practice within its bounds; ~~and~~ serving in judicial matters in accordance with Church Discipline~~.~~***; and nurturing our inclusive diversity witness by providing for the membership and baptismal rolls of those desiring to be members of the PC(U.S.A.).***

Background and Rationale

The Presbyterian Church (U.S.A.) is called to be a church that reflects the full diversity of God's people and responds faithfully to the Spirit's movement in emerging communities. As affirmed in G-3.0103 and F-1.0403, the councils of the church are charged with giving full expression to the rich diversity of the church's membership and ensuring full participation and access to representation in decision-making.

Many new worshiping communities and immigrant fellowships are vibrant expressions of faith and mission, yet they often exist outside traditional congregational structures. As a result, their members may lack access to the full benefits of church membership, including inclusion in baptismal and membership rolls and representation in the councils of the church through voice and vote. This structural gap unintentionally marginalizes communities that are actively contributing to the life and witness of the PC(USA).

This overture proposes a change to G-3.0301(c) to explicitly include:
Provision for membership and baptismal rolls for individuals in new worshiping communities and fellowships who desire to be recognized as members of the PC(USA).

Engagement of voice and vote for commissioners from these communities, ensuring their participation in the discernment and governance of the church.

Why This Change Is Needed

Affirms the Church's Commitment to Inclusivity

This amendment aligns with the constitutional mandate to reflect the diversity of the church and to ensure equitable access to leadership and representation. It recognizes that mission communities are not peripheral but central to the church's future.

Strengthens Missional Engagement

New worshiping communities and fellowships are often at the forefront of mission innovation, reaching people and cultures not traditionally represented in the church. Including them fully in the life of the presbytery strengthens our collective witness and deepens our missional identity.

Provides Pastoral and Ecclesial Care

By establishing mechanisms for membership and baptismal rolls, the church affirms the belonging of individuals in these communities. It also ensures that they receive the same pastoral care, sacramental access, and ecclesial recognition as members of traditional congregations.

Promotes Representation and Equity in Governance

Granting voice and vote to commissioners from these communities ensures that decisions made at the presbytery level reflect the full breadth of its life. It also affirms the leadership gifts present in these communities and provides a pathway for their voices to shape its future.

This amendment to G-3.0301 is a faithful response to the Spirit's call to be a more inclusive, representative, and missionally engaged church. It honors the contributions of new worshiping communities and fellowships, affirms their members' place in the PC(USA), and ensures their full participation in the governance and discernment of the church. By making this change, the church lives more fully into its calling to be a welcoming table for all.

Advice – From the Advisory Committee on the Constitution (ACC)

ACC Advice on Committee Recommendation G amending G-3.0301.

The Advisory Committee on the Constitution advises the 227th General Assembly that item - presents the following constitutional issues that the Assembly should consider.

This amendment seeks to accomplish two related aims at the presbytery level: (1) to ensure that persons participating in new worshiping communities who desire to be recognized as members of the Presbyterian Church (U.S.A.) are included in membership and baptismal records, and (2) to provide representation in presbytery decision-making by granting "voice and vote" to commissioners from those communities.

Item ORD-07 G raises questions of constitutional clarity and internal consistency that the Assembly should consider.

First, the Constitution already establishes a framework for presbytery-recognized worshiping communities. Under G-1.0104, the sponsoring council maintains membership records for those participants who desire formal enrollment in the Presbyterian Church (U.S.A.), and the presbytery determines the appropriate relationship of the worshiping community to the council that sponsors it. As proposed, the amendment could duplicate or blur this existing framework by inserting a new presbytery responsibility in G-3.0301(c) that might be interpreted as shifting recordkeeping responsibilities to the presbytery itself or creating a parallel set of membership or baptismal rolls.

Second, the proposed phrase "granting the voice and vote of commissioners from new worshiping communities or fellowships" raises constitutional and governance questions not addressed in the text. Currently, there is no language in the Book of Order to define commissioners from New Worshipping Communities or immigrant fellowships. Without this definition, the effect of this item is to mandate that presbyteries grant voice and vote to persons who may not hold membership in the Presbyterian Church (U.S.A.) and/or who may not be ordained as ruling elders.

More specifically, the amendment does not specify who selects these commissioners, whether they represent either the worshiping community or the sponsoring council, how they are credentialed, or whether they must be members of the Presbyterian Church (U.S.A.). In addition, the Constitution presently recognizes "worshiping communities" and their relationship to a sponsoring council (G-1.0104). The inclusion of the term "fellowships," which is not otherwise defined in the Constitution, could lead to differing interpretations and uneven application across presbyteries.

Third, the phrase "provide for the membership and baptismal rolls" could be read as assigning the presbytery responsibility for maintaining such records, even when the presbytery is not the sponsoring council. Clarification may be needed to ensure that the amendment does not unintentionally alter the existing pattern in which recordkeeping responsibilities reside with the appropriate council.

If the Assembly determines that the intent of Item - is appropriate, the Advisory Committee on the Constitution advises that the language could be made clearer and more consistent with the existing constitutional framework by (1) using the Constitution's established relationship between worshiping communities and sponsoring councils as the mechanism for recordkeeping and participation, and (2) avoiding the creation of an undefined constitutional category of commissioners. Participation in presbytery, including voice and vote provided, may be more clearly addressed through presbytery rule or through the sponsoring council within the existing constitutional structure.

Editor's note: Rationale and Advice is based on former language which was eventually changed by the General Assembly.

The Assembly Committee on Theological Education and Ordination approved Item ORD-07 including G with Comment, 50/9 . The 227th General Assembly (2026) approved Item ORD-07 including G, 389/84.

For the full report on ORD-07 and the full report from the Task Force to Explore the Theology and Practice of Ordination, go to https://myga.pc-biz.org/search/3001487

26-Y — G-3.0306

G-3.03 THE PRESBYTERY

G-3.0306 Membership of the Presbytery (CON-09)

The 227th General Assembly (2026) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-3.0306 Membership of the Presbytery be amended as follows:
(Deleted text is in ~~strikethrough~~; added text is in bold *italics*.)

G-3.0306 Membership of the Presbytery

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

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

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

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

Minister members of the presbytery shall complete boundary training which includes the topic of sexual misconduct; shall complete training in the prevention of abuse of children and youth; and shall provide the presbytery with certificates of completion of these trainings, with recertification every thirty-six months. The presbytery shall determine which trainings are approved to meet the criteria of these two requirements, and may offer exemptions to these requirements at its discretion.

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

Background and Rationale

When the training requirements were added to the Book of Order, the language that was inserted was worded poorly, and as a result it is ambiguous. In its current form, it is unclear whether boundary training must be recertified every thirty-six months, or if the 36 months applies only to child abuse prevention. Also, the language about the training does not match the policy requirements: “child sexual abuse prevention training” vs. “child, youth, and adults with vulnerabilities protection policy”.

Some of the insertions were also misplaced when the requirements were added. While the intent was to apply the training requirements to certain categories of people, in some cases the placement of the language needs to be reconsidered.

...For Ministers of the Word and Sacrament, the requirements were never directly applied to them. By inserting the requirements in the “Preparation for Ministry” phase and also applying them to all council members (which includes the ministers who moderate session), the trainings became required for new ministers and also for those serving a congregation, but they missed active ministers who had already been ordained but were now serving in other validated ministries (chaplaincy or campus ministry, for example). It would be more appropriate to explicitly require these trainings for all minister members while offering presbyteries the discretion to exempt retired ministers from the requirements.

The proposed set of revisions adjusts the language of the training requirements to remove ambiguity and more appropriately places the language within the sections of the Book of Order to apply to the people it was intended to affect.

Advice – From the Advisory Committee on the Constitution (ACC)

4. Retired Ministers
The proposed amendment would exempt “retired ministers” from the requirement for boundary training and abuse prevention training “at the discretion of the presbytery.” At the 226th General Assembly (2024), the following authoritative interpretation was adopted by the General Assembly: G-3.0106 does not define the specific requirements for boundary training beyond the inclusion of “the topic of sexual misconduct, and child sexual abuse prevention training" (G-3.0106). A presbytery may therefore determine for itself what those additional requirements should be. A presbytery could, for example, decide to waive boundary training for persons who are incapacitated, with the caution that age, per se, is not an incapacity. Alternatively, a presbytery could require boundary training only for those members of presbytery who are actively engaged in ministry, with the presbytery defining what “actively engaged in ministry” means. (https://www.pc-biz.org/search/3001325).

In one sense, by limiting the exemption to "retired ministers," the proposed amendment narrows the scope of authority already granted to presbyteries to determine who might be exempted from the trainings as a matter of presbytery rule. Even with this amendment, it remains the case that presbyteries have the authority to determine for itself what trainings requirements should be for its members (G-3.0101, "[p]owers not mentioned in the Constitution are reserved to the presbyteries."), so the amendment does not add a meaningful change and might introduce more uncertainty.

If the 227th General Assembly believes that it would be valuable to codify the 2024 authoritative interpretation within the Book of Order, the ACC advises that the proposed language can be made clearer by more closely tracking the language of the authoritative interpretation:

"The presbytery shall determine which trainings are approved to meet the criteria of these two requirements[and whether to waive boundary training for certain persons]. Ministers who have been designated as retired may be exempted from these training requirements at the discretion of the presbytery.]"

The Assembly Committee on Constitutional Interpretation approved Item CON-09, 41/7 . The 227th General Assembly (2026) approved Item CON-09, 465/4.

For the full report on CON-09, go to https://myga.pc-biz.org/search/3001441

Consent Agenda
For Charleston Atlantic Presbytery
Fall Stated Meeting

November 10, 2026

Any teaching elder or ruling elder commissioner may request that any motion, report or recommendation be removed from the Consent Agenda. Upon such request, the item will be removed from the omnibus motion and placed on the floor for consideration and vote at the time the appropriate committee report appears on the docket.

OMNIBUS MOTION:

The following recommendations and motions in this Omnibus Motion shall be approved:

1. Stated Clerk's administrative recommendations:

A. The minutes of the Summer Stated Meeting held on September 12, 2026, at Second Presbyterian Church in Charleston, South Carolin and which appear in the handbook be approved and admitted to the record.

B. The attendance report contained in the minutes of the Summer Stated Meeting held on September 12, 2026 including reports of excused and unexcused absences be referred to the Commission on Ministry for review and action as necessary.

C. The commission, committee and ministry team reports without recommendations for action be received as information.

D. The items on the Consent Agenda not pulled by any commissioner or minister member be approved by unanimous consent.

2. Shepherding Team's Recommendation regarding appointment of Investigative Committees under the rules of Church Discipline:

The Shepherding Team recommends that the task of appointing Investigative Committees under the Church Discipline rules in the *Book of Order* be transferred from the Stated Clerk to the Strategy Team and that the Stated Clerk be authorized to make the necessary changes to the Manual of Administrative Operations to reflect this action.

3. Shepherding Team's Recommendation to alter the composition of the Shepherding Team:

In an effort to provide more consistent administrative leadership of the Shepherding Team, and to provide a more effective means of implementing the five year plan presented by the

Visioning Task Force and adopted by the presbytery, the Shepherding Team recommends the following changes to its composition, and recommends that the Stated Clerk be authorized to make the necessary changes to the Manual of Administrative Operations to reflect this action:

a. The duties of moderating the Shepherding Team shall be a responsibility of the General Presbyter / Pastor to Pastor rather than the presbytery's Immediate Past Moderator.

b. The sequence of elected leadership of the presbytery shall be vice moderator, moderator, and member of the Shepherding Team, each in a one year term.

c. The membership of the Shepherding Team shall be: General Presbyter/Pastor to Pastor, Stated Clerk, Treasurer, the moderator/chair or designated member of the following committees: Finance, Personnel, Service to Others, Committee on Preparation for Ministry, Pastoral Support, New Church Development, Christian Education, Youth and Young Adult Ministry, Disaster Preparedness, and three at large members serving staggered three year terms.

4. Shepherding Team's Recommendations regarding representational parity among congregations and between teaching elders and ruling elders at presbytery meetings.

The Shepherding Team recommends that the presbytery adopt a plan of congregational representation under the following formula and that the Stated Clerk be authorized to make necessary changes to the Manual of Administrative Operations to reflect this action:

0 - 300 members	=> 1 commissioner.
301 - 600 members	=> 2 commissioners
601- 1,400 members	=> 3 commissioners.
1,400+ members	=> 4 commissioners.

5. Proposed Amendments to the South Carolina Inn Bylaws.

Pursuant to Article VIII of the Bylaws of the South Carolina Inn at Montreat, Inc., the proposed bylaws set forth in Attachment A to the Report of the Stated Clerk of Charleston Atlantic Presbytery dated October 27, 2026, are submitted for ratification by Charleston Atlantic Presbytery. Unless removed from the Consent Agenda, the proposed amendments shall be approved.

6. Proposed Amendments to the Book of Order Approved by the 227th General Assembly.

Pursuant to Section G-6.04 of the *Book of Order*, the Stated Clerk of the General Assembly has submitted to the presbyteries twenty-five proposed amendments to the *Book of Order* which

were approved by the 227th General Assembly. The proposed amendments are set forth in Attachment B to the Report of the Stated Clerk of Charleston Atlantic Presbytery dated October 27, 2026, are submitted for ratification by Charleston Atlantic Presbytery. Unless removed from the Consent Agenda, the proposed amendments shall be approved.

Any teaching elder or ruling elder commissioner with voice and vote may request that all or any individual proposed amendment be pulled from the Consent Agenda to be discussed and put to a vote. If anyone requests that a proposed amendment be pulled, please identify the item by the designated by the Stated Clerk of the General Assembly.

Church of the Arts
New Church Development/New Worshipping Community

This month Church of the Arts celebrates one year since officially opening. In that year, the church has received a grant from the PCUSA, support from the presbytery, and support from Westminster Presbyterian Church, one of our partner churches.

Attendance averages between 30 and 40 people on any given Sunday, and weekly donations from attendees are on track to meet or exceed budget plans for 2026.

The goal is for Church of the Arts to be self sufficient by 2030.

<u>Some activities from the past year include</u>
an opening catered meal
production of the play *Leviticus*
Christmas tree on Park Circle
Christmas Eve dramatic service
souper bowl of caring
Good Friday drama
Pride Week ecumenical community Sunday worship service
Pride Week film documentary screening of *1946: the mistranslation that shifted culture*
new church leaders attended S.T.E.P.S.
Hands of Christ with partner churches Westminster and Zion Olivet
W.E.Pack with partner church Westminster to feed kids with food insecurity
Pride Parade with partner church Parkside
joining with CAP and the Center for Creative Retirement to install a rain garden at CAP

<u>Coming events include</u>
November 6 - Community Drum Circle with Willy the Drummer, 7pm
November 15 - Thanksgiving Service with community meal, 11am

<u>How you can help:</u>
1. If someone in your church has a son or daughter who doesn't attend church, especially if they have felt like an outcast or were damaged by previous church experiences, please encourage them to visit Church of the Arts. Services are Sundays at 11am.
2. Support COA with your prayers and donations. It takes a lot to get a new church up and running. All support helps! Donations can be made to CAP with Church of the Arts in the memo.
3. Join in Church of the Arts events. Keep an eye on the chat line for upcoming events and participate if you are able. The participation of other presbyterians helps new church attenders feel like they belong and are included.

There are many beautiful stories of people finding Church of the Arts and what it means to them. Some are attending church for the first time in adult life, some have come back to church after being gone for many years. Some have been rejected by previous churches or by their own families. All who come are loved and welcomed, included and affirmed.

Please feel free to contact Rev. Tricia Petraven, organizing pastor, with any questions.

Report of the Service to Others Ministry Team

The Meeting of Charleston-Atlantic Presbytery
November 10, 2026

Global Missions:

This Subcommittee met just prior to this Presbytery meeting and its report will be given orally. We have invited a representative of Water Mission to let the Presbytery and its congregations know about this vital work and opportunities to share in this mission.

If your church is planning a mission trip and would invite members from other churches to join, please contact the Presbytery office (Rev. Albright), the Chat line, and the STO Team <jmiller1776@gmail.com>.

Self-Development of People

The PCUSA Committee on the Self-Development of People (SDOP) is a ministry that affirms God's concern for humankind. The SDOP engages with communities and the church to eradicate systemic poverty and its intersectional social and economic justice issues.

There were currently no SDOP projects in in Charleston-Atlantic Presbytery in 2026. Information for applications for projects of national SDOP within the Presbytery can be found at <https://pcusa.org/about-pcusa/agencies-entities/life-witness/ministry-areas/self-development-people/apply-grant>. For information about applying for a SDOP project in the Presbytery contact Rev. Alonzo Washington <alonza.washington@yahoo.com>.

Race and Reconciliation

This Subcommittee met just prior to the November meeting of Presbytery. Its report will be given orally. However, it is recommended that each congregation in the Presbytery study the Presbytery's Anti-Racism Policy (May 13, 2025) and consider using it to craft a congregational policy of its own. If your congregation already has such a policy, please share a copy of it with Jim Miller <jmiller1776@gmail.com>.

Charleston Area Justice Ministry (CAJM)

CAJM is composed of over 40 faith groups (including 8 Presbyterian Churches) who collaborate to advocate for more equitable solutions for community problems. Its theme for 2026 is food security. Anyone interested in upcoming CAJM events or how to join CAJM Contact Hank Martin at <martinh@musc.edu> for more details.

Earth Care

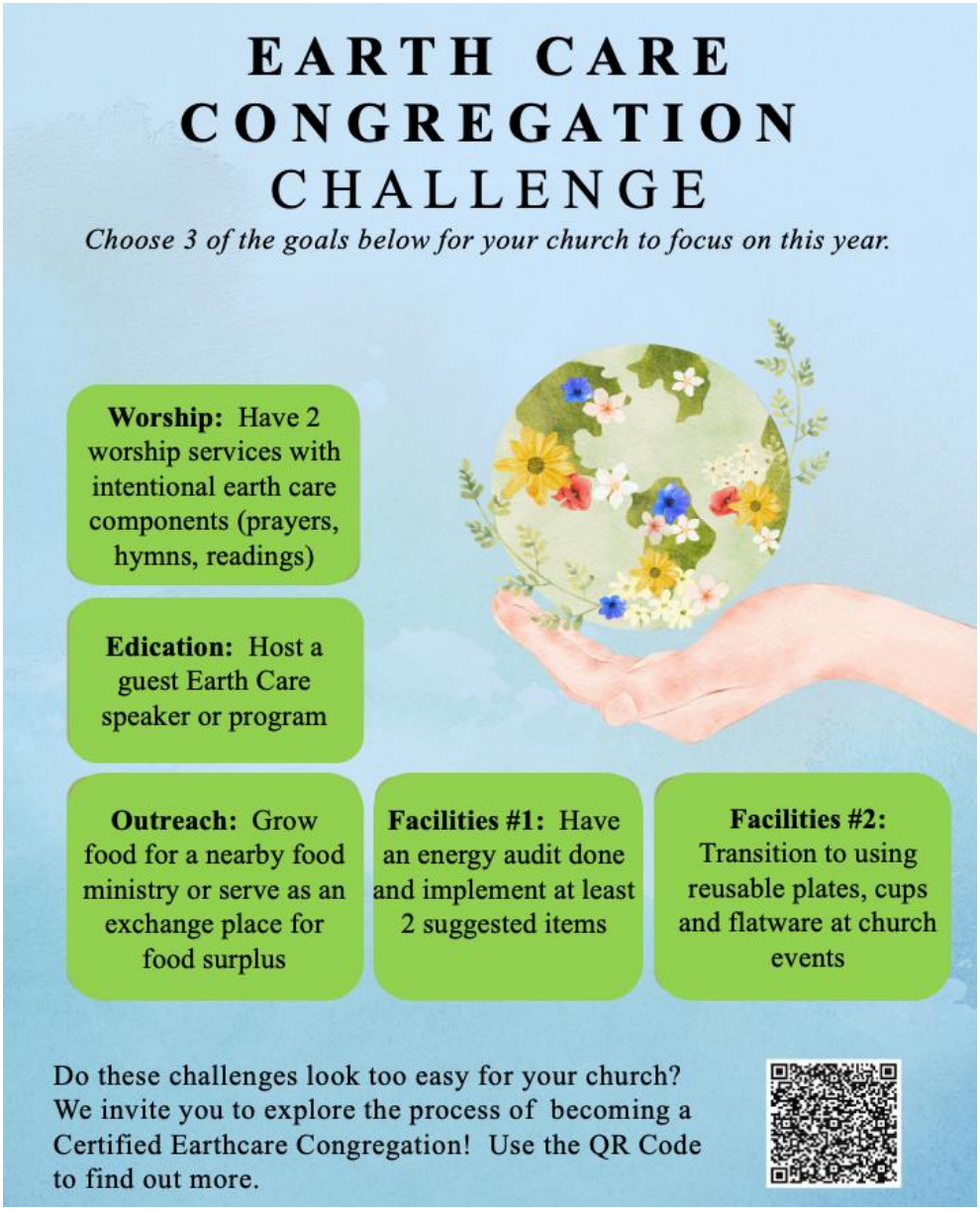
At the February 2026 meeting of the Presbytery the Earth Care subcommittee offered the congregations an Earth Care challenge: pick three of a possible five Earth Care actions. The actions were drawn from the criteria used to certify an Earth Care Congregation. At the Presbytery meeting we will be asking which congregations accepted the Challenge and which of the actions they took.

In its work to develop an agenda/action plan in order that the Presbytery begin to fulfill its One Billion for Peace Pledge (December 2023), the Subcommittee has received a briefing on South Carolina climate from the Assistant State Climatologist and one from the Director of Resilience and Ocean Conservation of the Nature Conservancy in South Carolina.

For an exceptionally accessible scientific presentation of all of the historic causes of global warming and why it is human activity that is accelerating that warming today, here is a link to a video by climatologist Katharine Hayhoe <https://www.youtube.com/watch?v=k5_zpjerQFo>

If you are Interested in joining one of the Subcommittees of the Service to Others Mission Team, please contact Rev. Dr. Jim Miller at <jmiller1776@gmail.com>.

Respectfully submitted, Jim Miller



Shepherding Team Report
Charleston Atlantic Presbytery
Fall Meeting, November 2026

1. General Presbyter Becky Albright reported that she has recently attended a mid-council gathering in Louisville and continues to work at multiple levels of the PCUSA.

2. Stated clerk David Yandle presented several action items:
    a. proposed changes to the Strategy Team, as described in the Manual of Operations. After discussion these changes were approved by the Shepherding Team and will be sent to Presbytery for final approval.
    b. He opened a discussion regarding the annual requirement that Presbytery review the representation at Presbytery meetings and to address any issues of parity between ruling elders and teaching elders who have voice and vote. Currently, the number of ruling elders who are given voice and vote is larger than the number of active and retired ministers who attend the meetings. After a long discussion of possible models that could be used, the Shepherding Team approved a change to the Manual of Operations that modifies the number of ruling elder commissioners that may attend, based on the size of the church. This was approved, with the understanding that unless more retired ministers attend and vote, there will continue to be unequal representation.

   The stated clerk also noted that the Black Church Collaboration, which was previously approved, is beginning its work under the leadership of Reverend Pat Jones. There are ten churches that have been invited to participate.

3. Report was received from the Finance committee. In addition to the routine finance reports, the Finance Committee brought forward the following items.
    a. The 2025 Financial Review which has been approved by the Finance Committee. Shepherding Team concurred with this approval.
    b. A proposal to continue the 2026 budget until the 2027 budget is approved in February 2027. Shepherding Team concurred with this proposal. It will be presented by Finance as an action item at the November CAP meeting.
    c. A proposal to approve the PILP loans, as requested by Wallingford Presbyterian and Johns Island Presbyterian. These have been fully reviewed and approved by Finance. Shepherding Team is authorized

to act on these loans on behalf of Presbytery, per the Administrative Manual. After carefully reviewing the documents, Shepherding team voted, without any objection, to approve these loans.

4. A proposal was brought by the current moderator of the Shepherding Team to modify the Administrative Manual to reorganize the Shepherding Team. These proposed changes would provide more administrative continuity from year to year and will involve the CAP committees more directly in the implementation of the new Visioning Plan. After discussion, the modification of the Administrative Manual was approved. The motion will be brought to the November CAP meeting for approval.

Respectfully submitted,

Priscilla Holtzclaw
Moderator, Shepherding Team

Charleston Atlantic Presbytery
Property Ministry Team Report
To Presbytery November 10, 2026

Members: Irene Whaley, Skip Grooms, Isabell Dubose, Eugene Richardson, Carolyn Lackey Michele Jones, Mae Lucas, and Jimmy Hinson, (CAP Staff), Achim Daffin (Finance Liaison) Tricia Paterven-Church of the Arts

Building Maintenance

a) There is another roof leak in the sanctuary.
b) Another brace will be added to the handrail on the steps off the parking lot.
c) A handrail will be added to the two steps down into the sanctuary.
d) It is time for the FDC inspection, which is due every five years. Everything is being turned over to Hiller who installed the fire system. And Hiller will provide a quote for the FDC inspection. Once the inspection is completed it will be forwarded to Charleston County as mandated.
e) Precision has completed the hydro and sprinkler tests.
f) Jimmy Hinson will speak with Pye Barker to get a quote for the eight fire extinguishers that need to be replaced.
g) Achim Daffin has created a form for tracking the maintenance of the HVAC units. Also tracking of any repairs and service calls will be tracked on this form by Jimmy Hinson.
h) Changes are being made to the resource center.

Building Occupants

- Youth Mission Covenant will be increased to $10/per person per night effective January 1, 2027.
- College of Charleston (CCR's) contract request and requirements – The signed contract for 2025 continues month by month until one party breaks it, or there has been a change of leadership, cost, etc.
- Partnerships with GLOW homeschool, CCR and the Palmetto Choral Cooperative are all going well.
- Church of the Arts will unveil a new sign on Nov. 22, 2026.
- The Navigation center has started its residency on site on Thursdays. Working out the glitches will continue until the end of the year unless one party cancels. A Reevaluation will be made at the end of this year 2026.
- The Charleston Climate Coalition will install a rain garden in the courtyard on October 30. The services have already been marked and the rain study done.

Submitted on behalf of the Property Ministry Team

Elder Irene Whaley

THE REPORT OF THE COMMISSION ON MINISTRY
Charleston Atlantic Presbytery – 11-10-2026

For Information:

1. The Commission on Ministry will conduct the following **Triennial Visits in 2026**. **Bold indicates completed report:** Aimwell, **Dorchester, Hampton,** Harmony, **Lowcountry, Providence,** St. Andrews (Johns Island), **St. James,** St. Luke, Summerville, **P.C. Edisto, Westminster**, Santee, Williston, **Mt. Pleasant**, Yeamans Park, **Sunrise** and **Zion Olivet**.

2. The Rev. Johnathan Frost has arrived at Mount Pleasant Presbyterian Church to serve as the Associate Pastor. The COM is working with Johnathan to name an Installation Commission for the service on November 15, 4:00 p.m.

3. The COM and the Presbytery have been blessed with an extraordinary pair of very well-trained and skilled Interim Pastors: The Rev. Achim Daffin, Harbor View Presbyterian – **currently taking a much-needed break** - and Dr. Danie de Beer, Lowcountry Presbyterian Church. The Rev. Blake Hawthorne serves as the 2026 Group Convener and is currently serving as part-time Stated Supply at the Orangeburg Presbyterian Church. Dr. Sam McGregor will be available after the first of the year. **There continues to be a shortage of available interims in South Carolina and beyond.**

4. The COM wants to remind the Presbytery that the process for a Sabbatical takes about a year to plan in conjunction with the church and COM.

5. The COM received monthly Liaison reports from 3 Pastor Nominating Committees: Zion Olivet and Lowcountry, (Pastor), and First Presbyterian Church, Hilton Head, (Associate).

6. The COM continues to reach out to Honorably Retired Pastors and Members-at-Large with calls, contacts, and cards.

7. The COM maintains an updated Pulpit Supply List on the Presbytery Website for churches when a vacancy occurs.

8. The COM continues to annually review and support the work of those in Validated Ministry. There will be an in-person interview conducted every three years.

9. The COM conducts exit interviews with each departing Pastor and the Session to bring closure and to assist with any issues that could hinder the success of the next installed pastor.

10. The COM Administration Sub-committee continues to review and update the policies and procedures for Charleston Atlantic Presbytery. Please see the Presbytery Website for those currently active.

11. The Commissioned Pastors Quarterly Meeting was held on Tuesday, October 20, 2026**.** Mentor Annual Evaluation Forms were distributed along with Covenant for Commissioned Pastor (CP) Forms for 2027

12. The Executive Presbyter reported that all members of the Presbytery except one completed the required Boundary Training Class.

13. The COM will formulate a policy regarding Ordination and Installation Services to be held on Sunday mornings.

14. The COM received the Interim Pastor's Quarterly Report of Dr. Daniel de Beer and the Lowcountry Presbyterian Church.

15. The COM approved the Commissioning Service between Commissioned Pastor Eugene Richardson and the St. Paul Presbyterian Church. It will be held at 2:00 p.m. on Sunday November 8, 2026. The Commission to follow from the October COM meeting.

16. The COM received and reviewed the Triennial Visits for the St. James Presbyterian Church and the Zion Olivet Presbyterian Church.

17. The COM approved the updated Commissioned Pastor's Handbook.

18. The Stated Clerk announced a Grant Program for small, rural, African American Churches.

19. The COM received word that CP Mary Robinson will retire from First (Scots) Presbyterian Church on December 31, 2026, and that the Rev. Steve Keeler will also retire from Sea Island Presbyterian Church on December 31, 2026.

20. The Report of the Mackay Presbyterian Mission and a Minute for the Mission - Sandra E. Otero-Agosto

Respectfully submitted,
Dr. Jeri Parris Perkins, Moderator of COM

Charleston Atlantic Presbytery Presbyterian Women

Presbyterian Women of Charleston-Atlantic Presbytery (120+) met on Saturday, September 19, 2026, for the annual Fall Gathering at The Presbyterian Church on Edisto Island. The hospitality of the Presbyterian Women on Edisto under the leadership of Tara Sira was most welcoming and appreciated. Our worship was based on I Corinthians 12:27. The Rev. Dr. Ashley Sanders invited us to ponder what it would be like if we dressed each day clothed with the fruits of the spirit offering compassion, kindness, and other characteristics needed to provide a true sense of a caring community. Rev. Pat Jones prepared the liturgy for the service and was co-celebrant with Rev. Dr. Sanders. $692.00 was collected at the offering for the Faye River Scholarship which helps women attend conferences. A business meeting was held following the worship service. A powerful skit was provided by the Search Committee. Kara Hart shared updates from PW churchwide, and Evelyn White was awarded a Lifetime Membership in appreciation for her work with Presbyterian Women. Several self-help workshops were provided. The Rev. Lib McGregor shared an overview of the upcoming Horizon's study; Kay Keeler, Julie McCormick, Susan Mellichamp, and Simplicia Smith offered guidance and tips for current and incoming Moderators, Secretaries and Treasurers, Cassandra Menning led a group on the subject of "Connecting with Other Churches." Other workshops included "Rooted in the Word" by Jarvia Meggett, "Protestant Prayer Beads" craft by Robin Bowers, "Mental Health Awareness" by Ryan Mitchell, and a respite time to experience the presence of God on the lovely church campus and in the Prayer Chapel.

Upcoming Dates

January 9, 2027 CAP PW CT meeting at the Presbytery Office at 9:30 AM

April 10, 2027 Spring Gathering at St. Andrews Charleston

August 5 – 8, 2027 Churchwide Triennium in Louisville, Kentucky, plans are located on Chat Line and monthly letters including bus transportation.

Submitted by Kay Keeler, Moderator of CAP PW on November 10, 2026

Finance Committee Report to 11/10/26 Meeting of Charleston Atlantic Presbytery

"Peace be with you."[1]

(From John 20:19-28 NRSV)

FOR INFORMATION

- **Financial Review of year 2025:** In accordance with Book of Order G-3.0113[2], Gene Wilkes (public accountant) provided the financial review to the Finance Committee, which has been reviewed and approved for presentation as information to CAP. (See enclosed)
- As it relates to the **2027 budget**, due to the challenges of significant items impacting the budget and having very little information as it relates to pledges to the Mission Giving, the Budget Planning team proposed a motion to continue the 2026 CAP Budget on an interim Basis Through February 2027 with several provisions, which was approved by the Finance Committee and reviewed by the Shepherding Team. (see Motion to Continue the 2026 CAP Budget.docx). This will ensure continuity of CAP operations and timely payment of necessary expenses, while allowing the Presbytery to complete its approval of the 2027 budget in February with the necessary information.
- **PILP loans:** Finance Committee reviewed applications for loans with Presbyterian Investment and Loan Program (PILP) by Wallingford and John's Island congregations. This review included a detailed review of the proposed projects and financial statements of both congregations. As a result of its review, the Finance Committee approved and recommended approval by the Shepherding Team, on behalf of Presbytery, a $550,000 loan from PILP for an $850,000 low-income housing project by Wallingford and a $1,000,000 loan from PILP for a $6.6 million new building to house the Family Life Center by John's Island. (The Shepherding Team is authorized to act on behalf of Presbytery Meetings per CAP Administrative Manual, section M-7.0105 see their report).
- We continue to find **periodic expenses** (e.g., General Assembly on a 2-year cycle, Youth Triennium on a 3-year cycle, fire safety inspection on a 5-year cycle, large-ticket items re building, roof, HVAC, etc.) that are not easily captured in an annual budget. Stephanie Pritchet will be working on some of these next year to help us better plan for these expenses.
- Work continues on oversight of **MacKay** mission guidelines.

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[1] *Priscilla Holtzclaw provided a most poignant and pertinent devotion/prayer from this passage in which the Risen Lord three times offered these words to frightened disciples behind locked doors. Not only did this speak to something we all need to hear in our day, but it also spoke specifically to me as she shared the perspective of seeing this through the eyes of a grandchild.*

[2] *G-3.0113 Finances*...A full financial review of all financial books and records shall be conducted every year by a public accountant or committee of members versed in accounting procedures. Reviewers should not be related to the treasurer(s). Terminology in this section is meant to provide general guidance and is not intended to require or not require specific audit procedures or practices as understood within the professional accounting community.

FOR ACTION

- **The Finance Committee moves that Presbytery approve the continuation of the current 2026 CAP budget for the months of January and February 2027, or until the 2027 CAP budget is approved at the February 13, 2027, Presbytery meeting, whichever occurs first, with the following provisions:**

1. **Staff Payroll and General Assembly Per Capita:** Staff payroll and General Assembly Per Capita expenses shall remain at their 2026 budgeted levels during the interim period. Upon approval of the 2027 CAP budget, any approved increases to these budget items shall be applied retroactively to January 1, 2027.
2. **High School Retreat:** The increased High School Retreat budget of **$7,000.00** shall be authorized for use during the interim period to ensure that the necessary funds are available to cover retreat expenses before the 2027 CAP budget is approved. The High School Retreat is scheduled for February 19th – 21st 2027, with many of the expenses occurring in January and early February of 2027.
3. **Property Insurance:** The first installment of the increased property insurance expense, in the amount of **$13,477.75**, due January 1, 2027, shall be authorized for payment during the interim period. This expense reflects the increased property insurance amount to be approved at the November 10, 2026, Presbytery meeting.
4. **Interim Budget:** All CAP budget expenses shall remain at their approved 2026 levels during the interim period.
5. **Transition to the 2027 Budget:** Upon approval of the 2027 CAP budget by the Presbytery on February 13, 2027, the approved 2027 budget shall take effect retroactively to January 1, 2027, including any approved adjustments to staff payroll and General Assembly Per Capita.

This motion is intended to ensure continuity of CAP operations and timely payment of necessary expenses while allowing the Presbytery to complete its approval of the 2027 budget.

Respectfully Submitted
Achim Daffin – Finance Committee

Enclosed Documents
1. 2025 Financial Review from A Wilkes 10-2026.pdf
3. September 2026 Statement of Financial Position.pdf
4. September 2026 Budget Actuals Budget_FY26_PL-FY26PL Jan-Sep.pdf
5. September 2026 Undesignated Mission Giving Report.pdf

CHARLESTON-ATLANTIC PRESBYTERY
Statement of Financial Position
As of September 30, 2026

	Total	
	As of Sep 30, 2026	As of Sep 30, 2025 (PY)
ASSETS		
Current Assets		
Bank Accounts		
1001 FF Checking Regular	250,523.26	210,369.81
1002 FF Operating Reserve	101,137.25	70,780.73
1003 FF CD Carol McCord	6,790.26	6,729.97
1004 Church of The Arts - Checking	4,624.74	
1007 PILP Mission Market Fund DAR	46,694.41	46,246.00
1008 PILP DAR #06983	72,258.25	70,788.69
1009 PILP DAR #06984	73,957.33	72,344.67
1010 PILP DAR #07651	74,936.05	73,306.05
1011 PILP DAR #08312	58,127.23	56,413.45
Total Bank Accounts	**$ 689,048.78**	**$ 606,979.37**
Other Current Assets		
1100 MARKETABLE SECURITIES		
1110 SCHWAB New Church Development	228,624.41	276,091.14
1200 SCHWAB Bamberg	295,206.44	275,234.72
1250 SCHWAB Legacy Account	335,911.26	313,908.35
1300 Presbyterian Church Foundation1	3,213.66	3,213.66
1400 SCHWAB Camp Fund	1,018,273.48	949,647.79
1500 SCHWAB Fellowship	1,144,968.89	1,101,809.90
1600 SCHWAB Leadership Dev	228/574.91	209,804.31
1650 SCHWAB - Cash Acct	57,356.89	39,997.33
Total 1100 MARKETABLE SECURITIES	**$ 3,083,555.03**	**$ 3,169,707.20**
1700 NOTES RECEIVABLE		
1704 Rev. Colin Kerr	8,444.52	11,444.52
1705 Keeler	9,275.00	9,275.00
Total 1700 NOTES RECEIVABLE	**$ 17,719.52**	**$ 20,719.52**
Total Other Current Assets	**$ 3,101,274.55**	**$ 3,190,426.72**
Total Current Assets	**$ 3,790,323.33**	**$ 3,797,406.09**
Fixed Assets		
1800 PROPERTY, PLANT & EQUIPMENT		
1801 Accumulated Depreciation	-421,110.94	-421,110.94
1803 Equipment	100,036.53	100,036.53
1804 Reference Library	38,954.84	38,954.84
1805 Park Circle Property	2,229,660.64	2,229,660.64
Total 1800 PROPERTY, PLANT & EQUIPMENT	**$ 1,947,541.07**	**$ 1,947,541.07**

Total Fixed Assets	**$ 1,947,541.07**	**$ 1,947,541.07**
Other Assets		
1900 LAND HELD FOR DEVELOPMENT		
1902 Cane Bay, Berkeley County	504,517.00	504,517.00
Total 1900 LAND HELD FOR DEVELOPMENT	**$ 504,517.00**	**$ 504,517.00**
Total Other Assets	**$ 504,517.00**	**$ 504,517.00**
TOTAL ASSETS	**$ 6,242,381.40**	**$ 6,249,464.16**
LIABILITIES AND EQUITY		
Liabilities		
Current Liabilities		
Other Current Liabilities		
2200 Payroll Liabilities	1,850.00	6,577.88
2610 LT Portion of Cap Lease - DLL	0.00	3,766.50
2705 Due - Carol McCord Fund	6,719.96	6,719.96
2710 Due - Accrued Dorchester 10% Fund	31,179.00	38,429.00
2715 Due - Life Income Fund	3,214.00	3,214.00
2725 Accrued Discretionary Small Church Fund	17,895.50	17,895.50
2730 Due To Church of the Arts	43,091.72	0.00
2735 Due to Mackay Mission	10,171.00	0.00
Total Other Current Liabilities	**$ 114,121.18**	**$ 76,602.84**
Total Current Liabilities	**$ 114,121.18**	**$ 76,602.84**
Total Liabilities	**$ 114,121.18**	**$ 76,602.84**
Equity		
3200 Net Assets With Donor Restrict.	0.00	0.00
4029 Thomas & Miriam Hargest Fund	10,796.05	17,491.30
4111 Thomas & Miriam Hargest Fund In	8,852.35	7,860.50
Total 3200 Net Assets With Donor Restrict.	**$ 19,648.40**	**$ 25,351.80**
32000 Unrestricted Net Assets	232,249.45	171,023.73
3300 Net Assets Without Donor Rest.		
3301 Bamberg Fund	295,206.44	275,234.72
3303 Fellowship Fund	1,144,968.89	1,101,809.90
3305 Discretionary Small Church Fund	0.00	0.00
3306 New Church Development	228,624.41	276,091.14
3307 Legacy Account Denmark Property	335,911.26	313,908.35
3308 Leadership development fund	228,574.91	209,804.31
3309 Camp Fund	1,018,273.48	949,647.79
3311 Building Emergency Repairs (PILP)	325,973.27	319,098.86
3400 UNRESTRICTED NET ASSETS jdi		
3401 Net Assets - Property & Equipment	1,998,317.74	1,998,317.74
3402 Land Committed to Church Devlpm	504,517.00	504,517.00
Total 3400 UNRESTRICTED NET ASSETS jdi	**$ 2,297,389.44**	**$ 2,513,784.56**
Total 3300 Net Assets Without Donor Rest.	**$ 5,874,922.10**	**$ 5,959,379.63**
Net Income	40,170.03	17,177.95
Total Equity	**$ 6,128,260.22**	**$ 6,172,861.32**

TOTAL LIABILITIES AND EQUITY	**$ 6,242,381.40**	**$ 6,249,464.16**

CHURCH	2026 PLEDGE	1ST QUARTER	2ND QUARTER	JULY	AUGUST	SEPTEMBER	3RD QUARTER	TOTAL
AIMWELL	$ 5,000.00	$ 2,500.00	$ -				$ -	$ 2,500.00
ALLENDALE	$ 1,102.50	$ -	$ -				$ -	$ -
BEAUFORT-SALEM	$ 600.00	$ -	$ -				$ -	$ -
BELLE ISLE	$ 4,750.00	$ 1,186.68	$ 1,187.52	$ 395.84	$ 395.84	$ 395.84	$ 1,187.52	$ 3,561.72
BETHEL (JI)	$ 1,200.00	$ -	$ -			$ 1,200.00	$ 1,200.00	$ 1,200.00
BETHEL (W'BORO)	$ 8,000.00	$ 4,000.00	$ 2,000.00			$ 2,000.00	$ 2,000.00	$ 8,000.00
DORCHESTER	$ 15,000.00	$ 2,916.67	$ 3,600.00				$ -	$ 6,516.67
EDISTO	$ 5,500.00	$ 2,373.00	$ -	$ 460.00		$ 791.00	$ 1,251.00	$ 3,624.00
ESTILL	$ 1,500.00	$ -	$ -				$ -	$ -
FIRST (SCOTS)	$ 36,750.00	$ 18,375.00	$ 18,375.00			$ 18,375.00	$ 18,375.00	$ 55,125.00
FIRST BEAUFORT	$ 26,100.00	$ -	$ 13,050.00		$ 6,525.00	$ 3,637.00	$ 10,162.00	$ 23,212.00
FIRST-HHI	$ 80,000.00	$ 20,000.01	$ 20,000.01	$ 6,666.67	$ 6,666.67	$ 6,666.67	$ 20,000.01	$ 60,000.03
FIRST-MC	$ 10,000.00	$ 2,500.49	$ 2,499.99	$ 833.33	$ 833.33	$ 833.33	$ 2,499.99	$ 7,500.47
FIRST-O'BURG	$ 15,000.00	$ 3,750.00	$ -	$ 3,750.00			$ 3,750.00	$ 7,500.00
HAMPTON	$ 550.00	$ -	$ -				$ -	$ -
HARBOR VIEW	$ 10,000.00	$ 2,500.00	$ -	$ 2,500.00			$ 2,500.00	$ 5,000.00
HARMONY	$ 500.00	$ -	$ -				$ -	$ -
HEBRON-ZION	$ 6,500.00	$ 2,550.00	$ 1,950.00				$ -	$ 4,500.00
HOPEWELL	$ 650.00	$ 650.00	$ -				$ -	$ 650.00
JAMES ISLAND	$ 6,115.00	$ 2,250.00	$ 2,250.00	$ 750.00	$ 750.00	$ 750.00	$ 2,250.00	$ 6,750.00
JOHNS ISLAND	$ 24,034.00	$ 11,023.99	$ 6,249.99	$ 2,083.33	$ 2,083.33	$ 2,083.33	$ 6,249.99	$ 23,523.97
LOWCOUNTRY	$ 10,500.00	$ -	$ 5,250.00				$ -	$ 5,250.00
MT. PLEASANT	$ 48,000.00	$ 12,000.00	$ 12,000.00	$ 4,000.00	$ 4,000.00	$ 4,000.00	$ 12,000.00	$ 36,000.00
NEW WAPPATAW	$ 8,000.00	$ 2,000.00	$ 2,000.00			$ 2,000.00	$ 2,000.00	$ 6,000.00
PALMETTO	$ 24,000.00	$ 6,000.00	$ 6,000.00	$ 2,000.00	$ 2,000.00	$ 2,000.00	$ 6,000.00	$ 18,000.00
PARKSIDE	$ 3,000.00	$	$ -	$ 3,000.00			$	$ 3,000.00
PC ON EDISTO	$ 18,000.00	$ 4,500.00	$ 4,500.00	$ 1,500.00	$ 1,500.00	$ 1,500.00	$ 4,500.00	$ 13,500.00
PEACE	$ 7,000.00	$ -	$ 3,500.00				$ -	$ 3,500.00
PROVIDENCE	$ 5,000.00	$ 5,000.00	$ -				$ -	$ 5,000.00
SALEM	$ 2,700.00	$ -	$ -			$ 2,700.00	$ 2,700.00	$ 2,700.00
SANTEE	$ 3,500.00	$ 3,500.00	$ -				$ -	$ 3,500.00
SEA ISLAND	$ 34,650.00	$ -	$ -	$ 9,000.00	$ 9,000.00		$ 18,000.00	$ 18,000.00
SECOND	$ 3,300.00	$ -	$ -				$ -	$ -
ST ANDREWS-CHAS	$ 3,300.00	$ -	$ 1,650.00				$ -	$ 1,650.00
ST ANDREWS-JI	$ 800.00	$ -	$ -				$ -	$ -
ST JAMES	$ 50,000.00	$ 10,000.00	$ 10,000.00		$ 10,000.00		$ 10,000.00	$ 30,000.00
ST LUKE	$ 1,400.00	$ -	$ 1,400.00				$ -	$ 1,400.00
ST PAUL	$ 4,020.00	$ 1,267.00	$ -				$ -	$ 1,267.00
SUMMERVILLE	$ 30,000.00	$ 7,500.00	$ 5,000.00	$ 2,500.00	$ 2,500.00	$ 2,500.00	$ 7,500.00	$ 20,000.00
SUNRISE	$ 14,000.00	$ 4,167.28	$ -	$ 5,309.20			$ 5,309.20	$ 9,476.48
WALLINGFORD	$ 9,240.00	$ 4,620.00	$ -				$ -	$ 4,620.00
WESTMINSTER	$ 40,000.00	$ 9,999.99	$ 9,999.99	$ 3,333.33	$ 3,333.33	$ 3,333.33	$ 9,999.99	$ 29,999.97
WILLISTON	$ 4,000.00	$ 900.00	$ 900.00		$ 900.00		$ 900.00	$ 2,700.00
YEAMANS PARK	$ 12,000.00	$ 3,000.00	$ 3,000.00	$ 1,000.00	$ 1,000.00	$ 1,000.00	$ 3,000.00	$ 10,000.00
ZION-OLIVET	$ 2,500.00	$ -	$ -			$ 2,500.00	$ 2,500.00	$ 2,500.00
TOTALS	**$ 597,761.50**	**$ 151,030.11**	**$ 136,362.50**	**$ 49,081.70**	**$ 51,487.50**	**$ 58,265.50**	**$ 155,834.70**	**$ 444,227.31**

CHARLESTON-ATLANTIC PRESBYTERY

Budget vs. Actuals: Budget_FY26_P&L - FY26 P&L

January - September, 2026

	Total			
	Actual	Budget	over Budget	% of Budget
Income				
4100 Investments & Reserves				
4117 Other Income		6,000.03	-6,000.03	0.00%
4130 CAP Rental Income	19,052.00	15,000.03	4,051.97	127.01%
4140 Unified Mission Giving	447,120.51	464,999.99	-17,879.48	96.15%
4142 Per Capita	5,041.00	0.72	5,040.28	700138.89%
Total 4140 Unified Mission Giving	**$ 452,161.51**	**$ 465,000.71**	**-$ 12,839.20**	**97.24%**
4199 Transfer from Restricted Funds	111,498.21	110,137.50	1,360.71	101.24%
Total 4100 Investments & Reserves	**$ 582,711.72**	**$ 596,138.27**	**-$ 13,426.55**	**97.75%**
Total Income	**$ 582,711.72**	**$ 596,138.27**	**-$ 13,426.55**	**97.75%**
Gross Profit	**$ 582,711.72**	**$ 596,138.27**	**-$ 13,426.55**	**97.75%**
Expenses				
50000 ACCOUNTABILITY				
5000 Staff				
5100 General Presbyter - Salary	15,249.88	15,294.15	-44.27	99.71%
5101 GP Expense Allowance	8,994.80	7,499.98	1,494.82	119.93%
5102 Housing Allowance	32,400.00	32,400.00	0.00	100.00%
5104 SECA Tax	3,250.50	3,749.99	-499.49	86.68%
Total 5100 General Presbyter - Salary	**$ 59,895.18**	**$ 58,944.12**	**$ 951.06**	**101.61%**
5114 Youth Director	3,586.18	10,547.64	-6,961.46	34.00%
5114.1 Director SS-Tax	274.35	969.57	-695.22	28.30%
Total 5114 Youth Director	**$ 3,860.53**	**$ 11,517.21**	**-$ 7,656.68**	**33.52%**
5120 Asso. Congregational Nuture & S	0.00	7,499.97	-7,499.97	0.00%
5120.1 Asso. Cong Nurture - SS Taxes	0.00	573.75	-573.75	0.00%
5120.2 Asso. Cong Nurture - BOP				
Total 5120 Asso. Congregational Nuture & S	**$ 0.00**	**$ 8,073.72**	**-$ 8,073.72**	**0.00%**
5121 Cong.Nurture Expense Allowance		749.98	-749.98	0.00%
5140 Director of Communications (PT)	11,193.66	11,193.57	0.09	100.00%
5140.1 Director Of Comm - SS Taxes	856.32	856.35	-0.03	100.00%
Total 5140 Director of Communications (PT)	**$ 12,049.98**	**$ 12,049.92**	**$ 0.06**	**100.00%**
5145 Office Administration	33,611.76	33,611.76	0.00	100.00%
5145.1 Administrator - SS - Tax	2,399.17	2,571.30	-172.13	93.31%
5145.2 Administrator - BOP	16,074.99	14,962.32	1,112.67	107.44%
Total 5145 Office Administration	**$ 52,085.92**	**$ 51,145.38**	**$ 940.54**	**101.84%**
5160 Stated Clerk	23,175.00	23,175.00	0.00	100.00%
5160.1 Stated Clerk - SS - Tax	1,772.90	1,772.91	-0.01	100.00%
Total 5160 Stated Clerk	**$ 24,947.90**	**$ 24,947.91**	**-$ 0.01**	**100.00%**
5165 Finance Administration	20,199.96	20,199.96	0.00	100.00%

5165.1 Finance Admin - SS - Tax	1,545.30	1,545.30	0.00	100.00%
Total 5165 Finance Administration	**$ 21,745.26**	**$ 21,745.26**	**$ 0.00**	**100.00%**
5175 Recording Clerk	1,300.00	1,987.48	-687.48	65.41%
5180 Facilities Manager	11,225.52	11,225.52	0.00	100.00%
5180.1 Facilities Manager SS - Tax	858.76	858.78	-0.02	100.00%
Total 5180 Facilities Manager	**$ 12,084.28**	**$ 12,084.30**	**-$ 0.02**	**100.00%**
5239 Staff Travel	185.75	2,662.47	-2,476.72	6.98%
5239.5 Staff Travel Credit				
Total 5239 Staff Travel	**$ 185.75**	**$ 2,662.47**	**-$ 2,476.72**	**6.98%**
Total 5000 Staff	**$ 188,154.80**	**$ 205,907.75**	**-$ 17,752.95**	**91.38%**
50001 Shepherding Ministry Team Exp				
5245 Shepherding Team Expenses		547.48	-547.48	0.00%
Total 50001 Shepherding Ministry Team Exp	**$ 0.00**	**$ 547.48**	**-$ 547.48**	**0.00%**
5220 Office Expenses				
5200 Payroll Expenses	1,585.30	1,499.99	85.31	105.69%
5221 Building Maintenance	22,133.00	20,475.00	1,658.00	108.10%
5221.5 Building Maintenance Credit	-2,237.50	0.72	-2,238.22	-310763.89%
Total 5221 Building Maintenance	**$ 19,895.50**	**$ 20,475.72**	**-$ 580.22**	**97.17%**
5222 Equipment/Maintenance	5,949.13	3,346.86	2,602.27	177.75%
5222.5 Equipment Maintenance Credit				
Total 5222 Equipment/Maintenance	**$ 5,949.13**	**$ 3,346.86**	**$ 2,602.27**	**177.75%**
5223 Janitor Service	3,600.00	3,262.50	337.50	110.34%
5225 Postage	907.49	1,237.50	-330.01	73.33%
5226 Supplies/Printing	7,857.38	2,999.98	4,857.40	261.91%
5226.5 Supplies/Printing Credit	-2,190.47	0.72	-2,191.19	-304231.94%
Total 5226 Supplies/Printing	**$ 5,666.91**	**$ 3,000.70**	**$ 2,666.21**	**188.85%**
5227 Telephone	3,718.61	5,249.98	-1,531.37	70.83%
5228 Utilities	13,906.98	12,749.99	1,156.99	109.07%
5229 Yard Maintenance	3,150.00	4,500.00	-1,350.00	70.00%
5230 Bank Service Charges	1,088.32	225.00	863.32	483.70%
Total 5220 Office Expenses	**$ 59,468.24**	**$ 55,548.24**	**$ 3,920.00**	**107.06%**
5235 General Expenses				
5236 Fellowship Mission	1,470.30	1,162.49	307.81	126.48%
5236.5 Fellowship Mission Credit				
Total 5236 Fellowship Mission	**$ 1,470.30**	**$ 1,162.49**	**$ 307.81**	**126.48%**
5237 Presbytery Insurance	44,800.10	32,613.03	12,187.07	137.37%
5238 Staff Training		1,687.50	-1,687.50	0.00%
5238.5 Staff Training Reimbursement				
Total 5238 Staff Training	**$ 0.00**	**$ 1,687.50**	**-$ 1,687.50**	**0.00%**
5240 Commissioners to GA	70.00	3,750.03	-3,680.03	1.87%
5246 Audit		1,874.97	-1,874.97	0.00%
5250 Presbytery Technology	18,425.44	18,749.98	-324.54	98.27%
5250.5 Technology Credit	-680.60	0.72	-681.32	-94527.78%
Total 5250 Presbytery Technology	**$ 17,744.84**	**$ 18,750.70**	**-$ 1,005.86**	**94.64%**

6143 County Fees/Taxes		1,649.98	-1,649.98	0.00%
6144 Search Committee Expenses		0.00	0.00	
6145 Family Leave	625.00	2,999.98	-2,374.98	20.83%
Total 5235 General Expenses	**$ 64,710.24**	**$ 64,488.68**	**$ 221.56**	**100.34%**
5300 Ministry Team Expenses				
6130 NC Development/Redevelopment			0.00	
6135 Parkside NCD		0.00	0.00	
6136 PC Of The Arts NCD				
6136.1 Organizing Pastor Church of the Arts - NCD	33,989.94	39,654.72	-5,664.78	85.71%
6136.2 Organizing Pastor - Pastoral Housing - NCD	23,182.56	27,045.72	-3,863.16	85.72%
6136.3 Organizing Pastor - SECA Tax - NCD	4,374.00	5,103.00	-729.00	85.71%
6136.4 Organized Pastor - NCD - Pension/Health	18,672.93	20,265.03	-1,592.10	92.14%
6136.5 COTA'a - Contract Labor		3,057.03	-3,057.03	0.00%
Total 6136 PC Of The Arts NCD	**$ 80,219.43**	**$ 95,125.50**	**-$ 14,906.07**	**84.33%**
Total 6130 NC Development/Redevelopment	**$ 80,219.43**	**$ 95,125.50**	**-$ 14,906.07**	**84.33%**
Total 5300 Ministry Team Expenses	**$ 80,219.43**	**$ 95,125.50**	**-$ 14,906.07**	**84.33%**
5400 Cane Bay New Church Development				
6134 Cane Bay NCD	1,500.00	1,125.00	375.00	133.33%
Total 5400 Cane Bay New Church Development	**$ 1,500.00**	**$ 1,125.00**	**$ 375.00**	**133.33%**
5500 Strategy Ministry Team			0.00	
5248 Presbytery Meetings	4,770.00	1,532.97	3,237.03	311.16%
5248.5 Presbytery Meetings Credit	-2,310.00	0.72	-2,310.72	-320833.33%
Total 5248 Presbytery Meetings	**$ 2,460.00**	**$ 1,533.69**	**$ 926.31**	**160.40%**
Total 5500 Strategy Ministry Team	**$ 2,460.00**	**$ 1,533.69**	**$ 926.31**	**160.40%**
6150 LEADERSHIP DEVELOPMENT UNIT				
6153 Leader of Leaders Events				
6153.5 Leader of Leaders Credit				
Total 6153 Leader of Leaders Events	**$ 0.00**	**$ 0.00**	**$ 0.00**	
Total 6150 LEADERSHIP DEVELOPMENT UNIT	**$ 0.00**	**$ 0.00**	**$ 0.00**	
Total 50000 ACCOUNTABILITY	**$ 396,512.71**	**$ 424,276.34**	**-$ 27,763.63**	**93.46%**
60000 NURTURE				
6000 Commission on Ministry				
6003 Commission on Ministry				
6003.1 Background Checks	99.83	562.50	-462.67	17.75%
Total 6003 Commission on Ministry	**$ 99.83**	**$ 562.50**	**-$ 462.67**	**17.75%**
6004 Judicial Procedures	4,840.20	1,499.99	3,340.21	322.68%
6005 Pastoral Support System	209.61	2,999.98	-2,790.37	6.99%
6006 Professional Development	3,534.90	8,249.99	-4,715.09	42.85%
6006.5 Prefossional Dev Credit				
Total 6006 Professional Development	**$ 3,534.90**	**$ 8,249.99**	**-$ 4,715.09**	**42.85%**
6006.2 Lay School		374.99	-374.99	0.00%
6006.25 Lay School - Donations		0.72	-0.72	0.00%
Total 6006.2 Lay School	**$ 0.00**	**$ 375.71**	**-$ 375.71**	**0.00%**
6007 Commission Expenses	272.43	2,999.98	-2,727.55	9.08%

6115 CAP PDA		900.00	-900.00	0.00%
6252 MacKay Presbyterian Mission	10,800.43	11,174.99	-374.56	96.65%
6252.5 MacKay Presbyterian Mission				
Total 6252 MacKay Presbyterian Mission	**$ 10,800.43**	**$ 11,174.99**	**-$ 374.56**	**96.65%**
Total 6000 Commission on Ministry	**$ 19,757.40**	**$ 28,763.14**	**-$ 9,005.74**	**68.69%**
6050 Committee on Prep for Ministry				
6001 Candidates Eval & Scholarship	989.56	1,125.00	-135.44	87.96%
Total 6001 Candidates Eval & Scholarship	**$ 989.56**	**$ 1,125.72**	**-$ 136.16**	**87.90%**
6002 Candidate Workshop Expense		450.00	-450.00	0.00%
Total 6050 Committee on Prep for Ministry	**$ 989.56**	**$ 1,575.72**	**-$ 586.16**	**62.80%**
6270 Nurture Ministry Team				
6112 Evangelism		749.98	-749.98	0.00%
6113 Small Church Network		749.98	-749.98	0.00%
6152 Leader Development		0.00	0.00	
6155 Resource Center		1,125.00	-1,125.00	0.00%
Total 6270 Nurture Ministry Team	**$ 0.00**	**$ 2,624.96**	**-$ 2,624.96**	**0.00%**
6280 Spiritual Formation of all ages				
6012 Adult Ministry		225.00	-225.00	0.00%
6162 S.T.E.P.S.	8,864.71	4,124.98	4,739.73	214.90%
6162.5 S.T.E.P.S. Credit	-3,756.00	0.72	-3,756.72	-521666.67%
Total 6162 S.T.E.P.S.	**$ 5,108.71**	**$ 4,125.70**	**$ 983.01**	**123.83%**
6205 Childrens Ministry		374.99	-374.99	0.00%
6205.5 Childrens Ministry Credit				
Total 6205 Childrens Ministry	**$ 0.00**	**$ 374.99**	**-$ 374.99**	**0.00%**
6206 Middle School Ministry		2,250.00	-2,250.00	0.00%
6206.5 Middle High Program Credit				
Total 6206 Middle School Ministry	**$ 0.00**	**$ 2,250.00**	**-$ 2,250.00**	**0.00%**
6207 Ministry Team Expenses		0.72	-0.72	0.00%
6208 High School Ministry	7,566.18	2,250.00	5,316.18	336.27%
6208.5 Sr High Min Credit	-2,625.00	0.72	-2,625.72	-364583.33%
Total 6208 High School Ministry	**$ 4,941.18**	**$ 2,250.72**	**$ 2,690.46**	**219.54%**
6209 Youth Triennium		0.00	0.00	
6209.5 Youth Triennium Credit		0.00	0.00	
Total 6209 Youth Triennium	**$ 0.00**	**$ 0.00**	**$ 0.00**	
Total 6280 Spiritual Formation of all ages	**$ 10,049.89**	**$ 9,227.13**	**$ 822.76**	**108.92%**
Total 60000 NURTURE	**$ 30,796.85**	**$ 42,190.95**	**-$ 11,394.10**	**72.99%**
70000 SERVICE TO OTHERS				
6305 COUNCIL GIVING				
6300 GENERAL ASSEMBLY				
6301 General Assemby Mission Giving	4,000.00	4,500.00	-500.00	88.89%
6302 General Assembly Per Capita	92,250.00	92,250.00	0.00	100.00%
Total 6300 GENERAL ASSEMBLY	**$ 96,250.00**	**$ 96,750.00**	**-$ 500.00**	**99.48%**
6350 SYNOD OF SOUTH ATLANTIC				
6351 Synod Mission Budgeted	2,812.50	2,812.50	0.00	100.00%

6352 Synod Per Capita Budgeted	15,000.00	15,000.03	-0.03	100.00%
Total 6350 SYNOD OF SOUTH ATLANTIC	**$ 17,812.50**	**$ 17,812.53**	**-$ 0.03**	**100.00%**
Total 6305 COUNCIL GIVING	**$ 114,062.50**	**$ 114,562.53**	**-$ 500.03**	**99.56%**
6400 INSTITUTIONS				
6202 Bethelwoods C & C Center	15,750.00	15,750.00	0.00	100.00%
6406 South Carolina Inn, Montreat	3,750.00	3,750.03	-0.03	100.00%
Total 6400 INSTITUTIONS	**$ 19,500.00**	**$ 19,500.03**	**-$ 0.03**	**100.00%**
6500 SERVICE MINISTRY TEAM				
6240 Compassion Partnerships				
6246 Campus Ministry	9,500.00	9,000.00	500.00	105.56%
Total 6240 Compassion Partnerships	**$ 9,500.00**	**$ 9,000.00**	**$ 500.00**	**105.56%**
6250 Global Missions				
6251 Global Mission Project Sup.		1,874.98	-1,874.98	0.00%
Total 6250 Global Missions	**$ 0.00**	**$ 1,874.98**	**-$ 1,874.98**	**0.00%**
6260 Justice Issues				
6230 Local Missions		225.00	-225.00	0.00%
6261 Black Presbyterian Caucus	250.00	974.97	-724.97	25.64%
6262 Justice Issues Prog & Projects	19.90	374.99	-355.09	5.31%
6263 Peacemaking		0.00	0.00	
6264 Self Development of People		37.49	-37.49	0.00%
6265 Ministry Team Expenses				
Total 6260 Justice Issues	**$ 269.90**	**$ 1,612.45**	**-$ 1,342.55**	**16.74%**
Total 6500 SERVICE MINISTRY TEAM	**$ 9,769.90**	**$ 12,487.43**	**-$ 2,717.53**	**78.24%**
Total 70000 SERVICE TO OTHERS	**$ 143,332.40**	**$ 146,549.99**	**-$ 3,217.59**	**97.80%**
Total Expenses	**$ 570,641.96**	**$ 613,018.00**	**-$ 42,376.04**	**93.09%**
Net Operating Income	**$ 12,069.76**	**-$ 16,879.73**	**$ 28,949.49**	**-71.50%**
Net Income	**$ 12,069.76**	**-$ 16,879.73**	**$ 28,949.49**	**-71.50%**

Monday, Oct 26, 2026 06:03:31 AM GMT-7 - Accrual Basis

To the Finance Committee
Charleston-Atlantic Presbytery
4701 Park Place West
North Charleston, SC 29405-4627

As a volunteer, I performed a review of the December 31, 2025, of the Charleston-Atlantic Presbytery financial presentation. The review included analytical procedures applied to revenues, expenditures, and other sources and uses. Significant assets and liabilities were reconciled to supporting documents.

Based on the procedures performed, I believe the attached financial presentation is substantially correct.



Archie E. Wilkes

CHARLESTON-ATLANTIC PRESBYTERY
Financial Presentation - Assets, Liabilities, and Net Assets
As of December 31, 2025

	UNRESTRICTED FUND	DESIGNATED FUNDS	RESTRICTED FUNDS	PP&E ACCOUNT
Assets				
Cash	$ 245,804	$ 42,895	$ 34,213	$ -
Savings	0	320,807	0	0
Marketable Securities	56,335	3,147,313	3,213	0
Other Current Assets	20,720	0	0	0
Net Property And Equipment	0	0	0	1,887,692
Land	0	0	0	504,517
TOTAL ASSETS	**$ 322,859**	**$ 3,511,015**	**$ 37,426**	**$ 2,392,209**
Liabilities and Net Assets				
Due To Other Funds	48,613	0	0	0
Restricted Net Assets	0	0	37,426	0
PAP Designated Net Assets	0	3,511,015	0	0
Unrestricted Net Assets	274,246	0	0	0
Net Assets Property And Equipment	0	0	0	2,392,209
TOTAL LIABILITIES AND NET ASSETS	**$ 322,859**	**$ 3,511,015**	**$ 37,426**	**$ 2,392,209**

CHARLESTON-ATLANTIC PRESBYTERY
Financial Presentation - Revenues, Expenditures, and Other Sources (Uses)
As of December 31, 2025

	UNRESTRICTED FUND	DESIGNATED FUNDS	RESTRICTED FUNDS	PP&E ACCOUNT
Revenues:				
Unified Mission Giving	$ 619,728	$ -	$ -	$ -
Other Collections	27,211	0	49,702	0
Total Revenues	646,939	0	49,702	0
Expenditures:				
General Presbyter	73,654	0	0	0
Youth Director	16,064	0	0	0
Congregational And Nurture	38,079	0	0	0
Director Of Communication	15,602	0	0	0
Office Administation	56,876	0	0	0
Stated Clerk Staff	30,682	0	0	0
Finance Administration	29,248	0	0	0
Other Staff	22,929	0	0	0
Ofice Expenses	59,914	0	0	0
General Expenses	89,460	0	0	0
Ministry Team	53,820	0	0	0
Investment Manager	0	30,065	0	0
Team Meetings	1,671	0	0	0
Commission On Ministry	29,156	0	0	0
Nurture Ministry Team	1,526	0	0	0
Spiritual Formation	26,222	0	0	0
Designated Expenditures	0	0	38,720	0
General Assembly	122,725	930	0	0
Service To Others	22,700	0	0	0
Ministry Team	12,300	0	0	0
Total Expenditures	702,628	30,995	38,720	0
Other Sources (Uses):				
Depreciation	0	0	0	(59,849)
Dividends And Interest	1,834	137,521	4,361	0
Market Appreciation Of Securities	0	208,763	0	0
Transfers In	100,464	0	0	0
Transfers Out	0	(100,464)	0	0
Total Other Sources (Uses)	**102,298**	**245,820**	**4,361**	**(59,849)**
Surplus (Deficit)	**$ 46,609**	**$ 214,825**	**$ 15,343**	**$ (59,849)**

CHARLESTON-ATLANTIC PRESBYTERY
Financial Presentation - Change In Net Assets
As of December 31, 2025

	UNRESTRICTED FUND	DESIGNATED FUNDS	RESTRICTED FUNDS	PP&E ACCOUNT
Beginning Net Assets:				
Restricted Net Assets	$ -	$ -	$ 6,786	$ -
Unrestricted Net Assets	298,010	3,296,190	0	0
Reclassified To Debt	(66,012)	0	0	0
Other Reclassification	(4,361)	0	15,297	0
Net Assets Property And Equipment	0	0	0	2,452,058
Total Beginning Net Assets	227,637	3,296,190	22,083	2,452,058
Surplus (Deficit)	**46,609**	**214,825**	**15,343**	**(59,849)**
Ending Net Assets	**$ 274,246**	**$ 3,511,015**	**$ 37,426**	**$ 2,392,209**

CHARLESTON-ATLANTIC PRESBYTERY
Notes to Financial Presentation
As of December 31, 2025

Background: The Charleston-Atlantic Presbytery (CAP) is an association of congregations in the southeastern region of South Carolina. CAP is financially supported by the congregations and provides various services to the congregations.

Basis of Presentation: The presentation is not prepared in accordance with generally accepted accounting principles for non-profit organizations. The presentation is prepared on the cash basis of accounting and is presented by fund type.

Fund Types:

Unrestricted fund: The undesignated and unrestricted receipts and disbursements are presented in this fund. This fund presents the normal operating income and expenses of CAP.

Designated funds: These funds include assets that were collected from transactions not associated with the normal operation of the organization – primarily property sales. CAP has designated that these funds should be preserved and used only for particular purposes.

Restricted funds: These funds are from donations to CAP that can only be used for purposes limited by the donor.

PP&E account: Reality and other property acquired by CAP with an expended useful life are presented here. Buildings and improvements are depreciated over 39 years. Books and other research publications are depreciated over 10 years. Other assets such as office equipment is depreciated over five or seven years.

DESIGNATED FUND ENDING NET ASSETS

Designated funds are without donor restrictions but designated by CAP for particular purposes. These designations may be changed or eliminated at anytime by CAP. Following are the designated funds included in the financial presentation:

Fund Name	Purpose	Fund Balance
Bamberg	Support small churches, nurture, & general operations	$ 281,285
Camp	Support camps & conferences	953,016
Fellowship	Designated beneficiary, church development, & missions	1,124,952
Leadership	Assist elders & general operations	212,941
Legacy	Support general operations	322,898
New Church	Develop new churches & general operations	252,220
PILP	Self insurance on CAP property	320,807
Small Church	Support small churches	42,896
	Total	**$ 3,511,015**

COMMITTEE ON PREPARATION FOR MINISTRY
REPORT
SUMMER STATED MEETING
November 10, 2026

Patricia Bligen Jones, Moderator

INFORMATION:

Students currently under CAP care, their status, seminary, and sponsoring congregation are:

Sarah Ago	Inquirer	Fuller TS	Parkside PC
John Cleek, M.D.	Inquirer	Union-Charlotte	Mt. Pleasant PC
Daniel Gorenberg	Inquirer	Princeton (G)	Providence PC
Christopher Hightower	Candidate	Princeton (G)	FP (Beaufort)
Elizabeth E. Nix	Candidate	UTS (G)	Summerville PC
Virginia Kackley	Inquirer	Union (Charlotte)	Dorchester PC
Alexandra Treyz	Inquirer	Duke (G)	Second PC
William J. Ward	Inquirer	Princeton	Providence
Gertrude Marosok	Inquirer	Gordon Conwell (G)	First Scots PC

The Committee on Preparation for Ministry has nothing new to report from its August meeting.

The Committee held its Annual Consultation with Candidates and Inquirers on Tuesday, August 25, 2026, at 10 a.m. in person at the Presbytery office.

The Committee approved moving Christopher Hightower and Daniel Gorenberg to the candidacy phase.

The Committee approved accepting—upon review and approval—Elizabeth Nix's Bible curriculum, which she has created as a Christian Educator at her church. This would replace the Bible Content Exam.

The CPM continues to encourage church leaders to respond to youth and adults who may have a call to ministry and to meet with the Committee to help discern that call. Please keep our Inquirers and Candidates in your prayers.

RECOMMENDATION: There are no recommendations from the Committee.

Respectfully submitted,

Patricia Bligen Jones, Moderator

Committee on Representation
Report to the Fall 2026 Stated Meeting of
Charleston Atlantic Presbytery

Information:
The Committee on Representation of Charleston Atlantic Presbytery has met via Zoom and email throughout the fall of 2026 to develop a slate of nominees to serve CAP in 2027.

Action and Recommendation: To elect the following people to serve on the Charleston Atlantic Presbytery ministry teams as indicated below. Demographic information is included for reference purposes.

		NAME	**CLASS**	**CHURCH**		**OFFICE**	**ETHNICITY**	**GENDER**
COM: Commission on	1	Alex Porter	2027/1	Wallingford		TE	AA	M
Ministry	2	Clarissa Whaley	2029/1	St. James		RE	AA	F
	3	Ashley Sanders	2029/1	PCEI		TE	W	F
6 RE + 6TE from neighborhoods	4	Henry Meeuwse	2029/1	Bethel - Orangeburg		CRE	W	M
plus 6 at-large	5	David Lauderdale	2029/1	FPC-HHI		RE	W	M
	6	Daniel Smoak	2027/1	Westminster		TE	W	M
	7	Mary Porter	2027/2	St. Paul		RE	AA	F
	8	Carolyn Heyward	2027/2	HR		TE	AA	F
	9	Ray Whaley	2027/1	St James		RE	AA	M
	10	CeCe Armstrong	2027/2	St. James		TE	AA	F
	11	Dwight Frierson	2027/2	First Orangeburg		RE	W	M
	12	Jeri Perkins	2028/2	Johns Island		TE	W	F
	13	Peter Jones	2028/2	Dorchester Presbyterian		RE	W	M
	14	Arta Mae Freeman-Smith	2028/1	Bethel - JI		RE	AA	F
	15	Mary Robinson	2028/1	First Scots		CRE	W	F
	16	Laura Ott	2028/1	Second Pres		RE	W	F
	17	Doug Blaikie	2028/1	Williston		TE	W	M
	18	John Pritchett	2029/1	James Island		RE	W	M
Trustees	1	Jesse Dove	2030	Dorchester		RE	W	M

5 members	2	LeRoy Hutchinson	2031	First Scots		RE	W	M
5-year terms	3	Skip Norris	2027	James Island		RE	W	M
	4	Pam Freeman	2028	Wallingford		RE	AA	F
	5	Isaac Moore	2029	St. Paul's		TE	AA	M
PJC: Permanent	1	Steve Souther	2027	HR		TE	W	M
Judicial	2	Alan Rousseau	2027	St. Andrews Chas.		RE	AA	M
Commission	3	Clark Remsburg	2029	First Orangeburg		TE	W	M
12 members	4	Timothy Scoonover	2029	FPC-MC		TE	W	M
6-year terms	5	Cat Parler	2029	At Large		TE	W	F
	6	Elizabeth Amory	2027	MPPC		TE	W	F
	7	Dorothy Blackwelder	2031	At Large		TE	W	F
	8	Jim Miller	2031	HR		TE	W	M
	9	Brian Henderson	2031	St. James		TE	AA	M
	10	James Wetherholtz	2031	James Island		RE	W	M
	11	Nancy Bottone	2027	FPC-HHI		RE	W	F
	12	Elizabeth Johnson	2029	FPC-HHI		TE	W	F
CPM: Committee	1	Colin Kerr	2027/2	Parkside		TE	W	M
on	2	Nicole Abdnour	2028/1	MPPC		TE	W	F
Preparation for	3	Layton Williams	2027/2	At Large		TE	W	F
Ministry	4	Patrick Perryman	2027/1	FPC-Beaufort		TE	W	M
	5	Eugene Richardson	2027/1	St. Andrews-JI		RE	AA	M
6, 1 per neighborhood	6	Doug Richardson	2029/2	Santee		CP	W	M
plus 3 at-large	7	Elizabeth Johnson	2028/1	First-HHI		TE	W	F
	8	Bill Ward	2029/1	Providence		TE	W	M
	9	Ce Ce Armstrong	2028/2	St. James		TE	AA	F

		Jenette Heyward Wilson	2029/1	James Island		RE	W	F
PMT: Property Ministry Team								
	1	Carolyn Lackey	2028/2	Yeaman's Park		RE	W	F
6, 3 classes, within a 45-minute drive of CAP	2	Irene Whaley	2028/2	St James		RE	AA	F
	3	Gene Richardson	2027/2	St. Andrews JI		RE	AA	M
	4	Skip Grooms	2027/1	Johns Island		RE	W	M
	5	Isabelle DuBois	2027/1	Zion Olivet		RE	AA	F
	6	Dana Wilson	2029/1	Zion Olivet		RE	AA	F
COR: Committee	1	Martha Feil	2028	Church of the Arts		CRE	W	F
on	2	Cameron Smith	2028	Yeamans Park		TE	W	F
Representation	3	Sherry Roberts	2028	Summerville		RE	AA	F
	4	Karen Prioleau	2029	St. James		RE	AA	F
3 elected per year	5	Evelyn White	2029	Zion Olivet		RE	AA	F
may not be re-elected	6	Charles Whaley	2028	St. James		RE	AA	M
	7	Tricia Petraven	2027	Church of the Arts		TE	W	F
	8	Vance Polly	2027	Sunrise		TE	W	M
	9							
Finance		Stephanie Pritchett	2028/1	James Island		RE	W	F
Committee		Achim Daffin	2027/2	At Large		TE	W	M
2 per year with			2029/1					
3-year terms		Cheryl Thomas	2028/1	Zion Olivet		RE	AA	F
		Clifford Jenkins	2027/1	Wallingford		RE	AA	M
		Stephen Wilkens	2029/2	Chaplain		TE	W	M

ex officio		DeeBee Wright, treasurer		Westminster		RE	W	F
Synod Commissioners	**1**	Achim Daffin	2027/1	HR		TE	W	M
	2	Irene Whaley	2027/1	St. James		RE	AA	F
PDAT								
Commission		Jeneane Ryan	2027/2	Sea Island Pres		RE	W	F
6 members		Scott Graule	2027/2	Harborview		CRE	C	M
3 classes of		Cat Parler	2028/2	Chaplain		TE	W	F
2 members		Rick Spivey	2028/2	Mt. Pleasant		RE	W	M
		Spike Coleman	2026/1	St Andrews		TE	W	M
		Mark Johnson	2026/1	First Scotts		RE	W	M
Service to		John O'Neill	2028/1	James Island		RE	W	M
Others:		Dorothy Knight	2028/2	Peace		RE	AA	F
3 classes of		Bruce Kreutzer	2027/2	HR		TE	W	M
2 members		Erin Norton	2028/1	Parkside		RE	W	F
for 3-year terms		Jim Miller	2027/1	HR		TE	W	M
		Blaine Lotz	2027/1	FPC-HHI		RE	W	M
Pastoral Support		Barrett Payne	2029/1	James Island	Column 1	TE	W	M
3 classes of		Mike Fitze	2028/1	New Wappetaw		TE	W	M
3 members		Herbie Miller	2027/1	Palmetto		TE	W	M
TE and RE		Nicole Abdnour	2029/1	MPPC		TE	W	F
		Reggie Simmons	2028/1	Beaufort Salem		CRE	AA	M

Christian		Lou Ellen Hartley	2029/1	Harbor View		TE	W	F
Education		Jarvia Myers	2028/1	Zion Olivet		RE	AA	F
3 classes of		Scott Graule	2027/1	Harbor View		CRE	W	M
3 members		Jim Deavor	2029/1	MPPC		CRE	W	M
		Evelyn White	2028/1	Hebron Zion		RE	AA	F
		Claire Winkles	2027/1	Westminster		RE	W	F
		Sarah van Deventer	2029/1	Summerville		RE	W	F
Youth/Young		James Rogers	2029/1	First Scots		TE	W	M
Adult Ministry		Erin Kerr	2028/1	Parkside		RE	W	F
3 classes		Zach Bragg	2027/1	Dorchester		TE	W	M
of 2 members		Irene Whaley	2029/1	St. James		RE	AA	F
		Sara Grace Stanley	2028/1	James Island		Dir. Youth	W	F
		Janie Bruce	2027/1	Westminster		RE	W	F
New Church		Colin Kerr	2029/1	Parkside		TE	W	M
Development		Will Robinson	2028/1	FPC-HHI		TE	W	M
3 classes of		Ralph Wetherell	2027/1	Palmetto		CP	W	M
2 members		Doug Richardson	2029/1	Santee		CP	W	M
		Jeff Kackley	2028/1	Dorchester		TE	W	M
		Susan Glover	2027/1	Dorchester		RE	W	F
		Sandra Otero	2029/1	McKay Ministries			H	F
Personnel		Clarissa Whaley		St.. James		RE	AA	F
		Carmen McFadden		Zion Olivet		RE	AA	F
		Susan Mellincamp		MPPC		RE	W	F

Shepherding	1	Jim Deavor	2027/2	Mt. Pleasant	CE	RE	W	M
6 RE + 6TE	2	Barrett Payne	2029/1	James Island	P. Supp	TE	W	M
plus *ex officio*	3	Henry Meeuwse	2027/2	Bethel Walterboro	At Large	CRE	W	M
	4	Jeff Kackley	2027/1	Dorchester	NCD	TE	W	M
	5	Bill Ward	2028/2	Providence	CPM	TE	W	M

	6	Carmen McFadden	2028/2	Zion Olivet	Personnel	RE	AA	F
	7	Cameron Smith	2029/1	Yeamans Park	COR	TE	W	F
	8	Achim Daffin	2027/2	HR	Finance	TE	AA	M
	9				At Large			
	10	Jim Miller	2028/1	HR	Serv to O	TE	W	M
	11	Janie Bruce	2029/1	Westminster	Y&YA	RE	W	F
	12	Scott Graule	2027/1	Harbor View	PDAT	CRE	W	M
	13	David Yandle		PC on Edisto		RE	W	M
ex officio	*1*					RE		
	2	Mike Fitze		New Wappetaw		TE	W	M
	3	Pat Jones		Hebron Zion		TE	AA	F
		Tricia Petraven		Church of Arts		TE	W	F
	4	Becky Albright		Staff		TE	W	F
	5	Dee Bee Wright		Treasurer		RE	W	F

MINUTES
OF
CHARLESTON ATLANTIC PRESBYTERY COUNCIL
SUMMER STATED MEETING
September 12, 2026
9:30 a.m.

The Charleston Atlantic Presbytery Council held its summer stated meeting September 12, 2026, at Second Presbyterian Church, Charleston, SC. Moderator Rev. Dr.. **Michael Fitze**, stated supply at New Wappetaw Presbyterian Church, McClellanville, SC, called the meeting to order at 9:30 a.m. with prayer. He noted the death of Elder **Cassandra Roper,** St. James Presbyterian Church, and long-time servant of Presbytery.

WELCOME FROM HOST CHURCH

Rev. **Cress Darwin,** pastor of the host church, welcomed commissioners and shared the history of the church, organized in 1809 and on the National Register of Historic Places.



ACKNOWLEDGMENT OF LANDS AND PEOPLES

Moderator Fitze reminded commissioners that ever since the General Assembly of the PCUSA renounced the Doctrine of Discovery, councils have been encouraged to acknowledge the land on which meetings are held. Just as biblical ancestors are remembered, so are the ancestors of this land. The land where Meeting Street sits was originally the traditional territory of local coastal indigenous groups often collectively referred to by early European colonists as the Cusabo or Settlement Indians. They were a network of related small, autonomous bands and language groups who fished, farmed, and gathered shellfish across the lower South Carolina coast and river estuaries. The acknowledgment repudiates the Doctrine of Discovery and is a reminder that as an act of Christian faith to strive for respectful partnerships with God's creation, all lands, and all peoples.

DECLARATION OF A QUORUM

Stated Clerk **David Yandle** confirmed the presence of a quorum, requiring ten teaching elders and ten ruling elders with the ruling elders representing at least ten different congregations. Attendees, excused absences, and unexcused absences are included in the attendance report (**APPENDIX 1**).

WELCOME TO FIRST-TIME COMMISSIONERS
The moderator welcomed the first-time commissioners and asked the pastors to introduce them to the body.

APPOINTMENT OF COMMITTEE ON RESOLUTION OF THANKS
Moderator **Fitze** appointed Associate Pastor **Terri Wetherell** at James Island Presbyterian Church to offer the Resolution of Thanks at the close of the meeting.

WORSHIP AND COMMUNION
Rev. **Catherine Parler**, chaplain at Roper St. Francis Hospital, brought the morning message entitled "Won't You Be My Neighbor?" using Matthew 22:34-40.



The offering received will support a scholarship fund for candidates, inquirers, and participants in the SC5 School of Theology.

The worship service concluded with the Sacrament of Holy Communion, served by Rev. **Cress Darwin** and Rev. Dr. **Mary Cameron Smith.**

APPROVAL OF THE DOCKET
The docket was adopted by common consent.

ADOPTION OF CONSENT AGENDA
Stated Clerk **Yandle** presented the following recommendations for adoption in an omnibus motion. The motion carried by common consent:

1. That the minutes of the May 12, 2026 Spring Stated Meeting at Sunrise Presbyterian Church on Sullivan's Island, be approved and recorded.
2. That the attendance report contained in the minutes of the May 12, 2026 meeting, including reports of excused and unexcused absences, be referred to the Commission on Ministry for review and actions as necessary.
3. That the commission, committee, and ministry team reports without recommendations for action be received.
4. That the items on the Consent Agenda not pulled by a commissioner or minister member be approved by unanimous consent.

He reported that the Minutes for the 2025 meetings of Presbytery have been reviewed by the Synod of South Atlantic and approved without exception. He commended Elder **Janis Blocker**, Recording Clerk of Presbytery for 39 years, and Office Administrators **Michele Jones** and **Mae Lucas** for their work in submitting the records.

REPORT OF GENERAL PRESBYTER
General Presbyter HR Rev. **Becky Albright** reported the following:
1. 227th General Assembly: She expressed appreciation to Commissioners **Pat Jones**, **Elizabeth Johnson**, **Henry Meeuwse, Eugene Richardson**, **Clarissa Whaley**, **Ethan van Deventer** and Rev. **CeCe Armstrong**, who served as co-moderator.
2. SC Inn at Montreat: She encouraged the Inn as a place to stay in Montreat.

3. SC5 School of Theology: The bi-annual school will meet October 16-17 at Presbyterian College. CAP has 14 CPs serving congregations and 3 CPs serving the presbytery.
4. STEPS: She expressed appreciation to all who worked on the event, especially **Laura Harley** and **Betsy Martin**, co-chairs.
5. Rev. **Lou Ellen Harley**, Harbor View: Installation was held July 26.
6. Staff members: **Mae Lucas** began work in April as administrative assistant. **Ethan van Deventer** began in August as youth director.

REPORT OF THE STATED CLERK

Stated Clerk **Yandle** reported the following:

1. Boundary training: Mandatory training is set for Sept. 22, at the presbytery office from 9 am to 3 pm.
2. Review of Session minutes: The session minutes books from the first half of the churches have been reviewed. The books for the second half of the churches are due today.
3. Presbytery meeting schedule: Nov. 10, James Island; Feb. 13, TBA; May 14-15
4. Stated presbytery meetings for 2026-2027: September 12, Second, Charleston; November 10, James Island Presbyterian; February 13, TBA; May 14-15, joint meeting of SC5 Presbyteries in Columbia; September 18, TBA; November 9, Johns Island.
5. 227th GA: The GA approved a number of overtures which will be sent to presbyteries for a vote. If the text is ready, they will be presented for discussion and voting at the November stated meeting of Presbytery.
6. Recognition and appreciation: For the support provided by the congregation of St. James for Rev. **Armstrong** during her two-year service as co-moderator of the 227th General Assembly and its previous support of Rev. Dr. **Brian Henderson** for his two-year serve as moderator of the Synod of South Atlantic, CAP presented the St. James congregation a set of the communion ware used to serve the commissioners, delegates, and participants at the 227th General Assembly.
7. Mandatory policies and training: Each council in the PCUSA is required to have implemented policies regarding sexual misconduct, harassment, child and youth protection, and anti-racism. The policies also require that each council train its members on the policies at least every thirty-six months. Failure to implement and complete training on the policies can have significant legal consequences. Churches remain subject to lawsuits arising from misconduct. Failure to comply can subject the church and presbytery to significant monetary damages.
8. Black Church Cornerstone Collaborative: CAP has been invited to participate in the Black Church Cornerstone Collaborative program 2027. The Lily Foundation provides a $50,000 grant to participating presbyteries to provide support small, rural black congregations in the presbytery. From that overall grant to the presbytery, each participating congregation will receive a $3,000 micro-grant for a mission program. Presbytery unanimously approved the participation in the grant program and authorized the Shepherding Team to address any logisistics involved.
9. Recommendations: All recommendations were addressed and adopted in the Consent Agenda.

REPORT OF SHEPHERDING TEAM

CP **Priscilla Holtzclaw**, moderator, presented the following:

1. Finance Committee: The proposal to increase the annual draw to be budgeted from investments from 4% to 4.6% was approved.
2. Visioning Task Force : ~~The report to be presented at this September meeting for vote by the full presbytery.~~ Rev. **James Rogers** introduced the Task Force Committee and described the vision of the Task Force for the next five years. Stated Clerk **Yandle** proceeded to present an overview of the details of the Task Force Visioning Plan, with an estimated cost of $2.57 per member of presbytery to fund it. He entertained questions re: implementation of the plan entitled "A New Day Dawn for Charleston Atlantic Presbytery." The plans and recommendations in Appendix 2 were approved (**APPENDIX 2**).

3. Cane Bay Task Force: The comprehensive study of the value and potential uses of the property in Cane Bay have been completed. The committee unanimously voted to recommend that Presbytery proceed with sale of the property.

After a lengthy Q & A session and debate, the moderator put forth the recommendation from the Shepherding Team to proceed with marketing the Cane Bay property with an intent to sell. The sale will require approval by the full presbytery prior to closing. The Team will also present a proposal for use of the proceeds to Presbytery at that time. The commissioners voted with the majority voting to adopt the recommendation.

REPORT OF COMMITTEE ON REPRESENTATION

Rev. **Bart Edwards**, moderator, presented the following recommendation, which was adopted:

2027 CAP Moderator: Rev. **Pat Jones,**
2027 CAP Vice Moderator: Rev. **Tricia Petraven**
3-year term for CAP Stated Clerk: Elder **David Yandle**

REPORT OF PRESBYTERIAN INVESTMENT AND LOAN PROGRAM:

Rev. **Sung-Joo Park** reported on the work of the program and encouraged churches to apply for low-cost loans.

REPORT OF SERVICE TO OTHERS MINISTRY TEAM

Rev. **Jim Miller,** moderator, reported on the program, emphasized grants available, and encouraged applications. He also included the report from **Scott Sunquist,** entitled "Recovery and Renewal of the PCUSA Missional and Ecumenical Commitment," which addresses the loss of global mission in the PCUSA.

REPORT OF COMMISSION ON MINISTRY

Rev. **Jeri Perkins**, moderator, presented the following report:

1. Will schedule the following Triennial Visits in 2026: Aimwell, Dorchester, Hampton, Harmony, Lowcountry, Providence, St. Andrews (Johns Isl), St. James, St. Luke, Summerville, P.C. on Edisto, Westminster, Santee, Williston, Mt. Pleasant, Yeamans Park.
2. Received and approved the self-study of the Zion Olivet Church.
3. Received and approved the minutes of Rev. **Lou Ellen Hartley**'s installation commission.
4. Conducted the examination, approved the Terms of Call, and gave permission for Mt. Pleasant to call a congregational meeting in order to vote on the Call and the Terms of Call for Rev. **Jonathan Frost** as associate pastor.
5. Commended interim pastors Rev. **Achim Daffin**, Harbor View, Rev. **Dannie DeBeer**, Lowcountry, and Rev. **Blake Hawthorne**, Orangeburg.
6. Received and reviewed sabbatical request from Rev. **Bruce Kreutzer**, laboring outside the bounds of the presbytery.
7. Received monthly liaison reports from three Nominating Committees: Zion Olivet, Lowcountry, and First, Hilton Head.
8. Received report from Executive Presbyter **Albright** on approval of all 2026 Terms of Call for installed pastors.
9. Reached out to honorably retired pastors and members at-large.
10. Maintains an updated pulpit supply list on the website.
11. Reviews validated ministries.
12. Conducts exit interviews with each departing pastor and session.
13. Conducted an exit interview with Rev. **Bart Edwards** and Mt. Pleasant session and Rev. **Peter Sutto** and First (Scots) session.
14. Reviewed and updated policies and procedures for presbytery.
15. Held CP quarterly meetings.

16.Set Boundary Training in the fall for those new to the presbytery.
17.Received notice of retirement of Rev. **Isaac Moore**, effective in July.18. Will formulate a policy regarding Ordination and Installation services to be held on Sunday mornings.
19.Cut the budget by $2,200 at request of Finance.

Elder **Sandra Otero** reported on behalf of the Mackay Mission and the work of the organization in the community and in other countries.

REPORT OF FINANCE
Rev. **Achim Daffin,** co-moderator, recommended that the Finance Policy and Procedures document be approved. The recommendation was adopted. (**APPENDIX 3**)

The following documents were provided: Cap Financial procedures, July 2026 State of Financial Positions, July 2026 Undesignated Mission Giving Report

REPORT OF PRESBYTERIAN WOMEN
Elder **Kay Keeler**, moderator, announced the September 19 Fall Fathering at the Presbyterian Church on Edisto and the August 5-8 Triennium in Louisville, Kentucky.

REPORT OF COMMITTEE ON PREPARATION FOR MINISTRY
Rev. **Pat Jones**, moderator, reported on Inquirers and Candidates under the care of Presbytery. She presented **Christopher Hightower,** Princeton, and a member of First, Beaufort, to answer questions to become Candidate for the Ministry of Word and Sacrament. A motion to approve him for candidacy carried, and **Jones** offered the charge for his work ahead. Presbytery also approved Inquirer **Daniel Gorenberg's** move to Candidate.

REPORT OF COMMISSIONERS TO GA
Meeuwse, **Van Deventer**, **Whaley**, **Jones,** and **Johnson** appeared before the commissioners to brief the commissioners on the events of the 227th GA. **Meeuwse** presented an overview of the entire procedure, including zoom meetings and in-person activities. He and others expressed concern that the world/foreign missions program of the PCUSA has been reduced to few or none.

RESOLUTION OF THANKS
Rev. **Terri Wetherell** presented the following Resolution of Thanks, which was adopted:

In gratitude for all who coordinated, planned, and served in today's presbytery meeting at Second Presbyterian Church, these highlights remind us of the blessing of God's presence among us.

Rev. **Catherine Parler**'s message of our connectedness with one another and with all creation, which inspired us to act together in love with "a stubborn, unwavering commitment."

The Charleston Gospel Choir anchored our worship with truth and beauty, as voices and music were blended perfectly…and some of us may have been dancing or swaying, in an appropriately Presbyterian manner!

Staff and Ministry Team Leaders reported their progress. Notably, the Visioning Task Force Team Leader, Rev. **James Rogers**, shared how the presbytery sees its future mission unfolding. The voice of the presbytery was heard in a vote approving the Task Force's reports and the clear directive to move forward.

The long-running discernment over the future of the Cane Bay property was revisited with a task force presentation, and continued discussion. Ultimately, it was decided by vote to sell the property.

The work of the people on this day culminated in a vote to approve:
Rev **Patricia Jones** as 2027 Moderator, Rev **Tricia Petraven** as 2027 Vice-Moderator, and Elder **David Yandle** as CAP Stated Clerk for a three-year term.

In all these things, and more, the Charleston Atlantic Presbytery fulfilled its calling today to assist and support the witness of its congregations and clergy to demonstrate the faith, hope, and love of Christ.

With gratitude to God: Father, Son, and Holy Spirit. Amen.

BENEDICTION AND ADJOURNMENT
Moderator **Fitze** offered the closing prayer, a blessing on the meal to follow, and the benediction at 12:44 p.m.

David Yandle
David Yandle, Stated Clerk

Janis K. Blocker
Janis K. Blocker, Recording Clerk

APPENDIX 1 Attendance Report

APPENDIX 2 Visioning Task Force Plan: A New Day Dawns

APPENDIX 3 Finance

Churches	Teaching Elder(s)	Present	Excused	Absent	Commissioner(s)	Present	Excused	Absent
Aimwell	Perry Griffin		X		Leslie Holmes	X		
Allendale (No Pastor)			X		Commissioner		X	
Beaufort-Salem	Reggie Simmons	X						
Belle Isle	Steve Souther	X						
Bethel, Johns Island (NP)					Artha Mae Freeman Smith	X		
Bethel, Walterboro	Henry Meeuwse	X			Calvin Bailey	X		
Church of the Arts	Tricia Petraven	X			James Miller	X		
Dorchester	Jeff Kackley	X			Sharon Helps	X		
	Zach Bragg	X						
Edisto PC	Charles Heyward		X		Alvin Mitchell	X		
Estill (No Pastor)			X		Commissioner		X	
First (Scots)	Holton Siegling	X			Margaret Bouch	X		
	James Rogers	X			Greer Hostetter	x		
	Mary Robinson			X	Debbie Rice-Marko	X		
First, Beaufort	Patrick Perryman	X			Patsy Hand			X
					Owen Hand			X
					Chris Hightower	X		
Churches	**Teaching Elder(s)**	**Present**	**Excused**	**Absent**	**Commissioner(s)**	**Present**	**Excused**	**Absent**
First, Hilton Head	Will Robinson			X	Dave Lauderdale	X		

	Elizabeth Johnson	X			Jeff Meyer	X		
					Phil Porter	X		
					Jean Vahey	X		
First, Moncks Corner	Timothy Scoonover	X			Jay Jackson	X		
	Bo Hamilton	X						
First, Orangeburg (NP)	Blake Hawthorne	X			Dwight Frierson	X		
Hampton (NP)			X		Commissioner		X	
Harbor View	Lou Ellen Hartley	X			Karen Rollins	X		
	Scott Graule	X						
Harmony (NP)	Michele Jones	X			Mederia Stanley		X	
Hebron Zion	Pat Jones	X			Titilola Bligen	X		
Hope (Lutheran)	Bruce Kreutzer	X						
Hopewell	Perry Griffin		X		Terri Chapman	X		
James Island	Barrett Payne		X		James Meek	X		
	Terri Wetherell	X						
Johns Island	Jeri Parris-Perkins	X			James Fox	X		
	Skip Grooms	X						
Lowcountry	Danie DeBeer	X			Patti Rozonkiewiecz	X		
	David Johnson		X					
Churches	**Teaching Elder(s)**	**Present**	**Excused**	**Absent**	**Commissioner(s)**	**Present**	**Excused**	**Absent**
Mt Pleasant	Nicole Abdnour	X			Kathy Berry	X		

	Ellen Creed Branha	X			Susan Mellichamp	X		
	Jim Deavor	X			Randolph Tiller	X		
New Wappetaw	Mike Fitze	X			Karen McClellan	X		
Palmetto	Herbie Miller	X			Brittany Greer	X		
Parkside	Colin Kerr	X						
	Erin Kerr		X					
PC on Edisto	Ashley Sanders	X			Jeff Mares	X		
Peace	Sarah Schutte		X		Christina Cushing	X		
Providence	Bill Ward		X					
Salem, Wadmalaw(NP)					Alva Hoskins	X		
Santee	Doug Richardson	X			Robert Mcquillan	X		
Sea Island, Beaufort	Steve Keeler		X					
	Richard Norris		X					
Second	Cress Darwin	X						
St Andrew's, Chas	Spike Coleman	X			William Milton	X		
St Andrews, Johns Island	Eugene Richardson		X		Marilyn Drayton	X		
Churches	**Teaching Elder(s)**	**Present**	**Excused**	**Absent**	**Commissioner(s)**	**Present**	**Excused**	**Absent**
St James, Chas	Brian Henderson		X		Mae Lucas	X		

	CeCe Armstrong		X		Lawrence Whaley	X		
St Luke, Orangeburg	Karey Poinsette			X				X
St Paul, Hollywood	Eugene Richardson		X		Alva Hoskins	X		
Summerville	Anita Herbert	X			Sharlene Douthit	X		
	Ralph Herbert			X	Sherry Roberrts	X		
Sunrise	Vance Polley		X					X
	Reece Humphreys			X				
Wallingford	Alexander Porter			X	Clifford Jenkins	X		
Westminster	Daniel Smoak	X			Natasha Avery	X		
	Priscilla Holtzclaw	X			Michael Scruggs	X		
Williston	Doug Blaikie			X				
Yeamans Park	Cameron Smith	X			Kristi Lynch	X		
Zion Olivet	Alexander Porter			X	Mary Capers	X		
					Margaret Ficklin	X		
Roper St Francis	Cat Parler	X						
Village@Summerville	Stephen Wilkins		X					
MAL	Margaret Fleming	X						
Mackay Ministries	Sandra Otero	X						
PRESBYTERY STAFF		**Present**	**Excused**	**Absent**				
Becky Albright	GP/PtP	X						

David Yandle	Stated Clerk	X		
DeeBee Wright	Treasurer	X		
Janis Blocker	Recording Clerk	X		
Michele Jones	Office Administrato	X		
Mae Lucas	Office Assistant	X		
Julie McCormick	Communications	X		
Ethan VanDeventer	Director of Youth	X		
MODERATORS		**Present**	**Excused**	**Absent**
Fitze, Mike	Moderator	X		
Spivey, Rick	PDAC Moderator			X
Miller, Jim	STOMT Moderator	X		
Jones, Patricia	CPM Moderator	X		
Parris-Perkins, Jeri	COM Moderator	X		
Edwards, Bart	COR Moderator	X		
Whaley, Irene	Property Moderator	X		
Henderson, Brian	Nurture Moderator		X	
Whaley, Clarissa	Personnel	X		
Daffin, Achim	Finance Moderator	X		
Otero, Sandra	Mackay Ministry	X		
Retired Members		**Present**		
Daffin, Achim		X		

Eads, Al				
Hart, Garland		X		
Hawthorne, Blake		X		
Heyward, Carolyn				
McLeod, Cliff				
Miller, Jim		X		
Moore, Isaac		X		
Myers, Jeffrey		X		
Peebles, Lawrence				
Commissioned Pastors	**Names**	**Present**	**Excused**	**Absent**
Beaufort Salem	Reggie Simmons	**X**		

Bethel, Johns Island	Eugene Richardson		**X**	
Bethel, Walterboro	Henry Meeuwse	**X**		
Church of the Arts	Martha Feil		X	
Dorchester/Harmony	Michele Jones	X		
First (Scots)	Mary Robinson			X
First, Moncks Corner	Bo Hamilton	X		
Harbor View	Scott Graule	X		
Johns Island	Skip Grooms	X		
Mt Pleasant	Ellen Creed Branha	x		
Palmetto	Ralph Wetherell			X
Santee	Doug Richardson	X		
Sea Island	Richard Norris	X		
St James	Ray Whaley	X		
St Luke	Karey Poinsette			X
Westminster	Priscilla Holtzclaw	X		
At Large	Jim Deavor	X		
At Large	Reece Humphreys			X
Theology Matters	Clark Remsburg		X	
Members at Large/VM		**Present**	**Excused**	**Absent**
Fleming, Margaret		**X**		

Kreutzer, Bruce		X		
Blackwelder, Dorothy			X	
Blackwelder, Russ			X	
Theology Matters	Clark Remsburg		X	
Parler, Cat		X		
Smith, Todd				X
Williams-Berkes, Layton				X

A New Day Dawns for Charleston Atlantic Presbytery



After much prayer and study our Task Force recommends that, over the next five years, Charleston Atlantic Presbytery concentrate on three critical areas which we believe will enhance our capacity to spread the Good News of the Gospel. These are not new ideas but are renewed, invigorated, and specific commitments to expand our reach into the future.

Our dreams will require a commitment of time and effort from our staff, our sessions, and our congregations. Our dreams will challenge us financially to increase active participation in the life of the Church. Our dreams will instill a belief that this presbytery is actively engaged in meeting the Great Commission.

First, we believe that the future success of our congregations, our presbytery and ultimately our denomination lies in the preparation and encouragement of our youth to become fully engaged with a lifelong involvement in the work of the church. We have specific plans to reach out to our congregations to facilitate active participation at the middle and high school levels, as well as greater intentional ministry at local colleges.

Second, we have recommended specific programs to afford our ministers of the Word and Sacrament and our commissioned pastors enhanced educational opportunities and collegial support.

Third, we believe it is critical that we reinvigorate our new church development efforts with goals of chartering at least one new congregation in the next five years while supporting new worshiping communities and our small and aging congregations.

We invite you to review our complete report to learn the details of our vision and join us as we commit this presbytery to renewed efforts to make active disciples of Jesus Christ within our community and beyond.

Charleston Atlantic Presbytery
Visioning Task Force Report

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A New Day Dawns for Charleston Atlantic Presbytery

Vision -- Charleston Atlantic Presbytery will engage and equip our members for lifelong service to the Church of Jesus Christ.

Mission -- We will cultivate opportunities for our young members to fully engage in the life of the Church. We will embrace the concept of colleagues in ministry sharing the joys and burdens our ordained and commissioned ministers experience. We will strive to develop new worshiping opportunities while supporting our small and aging congregations.

Task Force Members

Rev. Becky Albright
Elder Catherine Byrd
Rev. Sandy Hull
Elder Clifford Jenkins
Rev. Colin Kerr
Rev. Barrett Payne
Rev. Patricia Petraven
Rev. James Rogers
Elder Irene Whaley
Elder Ray Whaley
Elder David Yandle

I. INTRODUCTION.

Our Task Force has spent many months considering what our presbytery is doing well, what it is not doing as well, and where it can improve. We have sought guidance and input from individuals and committees within the presbytery and have considered how other presbyteries are organized and function.

Our objective has been to discern a path forward for our presbytery to serve the Church of Jesus Christ more effectively. We believe that the path forward requires that we renew our commitment to raising our middle and high school and college age members in the nurture and admonition of the Lord. We believe that we must provide for the welfare of the ministers and commissioned pastors in their role as shepherds of our constituent flocks. And, we believe that our presbytery must commit to building new congregations to serve the Lord in our communities.

We acknowledge that this vision will be a challenge for our congregations and members. It will require the committed efforts of our leaders and members. It will require increased financial support. It is not a vision to prescribe every effort of the presbytery, but one to focus our time and talent on the areas through which we believe Charleston Atlantic Presbytery can make the greatest positive, long-term impact for the Church of Jesus Christ.

We have divided this report into seven major sections. Sections II, III and IV address the three major areas of focus. In each of these sections we have addressed our observations upon which the vision is based, the objectives which we hope to attain, and the specific recommendations to be implemented. We have addressed the budgetary impact of these recommendations in each section, but for clarity, we have collected the specific figures in Section V to provide an aggregate financial overview of our vision.

In Section VI, we address current facets of the presbytery's work which we believe need to remain as important parts of the mission of our presbytery. Section VII is a proposed organizational chart. Section VIII includes specific amendments to the Manual of Administrative Operations which would be necessary to implement this vision.

II. WE WILL CULTIVATE OPPORTUNITIES FOR OUR YOUNG MEMBERS TO FULLY ENGAGE IN THE LIFE OF THE CHURCH, EQUIPPING THEM FOR A LIFELONG COMMITMENT TO SERVING CHRIST.

A. Children's Ministry.

"Suffer the little children to come unto me for of such is the kingdom of Heaven." Matthew 19:14.

Our inquiries have shown that congregations are confident in their capacity to provide quality pre-school and primary Christian Education programs on a local level without significant involvement of the presbytery. We envision Children's Ministry remaining a local function, with the presbytery assisting with resources. With the departure of our former Associate for Congregation Nurture and Service, we recommend the creation of a Christian Education Committee to support this and other functions throughout the presbytery.

B. Youth Ministry.

"Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6.

1. Observations. Our inquiries and analysis have shown that, while some congregations have vibrant youth programs, many struggle to provide meaningful engagement of their young people. Responses to our inquiries consistently have shown a desire for presbytery to lead in this area.

2. Objectives. We believe that the presbytery should take an active role in coordinating middle and high school group activities throughout the presbytery. Our objective is to provide opportunities for young people to become actively involved in a youth program, either in their own congregation, or in coordination with other congregations and presbytery groups. An individual family's financial ability should not be a barrier to full participation in these activities.

Active involvement will develop leaders within congregations and the presbytery. Broad participation will reduce the barriers of race and wealth disparity and, through mission opportunities, will foster a commitment to serving others in our community.

3. Recommendations.

a. Staffing. The presbytery should hire a Presbytery Youth Director, who will be responsible for coordinating the presbytery's youth ministry program in coordination with a newly established Youth and Young Adult Committee. This staff member will meet with congregations with small youth populations to help assess and

encourage how they could join with youth programs of larger congregations, Presbytery Youth Council, and presbytery and denomination wide retreats.

b. Youth and Young Adult Ministry Committee. This will become a standing committee of the presbytery responsible for the oversight of the Presbytery Youth Council and the College Ministry Program. This committee will provide reports at stated meetings of presbytery celebrating and highlighting the program's accomplishments. This committee will be composed of three classes of two members and will be served by the presbytery's new youth director.

I. Presbytery Youth Council. The Presbytery Youth Council will continue its work and current composition.

ii. Young Adult Campus Ministry Program. This will be addressed in Section II.C. below.

c. Presbytery Youth Retreats. The presbytery annually will host a middle school and a high school retreat partially funded by the presbytery to ensure that financial ability does not prevent participation.

4. Budgetary Changes.

a. Staffing. In the initial year, the increased responsibilities may require an additional 20 hours per month. We expect that the budgetary impact of this position will increase over time as the program expands. We envision an initial outlay of $4,800 during the first year.

b. Youth Retreats. As these retreats are designed as a mission outreach and leadership development tool, presbytery should fund a substantial portion of these retreats so that participation is not limited by a family's ability to pay. In addition, the Presbytery Youth Director will have funds available to meet individually with various churches' youth ministry representatives in their communities, take them out to lunch, and offer to fund their church's first-time (or first-time in a while) participation in a presbytery retreat or denominational wide event. We envision these funds enabling at least ten congregational visits, five presbytery retreat-funding offers, and one denominational event funding offer per year. We envision an initial outlay of $8,000 during the first year.

C. Young Adult Campus Ministry.

1. Observations. Experience has shown that many young people drift away from churches during their college years. As more colleges lose or reduce their denominational affiliations, it becomes even more important for congregations and presbyteries to undertake the responsibility to provide the moral and theological support our college age members need.

Our inquiries have shown that, while some congregations may support college ministry led by others, few are capable of undertaking the responsibility on their

own. Our presbytery has been successful in its efforts through the EmpowHer program at the College of Charleston and the Journey program at the Citadel. Additionally, we have had a crucial presence at South Carolina State and Claflin. We have no presence in Beaufort County or at Charleton Southern University.

Our denomination is facing a significant decrease in the number of young people choosing to attend seminaries and a concomitant decrease in the number of people entering ordained ministry. If we plan to focus on the development of middle and high school youth as the future members and leaders of our congregations, and if we hope to stem the tide of decreased seminary applicants, we must take advantage of the opportunities to reinforce the bonds our congregations have developed with our young people and not allow them to drift away during college.

2. Objectives. Our investigation has shown that the College of Charleston and The Citadel are the most receptive institutions to our efforts in Charleston, and that South Carolina State and Claflin in Orangeburg have responded to even limited pastoral investment. However, our research strongly indicates that multiple campuses of U.S.C. Beaufort present significant logistical challenges, and the sectarian nature of Charleston Southern prevents other denominations from ministering on campus. Our objective is to serve the students in the institutions in which we have the highest likelihood of success.

3. Recommendations.

a. Staffing. Presbytery should increase financial support for the existing ministry staff currently serving and, should any of those individuals depart their positions, presbytery should ensure that a new part-time employee in Charleston and another part-time employee in Orangeburg be hired to lead the ministry programs at those colleges. These positions should be filled by employees of the presbytery rather than relying on the current hybrid *ad hoc* methods of being used.

b. Youth and Young Adult Ministry Committee. Presbytery oversight of the Campus Ministry Program should be consolidated in the newly formed Youth and Young Adult Ministry Committee, transferring oversight of the current College of Charleston and Citadel programs from the Commission on Ministry and the South Carolina State and Claflin programs from the Nurture Committee. Among other responsibilities, this committee would be responsible for exploring additional funding models and ensuring staffing transitions in cooperation with currently partnered churches.

4. Budgetary Impact.

a. Staffing. Presbytery's 2025 budget provided $12,000, split equally between personnel serving the Charleston area and Orangeburg area programs. Our projection would increase the campus ministry part time positions to $18,000, split equally for the Charleston and Orangeburg positions. The total staff increase would be $6,000.

Current Staffing Support

Orangeburg Area	$ 6,000
Charleston Area	$ 6,000

Recommended Staffing Support Increase

Orangeburg Area	$ 6,000
Charleston Area	$ 6,000
Subtotal	**$12,000**

b. Programmatic Support. The current model relies almost exclusively on contributions from individual congregations to fund the programs in each geographic area. Our projection would include $3,000 for each of the Charleston and Orangeburg programs during the initial year. The total program increase would be $6,000.

Current Programming Support

Orangeburg Area	$ 0
Charleston Area	$ 0

Recommended Programming Support Increase

Orangeburg Area	$ 3,000
Charleston Area	$ 3,000
Subtotal	**$ 6,000**

Total Campus Ministry Increase for Staff and Programming **$18,000**

III. WE WILL EMBRACE THE CONCEPT OF COLLEAGUES IN MINISTRY SHARING THE JOYS AND BURDENS OUR ORDAINED AND COMMISSIONED MINISTERS EXPERIENCE.

"*Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?" W-4.0404.e.*

A. Observations. While shepherding a flock is immensely rewarding, it carries with it personal challenges for the shepherds. Many of our ministers in congregational ministry are solo ministers who would benefit from a more structured support system.

B. Objectives. We strive to relieve some of those pressures by providing to our ministers and commissioned pastors guidance and cooperation in the community of faith of which they are members. We hope to provide opportunities for fellowship for them and their families. We expect all ministers and commissioned pastors to honor their ordination vow to being a friend among colleagues, actively involved in the work, worship and fellowship of the presbytery.

We recognize the need for continuing theological education and for practical guidance on dealing with the challenges of a politically divided nation. We hope to provide educational opportunities to address each.

C. Recommendations

1. Changes to the Format of Presbytery Meetings. The Strategy Team should explore other models for the format of presbytery meetings which might include providing educational opportunities in addition to the business of the presbytery.

At least once per year, the presbytery should invite a nationally known speaker/author to provide a keynote address at a stated meeting. Our Task Force anticipates that such a format could be used by the Winter meeting of 2027. This might include a retreat format for ministers and commissioned pastors and families with a keynote presentation and recreational activities on a Friday, with a stated meeting to follow on Saturday. Preliminary ideas include funding half of the Friday night accommodation with the participating ministers funding half, renting an auditorium for the keynote presentation, relying on a nearby church for the presbytery meeting, honorarium for the speaker.

2. Fellowship Opportunities. To foster the collegial atmosphere conducive to successful ministry, the presbytery must facilitate opportunities for its minister members, commissioned pastors, and their families to get together for purposes other than presbytery business. To accomplish this, the presbytery should establish a standing committee to be known as the Pastoral Support Committee responsible for the integration of new ministers into the life of the presbytery, hosting social events, planning and hosting minister retreats. These responsibilities shall shift from the Commission on Ministry to the Pastoral Support Committee.

3. Educational Cohorts. We recommend that the presbytery establish a cohort program in which a group of 10-12 ministers and commissioned pastors commit to

participating in an extended study over a twelve-month period of a particular topic (e.g., ministering to a politically diverse congregation). The group would meet on a monthly basis with a time of fellowship and study. There is the potential for inviting an outside speaker to lead a discussion.

D. Budgetary Impact.

1. Presbytery Meeting / Retreat. Preliminary estimates for an annual retreat format include the following:

Overnight accommodations for 40 rooms @ $100	$4,000	
Meeting Room for Friday	$ 400	
Honorarium / travel for the speaker	$3,000	
Friday night dinner	$2,000	
Subtotal		**$9,400**

2. Fellowship Opportunities. These individual events would likely be funded primarily by the participants with the presbytery providing minimal funding.

Subtotal		**$1,000**

3. Educational Cohorts.

12 Monthly dinners for 12 participants	$5,760	
Honorarium for a speaker	$2,000	
Subtotal		**$7,760**
Total		**$18,160**

IV. WE WILL REINVIGORATE OUR NEW CHURCH DEVELOPMENT EFFORTS WITH THE GOAL OF CHARTERING AT LEAST ONE NEW CONGREGATION IN THE NEXT FIVE YEARS AND SUPPORTING NEW WORSHIPING COMMUNITIES.

"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, teaching them to obey all that I have commanded you." Matthew 28:19-20.

A. Observations. The Lowcountry is experiencing dramatic growth into geographic areas within the confines of the presbytery not currently served our congregations. We also have a number of small congregations throughout the presbytery with strong but dwindling populations. We currently have one nascent congregation at the Church of the Arts and a Mackey Presbytery Mission, each of which is attempting to attract and serve folks from underserved populations.

B. Objectives.

1. New Church Development. We believe that the presbytery should commit itself and its resources to building at least one new church in the next five years in addition to the efforts with the Church of the Arts and the Mackay Presbyterian Ministries.

2. Support Smaller Churches including Potential Mergers. While we concentrate efforts on serving developing communities, we need to continue supporting our smaller congregations as they serve their communities. While we can celebrate the history of service of some small congregations, we need to recognize that continued decline in membership with limited potential for growth may require the merger of some congregations in order to afford the members of those congregations viable worship opportunities.

C. Recommendations.

1. New Church Development Committee. Reconstituting this committee would demonstrate our commitment to expanding our worship opportunities, serving new and developing communities, and expanding our local mission work. This committee would be responsible for developing and implementing plans with clear, measurable goals for the creation of new congregations.

This committee would be responsible for oversight and coordination of our efforts with the Church of the Arts and the Mackay Presbyterian Ministries. Those oversight responsibilities would be transferred from the Shepherding Team and Commission on Ministry to the New Church Development Committee.

2. Actively Explore and Lead Small Congregations to Consider Mergers. Church development should not be limited to creating congregations where none exist, but should include creating new and vibrant congregations from existing resources of people and property. This may involve the sale of existing property and the purchase of new

property and congregations being willing to commit to new ways of jointly worshiping together.

D. Budgetary Impact. Although we have set a high bar as our vision for the presbytery, we do not foresee an immediate impact on our budget in the initial year of this effort.

1. The Mackay Presbyterian Ministry has been operating with a combination of budgeted funds and grant money under the supervision of a board of directors. Our immediate projections do not include an increase in the initial year, but if this ministry continues to grow and flourish, additional funding along with funding from its participants may be necessary. The New Church Development Committee can assist this ministry in creating a plan to include reasonably achievable and measurable milestones for reaching financial viability.

2. The Church of the Arts has received a substantial increase in funding for the 2026 budget year. Through careful planning and monitoring by the New Church Development Committee, the presbytery can establish reasonably achievable and measurable milestones for reaching financial viability and chartering as a congregation.

3. The New Church Development Committee will be tasked with pursuing grants from the synod and the Interim Unified Agency, as well as other organizations, to support new and existing worshiping communities.

4. The presbytery should be prepared to review its current property holdings and the potential for the sale of current property with an eye toward new acquisitions to facilitate the development of viable new congregations.

5. We must be prepared to fund the salary and benefits of organizing pastors and the facilities and efforts necessary to support new congregations. Although the initial efforts of the New Church Development Committee would be handled by volunteers within the presbytery, as we move through the next five years, it is reasonable to expect that the presbytery will need to hire a part or full time coordinator.

V. FINANCIAL CHALLENGES OF THIS VISION -- BUDGETARY IMPACT

This section consolidates the figures which appear in earlier sections of this report. Those sections provide the substantive explanations supporting these figures. The figures in this section represent our best estimates of the increases for expanded programs and the costs of new programs.

Children and Youth Ministry		**$30,800**
Youth Staff Salary (Increase)	$ 4,800	
Youth Retreats (New)	$ 8,000	
Campus Ministry Staff Salary (Increase)	$12,000	
Campus Ministry Program Funding (New)	$ 6,000	
Colleagues in Ministry		
Presbytery Meetings / Retreat (New)		**$ 9,400**
Overnight accommodations for 40 rooms @ $100 (New)	$4,000	
Meeting Room for Friday (New)	$ 400	
Speaker Honorarium / travel (New)	$3,000	
Friday night dinner (New)	$2,000	
Fellowship Opportunities	$1,000	**$ 1,000**
Educational Cohorts		**$ 7,760**
12 Monthly participant dinners	$5,760	
Honorarium for a speaker	$2,000	
New Worshipping Opportunities		
No Additional Costs in First Year		**$ 0**
Total Additional Costs		**$48,960**

Our year end statistics show that Charleston Atlantic Presbytery has 13,400 active members spread over 45 congregations. Based on the number of active members in a congregation, these proposals could be funded with an annual increase of $3.65 per active member. Necessary congregational increases are shown below:

Active Members	**Annual Increase**	**Weekly Increase**
100	$ 365.00	$ 7.02
200	$ 730.00	$ 14.04
300	$1,095.00	$ 21.06
500	$1,825.00	$ 35.10
1,000	$3,650.00	$ 70.20

VI. WE MUST CONTINUE THE CONGREGATIONAL SUPPORT PROGRAMS WHICH HAVE BEEN SUCCESSFUL.

A. S.T.E.P.S. We will maintain this as an annual program and explore adding similar programs throughout the year. Additional program topics might include Robert's Rules of Order, Caring for Caregivers, Church Safety, Training for Clerks of Session. This program will be the responsibility of the Nurture Committee.

B. Officer Training. The presbytery has adopted a set of minimal expectations for training of potential officers. Presbytery should and expand this to provide multiple opportunities for congregations to take advantage of these training opportunities to be presented by the presbytery. This program will be the responsibility of the Christian Education Committee.

C. Boundary Training. We will expand the current Boundary Training program currently focused on ministers and commissioned pastors to assist congregations to meet their obligations under G-3.0106 of the Book of Order. This program will be the responsibility of the Chrsitian Education Committee with the Commission on Ministry maintaining its oversight of the participation of ministers and commissioned pastors.

D. Hands of Christ. This program is a joint effort of multiple congregations coming together to serve some of the least of our communities in the name of Christ. We must ensure that this program remains viable. We should find ways to emulate its cooperative effort in other outreach projects.

E. Charleston Area Justice Ministry. In a time of great division within our nation, the presbytery must continue its commitment to "do justice, love mercy, and walk humbly with our God." This growing network of faith-based congregations that are culturally, economically, geographically, and religiously diverse strives to make the Charleston area a more just place to live, work, and do business.

VII. Organizational Re-structuring.

Our proposals will entail the revision of the current committee structure. We envision the creation of several new standing committees: Youth and Young Adult Ministry, Pastoral Support, and Christian Education. We also recommend re-establishing the New Church Development Committee. As we have recommended shifting certain responsibilities among committees, the Nurture Committee would no longer exist as its responsibilities will have been distributed to other committees. The new structure is set out in the attached organizational chart.

CHARLESTON ATLANTIC PRESBYTERY
PJC
COM
Shepherding Team
Strategy Team
Stated Clerk
General Presbyter
PDAC
Christian Education
Resource Center
S.T.E.P.S.
Officer Training
Youth & Young Adult
Youth Council
Campus Ministry
NCD
1001
Church of the Arts
Small Churches
Pastoral Support
Cohorts
Fellowship
Service to Others
Hands of Christ
Justice
CPM
COR / N
Finance

VIII. Amendments to the Manual of Administrative Operations.

A. Sections to be Added to the Manual. The following sections should be added to implement the programs identified in this visioning report.

1. M-18.0100 CHRISTIAN EDUCATION COMMITTEE.

M-18.0101 Responsibilities. This committee is responsible for the following areas:

a. It shall provide guidance and resources to support the Christian Education programs of local congregations including managing the presbytery's Resource Center.

b. It shall oversee all Certified Christian Educators in accordance with section G-2.0113 of the Book of Order, including recommending to the Commission on Ministry minimum terms of compensation for those educators.

c. It shall organize and oversee the S.T.E.P.S. program.

d. It shall implement and oversee the presbytery's recently adopted standards for officer training and shall arrange for presbytery wide training sessions for congregations' officers.

M-18.0102 Membership. This committee shall consist of three classes of three members and shall be balanced between teaching and ruling elders as nearly equal as possible. Every effort should be made to have at least one Certified Christian Educator serving on the committee.

M-18.0103 Meetings. The Team will meet as often as necessary, but at least four times a year to coordinate and evaluate the sub-committees' work. Sub-committees will meet as needed.

2. M-19.0100 YOUTH AND YOUNG ADULT MINISTRY COMMITTEE

M-19.0101 Responsibilities: The Presbytery Youth and Young Adult Ministry Committee shall be a standing committee of the presbytery responsible for the implementation of the middle and high school youth programs and the Young Adult Campus Ministry Program. It shall work with a designated presbytery staff member who will be a member of the council. The objectives of this committee shall be to maximize the participation of youth members from all congregations in presbytery, synod and denominational programs and to oversee the Young Adult Campus Ministry Program.

M-19.0102 Membership: This committee shall consist of three classes of two members and shall be balanced between teaching and ruling elders as nearly

equal as possible. The presbytery staff member and campus ministry personnel shall participate in this committee.

M-19.0103 Meetings. The Team will meet as often as necessary, but at least quarterly.

3. M-20.0100 PASTORAL SUPPORT COMMITTEE

M-20.0101 Responsibilities

a. Professional Development – This committee shall be responsible for developing conferences, seminars, and other continuing education opportunities for teaching elders, commissioned workers, church educators, and church musicians.

b. Pastoral Care and Support – This committee shall be responsible for developing opportunities for fellowship, guidance, and the emotional, physical, and spiritual well-being of teaching elders, commissioned workers, church educators, church musicians, and their families. The Committee shall be responsible for the development and coordination of colleague groups for clergy, church educators and spouses.

M-20.0102 Membership. This committee shall consist of three classes of three members and shall be balanced between teaching and ruling elders as nearly equal as possible.

M-20.0103 Meetings. This committee shall meet at least quarterly.

B. Sections of the Manual to be Modified. The following sections of the Manual should be modified to reflect shifted responsibilities.

1. M-11.0100 COMMISSION ON MINISTRY

Sections M-11.0101.a. and 1.b. shall be deleted and those responsibilities transferred to the newly established Christian Education Committee.

2. M-13.0100 NURTURE COMMITTEE

The Nurture Committee shall be disbanded and those responsibilities transferred to other committees.

Charleston Atlantic Presbytery Finance Policy and Procedures
August 2026

Foreword

This Finance Policy and Procedures document describes the responsibilities and authority for the handling and controlling of financial matters of the Charleston Atlantic Presbytery of the Presbyterian Church (U.S.A.) ("CAP").

The Professional and Administrative Staff, members of the Finance Committee, and members of the ministries/committees/commissions of CAP have responsibility for prudent management of the resources under their care.

The procedures in this document describe for:

- Financial resources: ensuring all cash income received is accounted for, directed and used as intended and disbursement of all cash from CAP accounts is accounted for and appropriately disbursed.
- Operating budget management: ensuring expenditures for the year are within the approved budget for each item.
- Computer data and documents: ensuring they are properly protected and backed up.
- For essential paper documents: ensuring they are retained for an appropriate period and protected from disasters.

Accounts Receivable and Cash Receipts

The entity receives revenues from three major sources – Benevolences from member churches, grants and investment income and charges for use of our facilities. The receivables are classified and segregated on the Trial Balance between Restricted, Unrestricted and Investment income by class or program. Collectability issues are rare and addressed by the Finance Committee.

Cash Receipts

Contributions from Presbyterian churches are the primary source of income.

The mail is received and opened by the office administrator. Contributions from churches are given to the Finance Administrator. The Finance Administrator adds the receipt to the spreadsheet showing income by Church, then enters the receipt into QuickBooks. The weekly deposit is verified by the Treasurer, who takes the deposits to the bank and deposits them. Additional income can consist of contributions made in which the funds contributed are NOT designated for a specific purpose. For example, funds may also consist of cash for calendars, books and registration fees received from churches or individuals.

Cash Disbursements and Expenses

Checking accounts, savings accounts and investment accounts are to be established by the Presbytery's Finance Team only. The General Presbyter and Presbytery Treasurer are the persons authorized to establish accounts and sign checks for all Presbytery accounts.

Charge accounts in the name of Charleston Atlantic Presbytery and any of its committees, councils, commissions may be established only with the authority of the General Presbyter and the Shepherding Team.

At the end of the fiscal year, the balance of any budget item returns to zero, with the exception of capital items. We do not carry unused budgeted items from one fiscal year to another. Authorization must be obtained from the Finance Committee to escrow, retain or carry funds from one fiscal year to the next. A written request describing the budget item, the amount and the reason for carry-over or escrow is to be submitted to the Finance Committee.

Legally binding contracts for goods and services which obligate Charleston Atlantic Presbytery may be negotiated by Team moderators and members of the staff. However, they are not signed or made final until they have been reviewed and authorized by the General Presbyter or the Shepherding Team. Team moderators negotiating agreements must ensure that other parties understand that no terms are final and binding without an authorized signature.

Approval of Expenses

All authorization for expenditures must be given to the Finance Administrator in writing (expense voucher). In emergency situation, email authorizations will be acted upon, but are to be followed by written authorization in all cases. This is checked and verified by auditors or reviewers at year-end.

No individual shall approve an expenditure to themselves. Expenditures by General Presbyter need approval by the moderator of the Shepherding Team or Stated Clerk.

Expenditures must be approved by the ministry team leader, General Presbyter or Stated Clerk. On a quarterly basis, the team leader is given the section of the Income/Expense Statement to review, and they are made aware of actual vs budgeted expenses.

On a monthly basis, the Finance Team will carefully review the expenses and alert a team leader when expenditures are headed toward exceeding the budgeted amount.

Routine budgeted expenditures paid monthly or quarterly are approved in the budgeting process and do not require a voucher for processing (i.e., Bethelwoods, campus ministries, Synod, General Assembly, etc.). This is also true of special offerings handled as 'in and out'.

All written authorizations should include the number of the budget item against which the expenditure is charged.

Bills should be attached to vouchers or authorization letters in order to provide the documentation required by the auditors.

Bank Reconciliation

All bank statements are downloaded and reconciled by the Finance Administrator. All Reconciliations are reviewed in detail by the Treasurer. All reconciling items-must be supported.

On a monthly basis, the financial statements are reviewed and compared to the balances in expense accounts to the budgeted amounts. Any significant deviations from expectations are investigated and explained.

Financial Close and Reporting

The Financial Administrator maintains the closing schedule. Close follows the same procedures each period. The Financial Administrator monitors progress against the schedule to ensure timely reporting.

CAP policy requires that journal entries must be supported by adequate documentation, including supporting documentation and analyses, as appropriate. Journal entries are generally initiated by the Financial Administrator based on such required support documentation.

The Finance Team reviews the estimate for pledges, allocation of costs to program activities and non-routine matters. Non-routine transactions may require management judgment primarily involved accounting for donor restrictions. Donor restrictions do not follow a pattern and are considered non-routine.

The Finance Team reviews financial statements and related support on a monthly basis, and the Shepherding Team reviews financial statements on a quarterly basis. Items of specific importance are further discussed at the quarterly Shepherding Team meetings. Financial statements, including comparisons to budget, are reviewed on a timely basis by the GP, Finance Team and Shepherding.

Capital and Expense Expenditures

Expenditures for tangible fixed assets with a value of $5,000 or more and an expected life of three or more years shall be capital items. The capital items will be recorded as fixed assets, added to the depreciation schedule and depreciated over a life used for similar assets. The expenditures for the capital items will be covered by an appropriate restricted or unrestricted fund.

Expenditures less than $5000 or with an expected life less than three years will be recorded as an expense and included on the Statement of Activities.

Payroll

When new employees are hired, they complete the appropriate paperwork including withholding forms and authorizations for payroll deductions. The forms are maintained in personnel files under the direction of the General Presbyter or someone the General Presbyter designates. Payroll is outsourced to a local firm and the information for payroll is submitted to the Payroll Contractor in a timely manner by the Financial Administrator. The Payroll Contractor shall provide a way for payroll records and reports to be accessed securely online by the Financial Administrator. Changes in the payroll are approved by the Financial Team and submitted to the Financial Administrator for implementation.

The Finance Team and Shepherding Team review the quarterly financial statements and compare the balances in the payroll and payroll tax accounts to the budgeted amounts. Any significant deviations from expectations are investigated and explained. The payroll tax returns and year-end reporting are handled and completed by the Payroll Contractor.

Document and Data Retention, Backup and Recovery

Retention procedures for following documents:

- According to IRS guidelines, all payroll records shall be retained for four years.
- Documentation related to income, expenses and capital expenditures shall be retained for at least three years.
- Audited financial statements and reviews shall be maintained for seven years.
- Contract documents shall be retained for four years after completion of performance under the terms of the contract.

Documents and data stored on the Finance Administrator's computer shall be backed up offsite daily. Note: Provider of accounting software (i.e. Quickbooks) provides daily offsite backup of the presbytery accounting data and presbytery's IT consultant (i.e. Charleston Technology) provides daily offsite backup of the presbytery files that are stored on the Finance Administrator's computer.

An exercise for the recovery of offsite backed up documents and data shall be performed annually.

Charleston Atlantic Presbytery - Adopted Budgets & Acutal Expenses With Vision Proposal						
Last Modified	**8/13/26 1:08 PM**					
			Approved		**Approved**	**Proposed**
		2024 Actuals	**2025 Budget**	**2025 Actuals**	**2026 Budget**	**2027 Budget**
4100 · Investments & Reserves						
4117 · Other Income		0.00	0.00	0.00	8,000.00	8,000.00
4130 . Rental Income		17,665.00	10,000.00	17,250.00	20,000.00	22,000.00
4140 · Unified Mission Giving		633,070.11	620,000.00	612,897.58	620,000.00	620,000.00
4199 · Income From Net Assets Funds		24,600.00	58,030.39	100,464.20	55,100.00	71,125.00
4199.1 - Net Asset Transfer NCD Funds		50,015.00	60,000.00	60,000.00	91,750.00	66,250.00
4100 · Investments & Reserves - Other		0.00	0.00	0.00	0.00	0.00
Total Income		**725,350.11**	**748,030.39**	**730,611.78**	**794,850.00**	**787,375.00**
Expenses						
50000 · ACCOUNTABILITY						
5000 · Staff						
5100 · General Presbyter - Salary		18,000.00	18,540.00	18,540.00	20,392.20	22,173.00
5102 · Housing Allowance		43,200.00	43,200.00	43,200.00	43,200.00	43,200.00
5103 · Utilities Allowance		0.00	0.00	0.00	0.00	0.00
5104 · SECA Tax		4,699.92	5,000.00	4,999.87	5,000.00	5,500.00
5101 · GP Expense Allowance		5,326.02	10,000.00	10,304.99	10,000.00	10,000.00
Bridge General Presbyter		0.00	0.00	0.00	0.00	0.00
Travel/Expenses		0.00	0.00	0.00	0.00	0.00
Bridge Presbyter Housing		0.00	0.00	0.00	0.00	0.00
5114 · Youth Director		13,588.08	14,063.58	14,063.52	14,063.52	18,863.00 *
5114.1 . Youth Director SS - Tax		1,692.92	1,075.86	2,000.39	1,292.81	1,443.00 *
5114.2 . Youth Director BOP		0.00	0.00	0.00	0.00	0.00
5111 · Expense Allowance		0.00	0.00	0.00	0.00	0.00
5120 · Asso. Congregational Nurture & S		70,700.08	74,313.00	28,674.44	10,000.00	0.00
5120.1 . Asso. Cong. Nurture - SS Tax		5,316.75	5,684.94	1,864.39	765.00	0.00
5120.2 . Asso. Cong Nurture - BOP		21,340.44	22,309.25	7,540.56	0.00	0.00
512 Cong Nurture Travel & Allowance		546.54	1,000.00	0.00	0.00	0.00
5125 · Office Assistant		0.00	0.00	0.00	0.00	31,200.00
5125.1 - Office Assist SS Tax		0.00	0.00	0.00	0.00	2,386.80
5140 · Director of Communications (PT)		13,999.92	14,490.00	14,990.00	14,924.70	15,342.60
5140.1 - Director of Comm. SS Tax		1,073.55	1,108.48	1,111.66	1,141.74	1,173.70
5140.2 . Director of Comm. BOP		0.00	0.00	0.00	0.00	0.00
5141 · Dir of Comm Expense Allowan		0.00	0.00	0.00	0.00	0.00
5142 . Treasurer		0.00	0.00	0.00	0.00	0.00
5145 .Office Administrator		42,039.12	43,510.37	43,510.32	44,815.67	46,071.00
5145.1 - Administrator - SS Tax		1,390.25	3,316.35	2,176.83	3,428.40	3,524.40

	2024 Actuals	Approved 2025 Budget	2025 Actuals	Approved 2026 Budget	Proposed 2027 Budget
5145.2 . Administrator - BOP	18,820.20	19,239.25	20,185.08	19,949.78	22,800.00
5160 · Stated Clerk	25,999.92	30,000.00	28,455.00	30,900.00	31,766.00
5160.1 . Stated Clerk - SS - Tax	1,989.00	2,295.00	2,176.83	2,363.85	2,430.00
5160.2 . Stated Clerk BOP	0.00	0.00	0.00	0.00	0.00
5161 · Stated Clerk Expense Allowan	0.00	0.00	0.00	0.00	0.00
New Stated Clerk	0.00	0.00	0.00	0.00	0.00
5165 · Finance Administrator (Bookkeeper)	23,677.19	26,148.76	29,147.76	26,933.22	27,688.00
5165.1 . Finance Admin. SS - Tax	2,780.38	2,000.38	2,550.00	2,060.40	2,418.10
5165.2 . Finance Admin - BOP	0.00	0.00	0.00	0.00	0.00
5175 · Recording Clerk	2,650.00	2,650.00	2,550.00	2,650.00	2,650.00
5180 · Facilities Manager	12,870.00	14,531.40	14,531.52	14,967.34	15,387.00
5180.1. Facilities Manager Taxes.	955.74	1,111.65	1,374.68	1,145.00	1,177.06
5190 · Pensions, Ins & Soc Sec	0.00	0.00	0.00	0.00	0.00
5239 · Staff Travel	1,383.07	3,600.00	1,150.05	3,550.00	4,000.00
Total 5000 · Staff	334,039.09	359,188.27	291,079.56	273,543.63	311,193.66
50001 · Shepherding Ministry Team Exp					
5245 · Shepherding Team Expenses	480.00	730.00	0.00	730.00	500.00
5245.5 · Shepherding Team Credit			0.00		
Total 50001 · Shepherding Ministry Team Exp	480.00	730.00	0.00	730.00	500.00
5220 · Office Expenses					
5200 · Payroll Expenses	1,935.70	2,000.00	2,108.00	2,000.00	2,400.00
5221 · Building Maintenance	9,289.53	27,300.00	19,808.58	27,300.00	28,000.00
5249 . Property Team Expenses	0.00	250.00	0.00	250.00	250.00
5222 · Equipment/Maintenance	4,332.02	4,462.50	3,665.87	4,462.00	4,500.00
5223 · Janitor Service	5,600.00	4,350.00	5,600.00	4,350.00	5,600.00
5225 · Postage	1,260.68	1,650.00	1,174.71	1,650.00	1,500.00
5226 · Supplies/Printing	8,944.91	4,000.00	5,283.90	4,000.00	5,500.00
5227 · Telephone	9,781.72	7,000.00	4,964.87	7,000.00	5,000.00
5228 · Utilities	12,971.37	17,000.00	16,465.72	17,000.00	18,000.00
5229 · Yard Maintenance	2,950.00	6,000.00	5,200.00	6,000.00	6,000.00
5230 · Bank Service Charges	158.43	300.00	354.50	300.00	600.00
Total 5220 · Office Expenses	57,224.36	74,312.50	64,626.15	74,312.00	77,350.00
5235 · General Expenses					
5236 · Fellowship Mission	1,667.88	1,550.00	1,574.76	1,550.00	1,622.00
5237 · Presbytery Insurance	31,910.40	43,776.00	43,188.40	49,467.00	53,919.00
5238 · Staff Training	100.00	2,250.00	500.00	2,250.00	1,500.00

	2024 Actuals	Approved 2025 Budget	2025 Actuals	Approved 2026 Budget	Proposed 2027 Budget	
5240 · Commissioners to GA	4,790.38	2,250.00	1,229.16	5,000.00	5,000.00	
5246 · Audit	19,400.00	12,000.00	0.00	7,000.00	7,000.00	
5250 · Presbytery Technology	33,437.72	25,000.00	41,149.99	25,000.00	23,500.00	
6143 · County Fees/Taxes	1,200.00	2,200.00	1,818.01	2,200.00	2,000.00	
6145 Search Committee Expenses	103.82	0.00	0.00	0.00	0.00	
6144 Family Leave	0.00	4,000.00	0.00	4,000.00	4,000.00	
5235 · General Expenses - Other	0.00	0.00	0.00	0.00	0.00	
Total 5235 · General Expenses	92,610.20	93,026.00	89,460.32	96,467.00	98,541.00	
5300 · Ministry Team Expenses						
6130 · NC Development/Redevelopment						
6135 Parkside NCD	40,000.00	0.00	0.00	0.00	0.00	
6136 PC of the ARTS NCD	0.00	60,000.00	59,024.11	91,750.00	51,350.00	
5400 · Cane Bay New Church Development						
6134 · Cane Bay NCD	1,500.00	1,500.00	1,590.00	1,500.00	1,600.00	
5500 · Strategy Ministry Team						
5248 · Presbytery Meetings	1,905.96	2,000.00	5,611.33	2,044.00	1,000.00	*
Presbytery Meetings Credit			3,985.41			
Total 5500 · Strategy Ministry Team	1,905.96	2,000.00	1,625.92	2,044.00	1,000.00	
Total 50000 · ACCOUNTABILITY	**549,153.12**	**530,756.77**	**507,406.06**	**543,182.69**	**541,534.66**	
60000 Nurture						
6000 · Commission on Ministry						
6003.1 - CAP Background Checks	239.88	1,000.00	179.55	750.00	250.00	
6004 · Judicial Procedures	548.40	2,000.00	275.75	2,000.00	1,000.00	
6005 · Pastoral Support System	194.47	4,000.00	0.00	4,000.00	2,000.00	*
6006 · Professional Development	3,384.92	11,000.00	5,089.62	11,000.00	4,760.00	*
6006.2 Lay School	4,438.50	500.00	203.23	500.00	500.00	
6002.22 Lay School Donations						
6007 . Commission Expenses	1,721.80	4,000.00	738.45	4,000.00	2,200.00	
6115 . CAP PDAC	808.96	1,200.00	8,600.99	1,200.00	1,200.00	
6115.5 CAP PDAC	0.00		0.00	0.00	0.00	
6252 . MacKay Presbyterian Mission	14,026.03	14,900.00	13,002.26	14,900.00	14,900.00	
Total 6000 · Commission on Ministry	25,123.08	38,600.00	27,683.39	38,350.00	26,810.00	
6050 · Committee on Prep for Ministry						
6001 · Candidates Eval & Scholarship	375.00	1,500.00	0.00	1,500.00	750.00	
6002 · Candidate Workshop Expense	0.00	600.00	0.00	600.00	350.00	
6009 · Ministry Team Expense	248.42	0.00	0.00	0.00	0.00	
Total 6050 · Committee on Prep for Ministry	623.42	2,100.00	0.00	2,100.00	1,100.00	

	2024 Actuals	Approved 2025 Budget	2025 Actuals	Approved 2026 Budget	Proposed 2027 Budget	
6270 · Nurture Ministry Team						
6112 . Evangelism	0.00	1,000.00	0.00	1,000.00	500.00	
6113 · Small Church Network	200.00	1,000.00	0.00	1,000.00	500.00	
6152 · Leader Development	633.12	1,000.00	283.50	0.00	0.00	
6155 · Resource Center	620.92	1,500.00	1,242.44	1,500.00	1,000.00	
Total 6270 · Nurture Ministry Team	1,454.04	4,500.00	1,525.94	3,500.00	2,000.00	
6280 · Spiritual Formation of all ages						
6012 · Adult Ministry	0.00	300.00	0.00	300.00	300.00	
6162 · S.T.E.P.S.	8,178.77	5,500.00	4,858.36	5,500.00	5,500.00	
6205 · Children's Ministry	0.00	500.00	112.72	500.00	500.00	
6206 · Middle School Ministry	657.07	3,000.00	16,970.24	3,000.00	7,000.00	*
6208 · High School Ministry	5,180.55	3,000.00	0.00	3,000.00	7,000.00	*
6209 · Youth Triennium	0.00	3,000.00	4,280.24	0.00	0.00	
Total 6280 · Spiritual Formation of all ages	14,016.39	15,300.00	26,221.56	12,300.00	20,300.00	
Total 60000 · NURTURE	**41,216.93**	**60,500.00**	**55,430.89**	**56,250.00**	**50,210.00**	
70000 · SERVICE TO OTHERS						
6301 CAP - General Assembly	6,000.00	6,000.00	6,000.00	6,000.00	3,000.00	
6302 . Per Capita - GA (*See Below Note)	75,120.00	92,000.00	92,000.04	123,000.00	177,604.00	
Total 6300 · GENERAL ASSEMBLY	81,120.00	98,000.00	98,000.04	129,000.00	180,604.00	
6351 SYNOD Mission Budgeted	5,000.00	3,750.00	3,750.00	3,750.00	2,000.00	
6350 · Synod Per Cap. (*See Below Note)	19,000.00	20,250.00	20,250.00	20,000.00	36,586.00	
Total 6350 · SYNOD OF SOUTH ATLANTIC	24,000.00	24,000.00	24,000.00	23,750.00	38,586.00	
Total 6305 · COUNCIL GIVING	105,120.00	122,000.00	122,000.04	152,750.00	219,190.00	
6400 · INSTITUTIONS						
6202 · Bethelwoods C & C Center	24,000.00	21,000.00	21,000.00	21,000.00	21,000.00	
SC Inn and Conference Center	1,700.00	1,700.00	1,700.00	5,000.00	5,000.00	
Total 6400 · INSTITUTIONS	25,700.00	22,700.00	22,700.00	26,000.00	26,000.00	
6500 · Children and Youth Ministry Team						
6246 Campus Ministry	12,000.00	12,000.00	12,000.00	12,000.00	24,000.00	*
6246.1 Campus Ministry Programs	0.00	0.00	0.00	0.00	6,000.00	*
6246.10 Colleagues in Ministry					9,400.00	*
6246.20 Fellowship Opportunities					1,000.00	*
6246.30 Education Cohorts					5,500.00	*
Total 6240 · Compassion Partnerships	12,000.00	12,000.00	12,000.00	12,000.00	45,900.00	*

	2024 Actuals	Approved 2025 Budget	2025 Actuals	Approved 2026 Budget	Proposed 2027 Budget
6250 · Global Missions					
6251.5 · Global Mission Support Credit			0.00	0.00	0.00
6251 · Global Mission Project Sup. - O	0.00	2,500.00	0.00	2,500.00	2,000.00
Total 6500 · SERVICE MINISTRY TEAM	0.00	2,500.00	0.00	2,500.00	2,000.00
6260 · Justice Issues					
6230-Local Missions	300.00	300.00	0.00	300.00	300.00
6261-Black Presbyterian Caucus	250.00	300.00	0.00	300.00	300.00
6261.1- National Black Caucus	0.00	0.00	1,300.00	1,000.00	1,000.00
6262-Justice issues Prog & Projects	0.00	500.00	0.00	500.00	500.00
6264-Self Development of People	0.00	50.00	0.00	50.00	50.00
6265 Ministry Team Expenses	0.00	0.00	0.00	0.00	0.00
Total 6260 · Justice Issues	550.00	900.00	1,300.00	2,150.00	2,150.00
Total 70000 · SERVICE TO OTHERS	**143,370.00**	**160,100.00**	**157,500.04**	**195,400.00**	**295,240.00**
Total Expense	**732,648.12**	**751,356.77**	**710,375.99**	**794,832.69**	**886,984.66**
Net Income	**($22,849.12)**	**($3,326.38)**	**$20,235.79**	**$17.31**	**($99,609.66)**
			*** - Vision Impact to 2027 Budget -$35,773.19**		