

**Proposed Form of Government Revision  
Comparison Table  
PROPOSED to CURRENT Language**

<p style="text-align: center;"><b>THE FOUNDATIONS OF PRESBYTERIAN POLITY PROPOSED LANGUAGE</b></p>	<p style="text-align: center;"><b>FORM OF GOVERNMENT<sup>1</sup> CURRENT LANGUAGE</b></p> <p><sup>1</sup>The following abbreviations are used throughout: G-Form of Government W-Directory for Worship D-Rules of Discipline.</p>
<p><b>F-1.00 CHAPTER ONE</b></p> <p style="text-align: center;"><b>THE MISSION OF THE CHURCH<sup>1</sup></b></p> <p><sup>1</sup>Throughout this document and the Form of Government, the capitalized term "Church" refers to the Church Universal, the Church as it is called to be in Christ, except as part of a title (i.e. Presbyterian Church (U.S.A.)).</p>	<p><b>G-3.0000 CHAPTER III.</b></p> <p style="text-align: center;"><b>THE CHURCH AND ITS MISSION</b></p>
<p><b>F-1.01 God's Mission</b></p> <p>The good news of the Gospel is that the triune God—Father, Son, and Holy Spirit—creates, redeems, sustains, rules, and transforms all things and all people. This one living God, the Scriptures say, liberated the people of Israel from oppression and covenanted to be their God. By the power of the Spirit, this one living God is incarnate in Jesus Christ, who came to live in the world, die for the world, and be raised again to new life. The Gospel of Jesus Christ announces the nearness of God's kingdom, bringing good news to all who are impoverished, sight to all who are blind, freedom to all who are oppressed, and proclaiming the Lord's favor upon all creation.</p> <p>The mission of God in Christ gives shape and substance to the life and work of the Church. In Christ, the Church participates in God's mission for the transformation of creation and humanity by proclaiming to all people the good news of God's love, offering to all people the grace of God at font and table, and calling all people to discipleship in Christ. Human beings have no higher goal in life than to glorify and enjoy God now and forever, living in covenant fellowship with God and participating in God's mission.</p>	<p><b>G-3.0100 Form</b></p> <p>The mission of the Church is given form by God's activity in the world as told in the Bible and understood by faith.</p> <p><b>G-3.0101 God's Activity</b></p> <p><b>G-3.0101a. God's Creation and Community</b></p> <p>God created the heavens and the earth and made human beings in God's image, charging them to care for all that lives; God made men and women to live in community, responding to their Creator with grateful obedience. Even when the human race broke community with its Maker and with one another, God did not forsake it, but out of grace chose one family for the sake of all, to be pilgrims of promise, God's own Israel.</p> <p><b>G-3.0101b. God's Covenant</b></p> <p>God liberated the people of Israel from oppression; God covenanted with Israel to be their God and they to be God's people, that they might do justice, love mercy, and walk humbly with the Lord; God confronted Israel with the responsibilities of this covenant, judging the people for their unfaithfulness while sustaining them by divine grace.</p>
<p><b>F-1.02 Jesus Christ Is Head of the Church</b></p>	<p><b>G-1.0100 1. The Head of the Church</b></p>
<p><b>F-1.0201 The Authority of Christ</b></p> <p>Almighty God, who raised Jesus Christ from the dead and set him above all rule and authority, has given to him all power in heaven and on earth, not only in this age but also in the age to come. God has put all things under the Lordship of Jesus Christ and has made Christ Head of the Church, which is his body. The Church's life and mission are a joyful participation in Christ's ongoing life and work.</p>	<p><b>G-1.0100a. Christ is Head of the Church</b></p> <p>All power in heaven and earth is given to Jesus Christ by Almighty God, who raised Christ from the dead and set him above all rule and authority, all power and dominion, and every name that is named, not only in this age but also in that which is to come. God has put all things under the Lordship of Jesus Christ and has made Christ Head of the Church, which is his body.</p>

<p><b>F-1.0202 Christ Calls and Equips the Church</b></p> <p>Christ calls the Church into being, giving it all that is necessary for its mission in the world, for its sanctification, and for its service to God. Christ is present with the Church in both Spirit and Word. Christ alone rules, calls, teaches, and uses the Church as he wills.</p>	<p><b>G-1.0100b. Christ Calls the Church Into Being</b></p> <p>Christ calls the Church into being, giving it all that is necessary for its mission to the world, for its building up, and for its service to God. Christ is present with the Church in both Spirit and Word. It belongs to Christ alone to rule, to teach, to call, and to use the Church as he wills, exercising his authority by the ministry of women and men for the establishment and extension of his Kingdom.</p>
<p><b>F-1.0203 Christ Gives the Church Its Life</b></p> <p>Christ gives to the Church its faith and life, its unity and mission, its order and discipline. Scripture teaches us of Christ's will for the Church, which is to be obeyed. In the worship and service of God and the government of the church, matters are to be ordered according to the Word by reason and sound judgment, under the guidance of the Holy Spirit.</p>	<p><b>G-1.0100c. Christ Gives the Church Its Faith and Life</b></p> <p>Christ gives to his Church its faith and life, its unity and mission, its officers and ordinances. Insofar as Christ's will for the Church is set forth in Scripture, it is to be obeyed. In the worship and service of God and the government of the church, matters are to be ordered according to the Word by reason and sound judgment, under the guidance of the Holy Spirit.</p>
<p><b>F-1.0204 Christ Is the Church's Hope</b></p> <p>In affirming with the earliest Christians that Jesus is Lord, the Church confesses that he is its hope, and that the Church, as Christ's body, is bound to his authority and thus free to live in the lively, joyous reality of the grace of God.</p>	<p><b>G-1.0100d Christ Is the Church's Authority</b></p> <p>In affirming with the earliest Christians that Jesus is Lord, the Church confesses that he is its hope and that the Church, as Christ's body, is bound to his authority and thus free to live in the lively, joyous reality of the grace of God.</p>
<p><b>F-1.0205 Christ Is the Foundation of the Church</b></p> <p>In Christ all the fullness of God was pleased to dwell, and through Christ God reconciles all things, whether on earth or in heaven, making peace by the blood of the cross (Col. 1:19–20). In Christ's name, therefore, the Church is sent out to bear witness to the good news of reconciliation with God, with others, and with all creation. In Christ the Church receives its truth and appeal, its holiness, and its unity.</p>	<p><b>G-3.0102 God in Christ</b></p> <p>God was incarnate in Jesus Christ, who announced good news to the poor, proclaimed release for prisoners and recovery of sight for the blind, let the broken victims go free, and proclaimed the year of the Lord's favor. Jesus came to seek and to save the lost; in his life and death for others God's redeeming love for all people was made visible; and in the resurrection of Jesus Christ there is the assurance of God's victory over sin and death and the promise of God's continuing presence in the world.</p>
<p><b>F-1.03 The Calling of the Church</b></p> <p><b>1.0301 The Church Is the Body of Christ</b></p> <p>The Church is the body of Christ. Christ gives to the Church all the gifts necessary to be his body. The Church strives to demonstrate these gifts in its life as a community in the world (1 Cor. 12:27–28):</p> <p style="padding-left: 40px;">The Church is to be a community of faith, entrusting itself to God alone, even at the risk of losing its life.</p> <p style="padding-left: 40px;">The Church is to be a community of hope, rejoicing in the sure and certain knowledge that, in Christ, God is</p>	<p><b>G-3.0200 The Church as the Body of Christ</b></p> <p><b>G-3.0200</b> The Church of Jesus Christ is the provisional demonstration of what God intends for all of humanity.</p> <p><b>G-3.0200a.</b> The Church is called to be a sign in and for the world of the new reality which God has made available to people in Jesus Christ.</p> <p><b>G-3.0200b.</b> The new reality revealed in Jesus Christ is the new humanity, a new creation, a new beginning for</p>

<p>making a new creation. This new creation is a new beginning for human life and for all things. The Church lives in the present on the strength of that promised new creation.</p> <p>The Church is to be a community of love, where sin is forgiven, reconciliation is accomplished, and the dividing walls of hostility are torn down.</p> <p>The Church is to be a community of witness, pointing beyond itself through word and work to the good news of God’s transforming grace in Christ Jesus its Lord.</p>	<p>human life in the world:</p> <ol style="list-style-type: none"> <li>(1) Sin is forgiven.</li> <li>(2) Reconciliation is accomplished.</li> <li>(3) The dividing walls of hostility are torn down</li> </ol> <p><b>G-3.0200c.</b> The Church is the body of Christ, both in its corporate life and in the lives of its individual members, and is called to give shape and substance to this truth.</p> <p><b>G-3.0400 Called to Risk and Trust</b></p> <p>The Church is called to undertake this mission even at the risk of losing its life, trusting in God alone as the author and giver of life, sharing the gospel, and doing those deeds in the world that point beyond themselves to the new reality in Christ.</p>
<p><b>F-1.0302 The Marks of the Church<sup>2</sup></b></p> <p>With all Christians of the Church catholic, we affirm that the Church is “one, holy, catholic, and apostolic.”</p> <p><sup>2</sup> See “The Nicene Creed,” <i>The Book of Confessions</i>, 1.3.</p>	<p><b>G-3.0300 The Church’s Calling</b></p>
<p><b>F-1.0302 a. The Unity of the Church</b></p> <p>Unity is God’s gift to the Church in Jesus Christ. Just as God is one God and Jesus Christ is our one Savior, so the Church is one because it belongs to its one Lord, Jesus Christ. The Church seeks to include all people and is never content to enjoy the benefits of Christian community for itself alone. There is one Church, for there is one Spirit, one hope, “one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Eph. 4:5–6).</p> <p>Because in Christ the Church is one, it strives to be one. To be one with Christ is to be joined with all those whom Christ calls into relationship with him. To be thus joined with one another is to become priests for one another, praying for the world and for one another and sharing the various gifts God has given to each Christian for the benefit of the whole community. Division into different denominations obscures but does not destroy unity in Christ. The Presbyterian Church (U.S.A.), affirming its historical continuity with the whole Church of Jesus Christ, is committed to the reduction of that obscurity, and is willing to seek and to deepen communion with all other churches within the one, holy, catholic, and apostolic Church.</p>	<p style="text-align: center;"><b>G-4.0000 CHAPTER IV.</b></p> <p style="text-align: center;"><b>THE CHURCH AND ITS UNITY</b></p> <p><b>G-4.0101 Universal Church</b></p> <p>The Church universal consists of all persons in every nation, together with their children, who profess faith in Jesus Christ as Lord and Savior and commit themselves to live in a fellowship under his rule.</p> <p><b>G-4.0102 Universal and Particular</b></p> <p>Since this whole company cannot meet together in one place to worship and to serve, it is reasonable that it should be divided into particular congregations. The particular church is, therefore, understood as a local expression of the universal Church.</p> <p><b>G-4.0103 Particular Church</b></p> <p>A particular church consists of those persons in a particular place, along with their children, who profess faith in Jesus Christ as Lord and Savior and who have been gathered for the service of God as set forth in Scripture, subject to a particular form of church government.</p> <p><b>G-4.0104 A Particular Presbyterian Church</b></p> <p>Each particular church of the Presbyterian Church (U.S.A.)</p>

	<p>shall be governed by this Constitution. Its officers are ministers of the Word and Sacrament, elders, and deacons. Its government and guidance are the responsibility of the session. It shall fulfill its responsibilities as the local unit of mission for the service of all people, for the upbuilding of the whole church, and for the glory of God.</p> <p><b>G-4.0200 2. The Unity of the Church</b></p> <p><b>G-4.0201 Unity in Mission</b></p> <p>The unity of the Church is a gift of its Lord and finds expression in its faithfulness to the mission to which Christ calls it. The Church is a fellowship of believers which seeks the enlargement of the circle of faith to include all people and is never content to enjoy the benefits of Christian community for itself alone.</p> <p><b>G-4.0202 Oneness</b></p> <p>There is one Church. As the Bible speaks of the one body which is the Church living under the one Spirit of God known through Christ, it reminds us that we have “one Lord, one faith, one baptism, one God and Father of us all.” (Ephesians 4:5–6)</p> <p><b>G-4.0203 Visible Oneness</b></p> <p>Visible oneness, by which a diversity of persons, gifts, and understandings is brought together, is an important sign of the unity of God’s people. It is also a means by which that unity is achieved. Further, while divisions into different denominations do not destroy this unity, they do obscure it for both the Church and the world. The Presbyterian Church (U.S.A.), affirming its historical continuity with the whole Church of Jesus Christ, is committed to the reduction of that obscurity and is willing to seek and to maintain communion and community with all other branches of the one, catholic Church. (G-15.0000)</p>
<p><b>F-1.0302 b. The Holiness of the Church</b></p> <p>Holiness is God’s gift to the Church in Jesus Christ. Through the love of Christ, by the power of the Spirit, God takes away the sin of the world. The holiness of the Church comes from Christ who sets it apart to bear witness to his love, and not from the purity of its doctrine or the righteousness of its actions.</p> <p>Because in Christ the Church is holy, the Church, its members, and those in its ordered ministries strive to lead lives worthy of the Gospel we proclaim. In gratitude for Christ’s work of redemption, we rely upon the work of</p>	<p><b>G-3.0103 The Holy Spirit</b></p> <p>God’s redeeming and reconciling activity in the world continues through the presence and power of the Holy</p>

<p>God's Spirit through Scripture and the means of grace (W-5.5001) to form every believer and every community for this holy living. We confess the persistence of sin in our corporate and individual lives. At the same time, we also confess that we are forgiven by Christ and called again and yet again to strive for the purity, righteousness, and truth revealed to us in Jesus Christ and promised to all people in God's new creation.</p>	<p>Spirit, who confronts individuals and societies with Christ's Lordship of life and calls them to repentance and to obedience to the will of God.</p>
<p><b>F-1.0302 c. The Catholicity of the Church</b></p> <p>Catholicity is God's gift to the Church in Jesus Christ. In the life, death, and resurrection of Christ, by the power of the Spirit, God overcomes our alienation and repairs our division.</p> <p>Because in Christ the Church is catholic, it strives everywhere to testify to Christ's embrace of men, women, and children of all times, places, races, nations, ages, conditions, and stations in life. The catholicity of the Church summons the Church to a deeper faith, a larger hope, and a more complete love as it bears witness to God's grace.</p>	<p><b>G-4.0101 Universal Church</b></p> <p>The Church universal consists of all persons in every nation, together with their children, who profess faith in Jesus Christ as Lord and Savior and commit themselves to live in a fellowship under his rule.</p> <p><b>G-4.0201 Unity in Mission</b></p> <p>The unity of the Church is a gift of its Lord and finds expression in its faithfulness to the mission to which Christ calls it. The Church is a fellowship of believers which seeks the enlargement of the circle of faith to include all people and is never content to enjoy the benefits of Christian community for itself alone.</p>
<p><b>F-1.0302 d. The Apostolicity of the Church</b></p> <p>Apostolicity is God's gift to the Church in Jesus Christ. In Christ, by the power of the Spirit, God sends the Church into the world to share the gospel of God's redemption of all things and people.</p> <p>Because in Christ the Church is apostolic, it strives to proclaim this gospel faithfully. The Church receives the good news of salvation in Jesus Christ through the testimony of those whom Christ sent, both those whom we call apostles and those whom Christ has called throughout the long history of the Church. The Church has been and is even now sent into the world by Jesus Christ to bear that testimony to others. The Church bears witness in word and work that in Christ the new creation has begun, and that God who creates life also frees those in bondage, forgives sin, reconciles brokenness, makes all things new, and is still at work in the world. To be members of the body of Christ is to be sent out to pursue the mission of God and to participate in God's new creation, God's kingdom drawing the present into itself. The Presbyterian Church (U.S.A.) affirms the Gospel of Jesus Christ as received from the prophets and apostles, and stands in continuity with God's mission through the ages.</p> <p>The Church strives to be faithful to the good news it has received and accountable to the standards of the confessions. The Church seeks to present the claims of Jesus Christ, leading persons to repentance, acceptance of</p>	<p><b>G-3.0300a. Tell the Good News of Salvation</b></p> <p>The Church is called to tell the good news of salvation by the grace of God through faith in Jesus Christ as the only Savior and Lord, proclaiming in Word and Sacrament that</p> <ol style="list-style-type: none"> <li>(1) the new age has dawned.</li> <li>(2) God who creates life, frees those in bondage, forgives sin, reconcile brokenness, makes all things new, is still at work in the world.</li> </ol> <p><b>G-3.0300b. Present Claims of Christ</b></p> <p>The Church is called to present the claims of Jesus Christ, leading persons to repentance, acceptance of him as Savior and Lord, and new life as his disciples.</p> <p><b>G-3.0300c. Christ's Faithful Evangelist</b></p> <p>The Church is called to be Christ's faithful evangelist</p> <ol style="list-style-type: none"> <li>(1) going into the world, making disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all he has commanded;</li> <li>(2) demonstrating by the love of its members for one another and by the quality of its common life the new reality in Christ; sharing in worship, fellowship, and nurture, practicing a deepened life of prayer and service under the guidance of the Holy Spirit;</li> <li>(3) participating in God's activity in the world</li> </ol>

<p>Christ alone as Savior and Lord, and new life as his disciples.</p> <p>The Church is sent to be Christ’s faithful evangelist:</p> <p style="padding-left: 40px;">making disciples of all nations in the name of the Father, the Son, and the Holy Spirit;</p> <p style="padding-left: 40px;">sharing with others a deep life of worship, prayer, fellowship, and service; and</p> <p style="padding-left: 40px;">participating in God’s mission to care for the needs of the sick, poor, and lonely; to free people from sin, suffering, and oppression; and to establish Christ’s just, loving, and peaceable rule in the world.</p>	<p>through its life for others by</p> <p style="padding-left: 20px;"><b>(a)</b> healing and reconciling and binding up wounds,</p> <p style="padding-left: 20px;"><b>(b)</b> ministering to the needs of the poor, the sick, the lonely, and the powerless,</p> <p style="padding-left: 20px;"><b>(c)</b> engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice,</p> <p style="padding-left: 20px;"><b>(d)</b> giving itself and its substance to the service of those who suffer,</p> <p style="padding-left: 20px;"><b>(e)</b> sharing with Christ in the establishing of his just, peaceable, and loving rule in the world.</p>
<p><b>F-1.0303 The Notes of the Reformed Church<sup>3</sup></b></p> <p>Where Christ is, there is the true Church. Since the earliest days of the Reformation, Reformed Christians have marked the presence of the true Church wherever:</p> <p style="padding-left: 40px;">The Word of God is truly preached and heard, The Sacraments are rightly administered, and Ecclesiastical discipline is uprightly ministered.</p> <p>In our own time, we affirm that, in the power of the Spirit, the Church is faithful to the mission of Christ as it:</p> <p><i>Proclaims and hears the Word of God,</i></p> <p style="padding-left: 40px;">Responding to the promise of god’s new creation in Christ, and</p> <p style="padding-left: 40px;">Inviting all people to participate in that new creation;</p> <p><i>Administers and receives the Sacraments,</i></p> <p style="padding-left: 40px;">welcoming those who are being engrafted into Christ, bearing witness to Christ’s saving death and resurrection,</p> <p style="padding-left: 40px;">anticipating the heavenly banquet that is to come, and committing itself in the present to solidarity with the marginalized and the hungry; and</p> <p><i>Nurtures a covenant community of disciples of Christ,</i></p> <p style="padding-left: 40px;">living in the strength of God’s promise and giving itself in service to God’s mission.</p> <p><small><sup>3</sup>See The Scots Confession, Ch. XVIII (<i>The Book of Confessions</i>, 3.18)</small></p>	<p><b>G-3.0100 Form</b></p> <p>The mission of the Church is given form by God’s activity in the world as told in the Bible and understood by faith.</p> <p><b>G-3.0101 God’s Activity</b></p> <p><b>G-3.0101a. God’s Creation and Community</b></p> <p>God created the heavens and the earth and made human beings in God’s image, charging them to care for all that lives; God made men and women to live in community, responding to their Creator with grateful obedience. Even when the human race broke community with its Maker and with one another, God did not forsake it, but out of grace chose one family for the sake of all, to be pilgrims of promise, God’s own Israel.</p> <p><b>G-3.0101b. God’s Covenant</b></p> <p>God liberated the people of Israel from oppression; God covenanted with Israel to be their God and they to be God’s people, that they might do justice, love mercy, and walk humbly with the Lord; God confronted Israel with the responsibilities of this covenant, judging the people for their unfaithfulness while sustaining them by divine grace.</p>
<p><b>F-1.0304 The Great Ends of the Church</b></p> <p>The great ends of the Church are:</p> <p style="padding-left: 40px;">the proclamation of the gospel for the salvation of</p>	<p><b>G-1.0200 2. The Great Ends of the Church</b></p> <p>The great ends of the church are the proclamation of the</p>

<p>humankind;</p> <p>the shelter, nurture, and spiritual fellowship of the children of God;</p> <p>the maintenance of divine worship;</p> <p>the preservation of the truth;</p> <p>the promotion of social righteousness; and</p> <p>the exhibition of the Kingdom of Heaven to the world.<sup>4</sup></p> <hr/> <p><sup>4</sup>This statement of the great ends of the Church, slightly edited here, came from the United Presbyterian Church of North America, which united with the Presbyterian Church in the United States of America in 1958. The statement was then made a part of the Constitution of The United Presbyterian Church in the United States of America, as the united body was called. This now classic statement was adopted by the United Presbyterian Church of North America in 1910, following various actions between 1904 and 1910 looking forward to the revision of the church's Constitution.</p>	<p>gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world.<sup>2</sup></p> <hr/> <p><sup>2</sup>This statement of the great ends of the Church, slightly edited here, came from the United Presbyterian Church of North America, which united with the Presbyterian Church in the United States of America in 1958. The statement was then made a part of the Constitution of The United Presbyterian Church in the United States of America, as the united body was called. This now classic statement was adopted by the United Presbyterian Church of North America in 1910, following various actions between 1904 and 1910 looking forward to the revision of the church's Constitution.</p>
<p><b>F-1.04 Openness to the Guidance of the Holy Spirit</b></p>	
<p><b>F-1.0401 Continuity and Change</b></p> <p>The presbyterian form of government set forth in the Constitution of the Presbyterian Church (U.S.A.) is grounded in Scripture and built around the marks of the true Church. It is in all things subject to the Lord of the Church. In the power of the Spirit, Jesus Christ draws worshipping communities and individual believers into the sovereign activity of the triune God at all times and places. As the Church seeks reform and fresh direction, it looks to Jesus Christ who goes ahead of us and calls us to follow him. United with Christ in the power of the Spirit, the Church seeks “not [to] be conformed to this world, but [to] be transformed by the renewing of [our] minds, so that [we] may discern what is the will of God—what is good and acceptable and perfect” (Rom. 12:2).</p>	<p><b>G-4.0303 Historical Awareness</b></p> <p>The Presbyterian system of government calls for continuity with and faithfulness to the heritage which lies behind the contemporary church. It calls equally for openness and faithfulness to the renewing activity of the God of history.</p>
<p><b>F-1.0402 Ecumenicity</b></p> <p>The presbyterian system of government in the Constitution of the Presbyterian Church (U.S.A.) is established in light of Scripture but is not regarded as essential for the existence of the Christian Church nor required of all Christians.</p>	<p><b>G-4.0304 Ecumenical Awareness</b></p> <p>This form of government is established in the light of Scripture to give order to this church but is not regarded as essential to the existence of the Church of Jesus Christ nor to be required of all Christians.</p>
<p><b>F-1.0403 Unity in Diversity</b></p> <p>“As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise” (Gal. 3:27–29).</p>	<p><b>G-4.0400 4. Diversity and Inclusiveness</b></p> <p><b>G-4.0401 Variety of Forms</b></p> <p>The church in its witness to the uniqueness of the Christian faith is called to mission and must be responsive to diversity in both the church and the world. Thus the fellowship of Christians as it gathers for worship and orders its corporate life will display a rich variety of form,</p>

<p>The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, disability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person. The Presbyterian Church (U.S.A.) shall guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership. No member shall be denied participation or representation for any reason other than those stated in this Constitution.</p>	<p>practice, language, program, nurture, and service to suit culture and need.</p> <p><b>G-4.0402 Openness to Others</b></p> <p>Our unity in Christ enables and requires the church to be open to all persons and to the varieties of talents and gifts of God's people, including those who are in the communities of the arts and sciences.</p> <p><b>G-4.0403 Full Participation</b></p> <p>The Presbyterian Church (U.S.A.) shall give full expression to the rich diversity within its membership and shall provide means which will assure a greater inclusiveness leading to wholeness in its emerging life. Persons of all racial ethnic groups, different ages, both sexes, various disabilities, diverse geographical areas, different theological positions consistent with the Reformed tradition, as well as different marital conditions (married, single, widowed, or divorced) shall be guaranteed full participation and access to representation in the decision making of the church. (G-9.0104)</p>
<p><b>F-1.0404 Openness</b></p> <p>In Jesus Christ, who is Lord of all creation, the Church seeks a new openness to God’s mission in the world. In Christ, the triune God tends the least among us, suffers the curse of human sinfulness, raises up a new humanity, and promises a new future for all creation. In Christ, Church members share with all humanity the realities of creatureliness, sinfulness, brokenness, and suffering, as well as the future toward which God is drawing them. The mission of God pertains not only to the Church but also to people everywhere and to all creation. As it participates in God’s mission, the Presbyterian Church (U.S.A) seeks:</p> <ul style="list-style-type: none"> <li>a new openness to the sovereign activity of God in the Church and in the world, to a more radical obedience to Christ, and to a more joyous celebration in worship and work;</li> <li>a new openness in its own membership, becoming in fact as well as in faith a community of women and men of all ages, races, ethnicities, and worldly conditions, made one in Christ by the power of the Spirit, as a visible sign of the new humanity;</li> <li>a new openness to see both the possibilities and perils of its institutional forms in order to ensure the faithfulness and usefulness of these forms to God’s activity in the world; and</li> </ul>	<p><b>G-3.0401 Called to Openness</b></p> <p>The Church is called</p> <p><b>G-3.0401a.</b> To a new openness to the presence of God in the Church and in the world, to more fundamental obedience, and to a more joyous celebration in worship and work;</p> <p><b>G-3.0401b.</b> To a new openness to its own membership, by affirming itself as a community of diversity, becoming in fact as well as in faith a community of women and men of all ages, races, and conditions, and by providing for inclusiveness as a visible sign of the new humanity;</p> <p><b>G-3.0401c.</b> To a new openness to the possibilities and perils of its institutional forms in order to insure the faithfulness and usefulness of these forms to God's activity in the world;</p>



<p>a new openness to God’s continuing reformation of the Church ecumenical, that it might be more effective in its mission.</p>	<p><b>G-3.0401d.</b> To a new openness to God's continuing reformation of the Church ecumenical, that it might be a more effective instrument of mission in the world.</p>
<p style="text-align: center;"><b>F-2.00 CHAPTER TWO</b></p> <p style="text-align: center;"><b>THE CHURCH AND ITS CONFESSIONS</b></p>	<p style="text-align: center;"><b>G-2.0000 CHAPTER II.</b></p> <p style="text-align: center;"><b>THE CHURCH AND ITS CONFESSIONS</b></p>
<p><b>F-2.01 The Purpose of Confessional Statements</b></p> <p>The Presbyterian Church (U.S.A.) states its faith and bears witness to God’s grace in Jesus Christ in the creeds and confessions in <i>The Book of Confessions</i>. In these statements the church declares to its members and to the world who and what it is, what it believes, and what it resolves to do. These statements identify the church as a community of people known by its convictions as well as by its actions. They guide the church in its study and interpretation of the Scriptures; they summarize the essence of Reformed Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. They serve to strengthen personal commitment and the life and witness of the community of believers.</p> <p>The creeds and confessions of this church arose in response to particular circumstances within the history of God’s people. They claim the truth of the Gospel at those points where their authors perceived that truth to be at risk. They are the result of prayer, thought, and experience within a living tradition. They appeal to the universal truth of the Gospel while expressing that truth within the social and cultural assumptions of their time. They affirm a common faith tradition, while also from time to time standing in tension with each other.</p>	<p><b>G-2.0100a. Purpose of Confessional Statements</b></p> <p>The Presbyterian Church (U.S.A.) states its faith and bears witness to God's grace in Jesus Christ in the creeds and confessions in <i>The Book of Confessions</i>. In these confessional statements the church declares to its members and to the world</p> <p style="padding-left: 40px;">Who and what it is, What it believes, What it resolves to do.</p> <p><b>G-2.0100b. Church as Community</b></p> <p>These statements identify the church as a community of people known by its convictions as well as by its actions. They guide the church in its study and interpretation of the Scriptures; they summarize the essence of Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation.</p> <p><b>G-2.0500b. Reflect a Particular Stance</b></p> <p>Thus, the creeds and confessions of this church reflect a particular stance within the history of God’s people. They are the result of prayer, thought, and experience within a living tradition. They serve to strengthen personal commitment and the life and witness of the community of believers.</p>
<p><b>F-2.02 The Confessions as Subordinate Standards</b></p> <p>These confessional statements are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. While confessional standards are subordinate to the Scriptures, they are, nonetheless, standards. They are not lightly drawn up or subscribed to, nor may they be ignored or dismissed. The church is prepared to instruct, counsel with, or even to discipline one ordained who seriously rejects the faith expressed in the confessions. Moreover, the process for changing the confessions of the church is deliberately demanding, requiring a high degree of consensus across the church. Yet the church, in obedience</p>	<p><b>G-2.0200 Confessional Statements as Subordinate Standards</b></p> <p>These confessional statements are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. While confessional standards are subordinate to the Scriptures, they are, nonetheless, standards. They are not lightly drawn up or subscribed to, nor may they be ignored or dismissed. The church is prepared to counsel with or even to discipline one ordained who seriously rejects the faith expressed in the confessions. Moreover, a more exacting amendment process is required to change the confessions of the church than is required to change the Constitution in matters of government,</p>

<p>to Jesus Christ, is open to the reform of its standards of doctrine as well as of governance. The church affirms “Ecclesia reformata, semper reformanda secundum verbum Dei,” that is, “The church reformed, always to be reformed according to the Word of God” in the power of the Spirit.</p>	<p>worship, or discipline. Yet the church, in obedience to Jesus Christ, is open to the reform of its standards of doctrine as well as of governance. The church affirms “Ecclesia reformata, semper reformanda,” that is, “The church reformed, always reforming,”<sup>1</sup> according to the Word of God and the call of the Spirit.</p> <p><sup>1</sup>An alternate translation for “Ecclesia reformata, semper reformanda” is “The church reformed, always to be reformed.”</p>
<p><b>F-2.03 The Confessions as Statements of the Faith of the Church Catholic</b></p> <p>In its confessions, the Presbyterian Church (U.S.A.) witnesses to the faith of the Church catholic. The confessions express the faith of the one, holy, catholic, and apostolic Church in the recognition of canonical Scriptures and the formulation and adoption of the ecumenical creeds, notably the Nicene and Apostles’ Creeds with their definitions of the mystery of the triune God and of the incarnation of the eternal Word of God in Jesus Christ.</p>	<p><b>G-2.0300 Faith of the Church Catholic</b></p> <p>In its confessions, the Presbyterian Church (U.S.A.) gives witness to the faith of the Church catholic. The confessions express the faith of the one, holy, catholic, and apostolic Church in the recognition of canonical Scriptures and the formulation and adoption of the ecumenical creeds, notably the Nicene and Apostles’ Creeds with their definitions of the mystery of the triune God and of the incarnation of the eternal Word of God in Jesus Christ.</p>
<p><b>F-2.04 The Confessions as Statements of the Faith of the Protestant Reformation</b></p> <p>In its confessions, the Presbyterian Church (U.S.A.) upholds the affirmations of the Protestant Reformation. The focus of these affirmations is God’s grace in Jesus Christ as revealed in the Scriptures. The Protestant watchwords—grace alone, faith alone, Scripture alone—embody principles of understanding that continue to guide and motivate the people of God in the life of faith.</p>	<p><b>G-2.0400 Faith of the Protestant Reformation</b></p> <p>In its confessions, the Presbyterian Church (U.S.A.) identifies with the affirmations of the Protestant Reformation. The focus of these affirmations is the rediscovery of God’s grace in Jesus Christ as revealed in the Scriptures. The Protestant watchwords—grace alone, faith alone, Scripture alone—embody principles of understanding which continue to guide and motivate the people of God in the life of faith.</p>
<p><b>F-2.05 The Confessions as Statements of the Faith of the Reformed Tradition</b></p> <p>In its confessions, the Presbyterian Church (U.S.A.) expresses the faith of the Reformed tradition. Central to this tradition is the affirmation of the majesty, holiness, and providence of God who in Christ and by the power of the Spirit creates, sustains, rules, and redeems the world in the freedom of sovereign righteousness and love. Related to this central affirmation of God’s sovereignty are other great themes of the Reformed tradition:</p> <p>The election of the people of God for service as well as for salvation;</p> <p>Covenant life marked by a disciplined concern for order in the church according to the Word of God;</p> <p>A faithful stewardship that shuns ostentation and seeks proper use of the gifts of God’s creation; and</p>	<p><b>G-2.0500a. Faith of the Reformed Tradition</b></p> <p>In its confessions, the Presbyterian Church (U.S.A.) expresses the faith of the Reformed tradition. Central to this tradition is the affirmation of the majesty, holiness, and providence of God who creates, sustains, rules, and redeems the world in the freedom of sovereign righteousness and love. Related to this central affirmation of God’s sovereignty are other great themes of the Reformed tradition:</p> <p><b>G-2.0500a(1)</b> The election of the people of God for service as well as for salvation;</p> <p><b>G-2.0500a(2)</b> Covenant life marked by a disciplined concern for order in the church according to the Word of God;</p> <p><b>G-2.0500a(3)</b> A faithful stewardship that shuns ostentation and seeks proper use of the gifts of God’s creation;</p>

<p>The recognition of the human tendency to idolatry and tyranny, which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.</p>	<p><b>G-2.0500a(4)</b> The recognition of the human tendency to idolatry and tyranny, which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.</p>
<p style="text-align: center;"><b>F-3.00 CHAPTER THREE</b> <b>PRINCIPLES OF ORDER AND GOVERNMENT</b></p>	<p><b>G-1.0300 3. The Historic Principles of Church Order</b> <b>G-1.0400 4. The Historic Principles of Church Government</b> <b>G-4.0300 3. Principles of Presbyterian Government</b></p>
<p><b>F-3.01 Historic Principles of Church Order<sup>5</sup></b></p> <p>In setting forth this <i>Book of Order</i>, the Presbyterian Church (U.S.A.) reaffirms the historic principles of church order, which have been a part of our common heritage and which are basic to our Presbyterian concept and system of church government, namely:</p> <hr/> <p><sup>5</sup>This section, with the exception of the first paragraph, was first drawn up by the Synod of New York and Philadelphia, and prefixed to the Form of Government as published by that body in 1788. In that year, the synod was divided into four synods and gave place to the General Assembly of the Presbyterian Church in the United States of America, which held its first meeting the following year. The four synods formed were the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas. The presbyteries of these four synods were represented in the first General Assembly, which met in Philadelphia on May 21, 1789. The general plan drawn up in 1788 became that by which the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America were subsequently governed.</p>	<p><b>G-1.0300 3. The Historic Principles of Church Order<sup>3</sup></b></p> <p>In setting forth the following form of government, worship, and discipline, the Presbyterian Church (U.S.A.) reaffirms the historic principles of Church order which have been a part of our common heritage in this nation and which are basic to our Presbyterian concept and system of church government, namely:</p> <hr/> <p><sup>3</sup>This section, with the exception of the first paragraph, was first drawn up by the Synod of New York and Philadelphia, and prefixed to the Form of Government as published by that body in 1788. In that year, the synod was divided into four synods and gave place to the General Assembly of the Presbyterian Church in the United States of America, which held its first meeting the following year. The four synods formed were the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas. The presbyteries of these four synods were represented in the first General Assembly, which met in Philadelphia on May 21, 1789. The general plan drawn up in 1788 became that by which the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America were subsequently governed.</p>
<p><b>F-3.0101 God Is Lord of the Conscience</b></p> <p>a. That “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men<sup>6</sup> which are in anything contrary to his Word, or beside it, in matters of faith or worship.”<sup>7</sup></p> <p>b. Therefore we consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: We do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others.</p> <hr/> <p><sup>6</sup>The word “men” in this quotation from the eighteenth century should be understood as applying to all persons.</p> <p><sup>7</sup>See the Westminster Confession of Faith (<i>The Book of Confessions</i>, 6.109).</p>	<p><b>G-1.0301 Right of Judgment</b></p> <p>(1) (a) That “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men<sup>4</sup> which are in anything contrary to his Word, or beside it, in matters of faith or worship.”<sup>5</sup></p> <p>(b) Therefore we consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: We do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others.</p> <hr/> <p><sup>4</sup>The words “men” and “man’s” throughout this quotation from the eighteenth century should be understood as applying to all persons.</p> <p><sup>5</sup>This quotation may be found in The Westminster Confession of Faith, 6.109, in <i>The Book of Confessions</i>.</p>
<p><b>F-3.0102 Corporate Judgment</b></p> <p>That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath</p>	<p><b>G-1.0302 Corporate Judgment</b></p> <p>(2) That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ</p>

<p>appointed; that in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty or the rights of others, but only make an improper use of their own.</p>	<p>hath appointed; that in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty or the rights of others, but only make an improper use of their own.</p>
<p><b>F-3.0103 Officers</b></p> <p>That our blessed Savior, for the edification of the visible Church, which is his body, hath appointed officers,<sup>8</sup> not only to preach the gospel and administer the Sacraments, but also to exercise discipline, for the preservation of both truth and duty; and that it is incumbent upon these officers, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous, observing, in all cases, the rules contained in the Word of God.</p> <hr/> <p><sup>8</sup>The term “officers” and “office” is preserved here and in F-3.0106 as part of the historic language of the Principles. Elsewhere in the Form of Government the terms “ordered minister” and “ordered ministry” are used in place of “officer” and “office.”</p>	<p><b>G-1.0303 Officers</b></p> <p>(3) That our blessed Savior, for the edification of the visible Church, which is his body, hath appointed officers, not only to preach the gospel and administer the Sacraments, but also to exercise discipline, for the preservation of both truth and duty; and that it is incumbent upon these officers, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous, observing, in all cases, the rules contained in the Word of God.</p>
<p><b>F-3.0104 Truth and Goodness</b></p> <p>That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Savior’s rule, “By their fruits ye shall know them.” And that no opinion can either be more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man’s opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth or to embrace it.</p>	<p><b>G-1.0304 Truth and Goodness</b></p> <p>(4) That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Savior’s rule, “By their fruits ye shall know them.” And that no opinion can be either more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man’s opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth or to embrace it.</p>
<p><b>F-3.0105 Mutual Forbearance</b></p> <p>That, while under the conviction of the above principle we think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith, we also believe that there are truths and forms with respect to which men of good characters and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other.</p>	<p><b>G-1.0305 Differences of Views</b></p> <p>(5) That, while under the conviction of the above principle we think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith, we also believe that there are truths and forms with respect to which men of good characters and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other.</p>
<p><b>F-3.0106 Election by the People</b></p> <p>That though the character, qualifications, and authority of Church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise</p>	<p><b>G-1.0306 Election by the People</b></p> <p>(6) That though the character, qualifications, and authority of Church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise of this authority, in any particular society,</p>

<p>of this authority, in any particular society, is in that society.</p>	<p>is in that society.</p>
<p><b>F-3.0107 Church Power</b></p> <p>That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church judicatory<sup>9</sup> ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made, and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible men.</p> <hr/> <p><sup>9</sup>The term “judicatory,” employed here as part of the historical language of the Principles, is elsewhere in the Form of Government replaced with “council.”</p>	<p><b>G-1.0307 Church Power</b></p> <p>(7) That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church governing body ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made, and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible men.</p>
<p><b>F-3.0108 The Value of Ecclesiastical Discipline</b></p> <p>Lastly, that if the preceding scriptural and rational principles be steadfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any civil effects, it can derive no force whatever but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.</p>	<p><b>G-1.0308 Church Discipline</b></p> <p>(8) Lastly, that if the preceding scriptural and rational principles be steadfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any civil effects, it can derive no force whatever but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.</p>
<p><b>F-3.02 Principles of Presbyterian Government<sup>10</sup></b></p> <p>The Presbyterian Church (U.S.A.) reaffirms, within the context of its commitment to the Church universal, a special commitment to basic principles of Presbyterian polity:</p> <hr/> <p><sup>10</sup>This provision is derived from and intended to restate the Historic Principles of Church Government, which were adopted in 1797 by the General Assembly of the Presbyterian Church in the United States of America, and the Principles of Presbyterian Government. In this quotation, the word “radical” is used in its primary meaning of “fundamental and basic,” and the word “appeals” is used in a general sense rather than with reference to a case involved in judicial process: “the radical principles of Presbyterian church government and discipline are: ‘ that the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation</p>	<p><b>G-4.0300 3. Principles of Presbyterian Government</b></p> <p><b>G-4.0301 Presbyterian Polity</b></p> <p>The Presbyterian Church (U.S.A.) reaffirms, within the context of its commitment to the Church universal, a special commitment to basic principles of Presbyterian polity:</p> <p><b>G-1.0400 4. The Historic Principles of Church Government</b></p> <p>The radical<sup>6</sup> principles of Presbyterian church government and discipline are:</p> <p style="padding-left: 40px;">That the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church; that a larger part of the Church, or a representation of it, should</p>

<p>of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall govern; and consequently that appeals may be carried from lower to higher governing bodies, till they be finally decided by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles and the practice of the primitive Church are considered as authority.”</p>	<p>govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall govern; and consequently that appeals may be carried from lower to higher governing bodies, till they be finally decided by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles and the practice of the primitive Church are considered as authority.</p> <hr/> <p><sup>6</sup>The text of this section was adopted in 1797 by the General Assembly of the Presbyterian Church in the United States of America. In this quotation, the word “radical” is used in its primary meaning of “fundamental and basic,” and the word “appeals” is used in a general sense rather than with reference to a case involved in judicial process.</p>
<p><b>F-3.0201 One Church</b></p> <p>The particular congregations of the Presbyterian Church (U.S.A.) wherever they are, taken collectively, constitute one church, called the church.</p>	<p><b>G-4.0301a.</b> The particular churches of the Presbyterian Church (U.S.A.) wherever they are, taken collectively, constitute one church;</p>
<p><b>F-3.0202 Governed by Presbyters</b></p> <p>This church shall be governed by presbyters, that is, ruling elders and teaching elders. Ruling elders are so named not because they “lord it over” the congregation (Matt. 20:25), but because they are chosen by the congregation to discern and measure its fidelity to the Word of God, and to strengthen and nurture its faith and life. Teaching elders shall be committed in all their work to equipping the people of God for their ministry and witness.</p>	<p><b>G-4.0301b.</b> This church shall be governed by presbyters (elders and ministers of the Word and Sacrament, traditionally called ruling and teaching elders);</p>
<p><b>F-3.0203 Gathered in Councils</b></p> <p>These presbyters shall come together in councils in regular gradation. These councils are sessions, presbyteries, synods, and the General Assembly. All councils of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The councils are distinct, but have such mutual relations that the act of one of them is the act of the whole church performed by it through the appropriate council. The larger part of the church, or a representation thereof, shall govern the smaller.</p>	<p><b>G-4.0301c.</b> These presbyters shall come together in governing bodies (traditionally called judicatories or courts) in regular gradation;</p> <p><b>G-4.0302 Presbyterian Unity</b></p> <p>The nature of Presbyterian order is such that it shares power and responsibility. The system of governing bodies, whether they have authority over one or many churches, sustains such mutual relationships within the structures as to express the unity of the church.</p> <p><b>G-9.0103 Unity Of Governing Bodies</b></p> <p>All governing bodies of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this</p>

	<p>Constitution. The governing bodies are separate and independent, but have such mutual relations that the act of one of them is the act of the whole church performed by it through the appropriate governing body. The jurisdiction of each governing body is limited by the express provisions of the Constitution, with powers not mentioned being reserved to the presbyteries, and with the acts of each subject to review by the next higher governing body.</p>
<p><b>F-3.0204 Seek and Represent the Will of Christ</b></p> <p>Presbyters are not simply to reflect the will of the people, but rather to seek together to find and represent the will of Christ.</p>	<p><b>G-4.0301d.</b> Presbyters are not simply to reflect the will of the people, but rather to seek together to find and represent the will of Christ;</p>
<p><b>F-3.0205 Decision by Majority Vote</b></p> <p>Decisions shall be reached in councils by vote, following opportunity for discussion and discernment, and a majority shall govern.</p>	<p><b>G-4.0301e.</b> Decisions shall be reached in governing bodies by vote, following opportunity for discussion, and a majority shall govern;</p>
<p><b>F-3.0206 Review and Control</b></p> <p>A higher council shall have the right of review and control over a lower one and shall have power to determine matters of controversy upon reference, complaint, or appeal.</p>	<p><b>G-4.0301f.</b> A higher governing body shall have the right of review and control over a lower one and shall have power to determine matters of controversy upon reference, complaint, or appeal;</p>
<p><b>F-3.0207 Ordination by Council</b></p> <p>Presbyters (ruling elders and teaching elders) and deacons are ordained only by the authority of a council.</p>	<p><b>G-4.0301g.</b> Presbyters are ordained only by the authority of a governing body;</p>
<p><b>F-3.0208 Shared Power, Exercised Jointly</b></p> <p>Ecclesiastical jurisdiction is a shared power, to be exercised jointly by presbyters gathered in councils.</p>	<p><b>G-4.0301h.</b> Ecclesiastical jurisdiction is a shared power, to be exercised jointly by presbyters gathered in governing bodies;</p>
<p><b>F-3.0209 General Authority of Councils</b></p> <p>Councils possess whatever administrative authority is necessary to give effect to duties and powers assigned by the Constitution of the church. The jurisdiction of each council is limited by the express provisions of the Constitution, with powers not mentioned being reserved to the presbyteries.</p>	<p><b>G-4.0301i.</b> Governing bodies possess whatever administrative authority is necessary to give effect to duties and powers assigned by the Constitution of the church.</p> <p><b>G-9.0103 Unity of Governing Bodies</b></p> <p>All governing bodies of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The governing bodies are separate and independent, but have such mutual relations that the act of one of them is the act of the whole church performed by it through the appropriate governing body. The jurisdiction of each governing body is limited by the</p>

	express provisions of the Constitution, with powers not mentioned being reserved to the presbyteries, and with the acts of each subject to review by the next higher governing body.
<p><b>F-3.03 Foundational Statements</b></p> <p>The statements contained in this section, “The Foundations of Presbyterian Polity,” describe the ecclesiological and historical commitments on which the polity of the Presbyterian Church (U.S.A.) rests. Provisions of any part of this constitution are to be interpreted in light of the whole constitution. No provision of the book of order can of itself invalidate any other. Where there are tensions and ambiguities between provisions, it is the task of councils and judicial commissions to resolve them in such a way as to give effect to all provisions.</p>	
<p><b>F-3.04 The Constitution of the Presbyterian Church (U.S.A) Defined</b></p> <p>The Constitution of the Presbyterian Church (U.S.A.) consists of <i>The Book of Confessions</i> and the <i>Book of Order</i>.</p> <p><i>The Book of Confessions</i> includes:</p> <ul style="list-style-type: none"> <li>The Nicene Creed</li> <li>The Apostles’ Creed</li> <li>The Scots Confession</li> <li>The Heidelberg Catechism</li> <li>The Second Helvetic Confession</li> <li>The Westminster Confession of Faith</li> <li>The Westminster Shorter Catechism</li> <li>The Westminster Larger Catechism</li> <li>The Theological Declaration of Barmen</li> <li>The Confession of 1967</li> <li>A Brief Statement of Faith—Presbyterian Church (U.S.A.)</li> </ul> <p>The <i>Book of Order</i> includes:</p> <ul style="list-style-type: none"> <li>The Foundations of Presbyterian Polity</li> </ul>	<p><b>G-1.0500 5. The Constitution Defined</b></p> <p>The Constitution of the Presbyterian Church (U.S.A.) consists of <i>The Book of Confessions</i> and the <i>Book of Order</i>.</p> <p><b>G-1.0501</b></p> <p><i>The Book of Confessions</i> includes:</p> <ul style="list-style-type: none"> <li>The Nicene Creed</li> <li>The Apostles’ Creed</li> <li>The Scots Confession</li> <li>The Heidelberg Catechism</li> <li>The Second Helvetic Confession</li> <li>The Westminster Confession of Faith</li> <li>The Shorter Catechism</li> <li>The Larger Catechism</li> <li>The Theological Declaration of Barmen</li> <li>The Confession of 1967</li> <li>A Brief Statement of Faith—Presbyterian Church (U.S.A.).</li> </ul> <p><b>G-1.0502</b></p> <p>The <i>Book of Order</i> includes:</p>



Proposed Foundations and Form of Government

Current Form of Government

<p>The Form of Government</p> <p>The Directory for Worship</p> <p>The Rules of Discipline</p>	<p>Form of Government</p> <p>Directory for Worship</p> <p>Rules of Discipline.</p>
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<p style="text-align: center;"><b>THE FORM OF GOVERNMENT PROPOSED LANGUAGE</b></p>	<p style="text-align: center;"><b>FORM OF GOVERNMENT CURRENT LANGUAGE</b></p>
<p style="text-align: center;"><b>CHAPTER ONE CONGREGATIONS AND THEIR MEMBERSHIP</b></p>	<p style="text-align: center;"><b>G-5.0000 CHAPTER V. THE CHURCH AND ITS MEMBERS G-7.0000 CHAPTER VII. THE PARTICULAR CHURCH</b></p>
<p><b>G-1.01 The Congregation</b></p> <p><b>G-1.0101 The Mission of the Congregation</b></p> <p>The congregation is the church engaged in the mission of God in its particular context. The triune God gives to the congregation all the gifts of the gospel necessary to being the Church. The congregation is the basic form of the church, but it is not of itself a sufficient form of the church. Thus congregations are bound together in communion with one another, united in relationships of accountability and responsibility, contributing their strengths to the benefit of the whole, and are called, collectively, the church.</p> <p>Through the congregation God’s people carry out the ministries of proclamation, sharing the Sacraments, and living in covenant life with God and each other. In the life of the congregation, individual believers are equipped for the ministry of witness to the love and grace of God in and for the world. The congregation reaches out to people, communities, and the world to share the good news of Jesus Christ, to gather for worship, to offer care and nurture to God’s children, to speak for social justice and righteousness, to bear witness to the truth and to the reign of God that is coming into the world.</p>	<p><b>G-7.0102 Ministry</b></p> <p>The particular church carries a vital responsibility in the mission of the church. There God’s people perform especially the ministries of worship, proclamation, sharing the Sacraments, evangelism, nurture, counseling, personal and social healing, and service. Without this basic ministry to persons, neighborhoods, and communities, and the support given at the congregational level through prayer, personnel, and money, any other significant ministry of the church becomes impossible. Congregations serve as essential mission arms of the presbytery and of the larger church.</p>
<p><b>G-1.0102 The Fellowship of the Congregation</b></p> <p>The polity of the Presbyterian Church (U.S.A.) presupposes the fellowship of women, men, and children united in covenant relationship with one another and with God through Jesus Christ. The organization rests on the fellowship and is not designed to work without trust and love.</p> <p><b>G-1.0103 Governed by the Constitution of the Presbyterian Church (U.S.A.)</b></p> <p>A “congregation” as used in this Form of Government refers to a formally organized community chartered and recognized by a presbytery as provided in this Constitution. Each congregation of the Presbyterian Church (U.S.A.) shall be governed by this Constitution. The members of a congregation put themselves under the</p>	<p><b>G-7.0103 Government</b></p> <p>The members of a particular church voluntarily put themselves under the leadership of their officers, whom they elect. The session, which consists of the pastor or co-pastors, the associate pastors, and the elders in active service, is the governing body in a particular church. The law and government of the Presbyterian Church (U.S.A.) presuppose the fellowship of women and men with their children in voluntary covenanted relationship with one another and with God through Jesus Christ. The organization rests upon the fellowship and is not designed to work without trust and love.</p> <p><b>G-4.0104 A Particular Presbyterian Church</b></p> <p>Each particular church of the Presbyterian Church (U.S.A.) shall be governed by this Constitution. Its officers are ministers of the Word and Sacrament, elders, and</p>

<p>leadership of the session and the higher councils (presbytery, synod, and General Assembly). The session is responsible to guide and govern the life of the congregation. The session leads the congregation in fulfilling its responsibilities for the service of all people, for the up-building of the whole church, and for the glory of God.</p> <p>Other forms of corporate witness established by the presbytery shall also be governed by this Constitution and shall be subject to the authority of the presbytery.</p>	<p>deacons. Its government and guidance are the responsibility of the session. It shall fulfill its responsibilities as the local unit of mission for the service of all people, for the up-building of the whole church, and for the glory of God.</p>
<p><b>G-1.02 The Organizing of a Congregation</b></p> <p>A congregation in the Presbyterian Church (U.S.A.) can be organized only by the authority of a presbytery and shall function under the provisions of this Constitution.</p>	<p><b>G-7.0100 1. Organization, Mission, and Government</b>  <b>G-7.0101 Organized by Presbytery as Part of the Whole</b></p> <p>The church is both catholic and particular. Both characteristics are to be found in a particular church. A particular church in the Presbyterian Church (U.S.A.) can be organized only by the authority of a presbytery and shall function under the provisions of this Constitution.</p>
<p><b>G-1.0201 Organizing Covenant</b></p> <p>In organizing a congregation, presbytery shall receive applications for membership from persons wishing to unite in forming a new congregation. These persons shall covenant together as follows:</p> <p>“We, the undersigned, in response to the grace of God, desire to be constituted and organized as a congregation of the Presbyterian Church (U.S.A.), to be known as _____ . We promise and covenant to live together in unity and to work together in ministry as disciples of Jesus Christ, bound to him and to one another as a part of the body of Christ in this place according to the principles of faith, mission, and order of the Presbyterian Church (U.S.A.).</p> <p>“(Signatures)”</p> <p>At its sole discretion the presbytery may then declare them an organized congregation of the presbytery. The congregation shall then proceed to the election of ruling elders and, if they so decide, deacons. The presbytery shall prepare, examine, ordain, and install these newly elected persons. Presbytery shall continue to work closely with the congregation in securing pastoral leadership, in plans for</p>	<p><b>G-7.0200 2. Organizing a Particular Church</b>  <b>G-7.0201 Constituting Covenant</b></p> <p>In organizing a particular church, presbytery, proceeding directly or through a commission, shall receive applications for membership in the church—whether by profession of faith, reaffirmation, or transfer of membership—from persons wishing to unite in forming a new congregation. These persons shall covenant together as follows:</p> <p>We, the undersigned, in response to the grace of God, desire to be constituted and organized as a church to be known as _____. We promise and covenant to live together in unity and to work together in ministry as disciples of Jesus Christ, bound to him and to one another as a part of the body of Christ in this place according to the principles of faith, mission, and order of the Presbyterian Church (U.S.A.).</p> <p>(Signatures)</p> <p><b>G-7.0202 Presbytery Relationship</b></p> <p><b>G-7.0202a.</b> They shall be declared a constituted congregation of the presbytery and shall proceed to the election of elders and deacons, making provision in cooperation with the presbytery for their preparation, examination, ordination, and installation.</p> <p><b>G-7.0202b.</b> Presbytery shall continue to work closely with the congregation in securing pastoral leadership, in plans</p>

<p>the service and witness of the congregation, in coordinating its work with other congregations, in counseling concerning incorporation and bylaws for the congregation conforming to the Constitution of the Presbyterian Church (U.S.A.), and in giving other forms of support and encouragement that will strengthen the mission of the congregation in the larger life of the denomination.</p>	<p>for the service and witness of the particular church, in coordinating its work with other churches, in counseling concerning bylaws for the congregation conforming to the Constitution of the Presbyterian Church (U.S.A.), and in giving other forms of support and encouragement that will strengthen the mission of the congregation in the larger life of the denomination.</p>
<p><b>G-1.03 THE MEMBERSHIP OF A CONGREGATION</b></p> <p><b>G-1.0301 The Meaning of Membership and Baptism</b></p> <p>In Jesus Christ, God calls people to faith and to membership in the Church, the body of Christ. Baptism is the visible sign of that call and claim on a human life and of entrance into the membership of the church. The baptism of children witnesses to the truth that God's love claims people before they are able to respond in faith. The baptism of those who enter the covenant of membership upon their own profession of faith in Jesus Christ as Lord and Savior witnesses to the truth that God's gift of grace calls forth a response of faithfulness. Thus, the triune God, incarnate in the life, death, and resurrection of Jesus Christ, gives to the Church not only its mission but also its understanding of membership.</p>	<p><b>G-5.0100 1. The Meaning of Membership</b></p> <p><b>G-5.0101a. Membership through Faith</b></p> <p>The incarnation of God in the life, death, and resurrection of Jesus Christ gives to the church not only its mission but also its understanding of membership. One becomes an active member of the church through faith in Jesus Christ as Savior and acceptance of his Lordship in all of life. Baptism and a public profession of faith in Jesus as Lord are the visible signs of entrance into the active membership of the church.</p>
<p><b>G-1.0302 Welcome and Openness</b></p> <p>A congregation shall welcome all persons who trust in God's grace in Jesus Christ and desire to become part of the fellowship and ministry of his Church (F-1.0403). No person shall be denied membership for any reason not related to profession of faith. The Gospel leads members to extend the fellowship of Christ to all persons. Failure to do so constitutes a rejection of Christ himself and causes a scandal to the Gospel.</p>	<p><b>G-5.0103 Inclusiveness</b></p> <p>The congregation shall welcome all persons who respond in trust and obedience to God's grace in Jesus Christ and desire to become part of the membership and ministry of his Church. No persons shall be denied membership because of race, ethnic origin, worldly condition, or any other reason not related to profession of faith. Each member must seek the grace of openness in extending the fellowship of Christ to all persons. (G-9.0104) Failure to do so constitutes a rejection of Christ himself and causes a scandal to the gospel.</p>
<p><b>G-1.0303 Entry into Membership</b></p> <p>Persons may enter into active church membership in the following ways:</p> <p>a. Public profession of faith, made after careful examination by the session in the meaning and responsibilities of membership; if not already baptized, the person making profession of faith shall be baptized;</p>	<p><b>G-5.0101b. Into Active Membership</b></p> <p>Persons may enter into active church membership in the following ways: by profession of faith, reaffirmation of faith in Jesus Christ, or transfer of certificate from some other church.</p> <p><b>G-5.0101c. Baptized Previously</b></p> <p>When persons baptized as infants reach an age when they are ready to make public their profession of faith and accept their responsibility in the life of the church, the session should invite, encourage, and help them prepare for their responsibility as active church members. The age at which young persons should make such public</p>

<p>b. Certificate of transfer, when a person is a member of another Christian church at the time of transfer;</p> <p>c. Reaffirmation of faith, for persons previously baptized in the name of the triune God and having publicly professed their faith.</p>	<p>profession is not precisely fixed. It is left to the prudence of the session to judge, after careful examination, the readiness of those who apply for active membership.</p> <p><b>G-5.0101d. Not Baptized Previously</b></p> <p>When persons who have not been baptized desire to profess their faith in Christ and be incorporated in the life of the church as believers, they shall do so by making public their profession of faith and receiving baptism after appropriate instruction and examination by the session.</p> <p><b>G-5.0101e. Certificate of Transfer</b></p> <p>Persons who have made a profession of faith and have been received into membership in a particular church may be received by the session upon receipt of a certificate of transfer from the church in which they have been most recently a member.</p> <p><b>G-5.0101f. Reaffirmation of Faith</b></p> <p>It is sometimes the case that persons who previously made a profession of faith and became active members in a particular church are unable to secure a certificate of transfer or other evidence of church membership. After instruction and examination by the session, these persons shall reaffirm publicly their profession of faith and their acceptance of responsibility in the life of the church.</p>
<p><b>G-1.0304 The Ministry of Members</b></p> <p>Membership in the Church of Jesus Christ is a joy and a privilege. It is also a commitment to participate in Christ’s mission. A faithful member bears witness to God’s love and grace and promises to be involved responsibly in the ministry of Christ’s Church. Such involvement includes:</p> <ul style="list-style-type: none"> <li>proclaiming the good news in word and deed,</li> <li>taking part in the common life and worship of a congregation,</li> <li>lifting one another up in prayer, mutual concern, and active support,</li> <li>studying Scripture and the issues of Christian faith and life,</li> <li>supporting the ministry of the church through the giving of money, time, and talents,</li> </ul>	<p><b>G-5.0102 Membership as Ministry</b></p> <p>A faithful member accepts Christ’s call to be involved responsibly in the ministry of his Church. Such involvement includes</p> <ul style="list-style-type: none"> <li><b>G-5.0102a.</b> Proclaiming the good news,</li> <li><b>G-5.0102b.</b> Taking part in the common life and worship of a particular church,</li> <li><b>G-5.0102c.</b> Praying and studying Scripture and the faith of the Christian Church,</li> <li><b>G-5.0102d.</b> Supporting the work of the church through the giving of money, time, and talents,</li> <li><b>G-5.0102e.</b> Participating in the governing responsibilities</li> </ul>

<p>demonstrating a new quality of life within and through the church,</p> <p>responding to God’s activity in the world through service to others,</p> <p>living responsibly in the personal, family, vocational, political, cultural, and social relationships of life,</p> <p>working in the world for peace, justice, freedom, and human fulfillment,</p> <p>participating in the governing responsibilities of the church, and</p> <p>reviewing and evaluating regularly the integrity of one’s membership, and considering ways in which one’s participation in the worship and service of the church may be increased and made more meaningful.</p>	<p>of the church,</p> <p><b>G-5.0102f.</b> Demonstrating a new quality of life within and through the church,</p> <p><b>G-5.0102g.</b> Responding to God’s activity in the world through service to others,</p> <p><b>G-5.0102h.</b> Living responsibly in the personal, family, vocational, political, cultural, and social relationships of life,</p> <p><b>G-5.0102i.</b> Working in the world for peace, justice, freedom, and human fulfillment.</p> <p><b>G-5.0600 5. Review of Membership</b></p> <p><b>G-5.0601 By the Member</b></p> <p>Accepting the privilege and responsibility of membership in the church is a commitment to Jesus Christ that binds the individual to fulfillment of the obligations of membership. Members shall, when encouraged by the session, regularly review and evaluate the integrity with which they are involved in the ministry of the church and consider ways in which their participation in the worship and service of the church may be increased and made more meaningful.</p>
<p><b>G-1.04 Categories of Membership</b></p> <p>The membership of a congregation of the Presbyterian Church (U.S.A.) includes baptized members, active members, and affiliate members.</p>	<p><b>G-5.0300 3. Categories of Membership</b></p> <p>The membership of a particular church of the Presbyterian Church (U.S.A.) includes baptized members, active members, inactive members, and affiliate members.</p>
<p><b>G-1.0401 Baptized Member</b></p> <p>A baptized member is a person who has received the Sacrament of Baptism, whether in this congregation or elsewhere, and who has been enrolled as a baptized member by the session but who has not made a profession of faith in Jesus Christ as Lord and Savior. Such baptized members receive the pastoral care and instruction of the church, and may participate in the Sacrament of the Lord’s Supper.</p>	<p><b>G-5.0301 Baptized Member</b></p> <p>A baptized member of a particular church is a person who has received the Sacrament of Baptism and who has been enrolled as a baptized member by the session but who has not made a profession of faith in Jesus Christ as Lord and Savior. Such baptized members are entitled to the pastoral care and instruction of the church, and to participation in the Sacrament of the Lord's Supper.</p>
<p><b>G-1.0402 Active Member</b></p> <p>An active member is a person who has made a profession of faith in Christ, has been baptized, has been received into membership of the church, has voluntarily submitted to the government of this church, and participates in the church’s work and worship. In addition, active members participate in the governance of the church and may be</p>	<p><b>G-5.0302 Active Member</b></p> <p>An active member of a particular church is a person who has made a profession of faith in Christ, has been baptized, has been received into membership of the church, has voluntarily submitted to the government of this church, and participates in the church's work and worship. An active member is entitled to all the rights and</p>

<p>elected to ordered ministry (see G-2.0102). Active members shall regularly, after prayerful consideration, recommit themselves to the disciplines and responsibilities of membership outlined in G-1.0304. The session shall have responsibility for preparing those who would become active members of the congregation.</p>	<p>privileges of the church, including the right to participate in the Sacrament of the Lord's Supper, to present children for baptism, to take part in meetings of the congregation, and to vote and hold office. Other conditions of active membership that meet the needs of the particular church and are consistent with the order and confessions of the Presbyterian Church (U.S.A.) may be adopted by the session after careful study and discussion with the congregation.</p> <p><b>G-5.0602 By the Session</b></p> <p>The session shall review the roll of members at least annually, and shall counsel with those who have neglected the responsibilities of membership.</p>
<p><b>G-1.0403 Affiliate Member</b></p> <p>An affiliate member is a member of another congregation of this denomination or of another denomination or Christian body, who has temporarily moved from the community where the congregation of membership is situated, has presented a certificate of good standing from the appropriate council or governing body of that congregation, and has been received by the session as an affiliate member. An affiliate member may participate in the life of the congregation in the same manner as an active member except that an affiliate member may not vote in congregational meetings or be elected to ordered ministry or other office in the congregation.</p>	<p><b>G-5.0304 Affiliate Member</b></p> <p>An affiliate member of a particular church is an active member of another church of this denomination or of another denomination or Christian body, who has temporarily moved from the community where the church of active membership is situated, has presented a certificate of good standing from the appropriate governing body of that church, and has been received by the session as an affiliate member. An affiliate member is entitled to all the rights and privileges of an active member except the right to vote and hold office.</p>
<p><b>G-1.0404 Other Participants</b></p> <p>Persons who are not members of, or who may have ceased active participation in, the Presbyterian Church (U.S.A.) are welcome and may participate in the life and worship of this church and receive its pastoral care and instruction. The invitation to the Lord's Supper is extended to all who have been baptized, remembering that access to the table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love (W-2.4011). Confessing members of other Christian churches may present children for baptism, in conformity with W-2.3014.</p>	<p><b>G-5.0400 3. Nonmember Privileges</b></p> <p><b>G-5.0401 Nonmember Privileges</b></p> <p>Persons not members of the Presbyterian Church (U.S.A.) are entitled to the following privileges:</p> <p><b>G-5.0401a.</b> All persons are welcome to participate in the life and worship of this church.</p> <p><b>G-5.0401b.</b> All baptized persons, whether children or adults, even though they have made no profession of their faith in Christ, are entitled to participation in the Lord's Supper, to pastoral care and instruction of the church.</p> <p><b>G-5.0401c.</b> Confessing members of other Christian churches may participate in the Sacrament of the Lord's Supper and may present children for baptism.</p>
<p><b>G-1.05 Meetings of the Congregation</b></p>	<p><b>G-7.0300 3.Meetings of the Congregation</b></p> <p><b>G-7.0301 Congregation</b></p> <p>The congregation is made up of all members on the active</p>

<p><b>G-1.0501 Annual and Special Meetings</b></p> <p>The congregation shall hold an annual meeting and may hold special meetings as necessary, for any or all of the purposes appropriate for congregational consideration. The business to be transacted at special meetings shall be limited to items specifically listed in the call for the meeting.</p> <p>All active members of the congregation present at either annual or special meetings are entitled to vote. Congregations shall provide by rule the quorum necessary to conduct business.</p>	<p>roll of a particular church. All such members who are present at a congregational meeting are entitled to vote.</p> <p><b>G-7.0302 Annual Meetings</b></p> <p><b>G-7.0302a. Business of Annual Meetings</b></p> <p>The congregation shall hold an annual meeting and may hold other meetings as necessary. The annual meeting may consider such business as electing officers, hearing reports of the session along with plans for the coming year, hearing reports from the board of deacons and other organizations of the church, and transacting other business as is appropriate. It shall review the adequacy of the compensation of the pastor or pastors upon report of the prior review by the session.</p> <p><b>G-7.0302b. Special Meetings</b></p> <p>Special meetings may be called for any or all of the purposes appropriate to an annual meeting or to conduct such other business as may be proper for congregational consideration. (G-7.0304) The business to be transacted shall be limited to items specifically listed in the call for the meeting.</p> <p><b>G-7.0302c. Parliamentary Authority</b></p> <p>All meetings of the congregation shall be conducted in accordance with the most recent edition of <i>Robert's Rules of Order</i>, or a comparable parliamentary authority adopted by the congregation, except in those cases where this Constitution provides otherwise.</p> <p><b>G-7.0305 Quorum</b></p> <p>The quorum of a meeting of the congregation shall be not less than one tenth of the members unless the particular church upon application to the presbytery shall obtain the consent of the presbytery to a provision for a smaller quorum. A congregation by its own vote may fix a higher quorum. No meeting of fewer than three members shall be considered a congregational meeting.</p>
<p><b>G-1.0502 Calling a Congregational Meeting</b></p> <p>Meetings of the congregation shall be called by the session, by the presbytery, or by the session when requested in writing by one fourth of the active members on the roll of the congregation. Adequate public notice of all congregational meetings shall be given. Congregations shall provide by their own rule for minimum notification requirements and give notice at regular services of</p>	<p><b>G-7.0303 How Meetings Are Called</b></p> <p><b>G-7.0303a. Called by</b></p> <p>Meetings of the congregation shall be called</p> <p><b>G-7.0303a.(1)</b> by the session whenever it determines such a meeting is necessary,</p> <p><b>G-7.0303a.(2)</b> by the presbytery whenever it determines such a meeting is necessary,</p> <p><b>G-7.0303a.(3)</b> by the session when requested in writing</p>



<p>worship prior to the meeting.</p>	<p>by one fourth of the members on the active roll of the particular church.</p> <p><b>G-7.0303b. Notice</b></p> <p>Public notice of the meeting shall be given on two successive Sundays. The meeting may be convened following the notice given on the second Sunday.</p>
<p><b>G-1.0503 Business Proper to Congregational Meetings</b></p> <p>Business to be transacted at meetings of the congregation shall be limited to matters related to the following:</p> <ul style="list-style-type: none"> <li>a. electing ruling elders, deacons, and trustees;</li> <li>b. calling a pastor, co-pastor, or associate pastor;</li> <li>c. changing existing pastoral relationships, by such means as reviewing the adequacy of and approving changes to the terms of call of the pastor or pastors, or requesting, consenting to, or declining to consent to dissolution;</li> <li>d. buying, mortgaging, or selling real property;</li> <li>e. requesting the presbytery to grant an exemption as permitted in this Constitution (G-2.0404).</li> </ul> <p>Whenever permitted by civil law, both ecclesiastical and corporate business may be conducted at the same congregational meeting.</p>	<p><b>G-7.0304 Business</b></p> <p><b>G-7.0304a. Business Shall Include</b></p> <p>Business to be transacted at meetings of the congregation shall include the following:</p> <p><b>G-7.0304a.(1)</b> matters related to the electing of elders, deacons, and trustees;</p> <p><b>G-7.0304a.(2)</b> matters related to the calling of a pastor or pastors;</p> <p><b>G-7.0304a.(3)</b> matters related to the pastoral relationship, such as changing the call, or requesting or consenting or declining to consent to dissolution;</p> <p><b>G-7.0304a.(4)</b> matters related to buying, mortgaging, or selling real property(G-8.0500);</p> <p><b>G-7.0304a.(5)</b> matters related to the permissive powers of a congregation, such as the desire to lodge all administrative responsibility in the session, or the request to presbytery for exemption from one or more requirements because of limited size.</p> <p><b>G-7.0304b. Limitations</b></p> <p>Business at congregational meetings shall be limited to the foregoing matters (1) through (5). Whenever permitted by civil law, both ecclesiastical and corporate business may be conducted at the same congregational meeting.</p> <p><b>G-7.0403 Separate Corporate Meetings</b></p> <p>Where civil law requires that corporate business be conducted in a separate corporate meeting of the congregation, the provisions of G-7.0300 shall apply, except:</p> <p><b>G-7.0403a.</b> Such a meeting shall be called by the trustees at their discretion, or when directed by the session or by the presbytery.</p> <p><b>G-7.0403b.</b> Unless the civil law provides otherwise, the trustees shall designate from among members on the active roll of the particular church a presiding officer and</p>

	<p>a secretary for such meeting.</p> <p><b>G-7.0403c.</b> The minutes of each such meeting shall be attested by the presiding officer and the secretary and shall be entered in the minute book of the trustees.</p> <p><b>G-7.0404 Vote by Proxy</b></p> <p>Voting by proxy shall be permitted with respect to a corporate matter only where civil law specifically requires that voting by proxy shall be permitted as to that particular corporate matter.</p>
<p><b>G-1.0504 Moderator</b></p> <p>The installed pastor shall ordinarily moderate all meetings of the congregation. If it is impractical for the pastor to preside, he or she shall invite another teaching elder who is a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or the installed pastor is unable to moderate and/or to name another moderator, the presbytery shall make provision for a moderator.</p>	<p><b>G-7.0306 Moderator</b></p> <p>The pastor shall be the moderator of all meetings of the congregation. In congregations where there are co-pastors, they shall, when present, alternately preside at meetings. When the church is without a pastor, the moderator of the session appointed by the presbytery shall preside at all congregational meetings. If it is impractical for the pastor or the moderator of session appointed by presbytery to preside, he or she shall invite, with the concurrence of the session, another minister of the presbytery to preside. A presbytery may appoint a lay pastor as moderator of session to the church to which she or he is commissioned. The person assigned to the commissioned lay pastor as mentor and supervisor shall also supervise his or her work as moderator. In addition, the moderator of the session of a church with a vacant pulpit may request an elder who is, or has been, a member of that presbytery's committee on ministry, the stated clerk, executive presbyter, or associate executive presbyter, to preside; such elder may not moderate the meeting of a congregation of which that elder is a member. When this is not expedient, and when both the pastor or the moderator of the session and the session concur, a member of the session may be invited to preside.</p>
<p><b>G-1.0505 Secretary and Minutes</b></p> <p>The clerk of session shall serve as secretary for all meetings of the congregation. If the clerk of session is unable to serve, the congregation shall elect a secretary for that meeting. The secretary shall record the actions of the congregation in minutes of the meeting.</p>	<p><b>G-7.0307 Secretary</b></p> <p>The clerk of the session shall be secretary of meetings of the congregation. If the congregation does not approve the minutes of a congregational meeting before adjournment, the session shall read, correct, and approve the minutes of that congregational meeting at its next scheduled meeting and shall enter them into the permanent record. At the next meeting of the congregation, the clerk shall have the minutes available and shall report the session's action. The congregation may ask to have them read and may make additions or corrections by vote. If the clerk is unable to serve, the</p>

	congregation shall elect a secretary. The minutes of each meeting of the congregation shall be attested by the moderator and the secretary and shall be entered in the minute book of the session.
<b>CHAPTER TWO</b> <b>ORDERED MINISTRY, COMMISSIONING, AND CERTIFICATION</b>	<b>G-6.0000 CHAPTER VI.</b> <b>THE CHURCH AND ITS OFFICERS</b>
	<b>G-14.0000 CHAPTER XIV. ORDINATION, CERTIFICATION, AND COMMISSIONING</b>
<b>G-2.01 Ordered Ministries of the Church</b>  <b>G-2.0101 Christ's Ministry</b>  The Church's ministry is a gift from Jesus Christ to the whole Church. Christ alone rules, calls, teaches, and uses the Church as he wills, exercising his authority by the ministry of women and men for the establishment and extension of God's new creation. Christ's ministry is the foundation and standard for all ministry, the pattern of the one who came "not to be served but to serve" (Matt. 20:28). The basic form of ministry is the ministry of the whole people of God, from whose midst some are called to ordered ministries, to fulfill particular functions. Members and those in ordered ministries serve together under the mandate of Christ.	<b>G-6.0100 1. Offices of Ministry</b>  <b>G-6.0101 Christ's Ministry</b>  All ministry in the Church is a gift from Jesus Christ. Members and officers alike serve mutually under the mandate of Christ who is the chief minister of all. His ministry is the basis of all ministries; the standard for all offices is the pattern of the one who came "not to be served but to serve." (Matt. 20:28)  <b>G-14.0110 Servant Style</b>  The purpose and pattern of leadership in the church in all its forms of ministry shall be understood not in terms of power but of service, after the manner of the servant ministry of Jesus Christ.
<b>G-2.0102 Ordered Ministries</b>  The Church's ordered ministries described in the New Testament and maintained by this church are deacons and presbyters (teaching elders 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. 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 teaching elder, ruling elder, or deacon is unique to that order of ministry.	<b>G-6.0102 Offices of Ministry</b>  One responsibility of membership in the church is the election of officers who are ordained to fulfill particular functions. The existence of these offices in no way diminishes the importance of the commitment of all members to the total ministry of the church. These ordained officers differ from other members in function only.  <b>G-6.0103 Offices Named</b>  The Church offices mentioned in the New Testament which this church has maintained include those of presbyters (ministers of the Word and Sacrament and elders) and deacons.  <b>G-6.0104 Variety of Forms</b>  While the ministry is one, specific forms of ministry may emphasize special tasks and skills and the ordering of the offices of ministry shall reflect this variety. There may be forms of ministry in which primary emphasis is given to proclamation of the Word and the celebration of the Sacraments, forms that stress deeds of love and mercy, forms that are primarily educational, administrative, legislative, or judicial, and forms that are primarily

<p><b>G-2.0103 Call to Ordered Ministry</b></p> <p>The call to ordered ministry in the Church is the act of the triune God. This call is evidenced by the movement of the Holy Spirit in the individual conscience, the approval of a community of God’s people, and the concurring judgment of a council of the Church.</p>	<p>prophetic.</p> <p><b>G-6.0105 Called to Ministry</b></p> <p>Both men and women shall be eligible to hold church offices. When women and men, by God’s providence and gracious gifts, are called by the church to undertake particular forms of ministry, the church shall help them to interpret their call and to be sensitive to the judgments and needs of others. As persons discover the forms of ministry to which they are called, and as they are called to new forms, they and the church shall pray for the presence and guidance of the Holy Spirit upon them and upon the mission of the Church.</p> <p><b>G-6.0107 Election by the People</b></p> <p>The government of this church is representative, and the right of God’s people to elect their officers is inalienable. Therefore, no person can be placed in any permanent office in a congregation or governing body of the church except by election of that body.</p> <p><b>G-14.0120 Ordained Ministry</b></p> <p>Ordination is the act by which the church sets apart persons to be presbyters (ministers of the Word and Sacrament or elders) or deacons, and is accompanied with prayer and the laying on of hands. Ordination to the office of minister of the Word and Sacrament is an act of the presbytery. Ordination to the offices of elder and deacon is an act of the session, except that when a new church is organized, the presbytery may examine, ordain, and install the officers. (G-7.0202)</p>
<p><b>G-2.0104 Gifts and Qualifications</b></p> <p>a. To those called to exercise special functions in the church—deacons, ruling elders, and teaching elders—God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God’s people and the concurring judgment of a council of the church.</p> <p>b. Those who are called to ordered ministry in the church are to lead a life in obedience to Scripture and in</p>	<p><b>G-6.0106 Gifts and Requirements</b></p> <p><b>G-6.0106a. Gifts</b></p> <p>To those called to exercise special functions in the church—deacons, elders, and ministers of the Word and Sacrament—God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God’s people and the concurring judgment of a governing body of the church.</p> <p><b>G-6.0106b. Requirements</b></p> <p>Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the</p>

<p>conformity to the historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, ruling elders, or teaching elders.</p>	<p>historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament.</p>
<p><b>G-2.0105 Freedom of Conscience</b></p> <p>It is necessary to the integrity and health of the church that the persons who serve it in ordered ministries shall adhere to the essentials of the Reformed faith and polity as expressed in this Constitution. So far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained. It is to be recognized, however, that in entering the ordered ministries of the Presbyterian Church (U.S.A.), one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek, or serve in, ordered ministry. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the council in which he or she is a member.<sup>11</sup></p> <p>.....</p> <p><sup>11</sup>Very early in the history of the Presbyterian Church in the United States of America, even before the General Assembly was established, the plan of reunion of the Synod of New York and Philadelphia contained the following sentences: "That when any matter is determined by a majority vote, every member shall either actively concur with or passively submit to such determination; or if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion without attempting to make any schism. Provided always that this shall be understood to extend only to such determination as the body shall judge indispensable in doctrine or Presbyterian government." (<i>Historical Sections of the Digest, 1958, The Historical Section of the Presbyterian Church in the United States of America p. 1310, "Reunion of 1758," par. II.</i>)</p>	<p><b>G-6.0108 Freedom of Conscience—Individual and Corporate</b></p> <p><b>G-6.0108a. Freedom of Conscience—Interpretation of Scriptures</b></p> <p>It is necessary to the integrity and health of the church that the persons who serve in it as officers shall adhere to the essentials of the Reformed faith and polity as expressed in <i>The Book of Confessions</i> and the Form of Government. So far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained.</p> <p><b>G-6.0108b. Within Certain Bounds</b></p> <p>It is to be recognized, however, that in becoming a candidate or officer of the Presbyterian Church (U.S.A.) one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek or hold office in that body. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the governing body in which he or she serves. (G-1.0301; G-1.0302) <sup>1</sup></p> <p><sup>1</sup>Very early in the history of the Presbyterian Church in the United States of America, even before the General Assembly was established, the plan of reunion of the Synod of New York and Philadelphia contained the following sentences: "That when any matter is determined by a major vote, every member shall either actively concur with or passively submit to such determination; or if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion without attempting to make any schism. Provided always that this shall be understood to extend only to such determination as the body shall judge indispensable in doctrine or Presbyterian government." (Hist. Dig. (P) p. 1310.) (Plan of Union of 1758, par. II.)</p> <p><b>G-6.0108c. Candidates for Ministry</b></p> <p>Persons seeking to be received as candidates for ministry in the Presbyterian Church (U.S.A.) shall have their</p>

	attention drawn to the constitutional documents of the church including its statement on freedom of conscience. (G-14.0405)
<p><b>G-2.02 Deacons: The Ministry of Compassion and Service</b></p> <p><b>G-2.0201 Deacon Defined</b></p> <p>The ministry of deacon as set forth in Scripture is one of compassion, witness, and service, sharing in the redeeming love of Jesus Christ for the poor, the hungry, the sick, the lost, the friendless, the oppressed, those burdened by unjust policies or structures, or anyone in distress. Persons of spiritual character, honest repute, exemplary lives, brotherly and sisterly love, sincere compassion, and sound judgment should be chosen for this ministry.</p> <p><b>G-2.0202 Under Authority of the Session</b></p> <p>Deacons may be individually commissioned or organized as a board of deacons. In either case, their ministry is under the supervision and authority of the session. Deacons may also be given special assignments in the congregation, such as caring for members in need, handling educational tasks, cultivating liberality in giving, collecting and disbursing monies to specific persons or causes, or overseeing the buildings and property of the congregation. Deacons shall assume other duties as may be delegated to them by the session, including assisting with the Lord's Supper. (W-3.3616). A congregation by a majority vote may choose not to utilize the ordered ministry of deacons. If the congregation has neither a board of deacons nor individually commissioned deacons, the function of this ordered ministry shall be the responsibility of the ruling elders and the session.</p>	<p><b>G-6.0400 4. Deacons</b></p> <p><b>G-6.0401 The Ministry and Gifts of Deacons</b></p> <p>The office of deacon as set forth in Scripture is one of compassion, witness, and service after the example of Jesus Christ. Persons of spiritual character, honest repute, exemplary lives, brotherly and sisterly love, sincere compassion, and sound judgment should be chosen for this office.</p> <p><b>G-6.0402 Responsibilities</b></p> <p><b>G-6.0402a. Duties of Deacons</b></p> <p>It is the duty of deacons, first of all, to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress both within and beyond the community of faith. They shall assume such other duties as may be delegated to them from time to time by the session, such as leading the people in worship through prayers of intercession, reading the Scriptures, presenting the gifts of the people, and assisting with the Lord's Supper. (See W-3.3616)</p> <p><b>G-6.0403 Organization</b></p> <p>The deacons of a particular church shall be organized in one or both of the following ways.</p> <p><b>G-6.0403a. As a Board</b></p> <p>They may be organized as a board, of which the pastor, co-pastors, and associate pastors shall be advisory members. The board of deacons shall elect a moderator and a secretary from among its members. The secretary shall keep a record of the board's proceedings.</p> <p><b>G-6.0403b. Individually Commissioned</b></p> <p>They may be individually commissioned by the session to particular tasks consistent with the responsibilities of their office. (See G-6.0402) The session shall ordinarily conduct an annual review of their service, at which time their commission may be renewed, altered, or terminated.</p> <p><b>G-6.0404 Supervised by Session</b></p> <p>As the whole church is under the jurisdiction of the session, the board of deacons shall be under its supervision and authority. The records of the board of</p>

	<p>deacons shall be submitted to the session at least annually and at other times upon the request of the session. The session may void or amend any action of the board of deacons, or direct the board to reconsider such action.</p> <p><b>G-6.0405 Meetings</b></p> <p>The board shall meet regularly, or upon the call of its moderator, or when directed to meet by the session, but it shall meet at least quarterly. The board shall determine its own quorum. A joint meeting of the session and board of deacons shall be held at least annually to confer on matters of common interest, with the moderator of the session presiding. No binding decision may be reached in such joint meeting, but the session and the board may act separately on matters committed to their care.</p> <p><b>G-6.0406 Related Service</b></p> <p>Deacons may be appointed by governing bodies to serve on committees or as trustees. The session may select and appoint other members of the congregation to assist the deacons in their ministry of compassion.</p> <p><b>G-6.0407 Decision Not to Use Deacons</b></p> <p>A congregation by a majority vote may elect not to use the office of deacon. In such a case, or in the case where deacons cannot be secured, the function of the office shall always be preserved and shall devolve upon the elders and the session.</p>
<p><b>G-2.03 Ruling Elders: The Ministry of Discernment and Governance</b></p> <p><b>G-2.0301 Ruling Elder Defined</b></p> <p>As there were in Old Testament times elders for the government of the people, so the New Testament church provided persons with particular gifts to share in discernment of God’s Spirit and governance of God’s people. Accordingly, congregations should elect persons of wisdom and maturity of faith, having demonstrated skills in leadership and being compassionate in spirit. Ruling elders are so named not because they “lord it over” the congregation (Matt. 20:25), but because they are chosen by the congregation to discern and measure its fidelity to the Word of God, and to strengthen and nurture its faith and life. Ruling elders, together with teaching elders, exercise leadership, government, spiritual discernment, and discipline and have responsibilities for the life of a congregation as well as the whole church, including ecumenical relationships. When elected by the</p>	<p><b>G-6.0300 3. Elders</b></p> <p><b>G-6.0301 Scriptural Practice</b></p> <p>As there were in Old Testament times elders for the government of the people, so the New Testament church provided persons with particular gifts to share in governing and ministry.</p> <p><b>G-6.0302 Governing Responsibilities</b></p> <p>Elders are chosen by the people. Together with ministers of the Word and Sacrament, they exercise leadership, government, and discipline and have responsibilities for the life of a particular church as well as the church at large, including ecumenical relationships. They shall serve faithfully as members of the session. (G-10.0102) When elected commissioners to higher governing bodies, elders participate and vote with the same authority as ministers of the Word and Sacrament, and they are eligible for any</p>

<p>congregation, they shall serve faithfully as members of the session. When elected as commissioners to higher councils, ruling elders participate and vote with the same authority as teaching elders, and they are eligible for any office.</p>	<p>office.</p> <p><b>G-6.0303 Gifts and Requirements</b></p> <p>Elders should be persons of faith, dedication, and good judgment. Their manner of life should be a demonstration of the Christian gospel, both within the church and in the world. (G-6.0106)</p> <p><b>G-6.0304 Specific Responsibilities</b></p> <p><b>G-6.0304a. Duties of Elders</b></p> <p>It is the duty of elders, individually and jointly, to strengthen and nurture the faith and life of the congregation committed to their charge. Together with the pastor, they should encourage the people in the worship and service of God, equip and renew them for their tasks within the church and for their mission in the world, visit and comfort and care for the people, with special attention to the poor, the sick, the lonely, and those who are oppressed. They should inform the pastor and session of those persons and structures which may need special attention. They should assist in worship. (See W-1.4003, W-2.3011-.3012, W-3.1003, W-3.3616, and W-4.4003.) They should cultivate their ability to teach the Bible and may be authorized to supply places which are without the regular ministry of the Word and Sacrament. In specific circumstances and with proper instruction, specific elders may be authorized by the presbytery to administer the Lord's Supper in accord with G-11.0103z. Those duties which all Christians are bound to perform by the law of love are especially incumbent upon elders because of their calling to office and are to be fulfilled by them as official responsibilities.</p>
<p><b>G-2.04 General Provisions for Ruling Elders and Deacons</b></p>	
<p><b>G-2.0401 Election of Ruling Elders and Deacons</b></p> <p>Ruling elders and deacons are men and women elected by the congregation from among its members. The nomination and election of ruling elders and deacons shall express the rich diversity of the congregation's membership and shall guarantee participation and inclusiveness (F-1.0403). Ruling elders and deacons shall be nominated by a committee elected by the congregation, drawn from and representative of its membership. Congregations may provide by their own rule for a congregational nominating committee, provided that the committee shall consist of at least three active members of the congregation, and shall include at least one ruling elder who is currently serving on the session.</p>	<p><b>G-14.0220 Election Provisions</b></p> <p><b>G-14.0221 Fair Representation</b></p> <p>Every congregation shall elect men and women from among its active members, giving fair representation to persons of all ages and of all racial ethnic backgrounds and persons with disabilities who are members of that congregation, to the office of elder and to the office of deacon (if used in the congregation).</p> <p><b>G-14.0230 Congregational Meeting</b></p> <p>The election of elders and deacons shall take place at a meeting of the congregation called for that purpose by the session (G-7.0302).</p>



<p>The pastor shall serve <i>ex officio</i> and without vote. When elections are held, full opportunity shall always be given to the congregation for nomination from the floor of the congregational meeting by any active member of the congregation. A majority of all the active members present and voting shall be required to elect.</p>	<p><b>G-14.0231 Purpose of the Meeting</b></p> <p>The moderator shall explain the purpose of the meeting.</p> <p><b>G-14.0232 Nominations from the Floor</b></p> <p>Full opportunity shall always be given to the congregation for nominations by any active member of the church present at the meeting. Persons to be nominated from the floor shall have given prior permission to be nominated and declared assent to serve if elected, or, if present, shall be asked to declare willingness to serve.</p> <p><b>G-14.0233 Ballots</b></p> <p>When the number of nominees equals the number of elders and deacons to be elected, the congregation may vote by voice vote or show of hands. When the number of nominees is greater than the number of elders and deacons to be elected, the congregation shall vote by secret ballot. A majority of all the voters present and voting shall be required to elect.</p>
<p><b>G-2.0402 Preparation for Ministry as a Ruling Elder or Deacon</b></p> <p>When persons have been elected to the ordered ministry of ruling elder or deacon, the session shall provide a period of study and preparation, after which the session shall examine them as to their personal faith; knowledge of the doctrine, government, and discipline contained in the Constitution of the church; and the duties of the ministry. The session shall also confer with them as to their willingness to undertake the ministry appropriate to the order. If the examination is approved, the session shall appoint a day for the service of ordination and installation.</p>	<p><b>G-14.0240 Preparation and Examination for Office</b></p> <p>When persons have been elected to the office of elder or deacon, the session shall confer with them as to their willingness to undertake the office. The session shall provide for a period of study and preparation, after which the session shall examine the officers-elect as to their personal faith; knowledge of the doctrine, government, and discipline contained in the Constitution of the church; and the duties of the office. If the examination is approved, the session shall appoint a day for the service of ordination and installation (see W-4.4000). If the examination is not approved for one or more elected officers, the session shall report its action to the congregation's nominating committee, which shall bring nomination(s) to a meeting of the congregation for any office(s) not filled.</p>
<p><b>G-2.0403 Service of Ordination and Installation</b></p> <p>The service of ordination and installation shall focus upon Christ and the joy and responsibility of serving him through the mission and ministry of the church, and shall include a sermon appropriate to the occasion. The moderator of session or person authorized to preside shall state briefly the nature of the ministry of ruling elder and deacon. The act of ordination and installation takes place in the context of worship. The order for that service of worship in the Directory for Worship (W-4.4000) shall be followed.</p>	<p><b>G-14.0300 Ordination as Officers of the Church</b></p> <p>Ordination, installation, and commissioning questions and service information are found at W-4.4000.</p>

**G-2.0404 Terms of Service**

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

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

**G-14.0210 The Office Of Elder Or Deacon**

The office of elder or deacon is perpetual and no one can lay it aside at pleasure or be divested of it except as provided in this Form of Government or the Rules of Discipline. Elders or deacons are not divested of office when rotating out of active service on the session or board of deacons, or by ceasing to be a member of that church. Elders shall be entitled to be commissioners to presbytery from the particular church of which they are members if appointed by its session and to serve as a commissioner to the synod or the General Assembly when duly elected, whether or not they are in active service on the session.

**G-14.0222 Terms**

An elder serving on session, or a deacon on a board of deacons, shall be elected for a term of no more than three years, and service in consecutive terms, either full or partial, shall be limited to six years. An elder or deacon having served a total of six years shall be ineligible for reelection to the same board for a period of at least one year. A particular church may provide for a period of ineligibility after one full term. Elders or deacons shall be elected in two or three classes as nearly equal in number as possible, of which only one shall expire each year. Terms of elders or deacons shall expire when their successors have been ordained and installed.

**G-14.0223 Nominating Committee**

Nominations shall be made by a representative nominating committee of active members of the church. The committee shall itself include both women and men, giving fair representation to persons of all age groups, of all racial ethnic members, and of persons with disabilities who are members of that congregation. At least two members of this committee shall be elders designated by the session, one of whom shall be currently on the session and serve as moderator of the committee. At least one member of this committee shall be designated by and from the board of deacons, if the church has deacons. Other members of the committee, in sufficient number to constitute a majority thereof (exclusive of the pastor), shall be chosen by the congregation or by such organizations within the church as the congregation may designate, none of whom may be in active service on the session or in active service on the board of deacons. The pastor shall be a member of this committee, serving ex officio and without vote.

**G-14.0224 Elected Annually**

The nominating committee shall be elected by the congregation annually and no member of the committee shall serve more than three years consecutively.

**G-14.0225 Nominating Procedures**

All nominating procedures shall be subject to the principles of participation and representation as stated in G 4.0403 and G 9.0104.

**G-14.0226 Exemptions for Certain Congregations**

The presbytery may approve requests by congregations for exemption from certain of these rules, subject to review periodically by the presbytery, which may grant or revoke its approval:

**G-14.0226a. Representation**

When a particular church is unable to conform to the provisions of G-14.0221, it shall request of presbytery a waiver, stating the reasons for noncompliance and shall outline a plan for steps to compliance. Presbytery may grant the waiver of G-14.0221 by three-fourths vote and for not more than three years, subject to renewal by a three-fourths vote and to revocation by a majority vote.

**G-14.0226b. Small Church**

Any congregation of fewer than seventy members, at a regular congregational meeting, may request approval from the presbytery to elect a small church nominating committee, which shall consist of one member of the session, appointed by the session to be the moderator, and at least two members of the congregation not in active service on the session. The pastor shall be a member ex officio and without vote. Other provisions of fair representation and length of service continue to apply.

**G-14.0226c. Rotation of Terms**

If in any church it is impossible because of limited membership to provide for the rotation of terms, the congregation may request a waiver of the limitations on reelection after six years. The presbytery may grant the exemption by majority vote for three years at a time, subject to renewal or revocation at any time by majority vote.

**G-14.0210 The Office of Elder or Deacon**

The office of elder or deacon is perpetual and no one can lay it aside at pleasure or be divested of it except as provided in this Form of Government or the Rules of

	<p>Discipline. Elders or deacons are not divested of office when rotating out of active service on the session or board of deacons, or by ceasing to be a member of that church. Elders shall be entitled to be commissioners to presbytery from the particular church of which they are members if appointed by its session and to serve as a commissioner to the synod or the General Assembly when duly elected, whether or not they are in active service on the session.</p>
<p><b>G-2.0405 Dissolution of Relationship</b></p> <p>A ruling elder or deacon may resign from the session or board of deacons, with the session's consent. On ceasing to be an active member of a congregation, a ruling elder or deacon ceases to be a member of its session or board. When a ruling elder or deacon, because of change of residence or disability, is unable for a period of one year to perform the duties of the ministry to which he or she was installed, the active relationship shall be dissolved by the session unless there is good reason not to do so, which shall be recorded.</p>	<p><b>G-6.0500 5. Dissolution of Relationship</b></p> <p><b>G-6.0501 Dissolution of Relationship</b></p> <p>An elder or deacon may resign from the session or board of deacons for good cause, with the session's consent. On ceasing to be an active member of a particular church, an elder or deacon ceases to be a member of its session or board. When an elder or deacon, because of change of residence or disability, is unable to perform the duties of the office for a period of one year, the active relationship shall be dissolved by the session unless there is good reason not to do so, which reason should be recorded.</p>
<p><b>G-2.0406 Release from Ministry as a Ruling Elder or Deacon</b></p> <p>If a ruling elder or deacon who is in good standing, against whom no inquiry has been initiated, and against whom no charges have been filed, shall make application to the session to be released from the exercise of the ordered ministry, the session of the congregation in which he or she holds membership, upon granting the release, shall delete that person's name from the appropriate register of ruling elders or deacons of the congregation. No judgment of failure on the part of the ruling elder or deacon is implied in this action. Release from the exercise of the ministry of ruling elder or deacon requires a discontinuation of all functions of that ministry. The status of one so released shall be the same as any church member. Should a person released under this section later desire to be restored to that ordered ministry, that person shall make application to the session that granted the release, and upon approval of the session, that person shall be restored to the exercise of the ministry from which he or she was released without re-ordination.</p>	<p><b>G-6.0600 6. Release from the Exercise of Ordained Office</b></p> <p><b>G-6.0600a. Application for Release</b></p> <p>If a minister, elder, or deacon against whom no inquiry has been initiated pursuant to D-10.0101 and D-10.0201, against whom no charges have been filed, and who otherwise is in good standing, shall make application to the governing body in which he or she holds membership to be released from the exercise of the ordained office, the governing body, upon granting the release, shall delete that person's name from the appropriate roll. No judgment or failure on the part of the officer is implied in this action.</p> <p><b>G-6.0600b. Discontinuance of Functions</b></p> <p>Release from the exercise of the ordained office of minister, elder, or deacon requires a discontinuance of all functions of that office. The designation of minister, elder, or deacon shall not be used. The status of a minister, elder, or deacon so released shall be the same as any church member.</p> <p><b>G-6.0600c. Desire to be Restored</b></p> <p>A person released under this section who desires to be restored to the ordained office shall make application to</p>

	the governing body that granted the release, or to the presbytery if the church has been dissolved, and upon approval of that governing body, the person shall be restored to the exercise of the ordained office without re-ordination.
<p><b>G-2.0407 Renunciation of Jurisdiction</b></p> <p>When a ruling elder or deacon submits to the clerk of session a written statement renouncing the jurisdiction of this church, the renunciation shall be effective upon receipt. When a ruling elder or deacon persists in work disapproved by the session, the session shall consult with him or her and shall give notice of its disapproval. If, after having been provided opportunity for consultation and upon written notice of its disapproval, the ruling elder or deacon persists in the work, the session may then conclude that the ruling elder or deacon has renounced the jurisdiction of this church.</p> <p>Renunciation of jurisdiction shall remove the ruling elder or deacon from membership and ordered ministry and shall terminate the exercise of the ministry. The renunciation shall be reported by the clerk of session at the next meeting of the session, which shall record the renunciation, delete the name of the ruling elder or deacon from the appropriate register, and take such other administrative actions as may be required by this Constitution.</p>	<p><b>G-6.0700 7. Renunciation of Jurisdiction</b></p> <p><b>G-6.0701 Renunciation of Jurisdiction</b></p> <p>When a church officer, whether a minister of the Word and Sacrament, elder, or deacon, renounces the jurisdiction of this church in writing to the clerk or stated clerk of the governing body of jurisdiction, the renunciation shall be effective upon receipt. Renunciation of jurisdiction shall remove the officer from membership and ordained office and shall terminate the exercise of office.</p> <p><b>G-6.0702 Persistence in Disapproved Work</b></p> <p>When a church officer, after consultation and notice, persists in a work disapproved by the governing body having jurisdiction, the governing body may presume that the officer has renounced the jurisdiction of this church.</p> <p><b>G-6.0703 Effect of Renunciation</b></p> <p>The renunciation shall be reported by the clerk or stated clerk at the next meeting of the governing body, which shall record the renunciation, delete the officer's name from the appropriate roll, and take such other actions of an administrative character as may be required by the Constitution.</p>
<p><b>G-2.05 Teaching Elders: The Ministry of the Word and Sacrament</b></p>	<p><b>G-6.0200 2. Ministers of the Word and Sacrament</b></p>
<p><b>G-2.0501 Teaching Elder Defined</b></p> <p>Teaching elders (also called ministers of the Word and Sacrament) shall in all things be committed to teaching the faith and equipping the saints for the work of ministry (Eph. 4:12). They may serve in a variety of ministries, as authorized by the presbytery. When they serve as preachers and teachers of the Word, they shall preach and teach the faith of the church, so that the people are shaped by the pattern of the gospel and strengthened for witness and service. When they serve at font and table, they shall interpret the mysteries of grace and lift the people's vision toward the hope of God's new creation. When they serve as pastors, they shall support the people in the disciplines of the faith amid the struggles of daily life. When they serve as presbyters, they shall participate</p>	<p><b>G-6.0201 Ministers and Presbytery</b></p> <p>As the Lord has set aside through calling and training certain members to perform a special ministry of the Word and Sacrament and has committed to them a variety of work to do, the church through the presbytery calls them to the responsibility and office of ministers of the Word and Sacrament. Such ministers shall be members of presbytery which shall designate them to such work as may be helpful to the church in mission, in the performance of which they shall be accountable to the presbytery. They shall be responsible for participation in the larger ministry of the church in addition to the duties to which they are called and designated by the</p>

<p>in the responsibilities of governance, seeking always to discern the mind of Christ and to build up Christ's body through devotion, debate, and decision.</p>	<p>presbytery. Ministers of the Word and Sacrament have membership in presbytery by action of the presbytery itself, and maintain their membership in accordance with G-11.0000.</p>
<p><b>G-2.0502 Presbytery and the Teaching Elder</b></p> <p>As the Lord has set aside through calling certain members to be teaching elders, so the church confirms that call through the action of the presbytery. The presbytery shall determine whether a particular work may be helpful to the church in mission and is a call to validated ministry requiring ordination as a teaching elder. In the performance of that ministry, the teaching elder shall be accountable to the presbytery. Teaching elders have membership in the presbytery by action of the presbytery itself, and no pastoral relationship may be established, changed, or dissolved without the approval of the presbytery.</p> <p><b>G-2.0503 Categories of Membership</b></p> <p>A teaching elder is a member of a presbytery and shall be engaged in a ministry validated by that presbytery, a member-at-large as determined by the presbytery, or honorably retired.</p> <p><b>G-2.0503a. Engaged in a Validated Ministry</b></p> <p>A validated ministry shall:</p> <ol style="list-style-type: none"> <li>(1) demonstrate conformity with the mission of God's people in the world as set forth in Holy Scripture, <i>The Book of Confessions</i>, and the <i>Book of Order</i> of this church;</li> <li>(2) serve and aid others, and enable the ministry of others;</li> <li>(3) give evidence of theologically informed fidelity to God's Word;</li> <li>(4) be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served;</li> <li>(5) include responsible participation in the deliberations, worship, and work of the presbytery and in the life of a congregation of this church or a church in correspondence with the PC(USA) (G-5.0201).</li> </ol> <p>When teaching elders are called to validated ministry beyond the jurisdiction of the church, they shall give evidence of a quality of life that helps to share the ministry of the good news. They shall participate in a congregation, in their presbytery, and in ecumenical relationships and</p>	<p><b>G-11.0403 Criteria for Ministry of Continuing Members</b></p> <p>A presbytery shall determine the ministers of the Word and Sacrament who shall be its continuing members. In making this determination the presbytery shall be guided by written criteria developed by the presbytery for validation of ministries within its bounds. These criteria shall be based upon the description of the nature of ordained office found in G-6.0100 and G-6.0200 and the following standards:</p> <p><b>G-11.0403a.</b> The ministry of continuing members shall be in demonstrable conformity with the mission of God's people in the world as set forth in Holy Scripture, <i>The Book of Confessions</i>, and the <i>Book of Order</i> of this church.</p> <p><b>G-11.0403b.</b> The ministry shall be one that serves others, aids others, and enables the ministries of others.</p> <p><b>G-11.0403c.</b> The ministry shall give evidence of theologically informed fidelity to God's Word. This will normally require the Master of Divinity degree or its equivalent and the completion of the requirements for ordination set forth in G-14.0482.</p> <p><b>G-11.0403d.</b> The ministry shall be carried on in accountability for its character and conduct to the presbytery and to organizations, agencies, and institutions.</p> <p><b>G-11.0403e.</b> The ministry shall include responsible participation in the deliberations and work of the presbytery and in the worship and service of a congregation.</p> <p><b>G-11.0406 Continuing Member</b></p>

shall be eligible for election to the higher councils of the church and to the boards and agencies of those councils.

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

**G-2.0503 b. Member-at-large**

A member-at-large is a teaching elder who has previously been engaged in a validated ministry, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-2.0503a. A teaching elder may be designated a member-at-large because he or she is limited in his or her ability to engage in a ministry fulfilling all of the criteria for a validated ministry due to family responsibilities or other individual circumstances recognized by the presbytery. A member-at-large shall comply with as many of the criteria in G-2.0503a as possible and shall actively participate in the life of a congregation. A member-at-large is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office. The status of member-at-large shall be reviewed annually.

The ministers of the Word and Sacrament who are continuing members of a presbytery of the Presbyterian Church (U.S.A.) include active members, members-at-large, and inactive members.

**G-11.0406a. Active Member**

An active member is a minister of the Word and Sacrament who has been admitted to the presbytery in accordance with G-11.0401, and is now engaged in ministry that complies with all of the criteria in G-11.0403 without exception. An active member may be engaged in a validated ministry within congregations of the church (G-11.0409), in a validated ministry in other service of this church (G-11.0410), in a validated ministry in service beyond the jurisdiction of this church (G-11.0411), or may be honorably retired (G-11.0412). An active member is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office.

**G-11.0406b. Member-at-Large**

A member-at-large is a minister of the Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-11.0403. A minister may be designated a member-at-large because he or she is limited in his or her ability to engage in a ministry fulfilling all of the criteria for a validated ministry because of family responsibilities or other individual circumstances which presbytery recognizes as important. A member-at-large shall comply with as many of the criteria in G-11.0403 as possible and shall be encouraged to become a parish associate in a congregation. A member-at-large is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office. The status of each member-at-large may be granted by the presbytery upon the minister's application and shall be reviewed annually.

**G-11.0408 Validated Ministries**

**G-11.0408a. Kinds of Validated Ministries**

A minister of the Word and Sacrament who is an active member of presbytery may be engaged (1) in a validated ministry within congregations of this church, (2) in a validated ministry in other service of this church, (3) in a validated ministry in service beyond the jurisdiction of this church, or may be (4) honorably retired.

**G-11.0408b. Call to Validated Ministry**

A call to a validated ministry in other service of this church (G-11.0410) or in service beyond the jurisdiction of the church (G-11.0411) shall ordinarily be in a form which includes a description of the goals and working relationships, financial terms, and the signatures of the minister, a representative of the presbytery, and where possible, a representative of the employing agency.

**G-11.0408c. Service of Installation or Recognition**

It is appropriate for presbytery to conduct a service of installation similar to that found in W-4.4006, or a service of recognition, at the inauguration of this ministry.

**G-11.0409 Service in Congregations of This Church**

An active member engaged in a validated ministry within congregations of this church shall serve a particular church or churches as pastor, co-pastor, associate pastor, stated supply, temporary supply, interim pastor, or interim associate pastor, as provided in G-6.0202 and G-14.0550.

**G-11.0410 In Other Service of This Church**

An active member engaged in a validated ministry in other service of this church shall serve as a staff member of a presbytery, a synod, or the General Assembly of this church or of an organization related to one of these governing bodies; as a minister serving an organization sponsored by two or more denominations, one of which is this church, such as a federated church, a specialized ministry, an administrative office, or an interdenominational agency; or as a partner in mission in connection with a church outside the United States of America. Before entering upon such service, the minister shall request and obtain the approval of the presbytery of membership. Changes in the terms of the call or dissolution of the relationship shall be reported to the presbytery.

**G-11.0411 In Service Beyond the Jurisdiction of The Church**

An active member engaged in a validated ministry in service beyond the jurisdiction of the church may be engaged in a ministerial calling consonant with the mission of presbytery in an organization, agency, or institution in which this church has no official participation or may serve temporarily as pastor or in some other capacity in another denomination, and may, with the approval of presbytery, accept ministerial membership in that church for the period of such service



<p><b>G-2.0503c. Honorably Retired</b></p> <p>Upon request of a member of presbytery, the presbytery may designate the member honorably retired because of age or physical or mental disability.</p>	<p>without forfeiting his or her membership in the Presbyterian Church (U.S.A.) presbytery in which he or she holds membership. Before entering upon such service the minister shall request permission of the presbytery of membership. The committee on ministry of the presbytery shall make a thorough review of the proposed ministerial function and report its recommendations to the presbytery. The committee shall determine and report whether the service complies with all of the criteria enumerated in G-11.0403, without exception. If the presbytery grants the permission requested, such permission shall be subject to review and renewal annually.</p> <p><b>G-11.0412 Honorably Retired</b></p> <p><b>G-11.0412a. Designate as Honorably Retired</b></p> <p>A presbytery may designate an active minister as an honorably retired minister if that minister is in good and regular standing, or is granted the status of being in good and regular standing, at the time the minister is designated as an honorably retired minister. The status of being an honorably retired minister may be granted because of physical or mental disability, or age. The procedure for electing a new pastor is set out in G-14.0530–.0534. Presbytery may also grant the status of being an honorably retired minister to a minister member who has been granted retirement by an agency described in G-11.0410 or G-11.0411, or upon the completion of twenty years of cumulative service as an active and (or) at-large member.</p> <p><b>G-11.0412b. Presbytery Membership of Honorably Retired Ministers</b></p> <p>Honorably retired ministers are encouraged to transfer their membership to the presbytery in which they live and the presbytery is encouraged to receive them. Presbyteries should encourage honorably retired ministers to use their experience and skills in creative and meaningful ways. Those who are able and willing to reengage in ministry and service to others should relate to a particular church or presbytery. For those who do not or cannot, the presbytery should provide nurture and support.</p> <p><b>G-11.0413 Members- at-Large and Inactive Members</b></p> <p>Members-at-large and inactive members remain under the care, oversight, and discipline of the presbytery. They may be transferred in their current category of membership to another presbytery with the permission</p>
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	<p>of both presbyteries. All of the minister's records shall be transmitted to the receiving presbytery. The committee on ministry shall confer with each member-at-large and inactive member annually and make a recommendation to the presbytery as to whether the member should continue in the present category, be assigned another category, or be released from the exercise of ordained office. Such action may be initiated by the presbytery or at the request of the minister.</p>
<p><b>G-2.0504 Pastoral Relationships</b></p> <p>When teaching elders are called as pastor, co-pastor, or associate pastor of a congregation, they are to be responsible for a quality of life and relationships that commends the gospel to all persons and that communicates its joy and justice. They are responsible for studying, teaching, and preaching the Word, for celebrating Baptism and the Lord's Supper, and for praying with and for the congregation. With the ruling elders, they are to encourage people in the worship and service of God; to equip and enable them for their tasks within the church and their mission in the world; to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying; to participate in governing responsibilities, including leadership of the congregation in implementing the principles of participation and inclusiveness in the decision-making life of the congregation, and its task of reaching out in concern and service to the life of the human community as a whole. With the deacons they are to share in the ministries of compassion, witness, and service. In addition to these pastoral duties, they are responsible for sharing in the ministry of the church in councils higher than the session and in ecumenical relationships.</p> <p><b>G-2.0504 a. Installed Pastoral Relationships</b></p> <p>The installed pastoral relationships are pastor, co-pastor, and associate pastor. A teaching elder may be installed in a pastoral relationship for an indefinite period or for a designated term determined by the presbytery in consultation with the congregation and specified in the call. When a congregation determines that its strategy for mission under the Word so requires, the congregation may call additional pastors. Such additional pastors shall be called co-pastors or associate pastors, and the duties of</p>	<p><b>G-6.0202b. Pastors, Associate Pastors</b></p> <p>The permanent pastoral offices of ministers of the Word and Sacrament are pastors and associate pastors. When a minister of the Word and Sacrament is called as pastor or associate pastor of a particular church or churches, she or he is to be responsible for a quality of life and relationships that commend the gospel to all persons and that communicate its joy and its justice. The pastor is responsible for studying, teaching, and preaching the Word, for administering Baptism and the Lord's Supper, for praying with and for the congregation. With the elders, the pastor is to encourage the people in the worship and service of God; to equip and enable them for their tasks within the church and their mission in the world; to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying; to participate in governing responsibilities, including leadership of the congregation in implementing the principles of participation and inclusiveness in the decision making of the church, and its task of reaching out in concern and service to the life of the human community as a whole. With the deacons the pastor is to share in the ministries of compassion, witness, and service. In addition to these pastoral duties, he or she is responsible for sharing in the ministry of the church in the governing bodies above the session and in ecumenical relationships.</p> <p><b>G-6.0202c. Co-pastors</b></p> <p>A particular church, with the consent of presbytery, may elect pastors to serve as co-pastors in exercising the responsibility of minister of the Word and Sacrament for the congregation.</p> <p><b>G-14.0511 Permanent Pastoral Relations</b></p> <p>A permanent pastoral relationship of pastor or associate pastor, full or part time, is established by vote of the presbytery or its committee on ministry to approve the call to a minister of the Word and Sacrament elected by vote of the congregation. A pastor or associate pastor is</p>

each pastor and the relationship between the pastors of the congregation shall be determined by the session with the approval of the presbytery. When a congregation has two pastors serving as co-pastors, and the relationship of one of them is dissolved, the other remains as pastor. The relationship of an associate pastor to a congregation is not dependent upon that of a pastor. An associate pastor is ordinarily not eligible to be the next installed pastor of that congregation.

installed by the presbytery and is a member of the session. The call approved by the presbytery cannot be changed or dissolved except by consent of the presbytery, at the request of the pastor or associate pastor, at the request of the church by action of the congregation, or when the presbytery, after consultation with the minister and the congregation, finds that the church's mission under the Word imperatively demands it.

**G-14.0512 Co-Pastors**

A congregation may call more than one minister to serve as pastor or associate pastor, sharing duties within the congregation as agreed upon by the session and approved by the presbytery, using co-pastor or co-associate pastor or other suitable titles. When there are co-pastors, the presbytery, the ministers, and the session shall agree on a schedule for sharing the times each will moderate. When a particular church has two pastors serving as co-pastors and the relationship of one of them is dissolved, the other remains as pastor of the church.

**G-14.0513 Succession and Extraordinary Circumstances**

The official relationship of an associate pastor to a church is not dependent upon that of a pastor, but an associate pastor is not eligible to be the next installed pastor in a church that they have served together, or to be called as pastor to serve as co pastor of that church, except in churches that currently have a co pastor model in place which has been in effect for at least three years and the congregation desires to continue such a model. An associate pastor shall be directed in his or her work by the pastor in consultation with the session.

**G-14.0520 Designated Pastoral Relations**

**G-14.0521 Calling a Designated Pastor**

A designated pastoral relationship, full or part time, is a call to a minister of the Word and Sacrament established by the presbytery for a term of not less than two nor more than four years. The congregation and the minister must both have agreed to be considered for a designated relationship. The congregation's pastoral nominating committee shall nominate to the congregation for its consideration and vote, only from among those ministers designated to it by the presbytery's committee on ministry. The minister is installed by the presbytery and is a member of the session.

**G-14.0522 Renewing or Ending the Call**

The call approved by the presbytery is renewable anytime

	<p>during the last six months of the term, and cannot be changed or dissolved except by consent of the presbytery, at the request of the pastor or at the request of the church by action of the congregation, when the presbytery, after consultation with the minister and the congregation finds that the church’s mission under the Word imperatively demands it, or when the term specified in the call expires without action having been taken to renew the call. The presbytery may designate and the congregation may call more than one minister to serve as designated pastor, sharing duties within the congregation as agreed upon by the session and approved by the presbytery. When there is more than one pastor, the ministers and the session shall agree on a schedule for sharing the times each will moderate.</p> <p><b>G-14.0523 Designated Pastor to Pastor</b></p> <p>If there has been an open search process conducted by the committee on ministry and after at least two years of the designated pastor relationship, upon the concurrence of the committee on ministry, the designated pastor, and the session, acting in place of the pastor nominating committee for the single purpose of calling the designated pastor as pastor, a congregational meeting may be held to call the designated pastor as pastor. The session, with the concurrence of the committee on ministry, may call a congregational meeting to elect a pastor nominating committee to conduct a full pastoral search or to prosecute the call to the designated pastor to become pastor. The action of the congregation shall be reported to the presbytery. If the congregational action is affirmative, the presbytery, after voting to approve the new pastoral relationship, shall install the designated pastor as pastor.</p>
<p><b>G-2. 0504b. Temporary Pastoral Relationships</b></p> <p>Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation. When a congregation does not have a pastor, or while the pastor is unable to perform her or his duties, the session, with the approval of presbytery, may obtain the services of a teaching elder, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place.</p> <p>Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A teaching</p>	<p><b>G-14.0550 Temporary Pastoral Relations</b></p> <p>All temporary relationships of a minister of the Word and Sacrament, full time or part time, are established by the session or commission of the presbytery with the approval of the presbytery through its committee on ministry. These temporary relationships have titles appropriate to the ministerial tasks to which the minister is called, such as stated supply, temporary supply, organizing pastor, interim pastor, and others. A minister serving in a temporary pastoral relationship is called for a specified period not to exceed twelve months in length, which is renewable with the approval of the committee on ministry. A written agreement, covenant, or terms of call signed by the minister, the clerk of session or presbytery commission, and a representative of the</p>

<p>elder employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor.</p>	<p>committee on ministry shall specify the pastoral functions, compensation, and any special skills or training required for the ministry. A temporary pastor is not installed and is not a member of the session. The presbytery shall appoint a moderator of the session who may be the temporary pastor.</p> <p><b>G-14.0551 May Not Become Next Installed Pastor</b></p> <p>A minister serving in a temporary pastoral relationship other than organizing pastor is not eligible to serve that church in the next permanent or designated pastoral relationship. A presbytery may choose to allow a temporary supply to become the next installed pastor by a two-thirds vote of the presbytery.</p> <p><b>G-14.0552 Organizing Pastors</b></p> <p>An organizing pastor is a minister or commissioned lay pastor appointed by the presbytery to serve as pastor to a group of people who are in the process of organizing a new Presbyterian church. This relationship as organizing pastor shall terminate when the new church is formally organized by the presbytery. At that time the new church may, with the approval of the committee on ministry and the presbytery, call the organizing pastor to be its pastor without being required to elect a pastor nominating committee and conduct a pastoral search, or it may choose to elect a pastor nominating committee and conduct a full pastoral search as provided in the Form of Government.</p> <p><b>G-14.0553 Interim Pastoral Relations</b></p> <p>When a presbytery and session determine that an interim pastor, interim co-pastor, or interim associate pastor is necessary and helpful, the session may consult the committee on ministry and seek an interim minister as soon as a date certain for departure has been announced by a pastor or associate pastor planning to leave. An interim pastor, interim co-pastor, or interim associate pastor is not eligible to serve that church as the next permanent or designated pastor.</p>
<p><b>G-2.0504c. Exceptions</b></p> <p>A presbytery may determine that its mission strategy permits a teaching elder currently called as an Associate Pastor to be eligible to serve as the next installed pastor or co-pastor, or a teaching elder employed in a temporary pastoral relationship to be eligible to serve as the next installed pastor, co-pastor, or associate pastor. Presbyteries that permit this eligibility shall establish such relationships only by a three-fourths vote of the members</p>	<p><b>G-14.0513 Succession and Extraordinary Circumstances</b></p> <p>The official relationship of an associate pastor to a church is not dependent upon that of a pastor, but an associate pastor is not eligible to be the next installed pastor in a church that they have served together, or to be called as pastor to serve as co pastor of that church, except in churches that currently have a co pastor model in place which has been in effect for at least three years and the congregation desires to continue such a model. An associate pastor shall be directed in his or her work by</p>

<p>of presbytery present and voting.</p>	<p>the pastor in consultation with the session.</p> <p><b>G-14.0551 May Not Become Next Installed Pastor</b></p> <p>A minister serving in a temporary pastoral relationship other than organizing pastor is not eligible to serve that church in the next permanent or designated pastoral relationship. A presbytery may choose to allow a temporary supply to become the next installed pastor by a two-thirds vote of the presbytery.</p>
<p><b>G-2.0505 Transfer of Ministers of Other Denominations</b></p> <p>a. When a minister of another Christian church is called to a work properly under the jurisdiction of a presbytery, the presbytery, after the constitutional conditions have been met, shall recognize the minister's previous ordination to ministry. Such ministers shall furnish credentials and evidence of good standing acceptable to the presbytery, and shall submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates of this church. (G-2.0607 and G-2.0610). In exceptional circumstances the following provisions will apply:</p> <p>(1) In the case of ministers for immigrant fellowships and congregations, a presbytery may, if it determines that its strategy for mission with that group requires it, recognize the ordination and receive as a member of presbytery a new immigrant minister who furnishes evidence of good standing in a denomination, even though at the time of enrollment that minister lacks the educational history required of candidates, and provide such educational opportunities as seem necessary and prudent for that minister's successful ministry in the presbytery.</p> <p>(2) A minister of another Reformed church who has been ordained for five or more years may be granted an exemption for some or all of the examinations required of candidates for ordination by a two-thirds vote of the presbytery.</p> <p>b. Upon enrollment, the minister shall furnish the presbytery with evidence of having surrendered membership in any and all other Christian churches with which the minister has previously been associated.</p>	<p><b>G-11.0404 Ministers of Other Denominations:</b></p> <p>Ministers of other denominations may be received by the presbytery as follows:</p> <p><b>G-11.0404a. Credentials and Good Standing</b></p> <p>Ministers of other denominations, when applying for membership in a presbytery, shall furnish credentials and evidence of good standing acceptable to the presbytery or its appropriate committee, and also submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates of this church. They shall</p> <p>Present a baccalaureate degree from an accredited college or university and a theological degree from an institution acceptable to the presbytery;</p> <p>Answer satisfactorily the questions on the examinations required of candidates for ordination;</p> <p>Articulate their Christian faith and demonstrate an acceptable knowledge of theology and of the government of this church.</p> <p><b>G-11.0404b. Waiver of Requirements</b></p> <p>The presbytery shall not waive any of the foregoing requirements except in extraordinary cases, in which the presbytery shall follow the same procedure required in G-14.0470-.0473, for extraordinary circumstances, except that, for ministers of other Reformed churches ordained for five or more years, the exemption for some or all of the examinations required of candidates for ordination shall be by two-thirds vote of presbytery.</p> <p><b>G-11.0404c. Presbytery Examination</b></p> <p>Upon report from the appropriate committee of their compliance with the above provisions, such ministers shall then be examined by the presbytery in their Christian faith, in theology, and in the system of government of this church, and at the discretion of the presbytery in other subjects, and shall answer in the</p>

affirmative questions (a) to (i) contained in the ordination and installation service.

**G-11.0404d. Call to Appropriate Work Necessary**

A minister shall be required to have been called to appropriate work in this church.

**G-11.0404e. Removed from Roll of Other Denomination**

When a minister of another denomination seeks membership in a presbytery of this church, that person shall, before being enrolled, furnish the presbytery with satisfactory evidence of having been removed from the roll of ministers of any and all other denominations with which the minister has previously been associated.

**G-11.0404f. New Immigrant Ministers**

In the case of ministers for new immigrant fellowships and congregations, a presbytery may, if it determines that its strategy for mission with that constituency requires it, recognize the ordination of (G-15.0202) and enroll a new immigrant minister furnishing evidence of good standing in a denomination in correspondence with the General Assembly as a member of the presbytery, even though at the time of enrollment that minister lacks the educational history required by G-14.0450b-d. In the case of such a minister lacking such preparation, the presbytery shall undertake an evaluation of the minister's understanding of and proficiency in Bible, Reformed Theology, Sacraments, Presbyterian Polity, preaching, leading worship, pastoral care, and teaching. If the presbytery is satisfied as to the minister's preparation in and understanding of those areas, the presbytery may, by a three-quarters vote of those present, enroll that minister as a minister of the presbytery. Any presbytery taking such an action shall provide that minister with educational opportunities as seem necessary and prudent to the presbytery for that minister's successful ministry within the bounds of that presbytery. This section, when utilized, may result in exceptions to the procedures and requirements described in G-11.0403c, G-11.0404, G-14.0450a-d, and G-14.0470-.0473.

**G-15.0202 Recognition Of Ordination**

When a minister of another Christian denomination is called to a work properly under the jurisdiction of a presbytery, the presbytery, after the constitutional conditions (G-11.0404-.0405) have been met, shall recognize the minister's previous ordination to the office

	of the ministry. Similar procedures shall be followed in dismissing a minister from this denomination to another.
<p><b>G-2.0506 Temporary Membership in Presbytery for a Period of Service</b></p> <p>A presbytery may enroll a minister of another Christian church who is serving temporarily in a validated ministry in this church, or in an installed relationship under the provisions of the Formula of Agreement (<i>Book of Order</i>, Appendix C, G-5.0202), when the minister has satisfied the requirements of preparation for such service established by the presbytery's own rule.</p>	<p><b>G-11.0405 Enrollment—Dual Standing</b></p> <p><b>G-11.0405a. In Correspondence With</b></p> <p>A minister of the Word and Sacrament of another denomination in correspondence with the General Assembly, whose ecclesiastical relations have been certified by that denomination, who is serving a Presbyterian congregation in a temporary, noninstalled pastoral relationship (G-14.0550) other than organizing pastor, who has become a minister of a congregation or larger parish composed of denominational units, at least one of which is associated with the Presbyterian Church (U.S.A.), or who has become a minister serving a cooperative specialized ministry in which this church shares the sponsorship, or who has been jointly called to an administrative office by more than one denomination, one of which is this church, or a minister of a church outside the United States that is in correspondence with the General Assembly who is serving in a ministerial capacity in this church, may be enrolled for the period of this service as a member of a presbytery and have temporarily the rights and privileges of membership.</p> <p><b>G-11.0405b. Full Communion</b></p> <p>A minister of another denomination, with whom the Presbyterian Church (U.S.A.) is in full communion (G-15.0201), may be called, examined, approved and installed as pastor or may serve in another ministerial capacity in this denomination and may be enrolled for the period of this service as a member of a presbytery with the rights and privileges of membership. The minister shall participate in the benefits plan of one of the denominations. If the minister is already participating in one plan, membership in that plan shall be retained. If the minister is not a member of any plan, one or another of the churches' plans shall be chosen by the minister. The congregation or other employing body shall pay the fees, dues, or premiums required by the plan to which the minister belongs.</p> <p><b>G-11.0405c. Ministers of Other Churches</b></p> <p>Ordained ministers of other Christian churches may be employed by the session of a particular church in a temporary pastoral relationship, provided that such ministers present to the presbytery credentials of good standing in the ecclesiastical body to which they belong, and provided that presbytery gives its approval to the</p>



<p><b>G-2.0507 Release from Ministry as a Teaching Elder</b></p> <p>When a teaching elder against whom no inquiry has been initiated pursuant to D-10.0101 and D-10.0201, against whom no charges have been filed, and who otherwise is in good standing shall make application to be released from the exercise of the ordered ministry of teaching elder, the presbytery shall delete that person's name from the roll and upon request of a session dismiss that person to a congregation. Release from the exercise of ordered ministry requires discontinuance of all functions of that ministry. The designations that refer to teaching elders shall not be used. The person so released shall engage in the ministry shared by all active members of congregations. Should a person released under this section later desire to be restored to the ordered ministry of teaching elder, that person shall apply through the presbytery which granted the release, and upon approval of that presbytery, the reaffirmation of the ordination questions, and the resumption of a ministry that qualifies that person for membership in the presbytery, shall be restored to the exercise of the ordered ministry as a teaching elder without re-ordination.</p> <p><b>2.0508 Failure to Engage in Validated Ministry</b></p> <p>A teaching elder whom the presbytery determines no longer to be engaged in a validated ministry (G-2.0503a) or to fulfill the criteria for membership-at-large (G-2.0503b), and who is not honorably retired (G-2.0503c), shall not have voice or vote in meetings of the presbytery, except when the matter under consideration pertains to his or her relationship to the presbytery. Names of such persons shall be reported annually to the presbytery by the stated clerk. If after three years the teaching elder does not meet the criteria for validated ministry or membership-at-large, the presbytery may delete that person's name from the roll of membership and, upon request of a session, dismiss that person to a congregation.</p>	<p>temporary pastoral relationship.</p> <p><b>G-6.0600 6. Release from the Exercise of Ordained Office</b></p> <p><b>G-6.0600a. Application for Release</b></p> <p>If a minister, elder, or deacon against whom no inquiry has been initiated pursuant to D-10.0101 and D-10.0201, against whom no charges have been filed, and who otherwise is in good standing, shall make application to the governing body in which he or she holds membership to be released from the exercise of the ordained office, the governing body, upon granting the release, shall delete that person's name from the appropriate roll. No judgment or failure on the part of the officer is implied in this action.</p> <p><b>G-6.0600b. Discontinuance of Functions</b></p> <p>Release from the exercise of the ordained office of minister, elder, or deacon requires a discontinuance of all functions of that office. The designation of minister, elder, or deacon shall not be used. The status of a minister, elder, or deacon so released shall be the same as any church member.</p> <p><b>G-6.0600c. Desire to be Restored</b></p> <p>A person released under this section who desires to be restored to the ordained office shall make application to the governing body that granted the release, or to the presbytery if the church has been dissolved, and upon approval of that governing body, the person shall be restored to the exercise of the ordained office without re-ordination.</p> <p><b>G-11.0406c. Inactive Member</b></p> <p>An inactive member is a minister of the Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, but is now voluntarily engaged in an occupation that does not comply with all of the criteria in G-11.0403. The presbytery may, at the minister's request or on its own initiative after notifying the minister in person or by certified mail at the last known address, determine that the minister's category of membership is that of inactive member. An inactive member is not entitled to take part in the meetings of the presbytery or to speak, vote, hold office, or serve on committees, except that the inactive member may speak when the matter under consideration concerns that minister. The continued status of each inactive member shall be reviewed annually up to three</p>
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	<p>years. If at the end of three years the minister has not been restored to active membership or membership-at-large, the presbytery shall delete that person’s name from the appropriate roll of presbytery and may give that person a certificate of membership to a particular church. (G-11.0414)</p> <p><b>G-11.0415a. Absent from Meetings</b></p> <p>If a minister shall be absent from the session of the presbytery of membership for a period of one year and shall neglect to report to that presbytery concerning residence and work, the presbytery, after making an effort to locate and counsel with the minister, shall then, without prejudice to the minister, place that minister’s name on the inactive roll.</p> <p><b>G-11.0415b. Within Other Bounds</b></p> <p>A minister of the Word and Sacrament who has received permission to labor outside the bounds of the presbytery of membership but has not received permission to labor within the bounds of the presbytery of labor shall, after a period of two years, be placed on the inactive roll.</p> <p><b>G-11.0416 Minister Joining Another Denomination</b></p> <p>When a minister of this church continues or accepts membership of any character in another denomination, except as provided in G-11.0411, the presbytery shall record the fact, delete the minister’s name from the roll, and take such other action of an administrative character as may be required by the Constitution.</p>
<p><b>G-2.0509 Renunciation of Jurisdiction</b></p> <p>When a teaching elder (or authorized representative) submits to the stated clerk of the presbytery of membership a written statement renouncing the jurisdiction of this church, the renunciation shall be effective upon receipt. When a teaching elder persists in work disapproved by the presbytery having jurisdiction, the presbytery shall consult with the teaching elder and shall give notice of its disapproval. If after having been provided opportunity for consultation and upon written notice of its disapproval, the teaching elder persists in the work, the presbytery may then conclude that he or she has renounced the jurisdiction of this church.</p> <p>When a teaching elder accepts or continues membership of any character in another denomination, except as provided in this Constitution, the presbytery shall record</p>	<p><b>G-6.0700 7. Renunciation of Jurisdiction</b></p> <p><b>G-6.0701 Renunciation of Jurisdiction</b></p> <p>When a church officer, whether a minister of the Word and Sacrament, elder, or deacon, renounces the jurisdiction of this church in writing to the clerk or stated clerk of the governing body of jurisdiction, the renunciation shall be effective upon receipt. Renunciation of jurisdiction shall remove the officer from membership and ordained office and shall terminate the exercise of office.</p> <p><b>G-6.0702 Persistence in Disapproved Work</b></p> <p>When a church officer, after consultation and notice, persists in a work disapproved by the governing body having jurisdiction, the governing body may presume that the officer has renounced the jurisdiction of this church.</p>

<p>the fact and delete the teaching elder's name from the roll.</p> <p>Renunciation of jurisdiction shall remove the teaching elder from membership and ordered ministry and shall terminate the exercise of that ministry. The renunciation shall be reported by the stated clerk at the next meeting of the presbytery, which shall record the renunciation, delete her or his name from the appropriate roll, and take such other administrative actions as may be required by this Constitution, including public communication of such a renunciation.</p>	<p><b>G-6.0703 Effect of Renunciation</b></p> <p>The renunciation shall be reported by the clerk or stated clerk at the next meeting of the governing body, which shall record the renunciation, delete the officer's name from the appropriate roll, and take such other actions of an administrative character as may be required by the Constitution.</p>
<p><b>G-2.06 Preparation for Ministry</b></p>	<p><b>G-14.0400 Preparation for the Office of Minister of the Word and Sacrament</b></p>
<p><b>G-2.0601 Nature and Purpose of Preparation</b></p> <p>It is important that those who are to be ordained as teaching elders receive full preparation for their task under the direction of the presbytery. For this purpose, a presbytery shall enter into covenant relationship with those preparing to become teaching elders and with their sessions and congregations. This relationship shall be divided into the two phases of inquiry and candidacy.</p>	<p><b>G-14.0401 Presbytery Responsibility for Inquiry and Candidacy</b></p> <p>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 committee on preparation for ministry. (G-9.0902) For this purpose, presbyteries shall enter into covenant relationship with those preparing to become ministers of the Word and Sacrament. This relationship shall be divided into the two phases of inquiry and candidacy.</p>
<p><b>G-2.0602 Time Requirements</b></p> <p>To be enrolled as an inquirer, the applicant shall be a member of the sponsoring congregation, shall have been active in the work and worship of that congregation for at least six months, and shall have received the endorsement of the session of the sponsoring congregation. The inquiry and candidacy phases shall continue for a period of no less than two years, including at least one year as a candidate.</p>	<p><b>G-14.0403 Time Requirements</b></p> <p>An inquirer shall have been a member of the sponsoring congregation for at least six months prior to the inquirer phase. The inquirer and candidacy phases shall continue for a period of no less than two years, including at least one year as a candidate.</p>
<p><b>G-2.0603 Purpose of Inquiry</b></p> <p>The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as teaching elders to explore that call together so that the presbytery can make an informed decision about the inquirer's suitability for ordered ministry.</p>	<p><b>G-14.0404 Inquiry Phase</b></p> <p>The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ministry of the Word and Sacrament to explore that call together in such a way that the decision regarding the inquirer's suitability for ministry of the Word and Sacrament will be based on knowledge and experience of one another.</p>
<p><b>G-2.0604 Purpose of Candidacy</b></p> <p>The purpose of the candidacy phase is to provide for the full preparation of persons to serve the church as teaching elders. This shall be accomplished through the presbytery's support, guidance, and evaluation of a candidate's fitness</p>	<p><b>G-14.0405 Candidacy Phase</b></p> <p>The purpose of the candidacy phase is to provide for the full preparation of persons to serve the church as ministers of the Word and Sacrament. This shall be accomplished through the guidance and evaluation of</p>

and readiness for a call to ministry requiring ordination.	candidates, using learning contacts within the context of supportive relationships.
<p><b>G-2.0605 Oversight</b></p> <p>During the phases of inquiry and candidacy the individual continues to be an active member of his or her congregation and subject to the concern and discipline of the session. In matters relating to preparation for ministry, the individual is subject to the oversight of the presbytery within the context of their covenant relationship.</p>	<p><b>G-14.0410 Duties of Presbytery and Session</b></p> <p>The presbytery, through a committee on preparation for ministry, shall seek to instruct sessions on their role in the inquiry and candidacy process. Particular direction shall be given a session that has endorsed an inquirer or candidate.</p> <p><b>G-14.0411 Oversight</b></p> <p>During the phases of inquiry and candidacy, the individual continues to be an active member of his or her particular church and subject to the concern and discipline of the session. In matters relating to preparation for ministry, the individual is under the oversight of the presbytery through the committee on preparation for ministry.</p> <p><b>G-14.0412 Presbytery Responsibility</b></p> <p>The presbytery shall exercise responsibility for the spiritual growth of inquirers and candidates, to support them with an understanding and sympathetic interest, and to give guidance in regard to courses of study, familiarity with the Bible and with the confessions, practical training and plans for education including the choice of institutions, field education, and the inquirer's or candidate's financial need. The presbytery shall also seek to give guidance and instruction to the inquirer or candidate in the faith and polity of the church (G 6.0108).</p> <p><b>G-14.0413 Session Responsibility</b></p> <p>The session shall function in a supportive role during the phases of inquiry and candidacy to ensure that care is provided on a continuous basis. The session shall appoint an elder from the church to be a liaison with the inquirer or candidate and the appropriate presbytery committee. The session should consider the provision of financial support for the inquirer or candidate.</p>
<p><b>G-2.0606 Service in Covenant Relationship</b></p> <p>Inquirers and candidates shall, with the permission of the presbytery of care, engage in some form of supervised service to the church. No inquirer or candidate who has not been previously ordained as a ruling elder may serve as moderator of a session, administer the Sacraments, or perform a marriage service. An inquirer or candidate previously ordained as a ruling elder may be authorized by</p>	<p><b>G-14.0420 Service in Covenant Relationship</b></p> <p>The committee on preparation for ministry shall monitor the covenant among presbytery and inquirers and candidates and the session. Inquirers and candidates shall be encouraged to engage in some form of supervised service to the church. The advisory handbook for committees on preparation for ministry shall provide guidance for supervision, evaluation, and reports on the service and preparation for ministry of inquirers and</p>

<p>the presbytery to preside at the Lord’s Supper when invited by a session.</p>	<p>candidates. No inquirer or candidate who has not been previously ordained as an elder may serve as moderator of a session, administer the Sacraments, or perform a marriage service. An inquirer or candidate previously ordained as an elder may be authorized to administer the Lord’s Supper. (See G-6.0304, G-7.0306, G-10.0103, G 11.0103z, and G-14.0562.)</p>
<p><b>G-2.0607 Final Assessment and Negotiation for Service</b></p> <p>A candidate may not enter into negotiation for his or her service as a teaching elder without approval of the presbytery. The presbytery shall record when it has certified a candidate ready for examination for ordination, pending a call. Evidence of readiness to begin ordered ministry as a teaching elder shall include:</p> <p>a. a candidate’s wisdom and maturity of faith, leadership skills, compassionate spirit, honest repute, and sound judgment;</p> <p>b. a transcript showing graduation, with satisfactory</p>	<p><b>G-14.0440 Negotiation for Service</b></p> <p>A candidate who has completed two full years of theological education or its equivalent, who has had an annual consultation within the previous year, and who has successfully completed all ordination examinations or has received presbytery’s certification of readiness according to G-14.0472 may, with approval of the committee on preparation for ministry (CPM) and the appropriate committee on ministry, enter into negotiation for his or her ministerial service. For candidates who have not yet completed the two years of theological education or successfully completed all ordination examinations, the presbytery of care may, by three-fourths vote, permit a candidate to proceed to negotiate for service prior to certification of readiness to receive a call.</p> <p><b>G-14.0450 Final Assessment of Readiness to Begin Ordained Ministry</b></p> <p>In the final year of theological education or when a candidate has satisfied all of the requirements of this section, and before the candidate has received a call, the committee on preparation for ministry of the candidate’s presbytery shall conduct a final assessment of the candidate's readiness to begin ordained ministry. A summary of this assessment shall be reported to the presbytery and shall be transmitted to a calling presbytery when requested. The committee on preparation for ministry shall report to the presbytery when it has certified a candidate ready for examination for ordination, pending a call. This consultation shall focus on the outcomes of inquiry and candidacy and shall include each of the following requirements of certification:</p> <p><b>G-14.0450a. Readiness</b></p> <p>Demonstration of readiness to begin ministry of the Word and Sacrament as required to fulfill the candidacy phase of preparation;</p> <p><b>G-14.0450b. Transcript</b></p> <p>Presentation of a transcript showing satisfactory grades</p>

<p>grades, at a regionally accredited college or university;</p> <p>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;</p> <p>d. satisfactory grades, together with the examination papers 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.</p>	<p>at a regionally accredited college or university, together with a diploma;</p> <p><b>G-14.0450c. Educational Requirements</b></p> <p>Presentation of a transcript from a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, the transcript showing satisfactory grades, and presentation of a plan to complete the theological degree including Hebrew and Greek and exegesis of the Old and New Testaments using Hebrew and Greek texts;</p> <p><b>G-14.0450d. Examination Requirements</b></p> <p>Presentation of satisfactory grades together with the examination papers in the five areas covered by the Presbyteries' Cooperative Committee on Examinations for Candidates.</p> <p><b>G-14.0430 Examinations</b></p> <p><b>G-14.0431 Five Ordination Exams</b></p> <p>Inquirers and candidates are encouraged to take the Bible Content Examination in their first year of seminary. The other four examinations shall ordinarily be taken by inquirers or candidates only after completion of two full years of theological education, or its equivalent, and shall be taken only upon approval by the committee on preparation for ministry of the inquirer's or candidate's presbytery, which shall first attest that the inquirer or candidate has completed adequate academic preparation in each examination area and adequate supervised experience in the practice of pastoral ministry. The areas of examinations are:</p> <ol style="list-style-type: none"> <li>a. Bible Content.</li> <li>b. Open Book Bible Exegesis.</li> <li>c. Theological Competence.</li> <li>d. Worship and Sacraments.</li> <li>e. Church Polity.</li> </ol> <p><b>G-14.0432 Grading the Exams</b></p> <p>The examinations required in the five specified areas shall be graded by representatives of the presbyteries under the supervision of the Presbyteries' Cooperative Committee on Examinations for Candidates as provided in G 11.0103m. Descriptions of the examinations, the subjects, the schedule, and the procedures for their</p>
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	administration shall be prepared by the Presbyteries' Cooperative Committee and approved by the General Assembly.
<p><b>G- 2.0608 Transfer of Relationship</b></p> <p>At the request of the inquirer or candidate and with the approval of the sessions and presbyteries involved, a presbytery may transfer the covenant relationship of an inquirer or candidate.</p>	<p><b>G-14.0460 Transfer of or Removal from Covenant Relationship</b></p> <p><b>G-14.0461 Transfer of Relationship</b></p> <p>A presbytery may transfer the covenant relationship of an inquirer or candidate to another presbytery, but only with the approval of the receiving presbytery and the inquirer or candidate. An inquirer or candidate shall not transfer her or his membership to a particular church under the jurisdiction of another presbytery without the approval of the presbytery responsible for the person's preparation for ministry. Whenever a presbytery approves such a transfer, it shall send to the other presbytery a certificate of its approval, its records concerning the individual, and the reasons for the request for transfer. Failure of an inquirer or candidate to follow this procedure shall result in the forfeiture of standing as an inquirer or candidate. No presbytery may restore the candidate's status except by beginning again at the inquiry phase.</p> <p><b>G-14.0462 Another Reformed Body</b></p> <p>When a candidate is called to work under the jurisdiction of some other Reformed body, he or she may be dismissed as a candidate by certification. Likewise, candidates may be received for this purpose from other Reformed bodies by transfer of certificate.</p>
<p><b>G-2.0609 Removal from Relationship</b></p> <p>An inquirer or candidate may, after consultation with the session and the presbytery, withdraw from covenant relationship. A presbytery may also, for sufficient reasons, remove an individual's name from the roll of inquirers and candidates, reporting this action and the reasons to the session, to the individual, and, if appropriate, to the educational institution in which the individual is enrolled. Prior to taking such action, the presbytery or its designated entity shall make a reasonable attempt to give the candidate or inquirer an opportunity to be heard concerning the proposed removal.</p>	<p><b>G-14.0463 Removal from Relationship</b></p> <p>An inquirer or candidate may, after consultation with the session and the committee on preparation for ministry, withdraw from covenant relationship. A presbytery may also, for sufficient reasons, remove an individual's name from the roll of inquirers or candidates, reporting this action and the reasons to the session, to the individual, and, if appropriate, to the educational institution in which the individual is enrolled. In both instances, prior to final action, the committee on preparation for ministry shall make a reasonable attempt to give the inquirer or candidate and other parties of interest an opportunity to be heard by that committee.</p>
<p><b>G-2.0610 Exceptions</b></p> <p>By a three-fourths vote, a presbytery may waive any of the requirements for ordination in G-2.06, except for those of G-2.0607d. If a presbytery judges that there are good and</p>	<p><b>G-14.0470 Extraordinary Circumstances</b></p> <p>All of the requirements for final assessment shall be met except in the following extraordinary circumstances:</p>

sufficient reasons why a candidate should not be required to satisfy the requirements of G-2.0607d, it shall approve by three-quarters vote some alternate means by which to ascertain the readiness of the candidate for ministry in the areas covered by the standard ordination examinations. A full account of the reasons for exception shall be included in the minutes of the presbytery and communicated to the presbytery to which an inquirer or candidate may be transferred.

#### **G-14.0471 Educational Requirements**

If the inquirer's or candidate's presbytery judges that there are good and sufficient reasons why certain of the educational requirements should not be met by an inquirer or candidate, it shall make an exception only by three fourths vote of the members of presbytery present. A full account of the reasons for such an exception shall be included in the minutes of presbytery and shall be communicated to the presbytery to which the inquirer or candidate may be transferred. The successful completion of the course of study specified in such an exception shall fulfill the requirements for the final assessment of readiness to begin ministry.

#### **G-14.0472 Examination Requirements**

The examination requirements of G-14.0431 shall not be waived until an inquirer or candidate has failed on two attempts to receive a satisfactory grade, unless the inquirer or candidate has a disability, documented by a person or persons of the presbytery's choice, which disability affects the individual's test-taking ability. If the presbytery believes that the person should be certified as ready for examination for ordination, pending a call, it shall authorize an exception only by a three-fourths vote of the members of the presbytery present, and must determine an alternate means whereby it will satisfy itself of competence in the area(s) of difficulty. When the individual successfully completes the alternate pattern, the presbytery may certify readiness in the usual manner. The minutes of presbytery shall contain a full record of the reasons for the exception and the alternate pattern for determining competence.

#### **G-14.0473 Time Requirements**

The time requirements of the inquiry phase shall not be waived unless the presbytery judges that there are good and sufficient reasons why the time requirement should not be met by an inquirer or candidate. It shall make an exception only by three fourths vote of the members of the presbytery present. A full account of the reasons for such an exception shall be included in the minutes of presbytery and shall be communicated to the presbytery to which the inquirer or candidate may be transferred. Under no circumstances shall the time requirement be less than one year.

#### **G-14.0474 If Transferred**

The foregoing exceptions shall hold if the presbytery has received the inquirer or candidate from another



	<p>presbytery that approved the exemption of any of these requirements, the reception of the candidate having confirmed the action of the dismissing presbytery.</p>
<p><b>2.07 Ordination</b> <b>2.0701 Ordination</b></p> <p>Ordination to the ordered ministry of teaching elder is an act of the whole church carried out by the presbytery, setting apart a person to ordered ministry. Such a person shall have fulfilled the ordination requirements of the presbytery of care and received the call of God to service to a congregation or other work in the mission of the church that is acceptable to the candidate and to the presbytery of call.</p>	<p><b>G-14.0480 Ordination an Act of the Whole Church</b></p> <p>Ordination for the office of minister of the Word and Sacrament is an act of the whole church carried out by the presbytery, setting apart a person to the ministry of the Word and Sacrament.</p>
<p><b>G-2.0702 Place of Ordination</b></p> <p>The presbytery placing the call to the candidate for ministry shall ordinarily examine, ordain, and install the candidate.</p>	<p><b>G-14.0481 Place of Examination and Ordination</b></p> <p>The presbytery placing the call to a candidate for ministry shall ordinarily examine and, contingent upon the candidate's successful completion of that examination and all requirements in G-14.0450, the presbytery responsible for the candidate's preparation for ministry shall ordinarily ordain the candidate.</p> <p><b>G-14.0482 Examination for Ordination</b></p> <p>The candidate shall appear before the presbytery and shall make a brief statement of personal faith and of commitment to the ministry of the Word and Sacrament. The presbytery shall receive the report of its appropriate committee that the candidate has completed all requirements, and has been certified ready for ordination pending approval of the call. The report shall include a summary of waivers and exceptions of requirements granted. The presbytery may conduct further examination of the candidate's Christian faith and views in theology, the Bible, the Sacraments, and the government of the church as it deems necessary. If the presbytery is fully satisfied of the candidate's qualifications, it shall approve the call and vote to proceed to his or her ordination and installation.</p> <p><b>G-14.0483 Presbytery of Call</b></p> <p>The presbytery of call shall certify to the presbytery responsible for the candidate's preparation for ministry that the candidate has been approved for ordination and installation. Ordinarily, the presbytery responsible for the candidate's preparation for ministry shall ordain the candidate. (See W-4.4000.) Following the ordination, the stated clerk of the ordaining presbytery shall record the action, notify the session of the particular church of</p>

	<p>which the candidate has been a member so that the session may record the fact that the candidate is now ordained and has been transferred to the roll of the presbytery, and issue a letter of dismissal to the calling presbytery, which shall enroll the minister and proceed to install the minister.</p> <p><b>G-14.0484 Agreement on Place of Ordination</b></p> <p>The presbyteries and the candidate may agree that the ordination take place in the calling presbytery, in which case the presbytery may ordain and install the candidate at the same time at a service of worship in the presence of the calling congregation.</p>
<p><b>G-2.0703 Service of Ordination</b></p> <p>The order for that service of worship in the Directory for Worship (W-4.4000) shall be followed.</p>	<p><b>G-14.0490 Ordination of Minister of the Word and Sacrament</b></p> <p>Ordination questions and installation service information may be found at W-4.4000.</p>
<p><b>G-2.0704 Record of Ordination</b></p> <p>The presbytery of call shall record the ordination and installation, along with written affirmation of the new teaching elder to the obligations undertaken in the ordination questions, and enroll the teaching elder as a member of the presbytery. The stated clerk of the presbytery shall report these actions to the General Assembly, the presbytery of care, and to the congregation of which the candidate was formerly a member.</p>	<p><b>G-14.0485 Recording the Ordination</b></p> <p>The presbytery shall record the ordination and installation as a part of its official records along with the acceptance and subscription of the new minister to the obligations undertaken in the ordination vows. It shall also be the duty of the stated clerk of the presbytery to enroll the newly ordained minister as a member of the presbytery and to report these actions to the Office of the General Assembly.</p>
<p><b>G-2.08 Call and Installation</b></p>	<p><b>G-14.0510 Installed Pastoral Relations</b></p>
<p><b>G-2.0801 Pastoral Vacancy</b></p> <p>When a congregation has a vacancy in a pastoral position, or after the presbytery approves the effective date of the dissolution of an existing pastoral relationship, the congregation shall, with the guidance and permission of the presbytery, proceed to fill the vacancy in the following manner.</p>	<p><b>G-14.0530 Election of a Pastor or Associate Pastor</b></p> <p>When a church is without a pastor, or has a vacancy in an associate pastor position, or after the effective date of the dissolution of the pastoral relationship, the congregation shall, with the guidance and permission of the committee on ministry (G-11.0502d), proceed to elect a pastor or associate pastor in the following manner.</p>
<p><b>G-2.0802 Election of a Pastor Nominating Committee</b></p> <p>The session shall call a congregational meeting to elect a pastor nominating committee that shall be representative of the whole congregation. The committee's duty shall be to nominate a pastor for election by the congregation.</p>	<p><b>G-14.0531 Pastor Nominating Committee</b></p> <p>The session shall call a congregational meeting to elect a pastor nominating committee, which shall be representative of the whole congregation. This committee's duty shall be to nominate a minister to the congregation for election as pastor or associate pastor. Public notice of the time, place, and purpose of the meeting to elect the pastor nominating committee shall be given in accord with G-7.0303b.</p>

<p><b>G-2.0803 Call Process</b></p> <p>According to the process of the presbytery and prior to making its report to the congregation, the pastor nominating committee shall receive and consider the presbytery’s counsel on the merits, suitability, and availability of those considered for the call. When the way is clear for the committee to report to the congregation, the committee shall notify the session, which shall call a congregational meeting.</p>	<p><b>G-14.0532 Confer with Committee on Ministry</b></p> <p>The pastor nominating committee shall confer with the committee on ministry as provided in G-11.0502d. When the committee is ready to report to the congregation, it shall notify the session, which shall call a congregational meeting in accord with G-7.0303b. The action of the congregation, if favorable, shall be presented to the presbytery for its concurrence.</p>
<p><b>G-2.0804 Terms of Call</b></p> <p>The terms of call shall always meet or exceed any minimum requirement of the presbytery in effect when the call is made. The session shall review annually the minister’s terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the presbytery’s minimum requirements. The call shall include participation in the benefits plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly.</p>	<p><b>G-14.0534 Terms of the Call</b></p> <p>The presbytery shall ensure that the call meets the requirements of federal and state tax laws and fully discloses the compensation of the minister. If the minister is obligated to fulfill military commitments during a period of pastoral service, an agreement should be added to the terms of call for that obligation and potential mobilization. If the call is for less than full time, the precise terms of the contract should be indicated. The terms of call shall always provide for compensation that meets or exceeds any minimum requirements of the presbytery in effect when the call is made, and the congregation’s obligation to review the adequacy of the minister’s compensation and adjust the compensation to meet changes in the presbytery’s requirements as amended from time to time. The call shall include participation in the Benefits Plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly.</p>
<p><b>G-2.0805 Installation Service</b></p> <p>When the congregation, the presbytery, and the teaching elder (or candidate) have all concurred in a call to a permanent or designated pastoral position, the presbytery shall complete the call process by organizing and conducting a service of installation. Installation is an act of the presbytery establishing the pastoral relationship. A service of installation occurs in the context of worship. The order for that service of worship in the Directory for Worship (W-4.4000) shall be followed.</p>	<p><b>G-14.0540 Installation of Minister</b></p> <p>Ordination questions and installation service information may be found at W-4.4000.</p>
<p><b>G-2.09 Dissolution of Pastoral Relationships</b></p>	<p><b>G-14.0600 Dissolution of Installed Pastoral Relationships</b></p>
<p><b>G-2.0901 Congregational Meeting</b></p> <p>An installed pastoral relationship may be dissolved only by the presbytery. Whether the teaching elder, the congregation, or the presbytery initiates proceedings for dissolution of the relationship, there shall always be a meeting of the congregation to consider the matter and to</p>	<p><b>G-14.0610 Dissolved by Presbytery</b></p> <p>The pastoral relationship between a pastor, associate pastor, and a church may be dissolved only by presbytery. Whether the minister or the church or the presbytery initiates proceedings for a dissolution of the relationship, there shall always be a meeting of the congregation to</p>

consent, or decline to consent, to dissolution.	consider the matter and to request, or consent, or decline to consent to dissolution, as provided in G-7.0304a(3).
<p><b>G-2.0902 Pastor, Co-Pastor or Associate Pastor Requests</b></p> <p>A pastor, co-pastor, or associate pastor may request the presbytery to dissolve the pastoral relationship. The minister must also state her or his intention to the session. The session shall call a congregational meeting to act upon the request and to make recommendations to the presbytery. If the congregation does not concur, the presbytery shall hear from the congregation, through its elected commissioners, the reasons why the presbytery should not dissolve the pastoral relationship. If the congregation fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request may be granted and the pastoral relationship dissolved.</p>	<p><b>G-14.0611 Minister Requests</b></p> <p>The minister may request the presbytery to dissolve the pastoral relationship. The minister must also state her or his intention to the session. The session shall call a congregational meeting to act upon the request and to make recommendations to presbytery. The presbytery may grant authority to its committee on ministry to dissolve the pastoral relationship and to inform the presbytery in cases in which the congregation and the pastor concur. If the congregation does not concur, the presbytery shall hear from the church, through the congregation's elected commissioners, the reasons why the presbytery should not dissolve the pastoral relationship. If the church fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request of the minister may be granted and the pastoral relationship dissolved.</p>
<p><b>G-2.0903 Congregation Requests</b></p> <p>If any congregation desires the pastoral relationship to be dissolved, a procedure similar to G-2.0902, above, shall be followed. When a congregation requests the session to call a congregational meeting to dissolve its relationship with its pastor, the session shall call the meeting and request the presbytery to appoint a moderator for the meeting. If the pastor does not concur with the request to dissolve the relationship, the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the pastor fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved.</p>	<p><b>G-14.0612 Congregation Requests</b></p> <p>If any church desires the pastoral relationship to be dissolved, a similar procedure shall be observed. A congregation, after a duly called congregational meeting, may request presbytery to dissolve its relationship with its pastor. The pastor shall moderate the congregational meeting (in accordance with G-7.0306) unless he or she deems it to be impractical. The presbytery may grant authority to its committee on ministry to dissolve the relationship and to inform the presbytery in cases in which the pastor and the congregation concur. If the pastor does not concur, the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the pastor fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved.</p>
<p><b>G-2.0904 Presbytery Action</b></p> <p>The presbytery may inquire into reported difficulties in a congregation and may dissolve the pastoral relationship if, after consultation with the minister, the session, and the congregation, it finds the church's mission under the Word imperatively demands it.</p>	<p><b>G-14.0613 Presbytery Action</b></p> <p>The presbytery, through its committee on ministry or an administrative commission, may inquire into reported difficulties in a congregation and may dissolve the pastoral relationship if, after consultation with the minister, the session, and the congregation (G-7.0304a(3)), it finds the church's mission under the Word imperatively demands it.</p>
<p><b>G-2.0905 Officiate by Invitation Only</b></p> <p>After the dissolution of the pastoral relationship, former</p>	<p><b>G-14.0630 Officiate by Invitation Only</b></p> <p>Former pastors, associate pastors, and ministers who do</p>

<p>pastors and associate pastors shall not provide their pastoral services to members of their former congregations without the invitation of the moderator of session.</p>	<p>not have a pastoral relationship with the particular church as defined in this chapter may officiate at services for members of the church, or at services within its properties, only upon invitation from the moderator of the session or, in case of the inability to contact the moderator, from the clerk of session.</p>
<p><b>G-2.10 Commissioning Ruling Elders to Particular Pastoral Service</b></p> <p><b>2.1001 Functions</b>                  When the presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission requires it, the presbytery may authorize a ruling elder to be commissioned to limited pastoral service as assigned by the presbytery. A ruling elder so designated may be commissioned to serve in a validated ministry of the presbytery. Presbytery, in its commission, may authorize the ruling elder to moderate the session of the congregation to which he or she is commissioned, to administer the Sacraments, and to officiate at marriages where permitted by state law. This commission shall also specify the term of service, which shall not exceed three years but shall be renewable. The presbytery shall review the commission at least annually.</p> <p><b>G-2.1002 Training, Examination and Commissioning</b>                  A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction determined by presbytery. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.</p> <p><b>G-2.1003 Commissioning Service</b>                  When the presbytery is satisfied with the qualifications of a ruling elder to serve a congregation providing the services described above, it shall commission the ruling elder to pastoral service as designated by the presbytery,</p>	<p><b>G-14.0140 Commissioned Ministry</b>                  In the life of the Christian community God calls people to particular acts of discipleship to use their personal gifts for service in the Church and in the world. These specific acts may be strengthened and confirmed by formal recognition and commissioning in worship. (W-4.3000)</p> <p><b>G-14.0560 Commissioned Lay Pastor</b>                  The commissioned lay pastor is an elder of the Presbyterian Church (U.S.A.), who is granted a local commission by the presbytery to lead worship and preach the gospel, watch over the people, and provide for their nurture and service. This commission is valid only in one or more congregations, new church development, or other validated ministries of the presbytery designated by the presbytery. Such an elder is selected by and receives training approved by the presbytery. The elder shall be instructed in Bible, Reformed Theology and Sacraments, Presbyterian Polity, preaching, leading worship, pastoral care, and teaching. The elder shall be examined by the appropriate committee of presbytery as to personal faith, motives for seeking the commission, and the areas of instruction mentioned previously. An elder who has been commissioned and later ceases to serve in a particular congregation may continue to be listed as available to serve, but is not authorized to perform the functions of a commissioned lay pastor again until appointed to a particular congregation by the presbytery.</p> <p><b>G-14.0561 Period Valid</b>                  The commission shall be valid for a period up to three years as determined by the presbytery. It may be renewed at expiration or terminated at any time at the discretion of the presbytery. Presbytery shall regularly provide resources for the person’s spiritual and intellectual development. A review of the work of the commissioned lay pastor shall be conducted annually. Presbytery shall revoke the commission of any lay pastor who does not abide by these provisions or whose work is evaluated as not adequate to meet the needs of the</p>



**G-2.1101 Forms of Certified Church Service**

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

**G-2.1102 Presbytery and Certified Church Service**

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

**G-14.0130 Certified Ministry**

Persons called to particular service in the church may be certified by recognized agencies affiliated with the General Assembly of the Presbyterian Church (U.S.A.) as having achieved proficiency in their field of expertise. The congregation and presbytery, in appropriate services, may recognize such certification. (See G-14.0700.)

**G-14.0740 Other Certified Persons**

Other certified persons have been called to service within particular churches, governing bodies, and church related entities. These individuals endeavor to reflect their faith through their work and to strengthen the church through their dedication.

**G-14.0741 Organized Associations**

To that end, groups of professionals have organized for community, support, and professional development. Several of these associations have entered into formal liaison relationships with General Assembly entities. These groups include the Administrative Personnel Association, the Presbyterian Association of Musicians, and the Presbyterian Church Business Administrators Association and others.

**G-14.0742 Certification**

Certification is overseen and granted by the individual associations; the requirements for certification are reported to the appropriate body of the General Assembly Mission Council.

Members of the Administrative Personnel Association (APA) include secretaries, administrative assistants, bookkeepers, and support staff in church related settings.

Members of the Presbyterian Association of Musicians (PAM) include choir directors, organists, ministers, and other persons interested in the quality and integrity of music in the worship experience.

Members of the Presbyterian Church Business Administrators Association include pastors and lay persons serving primarily as administrators in particular churches and church related entities.

**G-14.0743 Notification of Status**

Names of those who have earned certification through these associations shall be transmitted to the appropriate body of the General Assembly Mission Council, which will

forward them to the Office of the General Assembly and to the stated clerk of the presbyteries in which those persons labor.

**G-14.0744 Recognition by Presbytery**

a. The presbytery shall affirm the skill and dedication of these certified persons by providing for recognition at presbytery at the time of their certification, asking them the constitutional questions in W-4.4003, and by inviting these employees to presbytery meetings, granting them the privilege of the floor.

b. When the presbytery is satisfied with the qualifications of an applicant for a certified position in ministry in the church, a service of recognition shall be provided that shall include the constitutional questions (W-4.4003), using these words for Question i: Will you be a faithful Certified \_\_\_\_\_, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?

**G-14.0710 Christian Educators**

Christian educators are persons called by God to a ministry of education who demonstrate their faith in and love for Jesus Christ, are dedicated to the life of faith and are serious in purpose, honest in character, and joyful in service. Christian educators serving particular congregations are accountable to the session and under the supervision of the pastor, sharing with them the responsibility of providing for the spiritual growth of members for their ministry, teaching the Bible, recommending curriculum materials and resources, training and supporting lay workers, planning and administering the educational program of their congregations, and other tasks.

**G-14.0711 Training**

It is expected that Christian educators be persons with skills and training in biblical interpretation, Reformed theology, human development, religious educational theory and practice, and the polity, programs, and mission of the Presbyterian Church (U.S.A.). They should be encouraged by their session and presbytery to meet, or prepare to meet, the accrediting requirements defined in this section.

**G-14.0720 Certification for Christian Educators**

In order to provide effective guidance for educational ministry in the Presbyterian Church (U.S.A.), the General Assembly shall offer a handbook containing the training

**2.1103 Christian Educators**

**G-2.1103a. 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.).



<p><b>G-2.1103b. Presbytery Responsibility</b></p> <p>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, the presbytery may grant Certified Christian Educators who are ruling elders the privilege of voice and vote at all its meetings.</p>	<p>and continuing education process for Christian Educators, which shall be administered and certification granted by the Educator Certification Council on behalf of the General Assembly Mission Council. The handbook shall also provide suggested models for support and accountability that synods and presbyteries may adopt for their own use or modify to fit local circumstances.</p> <p><b>G-14.0721 Accrediting Process</b></p> <p>The handbook shall provide an accrediting process that evaluates the educator’s academic preparation and work experience and examines competency in the following knowledge and skill areas:</p> <ul style="list-style-type: none"> <li>Biblical Interpretation</li> <li>Reformed Theology</li> <li>Human Development</li> <li>Religious Education Theory and Practice</li> <li>Polity of the Presbyterian Church (U.S.A.)</li> <li>Program and Mission of the Presbyterian Church (U.S.A.)</li> <li>Worship and Sacraments</li> </ul> <p><b>G-14.0722 Educator Certification Council</b></p> <p>The Educator Certification Council shall establish certification standards, designate Educator Certification Advisors in consultation with presbyteries, evaluate certification examinations, and grant certificates and report to the General Assembly Mission Council.</p> <p><b>G-14.0730 Presbytery and Certified Christian Educators</b></p> <p>The presbytery shall:</p> <ol style="list-style-type: none"> <li>a. Support the certification process by encouraging educators to seek certification, providing guidance through the Educator Certification Advisor, and encouraging sessions to make continuing education funds and time available to educators seeking certification; and</li> <li>b. Provide the following support to the certified Christian educators: service of recognition that shall include the constitutional questions at W-4.4003 (G-11.0103n); establish minimum requirements for compensation and benefits (G-11.0103n); and access to the committee on ministry (G-11.0503).</li> </ol> <p>The presbytery may grant the privilege of the floor to the Certified Christian Educator at all its meetings with voice</p>
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	<p>only, and, in the case of Certified Christian Educators who are ordained elders, voice and vote under the provisions of G-11.0101b, during the term of service in an educational ministry under the jurisdiction of the presbytery. (G-11.0407)</p> <p><b>G-14.0731 Service of Recognition</b></p> <p>When the presbytery is satisfied with the qualifications of an applicant for a certified education position in ministry in the church, a service of recognition shall be provided that shall include the constitutional questions (W-4.4003), using these words for Question i: Will you be a faithful certified Christian educator, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?</p>
<p align="center"><b>CHAPTER THREE COUNCILS OF THE CHURCH</b></p>	<p align="center"><b>G-9.0000 CHAPTER IX. GOVERNING BODIES</b></p>
<p><b>G-3.01 General Principles of Councils</b></p>	<p><b>G-9.0100 1. General</b></p>
<p><b>G-3.0101 Councils as an Expression of Unity of the Church</b></p> <p>The mutual interconnection of the church through its councils is a sign of the unity of the church. Congregations of the Presbyterian Church (U.S.A.), while possessing all the gifts necessary to be the church, are nonetheless not sufficient in themselves to be the church. Rather, they are called to share with others, both within and beyond the congregation, the task of bearing witness to the Lordship of Jesus Christ in the world. This call to bear witness is the work of all believers. The particular responsibility of the councils of the church is to nurture, guide, and govern those who witness as part of the Presbyterian Church (U.S.A.), to the end that such witness strengthens the whole church and gives glory to God.</p> <p>The Presbyterian Church (U.S.A.) is governed by councils composed of presbyters elected by the people (F-3.0202). These councils are called the session, the presbytery, the synod, and the General Assembly. All councils of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The councils are distinct, but have such mutual relations that the act of one of them is the act of the whole church. The jurisdiction of each council is limited by the express provisions of the Constitution, with the acts of each subject to review by the next higher council. Powers not mentioned in this Constitution are reserved to the presbyteries.</p>	<p><b>G-9.0101 Definition</b></p> <p>The Presbyterian Church (U.S.A.) shall be governed by representative bodies composed of presbyters, both elders and ministers of the Word and Sacrament. These governing bodies shall be called</p> <p>session</p> <p>presbytery</p> <p>synod</p> <p>General Assembly.</p> <p><b>G-9.0103 Unity of Governing Bodies</b></p> <p>All governing bodies of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The governing bodies are separate and independent, but have such mutual relations that the act of one of them is the act of the whole church performed by it through the appropriate governing body. The jurisdiction of each governing body is limited by the express provisions of the Constitution, with powers not mentioned being reserved to the presbyteries, and with the acts of each subject to review by the next higher governing body.</p>

<p>Councils of the church exist to help congregations and the church as a whole to be more faithful participants in the mission of Christ. They do so as they</p> <p><i>Provide that the Word of God may be truly preached and heard,</i></p> <ul style="list-style-type: none"> <li>responding to the promise of God’s new creation in Christ, and</li> <li>inviting all people to participate in that new creation;</li> </ul> <p><i>Provide that the Sacraments may be rightly administered and received,</i></p> <ul style="list-style-type: none"> <li>welcoming those who are being engrafted into Christ,</li> <li>bearing witness to Christ’s saving death and resurrection,</li> <li>anticipating the heavenly banquet that is to come, and</li> <li>committing itself in the present to solidarity with the marginalized and the hungry; and</li> </ul> <p><i>Nurture a covenant community of disciples of Christ,</i></p> <ul style="list-style-type: none"> <li>living in the strength of God’s promise, and</li> <li>giving itself in service to God’s mission.</li> </ul>	
<p><b>G-3.0102 Ecclesiastical Jurisdiction</b></p> <p>Councils of this church have only ecclesiastical jurisdiction for the purpose of serving Jesus Christ and declaring and obeying his will in relation to truth and service, order and discipline. They may frame statements of faith, bear testimony against error in doctrine and immorality in life, resolve questions of doctrine and discipline, give counsel in matters of conscience, and decide issues properly brought before them under the provisions of this <i>Book of Order</i>. They may authorize the administration of the sacraments in accordance with the Directory for Worship. They have power to establish plans and rules for the worship, mission, government, and discipline of the church and to do those things necessary to the peace, purity, unity, and progress of the church under the will of Christ. They have responsibility for the leadership, guidance, and government of that portion of the church that is under their jurisdiction.</p>	<p><b>G-9.0102 Distinct from Government of the State</b></p> <p><b>G-9.0102a. Purpose of Serving Jesus Christ</b></p> <p>Governing bodies of the church are distinct from the government of the state and have no civil jurisdiction or power to impose civil penalties. They have only ecclesiastical jurisdiction for the purpose of serving Jesus Christ and declaring and obeying his will in relation to truth and service, order and discipline.</p> <p><b>G-9.0102b. Ecclesiastical Jurisdiction</b></p> <p>They may frame symbols of faith, bear testimony against error in doctrine and immorality in life, resolve questions of doctrine and of discipline, give counsel in matters of conscience, and decide issues properly brought before them under the provisions of the <i>Book of Order</i>. They may authorize the serving of the Lord’s Supper in accordance with the principles of the Directory for Worship (W-2.4012, W-3.6204). They have power to establish plans and rules for the worship, mission, government, and discipline of the church and to do those things necessary to the peace, purity, unity, and progress</p>

	<p>of the church under the will of Christ. They have responsibility for the leadership, guidance, and government of that portion of the church which is under their jurisdiction.</p>
<p><b>G-3.0103 Participation and Representation</b></p> <p>The councils of the church shall give full expression to the rich diversity of the church’s membership and shall provide for full participation and access to representation in decision-making and employment practices (F-1.0403). In fulfilling this commitment, councils shall give due consideration to both the gifts and requirements for ministry (G-2.0104) and the right of people in congregations and councils to elect their officers (F-3.0106).</p> <p>Each council shall develop procedures and mechanisms for promoting and reviewing that body’s implementation of the church’s commitment to inclusiveness and representation. Councils above the session shall establish by their own rule committees on representation to fulfill the following functions: to advise the council regarding the implementation of principles of unity and diversity, to advocate for diversity in leadership, and to consult with the council on the employment of personnel, in accordance with the principles of unity and diversity in F-1.0403. A committee on representation should not be merged with another committee or made a subcommittee of another committee.</p>	<p><b>G-9.0104 Participation and Representation</b></p> <p><b>G-9.0104a. Church’s Commitment</b></p> <p>Governing bodies of the church shall be responsible for implementing the Church’s commitment to inclusiveness and participation as stated in G-4.0403. All governing bodies shall work to become more open and inclusive and shall pursue affirmative action hiring procedures aiming at correcting patterns of discrimination on the basis of the categories listed in G-4.0403.</p> <p><b>G-9.0104b. Implementation</b></p> <p>In implementing this commitment, consideration should be given to the gifts and requirements for ministry (G-6.0106) in persons elected or appointed to particular offices or tasks, and to the right of the people to elect their officers. (G-6.0107)</p> <p><b>G-9.0105 Committee on Representation</b></p> <p><b>G-9.0105a. Governing Body Shall Elect</b></p> <p>Each governing body above the session shall elect a committee on representation, whose membership shall consist of equal numbers of men and women. A majority of the members shall be selected from the racial ethnic groups (such as Presbyterians of African, Hispanic, and Asian descent and Native Americans) within the governing body, and the total membership shall include persons from each of the following categories:</p> <ul style="list-style-type: none"> <li><b>G-9.0105a.(1)</b> majority male membership</li> <li><b>G-9.0105a.(2)</b> majority female membership</li> <li><b>G-9.0105a.(3)</b> racial ethnic male membership</li> <li><b>G-9.0105a.(4)</b> racial ethnic female membership</li> <li><b>G-9.0105a.(5)</b> youth male and female membership</li> <li><b>G-9.0105a.(6)</b> persons with disabilities.</li> </ul> <p><b>G-9.0105b. Advise Regarding Membership</b></p> <p>Its main function shall be to advise the governing bodies with respect to their membership and to that of their committees, boards, agencies, and other units in implementing the principles of participation and inclusiveness to ensure fair and effective representation</p>

in the decision-making of the church.

**G-9.0105c. Advocate and Resource**

The committee on representation shall serve both as an advocate for the representation of racial ethnic members, women, different age groups, and persons with disabilities, and as a continuing resource to the particular governing body in these areas. The committee on representation shall review the performance of its own governing body in these matters and shall report annually to it and to the next higher governing body with recommendations for any needed corrective action. The committee on representation shall consult with the nominating committee of its own governing body.

**G-9.0105d. Consult with Racial Ethnic Membership**

Prior to nomination or appointment of racial ethnic members to committees, boards, agencies, or other units, the committee on representation shall consult with the appropriate racial ethnic membership through a person or persons designated by that racial ethnic membership. In situations where racial ethnic membership is low, the committee on representation of each governing body shall consult with racial ethnic members, sessions, nominating committees, and persons designated by national racial ethnic membership to discover potential racial ethnic members of such body and to determine achievable representation. Prior to nomination or appointment of women to the above agencies, the committee on representation shall consult with the appropriate constituencies of women through a person or persons designated by those constituencies.

**G-9.0105e. Employment of Personnel**

The committee on representation shall advise the governing body on the employment of personnel, in accordance with the principles of participation and representation (G-4.0403), and in conformity with a church-wide plan for equal employment opportunity. (G-13.0201b)

**G-9.0105f. Stands Alone**

The committee on representation shall not, in any governing body, be merged with any other committee or designated as a subcommittee of any other committee.

**G-9.0106 Exceptions**

**G-9.0106a. Exception to G-9.0105a**

Exceptions to the provisions of G-9.0105a requiring a majority of the members to be selected from racial ethnic groups shall be allowed by a governing or electing body only if it is unable to secure the participation or representation of the necessary persons, and this fact shall be made a part of the official record of the governing, electing, or appointing body. No exception is permitted to the requirement that each governing body above the session elect a committee on representation.

**G-9.0106b. Approval for Up to One Year**

An exception under G-9.0106a may be allowed for up to one year by governing body action at a meeting. The approval of such exception shall be promptly reported by the stated clerk to the next higher governing body through its stated clerk and committee on representation, which committee shall monitor the lower governing body and its committee on representation during the period of the exception.

**G-11.0301 Participation**

In electing members to its council and permanent committees, the presbytery shall adhere to the principle of participation and representation expressed in G-9.0104, et seq.

**G-11.0302 Committee on Representation**

The presbytery's committee on representation shall advise presbytery's nominating committee of any need for nominations in particular categories needing increased representation and shall regularly inform the presbytery of its progress toward fair representation of the categories of persons listed in G-4.0403.

**G-12.0204 Participation**

Each presbytery shall participate in the synod's responsibility and service through its elected commissioners to the synod. Each presbytery shall elect at least one elder and one minister to serve as commissioners to synod. The synod council, if there is one, shall be elected by the synod from the commissioners and non-commissioner ministers and elders from the presbyteries of the synod. The synod shall devise a process of rotation of members on synod council from among the presbyteries to ensure compliance with the provisions of G-9.0104 and G-4.0403. The synod shall provide a process for assuring balance on committees so that all presbyteries are fairly represented and for assuring attention to the principles of participation and

	<p>representation expressed in G-9.0104.</p> <p><b>G-12.0300 3. Other provisions</b></p> <p><b>G-12.0301 Committee on Representation</b></p> <p>Each synod shall establish a committee on representation, as required by G-9.0105, which shall advise synod’s nominating committee of any need for nominations in particular categories needing increased representation. The committee on representation shall report at least biennially to synod progress toward fair representation of the categories of persons listed in G-4.0403.</p> <p><b>G-13.0108 Committee on Representation</b></p> <p>The General Assembly shall establish a permanent Committee on Representation as required by G-9.0105, which shall advise the General Assembly Nominating Committee of any need for nominations in particular categories needing increased representation. The Committee on Representation shall report to each meeting of the General Assembly (other than special or adjourned meetings) regarding progress toward fair representation of the categories of persons listed in G-4.0403. The committee shall consist of members equal in number to the synods of the church, each member resident in a different synod, and members distributed so that there are one third ministers (both women and men), one third laymen, and one third laywomen.</p> <p><b>G-13.0109 Staff</b></p> <p>Executive or administrative staff positions of the agencies of the General Assembly shall be established and filled in accordance with the provisions of G-9.0404, G-9.0703, and G-9.0704, and those of the churchwide plan for equal employment opportunity. (G-13.0201b) Provision shall be made for the regular review of each administrative staff member.</p>
<p><b>G-3.0104 Officers</b></p> <p>The pastor of a congregation shall be the moderator of the session of that congregation. In congregations where there are co-pastors, they shall both be considered moderators and have provisions for designating who presides at a particular meeting. If it is impractical for the pastor to moderate, he or she shall invite another teaching elder who is a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no</p>	<p><b>G-9.0200 2. Officers</b></p> <p><b>G-9.0201 Officers</b></p> <p>Officers of each of the governing bodies shall be a moderator and a clerk. Governing bodies may provide additional officers as required.</p> <p><b>G-9.0202 Moderator and Meeting</b></p> <p><b>G-9.0202a. Preserves Order and Conducts Business Efficiently</b></p>

installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provision for a moderator.

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

Each council higher than the session shall elect a moderator for such terms as the council determines. At the time of their election, moderators must be continuing members of, or commissioners to, the council over which they are elected to preside. They shall preside at meetings of the council during their term of office; councils shall provide by rule who shall preside in the absence of the moderator.

Each council shall elect a clerk who shall record the transactions of the council, keep its rolls of membership and attendance, preserve its records, and furnish extracts from them when required by another council of the church. Such extracts, verified by the clerk, shall be evidence in any council of the church. The clerk of the session shall be a ruling elder elected by the session for such term as it may determine. The clerk of a presbytery, a synod, and the General Assembly shall be called stated clerk, shall be elected by the council for a definite term as it may determine, and must be a ruling elder or teaching elder.

Councils may elect such other officers as the council requires.

The moderator possesses the authority necessary for preserving order and for conducting efficiently the business of the governing body. He or she shall convene and adjourn the governing body in accordance with its own action. The moderator may, in an emergency, convene the governing body by written notice at a time and place different from that previously designated by the body.

#### **G-9.0202b. Moderator of Congregation and Governing Bodies**

The pastor of a particular church shall be the moderator of the session of that church. In congregations where there are co-pastors, they shall, when present, alternately preside in the session. The moderator of a presbytery shall be elected for such term as the presbytery may determine, not exceeding one year. The moderator of a synod shall be elected for such term as the synod may determine, not less than one year and not exceeding two years. The Moderator of the General Assembly shall be elected at each stated meeting. At the time of election, the moderator of a presbytery, a synod, or the General Assembly must be a continuing member of, or a commissioner to, the governing body over which he or she is elected to preside.

#### **G-9.0203 Clerk and Meeting**

##### **G-9.0203a. Records Transactions of Governing Body**

The clerk shall record the transactions of the governing body, keep its rolls of membership and attendance, preserve its records carefully, and furnish extracts from them when required by another governing body of the church. Such extracts, verified by the clerk, shall be evidence in any governing body of the church.

##### **G-9.0203b. Clerk and Stated Clerk of Congregations and Governing Bodies**

The clerk of the session shall be an elder elected by the session for such term as it may determine. The clerk of a presbytery, a synod, and the General Assembly shall be called stated clerk, shall be elected by the governing body for a definite term as it may determine, and must be eligible for membership in the governing body.

#### **G-11.0407 Rolls**

The stated clerk shall maintain four rolls, one listing the names of all of the ministers of the Word and Sacrament



	<p>who are continuing members of the presbytery and who are active members, one listing the names of all of the ministers of the Word and Sacrament who are continuing members of the presbytery and who are members-at-large, one listing the names of all of the ministers of the Word and Sacrament who are continuing members of the presbytery and who are inactive members, one listing all Certified Christian Educators and Certified Associate Christian Educators within the bounds of the presbytery who are entitled to the privilege of the floor with voice at all presbytery meetings during the term of service in an educational ministry under the jurisdiction of the presbytery, and a fifth roll listing those who have been deleted from the other rolls. On or before December 31 of each year, the presbytery shall determine the category of membership of each continuing member in accordance with the relevant sections of this chapter and cause appropriate record of such determination to be made.</p>
<p><b>G-3.0105 Meetings</b></p> <p>Meetings of councils shall be opened and closed with prayer. Meetings shall be conducted in accordance with the most recent edition of <i>Robert's Rules of Order Newly Revised</i>, except when it is in contradiction to this Constitution. Councils may also make use of processes of discernment in their deliberations prior to a vote as agreed upon by the body.</p> <p>When a council makes a decision, a member of the body who voted against the decision is entitled to file a dissent or a protest. Filing a dissent or protest neither initiates nor prevents judicial process.</p>	<p><b>G-9.0300 3. Meetings</b></p> <p><b>G-9.0301 Opening of Meetings</b></p> <p><b>G-9.0301a. Moderator Presides</b></p> <p>The moderator of a governing body beyond the session shall open all stated meetings during his or her term of office and shall preside until a new moderator is elected. Governing bodies beyond the session may provide by rule who shall preside in the absence of the moderator.</p> <p><b>G-9.0301b. Opened and Closed With Prayer</b></p> <p>All meetings of governing bodies shall be opened and closed with prayer. Presbyteries and synods that meet more often than annually shall designate one stated meeting each year, which shall include preaching the Word and sharing the Lord's Supper. Stated meetings of synods that meet annually or biennially and the General Assembly shall include a time for the preaching of the Word and the celebration of the Lord's Supper.</p> <p><b>G-9.0302 Parliamentary Procedure</b></p> <p>Meetings of governing bodies, commissions, and committees shall be conducted in accordance with the most recent edition of <i>Robert's Rules of Order</i>, except in those cases where this Constitution provides otherwise.</p> <p><b>G-9.0303 Dissent</b></p> <p>A dissent is a declaration expressing disagreement with the action or decision of a governing body. A dissent shall</p>

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

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

be made at the particular session of the governing body during which the action or decision dissented from is taken. The name or names of the members dissenting shall be recorded.

**G-9.0304 Protest**

A protest is a written declaration, supported by reasons, expressing disagreement with what is believed by one or more members of a governing body to be an irregularity or a delinquency.

**G-9.0304a. Notice**

Written notice of the protest shall be given at the particular session of the governing body during which it arose. The protest shall be filed with the clerk or stated clerk before adjournment.

**G-9.0304b. Minutes**

If a protest is expressed in decorous and respectful language, the governing body shall enter it in its minutes in recognition of the person's right of conscience. That entry does not justify disobedience.

**G-9.0304c. Response**

A governing body against which a protest is taken may prepare an answer that shall be entered in its minutes. This shall terminate the protest.

**G-9.0305 Who May Dissent or Protest**

Only a person who voted against the decision, except the moderator if unable to vote, shall be allowed to dissent or protest.

**G-9.0306 Judicial Decision**

When a case has been decided by a permanent judicial commission, any member of the governing body to which the decision is reported may enter a dissent or protest.

**G-9.0307 Effect**

A dissent or a protest does not initiate or prevent judicial process.

**G-9.0308 Expenses**

The expenses of elders and ministers of the Word and Sacrament attending governing bodies ordinarily shall be defrayed either by the governing body which elects them or by that which they are attending, to the extent of the expenses incurred within the bounds of that governing body. The General Assembly shall pay the expenses of

	<p>commissioners who are elected by the presbyteries to attend the meetings of the General Assembly. Per capita funds may be used by each governing body to pay such expenses.</p>
<p><b>G-3.0106 Administration of Mission</b></p> <p>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.</p> <p>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.</p> <p>Each council shall develop a manual of administrative operations that will specify the form and guide the work of mission in that council.</p> <p>A council may delegate aspects of its tasks to such entities</p>	<p><b>G-9.0400 4. Principles of Administration</b></p> <p><b>G-9.0401 Definition of Administration</b></p> <p>Administration is the process by which a governing body implements decisions. It involves working with and through persons to accomplish goals and includes developing leadership, planning, communicating, organizing, budgeting, supervising, and evaluating.</p> <p><b>G-9.0402 Structure of Administration</b></p> <p><b>G-9.0402a. Mission Determines Form</b></p> <p>Mission determines the form of structure and administration. All structures should enable the church to give effective witness to the Lordship of Christ in the contemporary world.</p> <p><b>G-9.0402b. Governing Body Nearest the Congregation</b></p> <p>The administration of mission should be performed by the governing body that can most effectively and efficiently accomplish it at the level of jurisdiction nearest the congregation.</p> <p><b>G-9.0402c. Change</b></p> <p>All structures shall be open to the possibility of change and new forms of ecumenical cooperation.</p> <p><b>G-9.0405 Manuals of Operations</b></p> <p>Each governing body above the session shall, in consultation with the governing body above and below it, develop a manual of administrative operations. In order to provide effective guidance in the ordination, certification, commissioning, and oversight of the work of ministry, the General Assembly shall offer, through its appropriate agencies, advisory handbooks containing suggested models for procedure that synods and presbyteries may adopt for their own use or modify to fit local circumstances. These handbooks shall be developed and updated as needed by the appropriate General Assembly agencies, in consultation with the Office of the General Assembly and middle governing bodies, to ensure conformity with the <i>Book of Order</i> and practicality of use.</p> <p><b>G-9.0403 Accountability to Governing Body</b></p> <p>A governing body may delegate particular aspects of its</p>

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

task to councils, boards, agencies, commissions, and committees, but always on the basis of accountability to the governing body.

#### **G-11.0504 Synod and General Assembly Agencies**

a. The presbytery's committee on ministry may look to synod and the General Assembly for information and assistance in the matter of ministers and pastoral relations. Synods shall create the necessary agency to coordinate the work of presbytery committees. The General Assembly shall create the necessary agency to facilitate and support the work of the presbyteries and the synods in this matter.

b. The advisory handbook for committees on ministry developed by the appropriate General Assembly entity, in consultation with the Office of the General Assembly and middle governing bodies, shall provide guidance in the ordination, certification, commissioning, and oversight of the work of ministry through suggested models for procedures that synods and presbyteries may adopt for their own use or modify to establish their own requirements to fit local circumstances.

#### **G-14.0402 Advisory Handbook**

The process and requirements for the inquiry and the candidacy phases shall be provided in an advisory handbook developed and updated as needed by the appropriate General Assembly agencies in consultation with the Office of the General Assembly, which the presbytery may adopt or modify to establish its own mandatory procedures. (G-9.0405)

#### **G-9.0404 Nature of Presbyterian Polity**

In order to give meaning to the interdependent nature of Presbyterian polity:

**G-9.0404a.** Each governing body shall participate through its representatives in the planning and administration of the next higher body.

**G-9.0404b.** Each governing body shall consult through appropriate representatives with governing bodies below and above it concerning mission priorities, program, budgeting, the establishment of administrative staff positions, equitable compensation, personnel policies, and fair employment practices.

**G-9.0404c.** Each governing body shall recruit, train, and

<p>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.</p> <p>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.</p>	<p>employ its staff in accordance with the principles of inclusiveness and affirmative action found in G-9.0104.</p> <p><b>G-9.0404d.</b> Each governing body 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 churches within its bounds. The presbyteries shall be responsible for raising their own per capita funds, and for raising and timely transmission of per capita funds to their respective synods and to the General Assembly. The presbyteries may direct per capita apportionments to the sessions of the churches within their bounds.</p>
<p><b>G-3.0107 Records</b></p> <p>Each council shall keep a full and accurate record of its proceedings. Minutes and all other official records of councils are the property in perpetuity of said councils or their legal successors. When a council ceases to exist, its records shall become the property of the next higher council within whose bounds the lower council was prior to its cessation. The clerk of each council shall make recommendation to that body for the permanent safekeeping of the body's records with the Presbyterian Historical Society or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.).</p>	<p><b>G-9.0406 Ownership of Records</b></p> <p>Minutes and all other official records of church sessions, presbyteries, synods, and General Assemblies are the property in perpetuity of said governing bodies or their legal successors. When congregations, synods, or presbyteries are dissolved, their records are held for them by the next higher governing body within whose bounds they were before dissolution. All minutes and other official records of existing and dissolved sessions, minutes and other official records of existing and dissolved presbyteries and synods that are no longer required for frequent reference, are to be deposited for preserving and servicing with the Department of History or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.). It is the responsibility of the clerk of each governing body to make recommendation to that governing body for the permanent safekeeping of the governing body's records. All governing bodies are strongly encouraged to microfilm their official records.</p>
<p><b>G- 3.0108 Administrative Review</b></p> <p>Higher councils shall review the work of lower councils in the following ways:</p>	<p><b>G-9.0407 General Administrative Review</b></p> <p><b>G-9.0407a. Reporting to Session</b></p> <p>The congregation of a particular church and the committees, bodies, and organizations of that church shall report annually all proceedings and actions to the session, which shall review and summarize them and incorporate the summary in its minutes.</p> <p><b>G-9.0407b. Reporting to Presbyteries and Synods</b></p> <p>The moderator, the stated clerk, the councils,</p>

<p><b>G-3.0108a. General Administrative Review</b></p> <p>Each council shall review annually or biennially, based on the body’s meeting frequency, the proceedings and actions of all entities related to the body, all officers able to act on behalf of the body, and lower councils within its jurisdiction. In reviewing the procedures of the lower council, the higher body shall determine whether the proceedings have been correctly recorded, have been in accordance with this Constitution, have been prudent and equitable, and have been faithful to the mission of the whole church. It shall also determine whether lawful injunctions of a higher body have been obeyed.</p>	<p>commissions, committees, boards, agencies, and organizations of presbyteries and synods shall report annually all proceedings and actions to that governing body, which shall review them.</p> <p><b>G-9.0407c. Reporting to General Assembly</b></p> <p>The moderator, stated clerk, the councils, commissions, committees, boards, agencies, and organizations of the General Assembly shall report at least biennially all proceedings and actions to the General Assembly, which shall review them.</p> <p><b>G-9.0407d. Other Governing Body Review of Records</b></p> <p>Every governing body above a session shall review the records of the proceedings of the next lower governing body.</p> <p><b>G-9.0407d(1)</b> Presbyteries shall review the records of sessions annually. If a session shall fail to submit its records for this purpose, the presbytery shall order them to be produced at a specific time.</p> <p><b>G-9.0407d(2)</b> Synods shall review the records of presbyteries annually. If a presbytery shall fail to submit its records for this purpose, the synod shall order them to be produced at a specific time.</p> <p><b>G-9.0407d(3)</b> The General Assembly shall review the records of synods at least biennially. If a synod shall fail to submit its records for this purpose, the General Assembly shall order them to be produced at a specific time.</p>
<p><b>G-3.0108b. Special Administrative Review</b></p> <p>If a higher council learns at any time of an alleged irregularity or delinquency of a lower council, it may require the lower body to produce any records and to take appropriate action.</p>	<p><b>G-9.0408 Special Administrative Review</b></p> <p>If a higher governing body learns at any time of any irregularity or delinquency by a lower governing body, it may require the governing body to produce any records and take appropriate action (G-12.0102n, G-12.0304, G-13.0103k, G-13.0103n)</p> <p><b>G-9.0409 Manner of Review</b></p> <p><b>G-9.0409a. Review of Proceedings</b></p> <p>In reviewing the proceedings of a lower governing body, the higher governing body shall determine, either from the records of those proceedings or from any other information as may come to its attention, whether:</p> <p><b>G-9.0409a.(1)</b> The proceedings have been correctly recorded;</p> <p><b>G-9.0409a.(2)</b> The proceedings have been regular and in</p>

<p><b>G-3.0108c. Directed Response</b></p> <p>The higher council may direct the lower council to reconsider and take corrective action if matters are determined to be out of compliance. In addition to administrative review, review and correction may be sought by initiating judicial process as described in the Rules of Discipline.</p>	<p>accordance with the Constitution;</p> <p><b>G-9.0409a.(3)</b> The proceedings have been prudent and equitable;</p> <p><b>G-9.0409a.(4)</b> The proceedings have been faithful to the mission of the whole church;</p> <p><b>G-9.0409a.(5)</b> The lawful injunctions of a higher governing body have been obeyed.</p> <p><b>G-9.0409b. Who May Not Vote</b></p> <p>When the proceedings of a lower governing body are being reviewed by a higher governing body, the members of the higher governing body who are also members of the lower governing body may participate in discussion but shall not vote.</p> <p><b>G-9.0410 Action of Higher Governing Body</b></p> <p>It is ordinarily sufficient for the higher governing body to record in its own proceedings, and in those under review, its approval, disapproval, or correction. If necessary, the higher governing body may direct the lower governing body to reconsider and correct an irregularity or cure a delinquency.</p> <p><b>G-9.0411 Review and Correction by Judicial Process</b></p> <p>In addition to administrative review, review and correction of a lower governing body and of a council or an agency of the General Assembly may be obtained by judicial process by one or more persons or governing bodies filing a complaint in accordance with the provisions of D-6.0000.</p>
<p><b>G-3.0109 Committees and Commissions</b></p> <p>Councils may designate by their own rule such committees and commissions as they deem necessary and helpful for the accomplishment of the mission of the church, and may create such structures jointly with other councils, in consultation with the next higher council. In appointing such committees and commissions councils shall be mindful of the principles of unity in diversity consistent with the provisions of this Constitution (F-1.0403, G-3.0103).</p>	<p><b>G-9.0500 5. Committees and Commissions</b></p>
<p><b>G-3.0109 Committees and Commissions [continued]</b></p> <p>A committee shall study and recommend action or carry out decisions already made by a council. It shall make a full report to the council that created it, and its recommendations shall require action by that body. Committees of councils higher than the session shall consist of both teaching elders and members of</p>	<p><b>G-9.0501 Committee</b></p> <p><b>G-9.0501a. Purpose</b></p> <p>A committee is appointed either to study and recommend appropriate action or to carry out directions or decisions already made by a governing body. It shall make a full report to the governing body that created it, and its recommendations shall require action by the</p>

<p>congregations, with at least one half being members of the congregation.</p>	<p>governing body.</p> <p><b>G-9.0501b. Membership</b></p> <p>Committees of governing bodies above the session shall consist of laypersons and ministers of the Word and Sacrament with at least one half the members being laypersons.</p>
<p><b>G-3.0109 Committees and Commissions [continued]</b></p> <p>A commission is empowered to consider and conclude matters referred to it by a council. The designating council shall state specifically the scope of the commission's powers and any restrictions on those powers.</p>	<p><b>G-9.0502 Commissions</b></p> <p>A commission is empowered to consider and conclude matters referred to it by a governing body. The appointing body shall state specifically the scope of power given to a commission. A commission shall keep a full record of its proceedings, which shall be submitted to its governing body to be incorporated in its minutes and to be regarded as the actions of the governing body itself.</p>
<p><b>G-3.0109 Committees and Commissions [continued]</b></p> <p>A council may designate two types of commissions:</p> <p><b>G-3.0109a. Judicial Commissions</b></p> <p>Judicial commissions shall consider and decide cases of process for the council according to the Rules of Discipline. Sessions shall perform the function of a judicial commission for the congregation; each council higher than the session shall elect a permanent judicial commission (see D-5.0000).</p>	<p><b>G-9.0503b. Judicial</b></p> <p>The functions of a judicial commission are to consider and decide a case of process for the governing body according to the Rules of Discipline. (See D-5.0000 on Permanent Judicial Commissions)</p>
<p><b>G-3.0109b. Administrative Commissions</b></p> <p>Administrative commissions are designated to consider and conclude matters not involving ecclesiastical judicial process, except that in the discharge of their assigned responsibilities they may discover and report to the designating council matters that may require judicial action by the council.</p> <p>Functions that may be entrusted to administrative commissions include, but are not limited to:</p> <ol style="list-style-type: none"> <li>(1) (by sessions) ordaining and installing ruling elders and deacons, receiving and dismissing members, and visiting organizations within the congregation to settle differences therein;</li> <li>(2) (by presbyteries) ordaining and installing teaching elders;</li> <li>(3) (by presbyteries) examining and receiving into membership teaching elders seeking admission to presbytery, including approval of terms of call and commissions for ordination and installation; and receiving</li> </ol>	<p><b>G-9.0503 Administrative and Judicial</b></p> <p><b>G-9.0503a. Administrative</b></p> <p>Commissions appointed by sessions, presbyteries, synods, or the General Assembly may be either administrative or judicial, except in the case of sessions, which may appoint only administrative commissions. The functions ordinarily entrusted to an administrative commission are:</p> <p><b>G-9.0503a.(1)</b> to ordain ministers of the Word and Sacrament and to install them in permanent pastoral relations;</p> <p><b>G-9.0503a.(2)</b> to organize churches. When such commissions are appointed by a presbytery to organize new congregations (G-11.0103h), the presbytery may authorize that commission to assume any or all powers and responsibilities of a session (G-10.0102) for the benefit and ministry of the new congregation. The presbytery may authorize the commission to delegate such powers and responsibilities to a committee of the</p>



<p>candidates under care;</p> <p>(4) (by presbyteries) developing immigrant fellowships, organizing new congregations, merging congregations, or forming union or federated congregations (G-5.05);</p> <p>(5) (by presbyteries, synods, and the General Assembly) visiting particular councils, congregations, or agencies over which they have immediate jurisdiction reported to be affected with disorder, and inquiring into and settling the difficulties therein, except that no commission of a presbytery shall be empowered to dissolve a pastoral relationship without the specific authorization by the designating body (G-2.0701);</p> <p>(6) (by all councils) making pastoral inquiry into persons accused of sexual abuse of another person (D-10.0401c) when jurisdiction in a judicial proceeding against such persons has ended due to death or renunciation of the accused; such inquiries shall not be understood as judicial proceedings but shall seek to reach a determination of truth related to the accusation and to make appropriate recommendations to the designating council.</p>	<p>new congregation;</p> <p><b>G-9.0503a.(2)(a)</b> For immigrant fellowships with roots in the Reformed tradition, if the presbytery determines (1) that its strategy for mission with that constituency requires it and (2) that the chosen lay leadership of the immigrant fellowship is equivalent to elders and session, then the presbytery or its administrative commission may recognize that status as equivalent and proceed to recognize those leaders as elders. In making this determination the presbytery shall be guided by written criteria developed by the presbytery. These criteria shall be based upon the description of the nature of ordained office found in G-6.0100 and G-6.0300.</p> <p><b>G-9.0503a.(2)(b)</b> For immigrant fellowships the presbytery may, if it determines that its strategy for mission with that constituency requires it, grant designated leader(s) of a fellowship voice and vote in the meetings of presbytery on an annual basis.</p> <p><b>G-9.0503a.(3)</b> to merge churches;</p> <p><b>G-9.0503a.(4)</b> to visit particular churches, governing bodies, or other organizations of the church reported to be affected with disorder, and to inquire into and settle the difficulties therein, except that no commission shall have the power to dissolve a pastoral relationship unless such power has been specifically delegated to it by the appointing body;</p> <p><b>G-9.0503a.(5)</b> to receive candidates under the care of presbytery (G-14.0401);</p> <p><b>G-9.0503a.(6)</b> in the case of administrative commissions appointed by sessions, to ordain and install elders and deacons, and to visit organizations within a particular church and settle differences therein.</p> <p><b>G-9.0503a.(7)</b> To make pastoral inquiry in the event that jurisdiction in a judicial proceeding is ended as a result of the death of, or renunciation of jurisdiction by, the person accused of the disciplinary offense of “sexual abuse of another person.” (D-10.0401b) The inquiry shall:</p> <p>(a) not be a part of the church’s judicial proceedings;</p> <p>(b) be empowered to receive witnesses and to consider evidence; and</p> <p>(c) reach a determination of truth related to the accusation and make a full report to the governing body who appointed it, including recommendations for appropriate action.</p>
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<p><b>G-3.0109 (continued)</b></p> <p>A commission of presbytery, synod, or General Assembly shall be composed of ruling elders and teaching elders in numbers as nearly equal as possible and sufficient to accomplish their work. A quorum of any commission shall be established by the designating council but in no case shall be less than a majority of its members (except as limited by D-5.0204).</p> <p>A commission of a session shall be composed of at least two ruling elders, and a teaching elder in an installed or temporary relationship with the congregation governed by that session or a ruling elder commissioned to pastoral service.</p>	<p><b>G-9.0504 Membership</b></p> <p><b>G-9.0504a. Session Requirements</b></p> <p>An administrative commission of a session shall consist of at least two elders and the moderator of the session or other minister of the Word and Sacrament installed in a permanent relationship within the particular church governed by the session.</p> <p><b>G-9.0504b. Equal Number of Ministers and Elders</b></p> <p>Administrative and judicial commissions of presbytery, synod, and the General Assembly shall be composed of ministers of the Word and Sacrament and elders in numbers as nearly equal as possible. When the commission consists of an odd number of members, the additional member may be either an elder or a minister of the Word and Sacrament. The minimum number and distribution of members shall be:</p> <p><b>General Assembly</b></p> <p><b>G-9.0504b.(1)</b> for the General Assembly, not fewer than fifteen members with at least one member from each of its constituent synods;</p> <p><b>Synod</b></p> <p><b>G-9.0504b.(2)</b> for a synod, not fewer than eleven members with, insofar as practicable, not more than one member from any one of its constituent presbyteries;</p> <p><b>Presbytery</b></p> <p><b>G-9.0504b.(3)</b> for a presbytery, not fewer than seven members, with not more than one of its elder members from any one of its constituent churches. For the performance of functions set forth in G-9.0503a(1), a presbytery may reduce the number to five members with not more than one of the elders from any one church.</p> <p><b>G-9.0504c. Quorum</b></p> <p>The quorum of an administrative commission shall be a majority of the members, unless the appointing governing body fixes the quorum at a higher number. The quorum of a judicial commission shall be a majority of the members. (D-5.0204)</p>
<p><b>G-3.0109 (continued)</b></p> <p>A commission shall keep a full record of its proceedings</p>	<p><b>G-9.0505 Decisions</b></p> <p><b>G-9.0505a. Decision Shall Be Action of Appointing Governing Body</b></p> <p>The decision of an administrative commission shall be the</p>

and shall submit that record to the council for incorporation into its records. Actions of a commission shall be regarded as actions of the council that created it. A commission may be assigned additional duties as a committee, which duties shall be reported and handled as the report of a committee.

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

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

action of the appointing governing body from the time of its completion by the commission and the announcement, where relevant, of the action to parties affected by it. Such decision shall be transmitted in writing to the stated clerk of the governing body, who shall report it to the governing body at its next meeting. A governing body may rescind or amend an action of an administrative commission in the same way actions of the governing body may be modified.

#### **G-9.0505b Hearings and Fair Procedures**

**G-9.0505b(1)** When an administrative commission has been appointed to settle differences within a church, a governing body, or an organization of the church, it shall, before making its final decision, afford to all persons to be affected by the decision fair notice and an opportunity to be heard on the matters at issue. (See G-9.0503a(3), G-9.0503a(5), G-9.0505b-d) Fair notice shall consist of a short and plain statement of the matters at issue as identified by the commission and of the time and place for a hearing upon the matters at issue. The hearing shall include at least an opportunity for all persons in interest to have their positions on the matters at issue stated orally.

**G-9.0505b(2)** Whenever the administrative commission has been empowered to dissolve a pastoral relationship and the administrative commission chooses to exercise that power, there shall always be a meeting of the congregation at which the commission shall hear the positions of the pastor and the members if they choose to speak. The pastor shall be accorded the right to hear the concerns expressed by members in the meeting and to have reasonable time to respond during the meeting. (See G-14.0610, G-14.0611, G-14.0612, G-11.0103o).

#### **G-9.0505c. Additional Procedural Process**

In its absolute discretion, a commission may, in particular proceedings, afford additional procedural process such as that afforded in cases of judicial process, either upon motion of persons in interest or on its own motion.

#### **G-9.0505d. Allegations of an Offense**

In any case where allegations or assertions concerning individuals are allegations of an offense, the procedures in the Rules of Discipline for a disciplinary case shall be followed.

**G-3.0110 Administrative Staff**

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

**G-9.0700 7. Administrative Staff****G-9.0701 Executives****G-9.0701a. Administrators of Governing Bodies**

The executives of the presbyteries and synods shall be the administrators of those governing bodies, accountable to the governing bodies, through their councils, for the implementation of decisions and matters of strategy, program, and resources. They shall also provide staff services for the agencies and committees of the governing bodies. Additional responsibilities, along with the process of calling, the method of annual review of work, and the matter of re-election or termination of employment, shall be set forth clearly in the manuals called for in G-9.0405, above.

**G-9.0701b. Election of Executives**

Each presbytery may elect an executive presbyter in consultation with synod council, or other unit designated by the synod when there is no council, and may do so jointly with other presbyteries if program and resources make that necessary. Each synod may elect an executive in consultation with the General Assembly Mission Council.

**G-9.0702 Other Administrative Staff**

Other administrative staff positions in presbyteries may be authorized by the presbytery in consultation with the synod council or other unit designated by the synod when there is no council. Other administrative staff positions in synod may be authorized by the synod in consultation with the General Assembly Mission Council.

**G-9.0703 General Assembly Agency Staff**

General Assembly agencies shall elect an executive or executives, subject, however, to confirmation by the General Assembly.

**G-9.0704 Participation and Representation**

All executive and administrative staff positions in all governing bodies above the session shall be filled in accordance with the principles of participation and representation found in G-9.0104 and with the requirement that a representative search committee for these positions be set forth clearly in the manuals called for in G-9.0405.

**G-9.0705 Termination of Synod and Presbytery Staff**

The relationship between executives or other administrative staff of presbyteries and synods and their respective governing bodies may be dissolved by majority vote of the electing governing body on request of the staff member or on recommendation of the council or a special committee or commission of the electing governing body. When the council, committee, or commission has decided to prepare a recommendation to terminate, it shall notify the person in writing, stating the reasons for proposing to terminate, and offering the staff member an opportunity to resign or to request a hearing before the recommendations are adopted and reported by the council, committee, or commission to the governing body for action. The hearing shall be one in which the staff person may appear personally with counsel (D-7.0301, D-11.0301) to respond to the findings of the committee or commission and present reasons and evidence why the relationship should not be terminated. The hearing shall afford safeguards as in cases of process, following the rules of evidence in the Rules of Discipline, Chapter XIV (D-14.0000). A record shall be made of the hearing, which shall become a part of the record filed under D-6.0304 in the event of a judicial complaint following the final action of the governing body.

**G-9.0706 Temporary Administrative Staff**

When a presbytery, synod, or General Assembly executive or administrative staff position is vacant, or when the incumbent is unable to perform her or his duties, the presbytery, synod, or General Assembly agency may secure the services of a temporary executive or administrative staff person. Temporary administrative positions include acting or interim presbytery, synod, or General Assembly agency executives and administrative staff persons. No one serving in a temporary position may be hired to fulfill that same position on a permanent basis as the next permanent executive or administrative staff person, except by a two-thirds vote of the presbytery, synod, or General Assembly agency, provided the original search process for such temporary staff position was conducted in full compliance with the provisions of G-9.0704.

**G-9.0707 Emeritus/Emerita**

When any executive or associate executive of a presbytery or synod retires, and that governing body is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a

	<p>regularly called meeting of the governing body, elect him or her as executive emeritus or emerita, with or without honorarium, but with no authority or duty. This action may take effect after the formal dissolution of the executive relationship or anytime thereafter.</p>
<p><b>G-3.0111 Nominating Process</b></p> <p>All councils higher than the session shall have a process for nominating persons to serve in positions requiring election by the council. The process shall ensure that nominations are made by an entity broadly representative of the constituency of the council, and in conformity with the church’s commitment to unity in diversity (F-1.0403).</p>	<p><b>G-9.0800 8. Nominating Committee</b></p> <p><b>G-9.0801 Nominating Committee</b></p> <p><b>G-9.0801a. Representative of Member Churches</b></p> <p>Each presbytery and synod shall elect a nominating committee broadly representative of the member churches of the presbytery or presbyteries, with a membership of one third ministers of the Word and Sacrament, one third laywomen, and one third laymen. The nominating committee shall consist of three classes, each serving for a three-year term except where initial classes of one- and two-year terms are necessary to establish regular rotation.</p> <p><b>G-9.0801b. Responsibility</b></p> <p>The nominating committee shall nominate persons to fill all vacancies on continuing committees (except the nominating committee), councils, boards, and other bodies that require election by the presbytery or synod. Consideration shall be given to the nomination of equal numbers of ministers of the Word and Sacrament, laymen, and laywomen (i.e., one third each), except that women elders and men elders shall be nominated to the committee on ministry to which presbytery functions may be delegated. (G-11.0501, G-12.0102d, G-13.0111, G-13.0202)</p> <p><b>G-9.0801c. Consult with the Committee on Representation</b></p> <p>The nominating committee shall consult, at least annually, with the committee on representation of its own governing body. If the committee on representation of that governing body has been granted an exception under the provisions of G-9.0106, the committee on representation of the next higher governing body shall be invited to participate in that consultation.</p> <p><b>G-9.0801d. Relevant Provisions</b></p> <p>In nominating persons to particular responsibilities the nominating committee shall observe the relevant provisions of G-6.0106, G-9.0104, G-11.0103d, G-11.0302, G-12.0102d, G-13.0108, and G-13.0202.</p>

<p><b>G-3.0112 Insurance</b></p> <p>Each council shall obtain property and liability insurance coverage to protect its facilities, programs, staff, and elected and appointed officers.</p>	<p><b>G-10.0102o.</b> [The session has the responsibility and power] ... to provide for the management of the property of the church, including determination of the appropriate use of church buildings and facilities, and to obtain property and liability insurance coverage to protect the facilities, programs, and officers, including members of the session, staff, board of trustees, and deacons;</p> <p><b>G-11.0308 Insurance</b></p> <p>The presbytery shall obtain property and liability insurance coverage to protect its facilities, programs, staff, and elected and appointed officers.</p> <p><b>G-12.0306 Insurance</b></p> <p>The synod shall obtain property and liability insurance to protect its facilities, programs, staff, and elected and appointed officers.</p>
<p><b>G-3.0113 Finances</b></p> <p>Each council shall prepare and adopt a budget to support the church’s mission within its area.</p> <p>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.</p>	<p><b>G-10.0102i.</b> to establish the annual budget, determine the distribution of the church’s benevolences, and order offerings for Christian purposes, providing full information to the congregation of its decisions in such matters;</p> <p><b>G-10.0400 4. Church Finances</b></p> <p><b>G-10.0401 Finances</b></p> <p><b>10.0401d.</b> A full financial review of all books and records relating to finances once each year by a public accountant or public accounting firm or a committee of members versed in accounting procedures. Such auditors should not be related to the treasurer (or treasurers). 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.</p> <p><b>G-11.0304 Budget</b></p> <p>The presbytery shall have a presbytery general mission budget to support the church’s mission within its area. As the presbytery raises and expends these funds, it shall do so in light of the priorities of the whole church. The presbytery shall make its plans and determine its general mission budget after receiving recommendations from the synod and in light of the comprehensive strategy of the whole church as represented in the synod and the general assembly.</p> <p><b>G-11.0307 Audit</b></p> <p>The presbytery shall have a full financial review of all</p>

	<p>books and records relating to finances once a year by a public accountant or public accounting firm or a committee of church members versed in accounting procedures. Such auditors should not be related to the treasurer (or treasurers). 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.</p> <p><b>G-12.0303 General Mission Budget</b></p> <p>The synod shall have a synod general mission budget to support the church’s mission within its region. As the synod raises and expends those funds, it shall do so in the light of the priorities of the whole church. The synod shall make its plans and determine its general mission budget after receiving recommendations from the general assembly and in light of the comprehensive strategy of the whole church.</p> <p><b>G-12.0305 Audit</b></p> <p>The synod shall have a full financial review of all books and records relating to finances once a year by a public accountant or public accounting firm. Such auditors should not be related to the treasurer (or treasurers). 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.</p>
<b>G-3.02 The Session</b>	<p><b>G-10.0000 CHAPTER X. THE SESSION</b></p> <p><b>G-10.0100 1. General</b></p>
<p><b>G-3.0201 Composition and Responsibilities</b></p> <p>The session is the council for the congregation. It shall be composed of those persons elected by the congregation to active service as ruling elders, together with all installed pastors and associate pastors. All members of the session are entitled to vote. The pastor shall be the moderator of the session, and the session shall not meet without the pastor or designated moderator. If there is no installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provisions for a moderator. Presbyteries shall provide by rule for moderators when the session is without a moderator for reasons of vacancy or inconvenience.</p>	<p><b>G-10.0101 Membership</b></p> <p>The session of a particular church consists of the pastor or co-pastors, the associate pastors, and the elders in active service. All members of the session, including the pastor, co-pastors, and associate pastors, are entitled to vote.</p> <p><b>G-5.0501 The Session’s Duty</b></p> <p>The session shall have responsibility for preparing those who would become members of the congregation.</p> <p><b>G-5.0502 Preparation for Profession of Faith</b></p> <p><b>G-5.0502a. Profession by Children</b></p> <p>While the preparation is a part of the continuing nurture</p>



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

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

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

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

c. *nurture the covenant community of disciples of Christ.* This responsibility shall include receiving and

of the congregation, particular care shall be taken to prepare children of members for public profession of faith in Jesus Christ. Instruction shall be given in the meaning of this profession, the responsibilities of membership, and the faith and order of the Presbyterian Church (U.S.A.).

#### **G-5.0502b. Profession By Adults And Others**

Similar instruction shall be given to others who make a profession of faith. The session shall determine whether this instruction shall be given before or after the public profession.

#### **G-5.0503 Reaffirmation, Transfer**

Appropriate instruction shall be offered to those who unite with a particular congregation by reaffirmation of faith or by transfer of certificate of church membership.

#### **G-10.0102 Responsibilities**

The session is responsible for the mission and government of the particular church. It therefore has the responsibility and power

**G-10.0102a.** To provide opportunities for evangelism to be learned and practiced in and by the church, that members may be better equipped to articulate their faith, to witness in word and deed to the saving grace of Jesus Christ, and to invite persons into a new life in Christ, in accordance with G-3.0300;

**G-10.0102b.** To receive members into the church upon profession of faith, upon reaffirmation of faith in Jesus Christ, or upon satisfactory certification of transfer of church membership, provided that membership shall not be denied any person because of race, economic or social circumstances, or any other reason not related to profession of faith

**G-10.0102c.** To lead the congregation in participation in the mission of the whole Church in the world, in accordance with G-3.0000;

**G-10.0102d.** To provide for the worship of the people of God, including the preaching of the Word, the sharing of the Sacraments, and for the music program, in keeping with the principles in the Directory for Worship, and to appeal to the presbytery for a duly trained and authorized elder under the provisions of G-11.0103 in those extenuating circumstances where an ordained minister of the Word and Sacrament is not available to

dismissing members; reviewing the roll of active members at least annually and counseling with those who have neglected the responsibilities of membership; providing programs of nurture, education, and fellowship; training, examining, ordaining, and installing those elected by the congregation as ruling elders and deacons; encouraging the graces of generosity and faithful stewardship of personal and financial resources; managing the physical property of the congregation for the furtherance of its mission; directing the ministry of deacons, trustees, and all organizations of the congregation; employing the administrative staff of the congregation; leading the congregation in participating in the mission of the whole church; warning and bearing witness against error in doctrine and immorality in practice within the congregation and community; and serving in judicial matters in accordance with the Rules of Discipline.

### **G-3.0202 Relations with Other Councils**

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

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

meet the needs for the administration of the Lord's Supper;

**G-10.0102e.** To provide for the growth of its members and for their equipment for ministry through personal and pastoral care, educational programs including the church school, sharing in fellowship and mutual support, and opportunities for witness and service in the world;

**G-10.0102f.** To develop and supervise the church school and the educational program of the church;

**G-10.0102g.** To lead the congregation in ministries of personal and social healing and reconciliation in the communities in which the church lives and bears its witness;

**G-10.0102h.** To challenge the people of God with the privilege of responsible Christian stewardship of money and time and talents, developing effective ways for encouraging and gathering the offerings of the people and assuring that all offerings are distributed to the objects toward which they were contributed;

**G-10.0102i.** To establish the annual budget, determine the distribution of the church's benevolences, and order offerings for Christian purposes, providing full information to the congregation of its decisions in such matters;

**G-10.0102j.** To lead the congregation continually to discover what God is doing in the world and to plan for change, renewal, and reformation under the Word of God;

**G-10.0102k.** To engage in a process for education and mutual growth of the members of the session;

**G-10.0102l.** To instruct, examine, ordain, install, and welcome into common ministry elders and deacons on their election by the congregation and to inquire into their faithfulness in fulfilling their responsibilities;

**G-10.0102m.** To delegate and to supervise the work of the board of deacons and the board of trustees and all other organizations and task forces within the congregation, providing for support, report, review, and control;

**G-10.0102n.** To provide for the administration of the program of the church, including employment of non-ordained staff, with concern for equal employment opportunity, fair employment practices, personnel policies, and the annual review of the adequacy of

<p>financial contributions.</p>	<p>compensation for all staff, including all employees;</p> <p><b>G-10.0102o.</b> To provide for the management of the property of the church, including determination of the appropriate use of church buildings and facilities, and to obtain property and liability insurance coverage to protect the facilities, programs, and officers, including members of the session, staff, board of trustees, and deacons;</p> <p><b>G-10.0102p.</b> To maintain regular and continuing relationship to the higher governing bodies of the church, including</p> <p><b>G-10.0102p.(1)</b> electing commissioners to presbytery and receiving their reports; sessions are encouraged to elect commissioners to the presbytery for at least one year, preferably two or three;</p> <p><b>G-10.0102p.(2)</b> nominating to presbytery elders who may be considered for election to synod or General Assembly;</p> <p><b>G-10.0102p.(3)</b> in both the above responsibilities, implementing the principles of participation and inclusiveness to ensure fair representation in the decision making of the church;</p> <p><b>G-10.0102p.(4)</b> observing and carrying out the instructions of the higher governing bodies consistent with the Constitution of the Presbyterian Church (U.S.A.);</p> <p><b>G-10.0102p.(5)</b> welcoming representatives of the presbytery on the occasions of their visits;</p> <p><b>G-10.0102p.(6)</b> proposing to the presbytery and, through it, to the synod and the General Assembly such measures as may be of common concern to the mission of the whole church;</p> <p><b>G-10.0102p.(7)</b> sending annually to the stated clerk of the presbytery statistical and other information according to the requirements of the presbytery.</p> <p><b>G-10.0102q.</b> To establish and maintain those ecumenical relationships necessary for the life and mission of the church in its locality;</p> <p><b>G-10.0102r.</b> To serve in judicial matters in accordance with the Rules of Discipline;</p> <p><b>G-10.0102s.</b> To keep an accurate roll of the membership of the church, in accordance with G-10.0302, and to grant certificates of transfer to other churches, which when issued for parents shall include the names of their children specifying whether they have been baptized, and which when issued for an elder or</p>
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	<p>deacon shall include the record of ordination.</p> <p><b>G-10.0103 Moderator</b></p> <p><b>G-10.0103a. Pastor or Co-pastors</b></p> <p>The pastor of the church shall be the moderator of the session and the session shall not meet without the pastor except as hereunder provided. In congregations where there are co-pastors, they shall, when present, alternately preside in the session. When it may appear advisable for prudential reasons that some minister other than the pastor should preside, the pastor may, with the concurrence of the session, invite a minister of the same presbytery to do so. A presbytery may appoint a lay pastor as moderator of session to the church to which she or he is commissioned. The person assigned to the commissioned lay pastor as mentor and supervisor shall also supervise his or her work as moderator. In addition, the moderator of the session of a church with a vacant pulpit may request an elder who is a member of the presbytery's committee on ministry, the stated clerk, executive presbyter, or associate executive presbyter, to preside; such elder may not moderate the session of the church of which that elder is a member. In the case of the sickness or absence of the pastor the same expedient may be adopted; or the session, after having obtained the approval of the pastor, may convene and elect another of its own members to preside.</p> <p><b>G-10.0103b. When Without a Pastor</b></p> <p>When a church is without a pastor, the moderator of the session shall be the minister appointed for that purpose by the presbytery, or a minister of the same presbytery invited by the session to preside on a particular occasion. When it is impossible for such a minister to attend, the session may elect one of its own members to preside.</p> <p><b>G-10.0103c. Judicial Cases</b></p> <p>In all judicial cases, the moderator of the session shall be a minister of the presbytery to which the church belongs.</p>
<p><b>G-3.0203 Meetings</b></p> <p>The session shall hold stated meetings at least quarterly. The moderator shall call a special meeting when he or she deems necessary or when requested in writing by any two members of the session. The business to be transacted at special meetings shall be limited to items specifically listed in the call for the meeting. There shall be reasonable</p>	<p><b>G-10.0200 2. Meetings</b></p> <p><b>G-10.0201 Meetings</b></p> <p>The session shall hold stated meetings at least quarterly. The moderator of the session may call a special meeting of the session when he or she judges it necessary and shall do so when requested in writing by any two members of the session. The session shall also meet when directed to do so by presbytery. Reasonable notice</p>

<p>notice given of all special meetings. The session shall also meet when directed by presbytery. Sessions shall provide by rule for a quorum for meetings; such quorum shall include the moderator and either a specific number of ruling elders or a specific percentage of those ruling elders in current service on the session.</p>	<p>of all special meetings must be given when other than routine business is to be transacted. The session may invite members of the congregation to attend and observe its meetings if it so desires, without restricting its right to meet in executive session whenever circumstances indicate the wisdom of doing so.</p> <p><b>G-10.0202 Quorum</b></p> <p>A quorum of the session shall be the pastor or other presiding officer and one third of the elders but no fewer than two, except for the reception and dismissal of members, when the quorum shall be the moderator and two members of the session. The session may fix its own quorum at any higher number.</p>
<p><b>G-3.0204 Minutes and Records</b></p> <p>Minutes of the session shall be subject to the provisions of G-3.0107. They shall contain the minutes of all meetings of the congregation and all joint meetings with deacons and trustees.</p> <p>Each session shall maintain the following roll and registers:</p> <p><b>a. Membership Roll</b></p> <p>There shall be rolls of baptized, active, and affiliate members in accordance with G-1.0401, G-1.0402 and G-1.0403. The session shall delete names from the roll of the congregation upon the member's death, admission to</p>	<p><b>G-10.0300 3. Minutes and Records</b></p> <p><b>G-10.0301 Minutes</b></p> <p>Each session shall keep a full and accurate record of its proceedings which shall be submitted at least once each year to the presbytery for its general review and control. (G-11.0103x, G-9.0409) The minutes shall state the composition of the session with regard to racial ethnic members, women, men, age groups, and persons with disabilities, and how this corresponds to the composition of the congregation. Minutes and other official records of the session, which shall include minutes of congregational meetings and records of the board of deacons and the board of trustees of the particular church, are the property of the session, and the clerk shall be responsible for their preservation. They shall be available to the presbytery upon request and may be stored with the denomination's historical agency.</p> <p><b>G-10.0302 Rolls and Registers</b></p> <p>Every session shall maintain rolls of members as defined by G-5.0200, and registers as provided below.</p> <p><b>G-10.0302a. Membership Rolls</b></p> <p>Membership Rolls. The names of the members shall be placed upon, removed, or deleted from the rolls of the church only by order of the session whenever the session is fully satisfied that such action is justified.</p> <p><b>Baptized Members</b></p> <p><b>G-10.0302a.(1) Baptized Members' Roll.</b> The baptized members' roll shall list the names of those persons baptized in the particular church who have not made a profession of faith in Jesus Christ as Lord and Savior, and children of active members or of ministers of the Word and Sacrament related to the particular church, when</p>

membership in another congregation or presbytery, or renunciation of jurisdiction. The session may delete names from the roll of the congregation when a member so requests, or has moved or otherwise ceased to participate actively in the work and worship of the congregation for a period of two years. The session shall seek to restore members to active participation and shall provide written notice before deleting names due to member inactivity.

such children have been baptized elsewhere.

#### **Active Members**

**G-10.0302a.(2)(a) Active Members' Roll.** The active members' roll shall list the names of those who have been received into the membership of the church and who are active in the church's work and worship. The number of members on this roll shall be reported to the General Assembly annually.

#### **Affiliate Members Certified**

**G-10.0302a.(2)(b)** An active member who has temporarily moved from the community may become an affiliate member of another church of this denomination or of a denomination in correspondence with the General Assembly, in which case the session may issue a certificate of good standing. (G-15.0201) The certificate shall be directed to a particular church named therein, shall commend the member to its pastoral care, and shall be valid for two years. Upon the issuance of the certificate, the session shall retain the name of the member on the active roll of the church until the person is received into membership in the other church.

#### **When Active Members Move**

**G-10.0302a.(2)(c)** When a member moves and can no longer be active in the work and worship of the church of membership, it shall be that person's duty to become an active member of a church in the community where that person is living. The session of the church of membership shall inform the person of this duty as soon as practicable and shall notify a church in the new community and request it to provide pastoral care with a view to membership. In addition, notice shall be sent to either the presbytery office or to the stated clerk of the presbytery, or both.

#### **Inactive Members**

**G-10.0302a.(3)(a) Inactive Members' Roll.** The inactive members' roll shall list the names of those who have been removed from the active members' roll because of their failure, in the judgment of the session, to participate in the church's work and worship. No member shall be transferred from the active to the inactive roll until that member shall have failed intentionally to participate in the work and worship of the church for a period of one year and until the session shall have made diligent effort to discover the cause of the member's nonparticipation and to restore the member to activity in the church's

work and worship. Any member whose name is so transferred shall be notified of this action.

**Non-resident Member**

**G-10.0302a.(3)(b)** A nonresident member to whom the notice required above has been given may after one year be placed on the inactive members' roll. The session shall then advise the person at the last known address to request a certificate of transfer to a Christian church in the community of residence.

**Affiliate Members Received**

**G-10.0302a.(4)** Affiliate Members' Roll. The affiliate members' roll shall list the names of those who have been received into affiliate membership by the session and who are active in the church's work and worship. Affiliate membership must be renewed every two years.

**G-10.0302b. Deletion from Rolls**

The session may delete names from the rolls of the church in the following circumstances:

**Certificate of Transfer**

**G-10.0302b.(1)** When requested, the session shall issue a certificate of transfer to a particular church setting forth the membership status of the person. The church receiving the certificate shall determine whether to receive the person as a member and the conditions upon which that person shall be received. When a certificate of transfer has been issued, the name of the member shall be retained on the appropriate roll by the church issuing the certificate until the person is received into membership in the other church. As soon as the person is received, the receiving church shall notify the session issuing the certificate of the member's reception, whereupon the session shall delete the name.

**When Church Dissolved**

**G-10.0302b.(2)** When a church is dissolved, the presbytery of jurisdiction shall take possession of its records, have jurisdiction over its members, and grant them certificates of transfer to other churches.

**Request Termination**

**G-10.0302b.(3)** When a member, whether active or inactive, requests that membership be terminated, the session, after making diligent effort to persuade the member to retain membership, may delete that person's

<p><b>b. Registers</b></p> <p>There shall be registers of baptisms authorized by the session, of ruling elders and deacons, of installed pastors with dates of service, and such other registers as the session may deem necessary.</p>	<p>name from the active or inactive roll.</p> <p><b>Joins Another Church</b></p> <p><b>G-10.0302b.(4)</b> When a member joins another church without a regular transfer or renounces the jurisdiction of this church, the session shall delete the member’s name from any rolls on which it has been listed.</p> <p><b>Nonresident Member Inactive</b></p> <p><b>G-10.0302b.(5)</b> When a nonresident member has been given the notices required above, and that member’s name has been on the inactive roll for one year, the session may delete that person’s name from the roll without further notice.</p> <p><b>Moved and Unknown</b></p> <p>G-10.0302b.(6) When a member moves and the session is unable, after due and diligent search, to ascertain the member’s place of residence, the session, after one year of absence, may delete that person’s name from any roll on which it has been listed.</p> <p><b>Inactive Roll for Two Years</b></p> <p><b>G-10.0302b.(7)</b> When a resident church member has been transferred from the active to the inactive roll, it shall be the duty of the session to provide that member pastoral care. If pastoral care for a period of two years fails to accomplish that person’s restoration as an active member, the session may without further notice delete the person’s name from the roll.</p> <p><b>Member Dies</b></p> <p><b>G-10.0302b.(8)</b> When a member dies, the session shall record the date of death and delete the name from the roll.</p> <p><b>G-10.0302c.Registers of Marriages, Baptisms, Officers</b></p> <p><b>Registers.</b> The session shall keep complete registers of</p> <p><b>G-10.0302c.(1) Marriages,</b> including marriages of all members of the church, all marriages conducted by the ministerial staff of the church, and all marriages performed on church property;</p> <p><b>G-10.0302c.(2) Baptisms;</b></p> <p><b>G-10.0302c.(2)(a)</b> Infant Baptisms. Include name, parents’ names, and date of birth of those being baptized and the names of persons presenting the children for</p>
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	<p>Baptism.</p> <p><b>G-10.0302c.(2)(b)</b> Adult Baptisms. Include name, parents' names, and date of birth of those being baptized.</p> <p><b>G-10.0302c.(3)</b> Elders, with the name of the church in which each was ordained, the date of ordination, terms of active service, and the record of removals;</p> <p><b>G-10.0302c.(4)</b> Deacons, with the name of the church in which each was ordained, the date of ordination, terms of active service, and the record of removals;</p> <p><b>G-10.0302c.(5)</b> Pastors, co-pastors, associate pastors, assistant pastors, interim pastors, stated supplies, and parish associates serving the church, with dates of service.</p>
<p><b>G-3.0205 Finances</b></p> <p>In addition to those responsibilities described in G-3.0113, the session shall prepare and adopt a budget and determine the distribution of the congregation's benevolences. It shall authorize offerings for Christian purposes and shall account for the proceeds of such offerings and their disbursement. It shall provide full information to the congregation concerning its decisions in such matters.</p> <p>The session shall elect a treasurer for such term as the session shall decide and shall supervise his or her work or delegate that supervision to a board of deacons or trustees. Those in charge of various congregational funds shall report at least annually to the session and more often as requested. Sessions may provide by rule for standard financial practices of the congregation, but shall in no case fail to observe the following procedures:</p> <ul style="list-style-type: none"> <li>a. All offerings shall be counted and recorded by at least two duly appointed persons, or by one fidelity bonded person;</li> <li>b. Financial books and records adequate to reflect all financial transactions shall be kept and shall be open to inspection by authorized church officers at reasonable times;</li> <li>c. Periodic, and in no case less than annual, reports of all financial activities shall be made to the session or entity vested with financial oversight.</li> </ul>	<p><b>G-10.0400 4. Church Finances</b></p> <p><b>G-10.0401 Finances</b></p> <p>The treasurer shall be elected annually by the session, if permitted by the state in which the church is located, and his or her work shall be supervised by the session, or by specific assignment to the board of deacons or trustees. Those in charge of the various funds in the church shall report at least annually to the session, and more often when requested. The following minimum standards of financial procedure shall be observed:</p> <p><b>G-10.0401a.</b> The counting and recording of all offerings by at least two duly appointed persons, or a fidelity bonded person;</p> <p><b>G-10.0401b.</b> The keeping of adequate books and records to reflect all financial transactions, open to inspection by authorized church officers at reasonable times;</p> <p><b>G-10.0401c.</b> Periodic reporting of the financial activities to the board or boards vested with financial oversight at least annually, preferably more often;</p>

<b>G-3.03 The Presbytery</b>	<b>G-11.0000 CHAPTER XI. THE PRESBYTERY</b>
<p><b>G-3.0301 Composition and Responsibilities</b></p> <p>The presbytery is the council serving as a corporate expression of the church within a certain district and is composed of all the congregations and teaching elders within that district. The presbytery shall adopt and communicate to the sessions a plan for determining how many ruling elders each session should elect as commissioners to presbytery, with a goal of numerical parity of teaching elders and ruling elders. This plan shall require each session to elect at least one commissioner 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 provide by its own rule for the enrollment of ruling elders serving as moderators of committees or commissions.</p>	<p><b>G-11.0100 1. General</b></p> <p><b>G-11.0101 Membership</b></p> <p>Presbytery is a corporate expression of the church consisting of all the churches and ministers of the Word and Sacrament within a certain district. When a presbytery meets, each church shall be represented by an elder commissioned by the session with the following additional provisions:</p> <p><b>G-11.0101a.</b> Churches with membership over 500 shall be represented as follows:</p> <p style="padding-left: 40px;">501–1000—2 elders 1001–1500—3 elders 1501–2000—4 elders 2001–3000—5 elders</p> <p>From 3,001 members there shall be an additional elder representative for each 1,000 additional active members or major fraction thereof.</p> <p><b>G-11.0101b.</b> When the number of resident ministers entitled to vote in the presbytery is greater than the number of elders so entitled, it shall redress this imbalance annually by providing for the election, appointment, or selection of additional elders, paying special attention to the concerns of G-9.0104. Presbyteries facing an imbalance due to a large number of resident honorably retired minister members may, by presbytery rule, use active participation of honorably retired members as a criterion in determining balance.</p> <p><b>G-11.0101c.</b> Each elder elected moderator shall be enrolled as a member of the presbytery for the term of office, whether or not commissioned by his or her session. Each elder elected an officer (other than moderator), a chairperson of a standing committee, or a member of the council of presbytery may be enrolled as a member of the presbytery for the term of office, whether or not commissioned by his or her session. Each elder elected by a presbytery as executive presbyter, associate executive presbyter, or other exempt staff position, may be enrolled as a member of the presbytery for the duration of service in such staff position, whether or not commissioned by his or her session.</p> <p><b>G-11.0102 Minimum</b></p> <p>In each presbytery the minimum number of ministers</p>

<p>The minimum composition of a presbytery is ten duly constituted sessions and ten teaching elders.</p>	<p>shall be ten and the minimum number of churches with duly constituted sessions (G-7.0202a) shall likewise be ten. In an isolated area, upon recommendation of the synod, the General Assembly may permit a presbytery to be organized with fewer than these minimums, provided that there shall be at least five ministers in each presbytery.</p>
<p><b>G-3.0301 Composition and Responsibilities [continued]</b></p> <p>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).</p> <p>In light of this charge, the presbytery has responsibility and power to:</p> <p>a. <i>provide that the Word of God may be truly preached and heard.</i> This responsibility shall include organizing, receiving, merging, dismissing, and dissolving congregations in consultation with their members; overseeing congregations without pastors; establishing pastoral relationships and dissolving them; guiding the preparation of those preparing to become teaching elders; establishing and maintaining those ecumenical relationships that will enlarge the life and mission of the church in its district; providing encouragement, guidance, and resources to congregations in the areas of mission, prophetic witness, leadership development, worship, evangelism, and responsible administration to the end that the church’s witness to the love and grace of God may be heard in the world.</p> <p>b. <i>Provide that the sacraments may be rightly administered and received.</i> 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</p>	<p><b>G-11.0103 Responsibilities</b></p> <p>The presbytery is responsible for the mission and government of the church throughout its geographical district. It therefore has the responsibility and power</p> <p><b>G-11.0103a.</b> To develop strategy for the mission of the church in its area consistent with G-3.0000;</p> <p><b>G-11.0103b.</b> To coordinate the work of its member churches, guiding them and mobilizing their strength for the most effective witness to the broader community for which it has responsibility;</p> <p><b>G-11.0103c.</b> To initiate mission through a variety of forms in light of the larger strategy of the synod and the General Assembly;</p> <p><b>G-11.0103d.</b> To implement, consistent with G-9.0104, the principles of participation, inclusiveness, and affirmative action in employing its personnel and in establishing the membership of its committees, councils, boards, and other policy-making and policy-recommending bodies, in order to assure fair representation in its decision making and in the election of commissioners to synod and the General Assembly. Its committee on representation shall report directly to the presbytery, and shall be empowered to make recommendations to correct situations of unbalanced representation, including the recommendation that the nominating committee reconsider its nominations;</p> <p><b>G-11.0103e.</b> To counsel with a particular church where the various constituencies of the congregation are not represented on a session;</p> <p><b>G-11.0103f.</b> To provide encouragement, guidance, and resources to its member churches in the areas of leadership development, church officer training, worship, nurture, witness, service, stewardship, equitable compensation, personnel policies, and fair employment practices;</p> <p><b>G-11.0103g.</b> To provide pastoral care for the churches and members of presbytery, visiting sessions and ministers on a regular basis (G-11.0502c);</p> <p><b>G-11.0103h.</b> To organize new churches and to receive</p>

unity represented in the Sacraments.

c. *Nurture the covenant community of disciples of Christ.* This responsibility shall include ordaining, receiving, dismissing, installing, removing, and disciplining its members who are teaching elders; 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 the Rules of Discipline.

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

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

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

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

Presbytery, being composed of the teaching elders and commissioners elected by the session of congregations within its district, has a particular responsibility to coordinate, guide, encourage, support, and resource the work of its congregations for the most effective witness to

and unite churches in consultation with their members. When two or more churches of a presbytery unite, the pastor or pastors of the former churches may continue as or become pastor or pastors of the united church if the uniting churches agree and specify those relationships in the plan of union, with the concurrence of the presbytery;

**G-11.0103i.** To divide, dismiss, or dissolve churches in consultation with their members;

**G-11.0103j.** To control the location of new churches and of churches desiring to move;

**G-11.0103k.** To take special oversight of churches without pastors, including the authority to select, train, examine, and commission lay pastors and may authorize them to administer the Lord's Supper (G-14.0562a);

**G-11.0103l.** To enter into covenant relationship with those preparing to become ministers of the Word and Sacrament by enrolling them as inquirers, to receive inquirers as candidates, and to certify candidates as ready for examination for ordination;

**G-11.0103m.** To elect elder and minister readers of examinations for candidates for ordination at the request of the Presbyteries' Cooperative Committee on Examinations for Candidates;

**G-11.0103n.** To ordain, receive, dismiss, install, remove, and discipline ministers, to plan for the integration of new ministers into the life and work of presbytery, to establish minimum compensation and benefit requirements for all pastoral calls (G-14.0534) and for all calls to Certified Christian Educators and guidelines for compensation and benefits for Certified Associate Christian Educators employed by the churches of the presbytery (G-14.0730b), to provide services of recognition for Certified Christian Educators and Certified Associate Christian Educators (G-14.0731), and to find in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery;

**G-11.0103o.** To establish the pastoral relationship and to dissolve it at the request of one or both of the parties, or when it finds that the church's mission under the Word imperatively demands it;

**G-11.0103p.** To designate ministers to work as teachers, evangelists, administrators, chaplains, and in other forms of ministry recognized as appropriate by the presbytery. Such ministers may administer the

<p>the broader community. In order to accomplish this responsibility, the presbytery has authority to:</p> <p>a. develop strategy for the mission of the church in its district;</p> <p>b. control the location of new congregations and of congregations desiring to move as well as to divide, dismiss, or dissolve congregations in consultation with their members;</p> <p>c. establish minimum compensation standards for pastoral calls and Certified Christian Educators within the presbytery;</p> <p>d. counsel with a session concerning reported difficulties within a congregation, including:</p> <p style="padding-left: 2em;">(1) advising the session as to appropriate actions to be taken to resolve the reported difficulties,</p> <p style="padding-left: 2em;">(2) offering to help as a mediator, and</p> <p style="padding-left: 2em;">(3) acting to correct the difficulties if requested to do so by the session or if the session is unable or unwilling to do so, following the procedural safeguards of the Rules of Discipline;</p> <p>e. assume original jurisdiction in any situation in which it determines that a session cannot exercise its authority. After a thorough investigation, and after full opportunity to be heard has been accorded to the session, the presbytery may conclude that the session of a congregation is unable or unwilling to manage wisely its affairs, and may appoint an administrative commission with the full power of session. This commission shall assume original jurisdiction of the existing session, if any, which shall cease to act until such time as the presbytery shall otherwise direct.</p> <p>f. consider and act upon requests from congregations for permission to take the actions regarding real property as described in G-4.0206.</p>	<p>Sacraments at times and places approved by a governing body, or in conformity to other conditions specified by a governing body. The applicable provisions of W-2.3000, W-2.4000, and W-3.3600 shall be followed;</p> <p><b>G-11.0103q.</b> To receive under its care persons preparing for professional service in the church, and to commission them when appropriate (G-14.0140);</p> <p><b>G-11.0103r.</b> To serve in judicial matters in accordance with the Rules of Discipline;</p> <p><b>G-11.0103s.</b> To assume original jurisdiction in any case in which it determines that a session cannot exercise its authority. Whenever, after a thorough investigation, and after full opportunity to be heard has been accorded to the session in question, the presbytery of jurisdiction shall determine that the session of a particular church is unable or unwilling to manage wisely the affairs of its church, the presbytery may appoint an administrative commission (G-9.0503) with the full power of a session. This commission shall assume original jurisdiction of the existing session, if any, which shall cease to act until such time as the presbytery shall otherwise direct;</p> <p><b>G-11.0103t.</b> To maintain regular and continuing relationship to the higher governing bodies of the church, including</p> <p><b>G-11.0103t.(1)</b> electing commissioners to the synod and to the General Assembly and receiving their reports,</p> <p><b>G-11.0103t.(2)</b> seeing that the orders of higher governing bodies are observed and carried out,</p> <p><b>G-11.0103t.(3)</b> proposing to the synod or the General Assembly such measures as may be of common concern to the mission of the whole church;</p> <p><b>G-11.0103u.</b> To establish and maintain those ecumenical relationships which will enlarge the life and mission of the church in its district;</p> <p><b>G-11.0103v.</b> To establish and superintend the agencies necessary for its work, including a presbytery council, providing for the regular review of the functional relationship between presbytery's structure and its mission. The presbytery may, by its own established rules, assign to its council responsibility for action between meetings of presbytery on such specific areas of its responsibilities as it shall deem appropriate, assign to its committee on ministry those powers specified in G-11.0502h, and assign to its committee on preparation for ministry authority to dismiss candidates, enroll inquirers,</p>
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	<p>and certify candidates as ready for examination for ordination; with the provision that all such actions be reported to the next stated meeting of the presbytery (G-9.0403, G-14.0450);</p> <p><b>G-11.0103w.</b> To establish a nominating committee composed of equal numbers of ministers, laymen, and laywomen (i.e., one third each);</p> <p><b>G-11.0103x.</b> To review session minutes and records at least once each year;</p> <p><b>G-11.0103y.</b> To consider and act upon requests from congregations for permission to take the actions regarding real property as described in G-8.0000;</p> <p><b>G-11.0103z.</b> To authorize specific elders for periods not exceeding one year at a time, to administer or preside at the Lord’s Supper in specific circumstances and with proper instruction by presbytery in the doctrine and administration of the Lord’s Supper, when it deems it necessary to meet the needs for the administration of the Sacrament of the Lord’s Supper that cannot otherwise be met;</p> <p><b>G-11.0103aa.</b> To deal with prevailing, emerging, and emergency issues of racism, racial violence, and racial injustices, as well as with any ideology that promotes racial oppression in the church and in the surrounding political and social contexts.</p> <p><b>G-11.0306 Annual Report</b></p> <p>The presbytery shall send annually to the Stated Clerk of the General Assembly lists of its ministers, Certified Christian Educators and Certified Associate Christian Educators, and churches and statistical and other information according to the requirements of the General Assembly.</p>
<p><b>G-3.0304 Meetings and Quorum</b></p> <p>The presbytery shall hold stated meetings at least twice each year, shall meet at the direction of synod, and may call special meetings in accordance with its own rules.</p>	<p><b>G-11.0200 2. Meetings</b></p> <p><b>G-11.0201 Meetings</b></p> <p>The presbytery shall hold stated meetings at least twice each year. The moderator shall call a special meeting at the request, or with the concurrence, of two ministers and two elders, the elders being of different churches. Should the moderator be unable to act, the stated clerk shall, under the same conditions, issue the call. If both moderator and stated clerk are unable to act, any three ministers and three elders, the elders being of different churches, may call a special meeting. The synod may direct the presbytery to convene a special meeting for</p>

<p>A presbytery may set its own quorum, but it shall be not fewer than three teaching elders who are members of the presbytery and three ruling elder commissioners from three different congregations.</p>	<p>the transaction of designated business. Notice of a special meeting shall be sent not less than ten days in advance to each minister and to the session of every church. The notice shall set out the purpose of the meeting, and no other business than that listed in the notice shall be transacted.</p> <p><b>G-11.0202 Quorum</b></p> <p>A quorum of the presbytery shall be any three minister members and the elder members present, provided that at least three churches are represented by elders. The presbytery may fix its own quorum at any higher number.</p>
<p><b>G-3.0305 Minutes and Records</b></p> <p>Minutes and other official records of the presbytery are the property of the presbytery, and are subject to the review specified in G-3.0108. The stated clerk is responsible for the preservation of the presbytery's minutes and records.</p>	<p><b>G-11.0305 Records</b></p> <p><b>G-11.0305a. Record of Proceedings</b></p> <p>The presbytery shall keep a full and accurate record of its proceedings, which shall be submitted at least once each year to the synod for its general review and control. It shall report to the synod and to the General Assembly every year the condition and progress of the church within its bounds during the year and all important changes which have taken place including ordinations; certifications of Christian educators; the receiving, dismissing, and deaths of ministers; and the organizing, uniting, dividing, or dissolving of churches.</p> <p><b>G-11.0305b. Property of Presbytery</b></p> <p>Minutes and other official records of the presbytery are the property of the presbytery, and the stated clerk is responsible for their preservation.</p>
<p><b>G-3.0306 Membership of Presbytery</b></p> <p>Each presbytery determines the teaching elders who are its members and validates the ministries in which they are to be engaged. It shall be guided in this determination by written criteria developed by the presbytery for validating ministries within its bounds (G-2.0503a).</p> <p>The presbytery shall examine each teaching elder or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church.</p> <p>The presbytery may designate teaching elders to work as</p>	<p><b>G-6.0203 Ministers as Teachers, Chaplains, and Others</b></p> <p>When ministers are designated as educators, chaplains, pastoral counselors, campus ministers, missionaries, partners in mission, evangelists, administrators, social workers, consultants, or in other specific tasks appropriate to the ministry of the church, they shall evidence a quality of life which helps to share the ministry of the good news. They shall exercise pastoral care of those for whom they are responsible and shall seek to fulfill their ministry by serving Christ and their fellow men and women, strengthening the church and equipping it for concern and service to the life of the human community. In addition to fulfilling the particular responsibilities to which they are called, they shall participate in a congregation, in their presbytery, and in ecumenical relationships, and shall be eligible for election to the higher governing bodies of the church and to the</p>

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

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

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

boards and agencies of those governing bodies.

#### **G-11.0400 4. Minister Members**

##### **G-11.0401 Membership of Ministers**

###### **G-11.0401a. Location of Membership**

Every minister shall ordinarily be a member of the presbytery where his or her work is situated. A minister called to work not under the jurisdiction of a presbytery may apply for reception to the presbytery in which he or she will be resident, or to another presbytery, or retain membership in the presbytery where he or she was formerly a member. The presbytery may grant a minister permission to engage in work which is outside its geographic bounds or which is not under its jurisdiction, but no presbytery shall permit a minister to engage in work which 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 and consent shall be reviewed and renewed annually. The stated clerk of the presbytery shall inform ministers who seek permission to labor outside the bounds of the presbytery of their membership that they must first seek permission to labor within the bounds of the other presbytery. In January of each year the stated clerk of the presbytery of which the ministers are members shall correspond with those other presbyteries in which such ministers labor, informing them of the ministers' addresses. A minister who is serving as a minister in a church outside the United States may, with the approval of presbytery, accept ministerial membership in that church for the period of such service without affecting his or her membership in the presbytery of this church. (G-11.0410)

###### **G-11.0401b. Authority to Labor**

The authority for granting permission to labor within or outside the bounds of the presbytery may be delegated by presbytery to its council or committee on ministry, with the provision that all such actions be reported to the next stated meeting of the presbytery.

##### **G-11.0402 Minister Seeking Membership**

The presbytery, through its appropriate committee, shall examine each minister 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, except as provided in G-14.0481. Every minister seeking membership in a presbytery shall have a call to a



	<p>pastoral relation within the presbytery, or from a governing body or agency as defined in G-11.0410, or be entering a work defined in G-11.0411, for which the receiving presbytery shall give its permission, or shall be honorably retired as defined in G-11.0412.</p>
<p><b>3.0307 Pastor, Counselor, and Advisor to Teaching Elders and Congregations</b></p> <p>Presbyteries shall be open at all times to communication regarding the life and ministry of their congregations.</p> <p>Each presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to teaching elders, ruling elders commissioned to pastoral service, and certified Christian educators of the presbytery; to facilitate the relations between the presbytery and its congregations, teaching elders, ruling elders commissioned to pastoral service, and certified Christian educators; and to settle difficulties on behalf of the presbytery where possible and expedient.</p> <p>Each presbytery shall develop and maintain mechanisms and processes to guide, nurture and oversee the process of preparing to become a teaching elder.</p>	<p><b>G-11.0500 5. Committee on Ministry</b></p> <p><b>G-11.0501 Nature and Membership</b></p> <p><b>G-11.0501a. Shall Elect Committee on Ministry</b></p> <p>Each presbytery shall elect a committee on ministry to serve as pastor and counselor to the ministers and Certified Christian Educators of the presbytery, to facilitate the relations between congregations, ministers, and Certified Christian Educators, and the presbytery, and to settle difficulties on behalf of presbytery when possible and expedient.</p> <p><b>G-11.0501b. Membership and Quorum</b></p> <p>This committee shall consist of equal numbers of elders and ministers with a membership of at least six. Its quorum shall be set by presbytery and shall be at least a majority of the membership of the committee. No member shall be elected for a term of more than three years, nor shall a member serve for consecutive terms, either full or partial, aggregating more than six years. A member having served a total of six years shall be ineligible for reelection for at least one year.</p> <p><b>G-11.0502 Responsibilities</b></p> <p>The committee shall serve the presbytery in the following ways:</p> <p><b>G-11.0502a.</b> It shall visit regularly and consult with each minister of the presbytery. It shall report to the presbytery annually the type of work in which each minister of the presbytery is engaged. It shall require an annual report from every minister performing work which is not under the jurisdiction of the presbytery or a higher governing body of the church.</p> <p><b>G-11.0502b.</b> It shall make recommendations to presbytery regarding calls for the services of its ministers. Every call for the services of a minister or candidate in a pastoral relationship shall be placed in its hands and presented by it to the presbytery, with a report as to the call being in order and recommendation as to whether the call shall be placed in the hands of the minister or candidate. Every request by a minister or candidate for the presbytery's approval of a task appropriate to the</p>

ministry, though not a pastoral relationship to a particular church, shall be made by the minister or candidate through the committee and shall be reported by it to the presbytery with recommendation for presbytery's action.

**G-11.0502c.** It shall visit with each session of the presbytery at least once every three years, discussing with them the mission and ministry of the particular church and encouraging the full participation of each session and congregation in the life and work of presbytery and of the larger church. (W-1.4002)

**G-11.0502d.** It shall counsel with churches regarding calls for permanent pastoral relations, visiting and counseling with every committee elected to nominate a pastor or associate pastor. It shall advise with the committee regarding the merits, availability, and suitability of any candidate or minister whose name is contemplated for nomination to the congregation, and shall have the privilege of suggesting names to the committee. No call to a permanent pastoral relationship shall be in order for consideration by the presbytery unless the church has received and considered the committee's counsel before action is taken to issue a call. (G-14.0530, G-14.0532) A call to a permanent pastoral relationship shall not be issued until it has been approved by the presbytery. In the case of a church receiving aid in supporting a pastor, it shall confer with both the church and that agency of presbytery charged with arranging such aid before it shall recommend to the presbytery that a call to such a church be placed in the hands of a minister. The proper agency of the presbytery shall present to the committee a statement of the presbytery's anticipated support of a pastor, which shall be attached to the call of the church.

**G-11.0502e.** It shall counsel with churches regarding the advisability of calling a designated pastor as defined in G-14.0520-.0523.

**G-11.0502f.** It shall counsel with sessions regarding stated supplies, interim pastors, interim co-pastors, or interim associate pastors, and temporary supplies when a church is without a pastor, and it shall provide lists of pastors, commissioned lay pastors, and qualified lay persons who have been trained and commissioned by the presbytery to supply vacant pulpits. Concurrence of the presbytery through its committee on ministry is required when a session invites an interim pastor, interim co-pastor, or interim associate pastor as provided for in G-

**3.0307 Pastor, Counselor, and Advisor to Teaching Elders and Congregations [continued]**

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

14.0553.

**G-11.0502g.** It shall provide for the implementation of equal opportunity employment for ministers and candidates without regard to race, ethnic origin, sex, age, marital status, or disability. In the case of each call, it shall report to the presbytery the steps in this implementation taken by the calling group.

**G-11.0502h.** It may be given authority by the presbytery to find in order calls issued by churches, to approve and present calls for services of ministers, to approve the examination of ministers transferring from other presbyteries required by G-11.0402, to dissolve the pastoral relationship in cases where the congregation and pastor concur, to grant permission to labor within or outside the bounds of the presbytery, and to dismiss ministers to other presbyteries, with the provision that all such actions be reported to the next stated meeting of the presbytery. (G-9.0403)

**G-11.0502i.** It shall serve as an instrument of presbytery for promoting the peace and harmony of the churches, especially in regard to matters arising out of the relations between ministers and churches. Its purpose shall be to mediate differences and reconcile persons, to the end that the difficulties may be corrected by the session of the church if possible, that the welfare of the particular church may be strengthened, that the unity of the body of Christ may be made manifest.

**G-11.0502j.** It shall exercise wise discretion in determining when to take cognizance of information concerning difficulties within a church, proceeding with the following steps:

**G-11.0502j.(1)** It may take the initiative to bring the information which has come to it to the attention of the session of the church involved, counseling with the session as to the appropriate actions to be taken in correcting the reported difficulties.

**G-11.0502j.(2)** It may offer its help as a mediator in case the session either finds itself unable to settle the problems peaceably or takes no steps toward settlement.

**G-11.0502j.(3)** It may act to correct the difficulties if requested to do so by the parties concerned, or if this authority is granted by the presbytery for the specific case. When so doing, the committee shall always hold hearings which afford procedural safeguards as in cases of process, following the procedures outlined in the Rules of Discipline.

	<p><b>G-11.0503 Open Communication</b></p> <p>The committee shall be open to communication at all times with the ministers, elders who are commissioned as lay pastors, elders who are members of sessions, sessions of the presbytery, and Certified Christian Educators within the bounds of the presbytery.</p> <p><b>G-11.0504 Synod and General Assembly Agencies</b></p> <p>a. The presbytery’s committee on ministry may look to synod and the General Assembly for information and assistance in the matter of ministers and pastoral relations. Synods shall create the necessary agency to coordinate the work of presbytery committees. The General Assembly shall create the necessary agency to facilitate and support the work of the presbyteries and the synods in this matter.</p> <p>b. The advisory handbook for committees on ministry developed by the appropriate General Assembly entity, in consultation with the Office of the General Assembly and middle governing bodies, shall provide guidance in the ordination, certification, commissioning, and oversight of the work of ministry through suggested models for procedures that synods and presbyteries may adopt for their own use or modify to establish their own requirements to fit local circumstances.</p>
<p><b>G-3.04 The Synod</b></p>	<p><b>G-12.0000 CHAPTER XII. THE SYNOD</b></p>
<p><b>G-3.0401 Composition and Responsibilities</b></p> <p>The synod is the intermediate council serving as a corporate expression of the church throughout its region. It shall consist of not fewer than three presbyteries within a specific geographic region.</p> <p>When a synod meets, it shall be composed of commissioners elected by the presbyteries. Each presbytery shall elect at least one ruling elder and one teaching elder to serve as commissioners to synod. A synod shall determine a plan for the election of commissioners to the synod, as well as the method to fulfill the principles of participation and representation found in F-1.0403 and G-3.0103; both plans shall be subject to approval by a majority of the presbyteries in the synod. The commissioners from each presbytery shall be divided equally between ruling elders and teaching elders. Each person elected moderator or other officer shall be enrolled as a member of the synod until a successor is</p>	<p><b>G-12.0100 1. General</b></p> <p><b>G-12.0101 Membership</b></p> <p>Synod is the unit of the church’s life and mission which consists of not fewer than three presbyteries within a specific geographic region.</p> <p><b>G-12.0101a.</b> When a synod meets it shall be composed of commissioners elected by the presbyteries. The synod shall determine, with the consent of a majority of its presbyteries, the basis of election and the ratio of commissioners to members represented in the presbyteries, as well as its method to fulfill the principles of participation and representation found in G-9.0104 and G-9.0105. The commissioners from each presbytery shall be divided equally between elders and ministers of the Word and Sacrament.</p> <p><b>G-12.0101b.</b> When a synod meets, in addition to commissioners elected by the presbyteries, the officers of the synod and other individuals as determined by the governing documents of the synod may be enrolled</p>

elected and installed.	during their respective terms of office so long as the balance of elders and ministers of the Word and Sacrament is maintained in the voting members of the body.
<p><b>G-3.0401 Composition and Responsibilities [continued]</b></p> <p>Synod is responsible for the life and mission of the church throughout its region and for supporting the ministry and mission of its presbyteries as they seek to support the witness of congregations, to the end that the church throughout its region becomes a community of faith, hope, love, and witness. As it leads and guides the witness of the church throughout its region, it shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304).</p> <p>In light of this charge, the synod has responsibility and power to:</p> <p>a. <i>provide that the Word of God may be truly preached and heard.</i> This responsibility may include developing, in conjunction with its presbyteries, a broad strategy for the mission of the church within its bounds and in accord with the larger strategy of the General Assembly; assisting its member presbyteries when requested in matters related to the calling, ordaining, and placement of teaching elders; establishing and maintaining, in conjunction with its presbyteries, those ecumenical relationships that will enlarge the life and mission of the church in its region; facilitating joint action in mission with other denominations and agencies in its region; facilitating communication among its presbyteries and between its presbyteries and the General Assembly; providing services for presbyteries within its area that can be performed more effectively from a broad regional base.</p> <p>b. <i>provide that the Sacraments may be rightly administered and received.</i> This responsibility may include authorizing the celebration of the Lord's Supper at its meetings and at other events and gatherings under its jurisdiction; and exercising pastoral care among its presbyteries; in order that the Sacraments may be received as a means of grace, and the synod may live in the unity represented in the Sacraments.</p>	<p><b>G-12.0102 Responsibilities</b></p> <p>Synod is the intermediate governmental unit responsible for the mission of the church throughout its region. It therefore has the responsibility and power</p> <p><b>G-12.0102a.</b> To develop, in conjunction with its presbyteries, a broad strategy for the mission of the church within its bounds in accord with G-3.0000;</p> <p><b>G-12.0102b.</b> To initiate mission through a variety of forms in light of the larger strategy of the General Assembly;</p> <p><b>G-12.0102c.</b> To develop, in conjunction with its presbyteries, joint plans and objectives for the fulfillment of mission, providing encouragement and guidance to its presbyteries and overseeing their work;</p> <p><b>G-12.0102d.</b> To implement, consistent with G-9.0104, the principles of participation and inclusiveness in employing its personnel and in establishing the membership of its committees, councils, boards, and other policy-making and policy-recommending bodies, in order to ensure fair representation in its decision making;</p> <p><b>G-12.0102e.</b> To develop and provide resources as needed to facilitate the mission of its presbyteries, as well as guidelines and criteria for evaluation;</p> <p><b>G-12.0102f.</b> To consult with its member presbyteries with regard to their general mission budgets, the establishment of administrative staff positions, equitable compensation, personnel policies, and fair employment practices;</p> <p><b>G-12.0102g.</b> To coordinate the work of presbyteries' committees on ministry and assist its member presbyteries in matters related to the calling, ordaining,</p>

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

### **G-3.0402 Relations with General Assembly**

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

### **G-3.0403 Relations with Presbyteries**

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

- a. developing, in conjunction with its presbyteries, joint plans and objectives for the fulfillment of mission, providing encouragement and guidance to its presbyteries and overseeing their work;
- b. developing and providing, when requested, resources as needed to facilitate the mission of its presbyteries;
- c. organizing new presbyteries, dividing, uniting, or otherwise combining presbyteries or portions of presbyteries previously existing, and, with the concurrence of existing presbyteries, creating non-geographic presbyteries, subject to the approval of the General Assembly, or taking other such actions as may be deemed necessary in order to meet the mission needs of racial

and placement of ministers;

**G-12.0102h.** To facilitate communication among its presbyteries and between its presbyteries and the General Assembly;

**G-12.0102i.** To facilitate joint action in mission with other denominations and agencies in its region;

**G-12.0102j.** To provide services and programs for presbyteries, sessions, congregations, and members within its area that can be performed more effectively from a broad regional base;

**G-12.0102k.** to organize new presbyteries and to divide, unite, or otherwise combine presbyteries or portions of presbyteries previously existing, and, with the concurrence of existing presbyteries, to create nongeographic presbyteries in order to meet the mission needs (G-11.0103a; G-12.0102a) of identified racial ethnic or immigrant congregations; subject to the approval of the General Assembly. Such presbyteries shall be formed in compliance with the requirements of G-7.0201 and G-11.0102 and be accountable to the synod within which they were created. When such mission needs arise inside a congregation that lies within a synod lacking such a nongeographic presbytery, that synod may permit, with the approval of the General Assembly and unless some legal or ecclesiastical issue would prohibit, that congregation to join a nongeographic presbytery inside the bounds of another synod with the consent of that other synod, the geographic presbytery, and the nongeographic presbytery; such presbyteries should be formed only on the basis of language, and there should be a sunset clause (end date) added at the formation of each nongeographic presbytery.

**G-12.0102l.** To serve in judicial matters in accordance with the Rules of Discipline;

**G-12.0102m.** To warn or bear witness against error in doctrine or immorality in practice in the area of its jurisdiction;

**G-12.0102n.** To review the records of its presbyteries and to take care that they observe the Constitution of the church;

**G-12.0102o.** To maintain regular and continuing relationship to the General Assembly, including

**G-12.0102o.(1)** seeing that the orders and instructions of the General Assembly are observed and carried out,

<p>ethnic or immigrant congregations. Such presbyteries shall be formed in compliance with the requirements of G-3.0301 and be accountable to the synod within which they were created.</p> <p><b>G-3.0404 Reduced Function</b></p> <p>A synod may decide, with the approval of a two-thirds majority of its presbyteries, to reduce its function. In no case shall synod function be less than the provision of judicial process and administrative review of the work of the presbyteries (G-3.0401c). Such a synod shall meet at least every two years for the purposes of setting budget, electing members to its permanent judicial commission, and admitting to record the actions of its permanent judicial and administrative commissions. Presbyteries of such a synod shall assume for themselves, by mutual agreement, such other synod functions as may be deemed necessary by the synod.</p>	<p><b>G-12.0102o.(2)</b> proposing to the General Assembly such measures as may be of common concern to the mission of the whole church;</p> <p><b>G-12.0102p.</b> To establish and maintain those ecumenical relationships which will enlarge the life and mission of the church in its region;</p> <p><b>G-12.0102q.</b> To provide a system of administrative services to fulfill its objectives and programs;</p> <p><b>G-12.0102r.</b> To establish and superintend the agencies and task forces necessary for its work, including a synod council when the synod deems one is necessary to provide for the regular review of the functional relationship between synod’s structure and its mission;</p> <p><b>G-12.0102s.</b> To establish a nominating committee composed of equal numbers of ministers, laywomen, and laymen (i.e., one third each). (G-9.0801, G-11.0501, G-12.0102d, G-13.0111, G-13.0202)</p> <p><b>G-12.0102t.</b> To deal with prevailing, emerging, and emergency issues of racism, racial violence, and racial injustices, as well as with any ideology that promotes racial oppression in the church and in the surrounding political and social contexts.</p>
<p><b>G-3.0405 Meetings and Quorum</b></p> <p>The synod shall hold stated meetings at least biennially, shall meet at the direction of the General Assembly, and may call special meetings in accordance with its own rules.</p>	<p><b>G-12.0200 2. Meetings</b></p> <p><b>G-12.0201 Meetings</b></p> <p>The synod shall hold a stated meeting at least biennially. The moderator shall call a special meeting at the request or with the concurrence of three ministers and three elders, representing at least three presbyteries, all of whom must have been commissioners to the last preceding stated meeting of the synod. The synod may fix its own higher number. Should the moderator be unable to act, the stated clerk shall, under the same conditions, issue the call. If both the moderator and the stated clerk are unable to act, the most recent moderator shall, under the same conditions, issue the call. The General Assembly may direct the synod to convene a special meeting for the transaction of designated business. Commissioners to the special meeting shall be the commissioners elected to the last preceding stated meeting of the synod or their alternates. A presbytery may, however, elect a commissioner or alternate to replace one who has died or changed presbytery membership. Notice of a special meeting shall be sent not less than fifteen days in advance to each commissioner elected to the last preceding stated meeting of the synod and to the stated</p>

<p>A synod may set its own quorum, but it shall include an equal number of ruling elders and teaching elders representing at least three presbyteries or one-third of its presbyteries, whichever is larger.</p>	<p>clerk of each presbytery. The notice shall set out the purpose of the meeting and no other business than that listed in the notice shall be transacted.</p> <p><b>G-12.0202 Quorum</b></p> <p>A quorum of the synod shall be determined by the synod. The quorum shall include an equal number of elders and ministers, representing at least three presbyteries or one-third of its presbyteries, whichever is larger.</p>
<p><b>G-3.0406 Minutes and Records</b></p> <p>The synod shall keep a full and accurate record of its proceedings that shall be submitted to the next succeeding meeting of the General Assembly for its general review and control. It shall report to the General Assembly the number of its presbyteries and, in general, all important changes that have occurred within its bounds.</p>	<p><b>G-12.0304 Records</b></p> <p>The synod shall keep a full and accurate record of its proceedings which shall be submitted to the next succeeding meeting of the General Assembly for its general review and control. It shall report to the General Assembly the number of its presbyteries and, in general, all important changes that have occurred within its bounds.</p>
<p><b>G-3.05 The General Assembly</b></p>	<p><b>G-13.0000 CHAPTER XIII. THE GENERAL ASSEMBLY</b></p>
<p><b>G-3.0501 Composition and Responsibilities</b></p> <p>The General Assembly is the council of the whole church and it is representative of the unity of the synods, presbyteries, sessions, and congregations of the Presbyterian Church (U.S.A.). It shall consist of equal numbers of ruling elders and teaching elders elected by the presbyteries and reflective of the diversity within their bounds (F-1.0403 and G-3.0103), to serve as commissioners according to the following proportions:</p>	<p><b>G-13.0100 1. The General Assembly</b></p> <p><b>G-13.0101 Definition</b></p> <p>The General Assembly is the highest governing body of this church and is representative of the unity of the synods, presbyteries, sessions, and congregations of the Presbyterian Church (U.S.A.).</p> <p><b>G-13.0102 Membership</b></p> <p><b>G-13.0102a. Annual General Assembly Membership</b></p> <p>When the General Assembly meets annually, it shall consist of equal numbers of elders and ministers from each presbytery, in the following proportion: Each presbytery consisting of not more than 10,000 members shall elect one elder and one minister; and each presbytery consisting of more than 10,000 members shall elect one elder and one minister for each additional 10,000 members, or for each additional fractional number of members not less than 5,000; and these persons, so elected, shall be called commissioners to the General Assembly.</p> <p><b>G-13.0102b. Biennial General Assembly Membership</b></p> <p>When the General Assembly meets biennially, it shall consist of equal numbers of elders and ministers from each presbytery, in the following proportion: Each presbytery consisting of not more than 8,000 members shall elect one elder and one minister. Presbyteries</p>



<p>8,000 members or less: 1 ruling elder and 1 teaching elder</p> <p>8,001–16,000: 2 ruling elders and 2 teaching elders</p> <p>16,001–24,000: 3 ruling elders and 3 teaching elders</p> <p>24,001–32,000: 4 ruling elders and 4 teaching elders</p> <p>32,001–40,000: 5 ruling elders and 5 teaching elders</p> <p>40,001–48,000: 6 ruling elders and 6 teaching elders</p> <p>48,001 or more: 7 ruling elders and 7 teaching elders</p> <p>Each person elected Moderator shall be enrolled as a member of the General Assembly until a successor is elected and installed.</p>	<p>consisting of more than 8,000 members shall elect one additional elder and one additional minister for each additional 8,000 members, so that:</p> <p>Presbyteries of 8,001 to 16,000 members shall elect 2 elders and 2 ministers;</p> <p>Presbyteries of 16,001 to 24,000 members shall elect 3 elders and 3 ministers;</p> <p>Presbyteries of 24,001 to 32,000 members shall elect 4 elders and 4 ministers;</p> <p>Presbyteries of 32,001 to 40,000 members shall elect 5 elders and 5 ministers;</p> <p>Presbyteries of 40,001 to 48,000 members shall elect 6 elders and 6 ministers;</p> <p>Presbyteries of 48,001 to 56,000 members shall elect 7 elders and 7 ministers;</p> <p>These persons, so elected, shall be called commissioners to the General Assembly.</p> <p><b>G-13.0102c. Moderator as Member of General Assembly</b></p> <p>Each person elected Moderator shall be enrolled as a member of the General Assembly until a successor is elected and installed, and then shall be enrolled as a corresponding member of the General Assembly.</p>
<p><b>G-3.0501 Composition and Responsibilities [continued]</b></p> <p>The General Assembly constitutes the bond of union, community, and mission among all its congregations and councils, to the end that the whole church becomes a community of faith, hope, love, and witness. As it leads and guides the witness of the whole church, it shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304).</p> <p>In light of this charge, the General Assembly has responsibility and power to:</p> <p>a. <i>provide that the Word of God may be truly preached and heard.</i> This responsibility shall include establishing a comprehensive mission strategy and priorities for the church; establishing and maintaining ecumenical relationships and correspondence with other ecclesiastical bodies; uniting with or receiving under its jurisdiction other ecclesiastical bodies consistent with the faith and</p>	<p><b>G-13.0103 Responsibilities</b></p> <p>The General Assembly constitutes the bond of union, community, and mission among all its congregations and governing bodies. It therefore has the responsibility and power</p> <p><b>G-13.0103a.</b> To set priorities for the work of the church in keeping with the church’s mission under Christ as described in G-3.0000;</p> <p><b>G-13.0103b.</b> To develop overall objectives for mission and a comprehensive strategy to guide the church at every level of its life;</p> <p><b>G-13.0103c.</b> To provide the essential program functions that are appropriate for overall balance and diversity within the mission of the church;</p> <p><b>G-13.0103d.</b> To establish and administer national and worldwide ministries of witness, service, growth, and development;</p> <p><b>G-13.0103e.</b> To provide a system of administrative</p>

order of this church, subject to the provision of G-5.02 and G-5.03; and commissioning, sending, and support of such mission personnel as will spread the good news of the grace of Jesus Christ to the world and foster the growth and development of God's people.

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

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

services to fulfill its objectives and program;

**G-13.0103f.** To provide services for the whole church that can be performed more effectively from a national base;

**G-13.0103g.** To establish and maintain an office of the General Assembly;

**G-13.0103h.** To establish and superintend the agencies and task forces necessary for its work, including a General Assembly Mission Council, providing for the regular review of the functional relationship between the General Assembly's structure and its mission;

**G-13.0103i.** To adopt the comprehensive budget of the General Assembly, providing full information to the whole church of its decision in such matters;

**G-13.0103j.** To provide for communication within the church;

**G-13.0103k.** To oversee the work of the synods and to facilitate their participation in the mission of the church;

**G-13.0103l.** To review the records of the synods and to take care that they observe the Constitution of the church;

**G-13.0103m.** To organize new synods and to divide, unite, or otherwise combine synods or portions of synods previously existing;

**G-13.0103n.** To approve the organization, division, uniting, or combining of presbyteries or portions of presbyteries by synods;

**G-13.0103o.** To serve in judicial matters in accordance with the Rules of Discipline;

**G-13.0103p.** To warn or bear witness against error in doctrine or immorality in practice in or outside the church;

**G-13.0103q.** To decide controversies brought before it and to give advice and instruction in cases submitted to it, in conformity with the Constitution;

**G-13.0103r.** To provide authoritative interpretation of the *Book of Order* which shall be binding on the governing bodies of the church when rendered in accord with G-13.0112 or through a decision of the Permanent Judicial Commission in a remedial or disciplinary case. The most recent interpretation of a provision of the *Book*

<p><b>G-3.0502 Relations with Other Councils</b></p> <p>The General Assembly has responsibility to maintain relationships with presbyteries and synods by:</p> <ul style="list-style-type: none"> <li>a. consulting with and providing resources for presbyteries and synods as they execute their constitutional responsibilities;</li> <li>b. overseeing the work of synods;</li> <li>c. reviewing the records of synods, taking care to ensure that they conform to this Constitution;</li> <li>d. organizing new synods, or dividing, uniting, or otherwise combining previously existing synods or portions of synods;</li> <li>e. approving the acts of synods to organize, divide, unite, or combine presbyteries or portions of presbyteries.</li> </ul>	<p><i>of Order</i> shall be binding;</p> <p><b>G-13.0103s.</b> To establish and maintain those ecumenical relationships that will enlarge the life and mission of the church;</p> <p><b>G-13.0103t.</b> To correspond with other churches;</p> <p><b>G-13.0103u.</b> To receive under its jurisdiction, with the consent of two thirds of the presbyteries, other ecclesiastical bodies whose life is consistent with the faith and order of this church;</p> <p><b>G-13.0103v.</b> To authorize synods to exercise similar power in receiving ecclesiastical bodies suited to become constituents of those governing bodies and lying within their geographic bounds;</p> <p><b>G-13.0103w.</b> To unite with other churches in accordance with the procedures set forth in this Constitution. (G-15.0300)</p> <p><b>G-13.0103x.</b> To review the work of the Office of the General Assembly in consultation with the Stated Clerk of the General Assembly.</p>
<p><b>G-3.0503 Meetings and Quorum</b></p> <p>The General Assembly shall hold a stated meeting at least biennially. The Moderator, or in the event of the incapacity of the Moderator, the Stated Clerk of the General Assembly, shall call a special meeting at the request or with the concurrence of at least one fourth of the ruling elder commissioners and one fourth of the teaching elder commissioners to the last preceding stated meeting of the General Assembly representing at least fifteen presbyteries, under the jurisdiction of at least five synods. Commissioners to the special meeting shall be the commissioners elected to the last preceding stated meeting of the General Assembly or their alternates. Notice of special meetings shall be sent no fewer than sixty days prior to convening and shall set out the purpose of the meeting. No other business than that listed in the notice shall be transacted.</p>	<p><b>G-13.0104 Meetings</b></p> <p>The General Assembly shall hold a stated meeting at least biennially. The Moderator shall call a special meeting at the request or with the concurrence of at least one fourth of the elder commissioners and one fourth of the minister commissioners to the last preceding stated meeting of the General Assembly representing at least fifteen presbyteries, under the jurisdiction of at least five synods. Should the Moderator be unable to act, the Stated Clerk shall, under the same conditions, issue the call. If both the Moderator and the Stated Clerk are unable to act, the most recent Moderator shall, under the same conditions, issue the call. Commissioners to the special meeting shall be the commissioners elected to the last preceding stated meeting of the General Assembly or their alternates. A presbytery may, however, elect a commissioner or alternate instead of one who has died or changed presbytery membership. Notice of a special meeting shall be sent not less than sixty days in advance to each commissioner elected to the last preceding stated meeting of the General Assembly and to the stated clerk of each presbytery. The notice shall set out the purpose of the meeting and no other business than that listed in the notice shall be transacted.</p>

<p>A quorum of the General Assembly shall be one hundred commissioners, fifty of whom shall be ruling elders and fifty teaching elders, representing presbyteries of at least one fourth of its synods.</p>	<p><b>G-13.0105 Quorum</b></p> <p>A quorum of the General Assembly shall be one hundred commissioners, fifty of whom shall be elders and fifty of whom shall be ministers, representing presbyteries of at least one fourth of its synods.</p>
<p style="text-align: center;"><b>CHAPTER FOUR THE CHURCH AND CIVIL AUTHORITY</b></p>	<p style="text-align: center;"><b>G-8.0000 CHAPTER VIII. THE CHURCH AND ITS PROPERTY</b></p>
<p><b>G-4.01 Incorporation and Trustees</b></p> <p><b>G-4.0101 Incorporation and Power</b></p> <p>Where permitted by civil law, each congregation shall cause a corporation to be formed and maintained. If incorporation is not permitted, individual trustees shall be elected by the congregation. Any such individual trustees shall be elected from the congregation's members in the same manner as those elected to the ordered ministries of deacon and ruling elder. Terms of service shall be governed by the provisions of G-2.0404.</p> <p>The corporation so formed, or the individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for the congregation, provided that in buying, selling, and mortgaging real property, the trustees shall act only after the approval of the congregation, granted in a duly constituted meeting; to accept and execute deeds of title to such property; to hold and defend title to such property; to manage any permanent special funds for the furtherance of the purposes of the congregation, all subject to the authority of the session and under the provisions of the Constitution of the Presbyterian Church (U.S.A.). The powers and duties of the trustees shall not infringe upon the powers and duties of the session or the board of deacons.</p> <p>Where permitted by civil law, each presbytery, synod, and the General Assembly shall cause a corporation to be formed and maintained and shall determine a method to constitute the board of trustees by its own rule. The corporation so formed, or individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for and at the direction of the council.</p> <p><b>G-4.0102 Members of the Corporation</b></p> <p>Only persons eligible for membership in the congregation or council shall be eligible to be members of the corporation and to be elected as trustees. The ruling elders on the session of a congregation, who are eligible under</p>	<p><b>G-7.0400 4. Incorporation and Trustees</b></p> <p><b>G-7.0401 Incorporation and Trustees</b></p> <p>Whenever permitted by civil law, each particular church shall cause a corporation to be formed and maintained. Only members on the active roll of the particular church shall be members of the corporation and eligible for election as trustees. The elders in active service in a church who are eligible under the civil law shall, by reason of their office, be the trustees of such corporation, unless the corporation shall determine another method for electing its trustees. Any such alternate method shall provide for a nominating committee elected by the corporation, and for terms for trustees the same as are provided for elders. Any particular church which is not incorporated may select trustees from the members on the active roll of the church. The power and duties of such trustees shall not infringe upon the powers and duties of the session or of the board of deacons. (G-10.0102, G-6.0402)</p> <p><b>G-7.0402 Powers</b></p> <p>The corporation so formed, or the individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for the church; to accept and execute deeds of title to such property; to hold and defend title to such property; to manage any permanent special funds for the furtherance of the purposes of the church, all subject to the authority of the session and under the provisions of the Constitution of the Presbyterian Church (U.S.A.), provided further that in buying, selling, and mortgaging real property, the trustees shall act only after the approval of the congregation granted in a duly constituted meeting. (G-8.0500)</p> <p><b>G-7.0403 Separate Corporate Meetings</b></p> <p>Where civil law requires that corporate business be conducted in a separate corporate meeting of the congregation, the provisions of G-7.0300 shall apply, except:</p>

<p>the civil law, shall be the trustees of the corporation, unless the corporation shall determine another method for electing its trustees. Presbyteries, synods, and the General Assembly shall provide by rule for the election of trustees from among persons eligible for membership in the council.</p>	<p><b>G-7.0403a.</b> Such a meeting shall be called by the trustees at their discretion, or when directed by the session or by the presbytery.</p> <p><b>G-7.0403b.</b> Unless the civil law provides otherwise, the trustees shall designate from among members on the active roll of the particular church a presiding officer and a secretary for such meeting.</p> <p><b>G-7.0403c.</b> The minutes of each such meeting shall be attested by the presiding officer and the secretary and shall be entered in the minute book of the trustees.</p> <p><b>G-7.0404 Vote by Proxy</b></p> <p>Voting by proxy shall be permitted with respect to a corporate matter only where civil law specifically requires that voting by proxy shall be permitted as to that particular corporate matter.</p> <p><b>G-8.0202 Incorporation and Trustees</b></p> <p>Whenever permitted by civil law, each presbytery, synod, and the General Assembly shall cause a corporation to be formed and maintained. The council of the governing body shall constitute the Board of Trustees of the corporation unless the governing body shall determine an alternative method to constitute the Board of Trustees.</p>
<p><b>G-4.02 Church Property</b></p> <p><b>G-4.0201 Property as a Tool for Mission</b></p> <p>The property of the Presbyterian Church (U.S.A), of its councils and entities, and of its congregations, is a tool for the accomplishment of the mission of Jesus Christ in the world.</p> <p><b>G-4.0202 Decisions Concerning Property</b></p> <p>The provisions of this Constitution prescribing the manner in which decisions are made, reviewed, and corrected within this church are applicable to all matters pertaining to property.</p>	<p><b>G-8.0100 1. Decisions Pertaining to Property</b></p> <p><b>G-8.0101 Decisions Regarding Property</b></p> <p>The provisions of G-1.0400a and other provisions of this Constitution prescribing the manner in which decisions are made, reviewed, and corrected within this church are applicable to all matters pertaining to property.</p>
<p><b>G-4.0203 Church Property Held in Trust</b></p> <p>All property held by or for a congregation, a presbytery, a synod, the General Assembly, or the Presbyterian Church (U.S.A.), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association, and whether the property is used in programs of a congregation or of a higher council or retained for the</p>	<p><b>G-8.0200 2. All Property Held in Trust</b></p> <p><b>G-8.0201 Property Is Held in Trust</b></p> <p>All property held by or for a particular church, a presbytery, a synod, the General Assembly, or the Presbyterian Church (U.S.A.), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association, and whether the property is used in programs of a particular church or of a more</p>

<p>production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.).</p>	<p>inclusive governing body or retained for the production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.).</p>
<p><b>G-4.0204 Property Used Contrary to the Constitution</b></p> <p>Whenever property of, or held for, a congregation of the Presbyterian Church (U.S.A.) ceases to be used by that congregation as a congregation of the Presbyterian Church (U.S.A.) in accordance with this Constitution, such property shall be held, used, applied, transferred, or sold as provided by the presbytery.</p>	<p><b>G-8.0300 3. Property Used Contrary to Constitution</b></p> <p><b>G-8.0301 Property Used Contrary to Constitution</b></p> <p>Whenever property of, or held for, a particular church of the Presbyterian Church (U.S.A.) ceases to be used by that church as a particular church of the Presbyterian Church (U.S.A.) in accordance with this Constitution, such property shall be held, used, applied, transferred, or sold as provided by the presbytery.</p>
<p><b>G-4.0205 Property of a Dissolved or Extinct Congregation</b></p> <p>Whenever a congregation is formally dissolved by the presbytery, or has become extinct by reason of the dispersal of its members, the abandonment of its work, or other cause, such property as it may have shall be held, used, and applied for such uses, purposes, and trusts as the presbytery may direct, limit, and appoint, or such property may be sold or disposed of as the presbytery may direct, in conformity with the Constitution of the Presbyterian Church (U.S.A.).</p>	<p><b>G-8.0400 4. Property of Church Dissolved or Extinct</b></p> <p><b>G-8.0401 Property of Church Dissolved or Extinct</b></p> <p>Whenever a particular church is formally dissolved by the presbytery, or has become extinct by reason of the dispersal of its members, the abandonment of its work, or other cause, such property as it may have shall be held, used, and applied for such uses, purposes, and trusts as the presbytery may direct, limit, and appoint, or such property may be sold or disposed of as the presbytery may direct, in conformity with the Constitution of the Presbyterian Church (U.S.A.).</p>
<p><b>G-4.0206 Selling, Encumbering, or Leasing Church Property</b></p> <p><b>a. Selling or Encumbering Congregational Property</b></p> <p>A congregation shall not sell, mortgage, or otherwise encumber any of its real property and it shall not acquire real property subject to an encumbrance or condition without the written permission of the presbytery transmitted through the session of the congregation.</p> <p><b>b. Leasing Congregational Property</b></p> <p>A congregation shall not lease its real property used for purposes of worship, or lease for more than five years any of its other real property, without the written permission of the presbytery transmitted through the session of the congregation.</p>	<p><b>G-8.0500 5. Selling, Encumbering, or Leasing Church Property</b></p> <p><b>G-8.0501 Selling or Encumbering Church Property</b></p> <p>A particular church shall not sell, mortgage, or otherwise encumber any of its real property and it shall not acquire real property subject to an encumbrance or condition without the written permission of the presbytery transmitted through the session of the particular church.</p> <p><b>G-8.0502 Leasing Church Property</b></p> <p>A particular church shall not lease its real property used for purposes of worship, or lease for more than five years any of its other real property, without the written permission of the presbytery transmitted through the session of the particular church.</p>
<p><b>G-4.0207 Property of Congregation in Schism</b></p> <p>The relationship to the Presbyterian Church (U.S.A.) of a congregation can be severed only by constitutional action on the part of the presbytery (G-3.0303b). If there is a</p>	<p><b>G-8.0600 6. Property of Church in Schism</b></p> <p><b>G-8.0601 Property of Church in Schism</b></p> <p>The relationship to the Presbyterian Church (U.S.A.) of a particular church can be severed only by constitutional action on the part of the presbytery (G-11.0103) If there</p>

<p>schism within the membership of a congregation and the presbytery is unable to effect a reconciliation or a division into separate congregations within the Presbyterian Church (U.S.A.), the presbytery shall determine if one of the factions is entitled to the property because it is identified by the presbytery as the true church within the Presbyterian Church (U.S.A.). This determination does not depend upon which faction received the majority vote within the congregation at the time of the schism.</p>	<p>is a schism within the membership of a particular church and the presbytery is unable to effect a reconciliation or a division into separate churches within the Presbyterian Church (U.S.A.), the presbytery shall determine if one of the factions is entitled to the property because it is identified by the presbytery as the true church within the Presbyterian Church (U.S.A.). This determination does not depend upon which faction received the majority vote within the particular church at the time of the schism.</p>
<p><b>G-4.0208 Exceptions</b></p> <p>The provisions of this chapter shall apply to all congregations of the Presbyterian Church (U.S.A.) except that any congregation which was not subject to a similar provision of the constitution of the church of which it was a part, prior to the reunion of the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America to form the Presbyterian Church (U.S.A.), has been excused from that provision of this chapter if the congregation, within a period of eight years following the establishment of the Presbyterian Church (U.S.A.), voted to be exempt from such provision in a regularly called meeting and thereafter notified the presbytery of which it was a constituent congregation of such vote. The congregation voting to be so exempt shall hold title to its property and exercise its privileges of incorporation and property ownership under the provisions of the Constitution to which it was subject immediately prior to the establishment of the Presbyterian Church (U.S.A.). This paragraph may not be amended (G-6.05).</p>	<p><b>G-8.0700 7. Exceptions</b></p> <p><b>G-8.0701 Exceptions</b></p> <p>The provisions of this chapter shall apply to all particular churches of the Presbyterian Church (U.S.A.) except that any church which was not subject to a similar provision of the Constitution of the church of which it was a part, prior to the reunion of the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America to form the Presbyterian Church (U.S.A.), shall be excused from that provision of this chapter if the congregation shall, within a period of eight years following the establishment of the Presbyterian Church (U.S.A.), vote to be exempt from such provision in a regularly called meeting and shall thereafter notify the presbytery of which it is a constituent church of such vote. The particular church voting to be so exempt shall hold title to its property and exercise its privileges of incorporation and property ownership under the provisions of the Constitution to which it was subject immediately prior to the establishment of the Presbyterian Church (U.S.A.). This paragraph may not be amended.</p>
<p><b>G-4.03 Confidence and Privilege</b></p> <p><b>G-4.0301 Trust and Confidentiality</b></p> <p>In the exercise of pastoral care, teaching elders (also called ministers of the Word and Sacrament) and ruling elders who have been commissioned by a presbytery to limited pastoral service (G-2.10), shall maintain a relationship of trust and confidentiality, and shall hold in confidence all information revealed to them in the course of providing care and all information relating to the exercise of such care.</p> <p>When the person whose confidences are at issue gives express consent to reveal confidential information, then a teaching elder or a ruling elder commissioned to pastoral service may, but cannot be compelled to, reveal confidential information.</p> <p>A teaching elder or a ruling elder commissioned to pastoral</p>	<p><b>G-6.0204 Relationship of Trust</b></p> <p><b>G-6.0204a. Information Held in Confidence</b></p> <p>In the exercise of pastoral care, ministers of the Word and Sacrament shall maintain a relationship of trust and confidentiality, and shall hold in confidence all information revealed to them in the course of providing such care and all information relating to the exercise of such care. When the person whose confidences are at issue gives express consent to reveal confidential information, then a minister of the Word and Sacrament may, but cannot be compelled to, reveal confidential information. A minister of the Word and Sacrament may reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.</p> <p><b>G-14.0563 Pastoral Care and Confidentiality</b></p>

<p>service may reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.</p>	<p>Those serving as commissioned lay pastors shall be bound by the same standards of trust and confidentiality as ministers of the Word and Sacrament (G-6.0204).</p>
<p><b>G-4.0302 Mandatory Reporting</b></p> <p>Any member of this church engaged in ordered ministry and any certified Christian educator employed by this church or its congregations, shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse.</p>	<p><b>G-6.0204b. Duty to Report</b></p> <p>A minister of the Word and Sacrament shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-6.0204a; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.</p> <p><b>G-6.0304b. Duty to Report</b></p> <p>An elder shall report to ecclesiastical and civil legal authorities knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.</p> <p><b>G-6.0402b. Duty to Report</b></p> <p>A deacon shall report to ecclesiastical and civil legal authorities knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse.</p> <p><b>G-14.0732 Duty to Report</b></p> <p>Certified Christian educators and certified associate Christian educators shall report to ecclesiastical and civil legal authorities knowledge gained in the course of service to the church, of harm, or risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) he or she reasonably believes that there is risk of future physical harm or abuse.</p>
<p><b>CHAPTER FIVE ECUMENICITY AND UNION</b></p>	<p><b>G-15.0000 CHAPTER XV. RELATIONSHIPS</b></p>
<p><b>G-5.01 Ecumenical Commitment</b></p>	<p><b>G-15.0100 1. Ecumenical Commitment</b></p>
<p><b>G-5.0101 Ecumenicity</b></p>	<p><b>G-15.0101 Openness</b></p>



<p>The Presbyterian Church (U.S.A.) at all levels seeks to manifest more visibly the unity of the body of Christ and will be open to opportunities for conversation, cooperation, and action with other ecclesiastical groups. It will seek to initiate, maintain, and strengthen relations with other Reformed and Christian entities.</p>	<p>The Presbyterian Church (U.S.A.) seeks to manifest more visibly the unity of the church of Jesus Christ and will be open to opportunities for conversation, cooperation, and action with other ecclesiastical bodies and secular groups.</p> <p><b>G-15.0102 Other Christian Bodies</b></p> <p>The Presbyterian Church (U.S.A.) will seek to initiate, maintain, and strengthen its relations to, and to engage in mission with, other Presbyterian and Reformed bodies and with other Christian churches, alliances, councils, and consortia.</p> <p><b>G-15.0103 All Levels</b></p> <p>All governing bodies of the church, in consultation with the next higher governing body, shall be authorized to work with other Christian denominations in the creation and strengthening of effective ecumenical agencies for common mission.</p>
<p><b>G-5.0102 Interfaith Relations</b></p> <p>The Presbyterian Church (U.S.A.) at all levels seeks new opportunities for conversation and understanding with non-Christian religious entities.</p>	<p><b>G-15.0104 Non-Christian Religious Bodies</b></p> <p>The Presbyterian Church (U.S.A.) will seek new opportunities for conversation and understanding with non-Christian religious bodies in order that interests and concerns may be shared and common action undertaken where compatible means and aims exist.</p>
<p><b>G-5.0103 Secular Organizations</b></p> <p>The Presbyterian Church (U.S.A.) at all level seeks to initiate and respond to approaches for conversation and common action with secular organizations and agencies where such approaches show promise of serving the mission of the Church in the world.</p>	<p><b>G-15.0105 Secular Groups</b></p> <p>The Presbyterian Church (U.S.A.) will initiate and respond to approaches for conversation and common action with movements, organizations, and agencies of the business, educational, cultural, and civic communities that give promise of assistance toward accomplishing the mission of the church in the world.</p>
<p><b>G-5.02 Relations with Other Denominations</b></p>	<p><b>G-15.0200 2. Relations with Other Denominations</b></p>
<p><b>G-5.0201 Correspondence</b></p> <p>In seeking the unity of the Church of Jesus Christ (G-5.0101), the General Assembly may authorize and direct that covenants, agreements, and statements of purpose and intent be developed with other Christian bodies. Such actions, when authorized and approved by the General Assembly, may address, but are not limited to, the mutual recognition of baptism and the orderly exchange of ministers. All councils of this church are encouraged to engage in opportunities to minister together in mutual affirmation and admonition with other Christian bodies.</p> <p>The General Assembly, through the Office of the General</p>	<p><b>G-15.0201 Churches in Full Communion and Correspondence</b></p> <p><b>G-15.0201b.</b> The General Assembly is in correspondence with the highest governing body:</p>

<p>Assembly, shall maintain a relationship of correspondence with the highest council or governing body:</p> <p>a. of those churches with which it has had historical relations outside the United States, as recognized by the General Assembly;</p> <p>b. of those churches that are members of the ecumenical bodies in which the Presbyterian Church (U.S.A.) holds membership;</p> <p>c. of those churches with which the Presbyterian Church (U.S.A.) has formal ecumenical dialogue approved by the General Assembly.</p>	<p><b>G-15.0201b.(1)</b> of those churches with which it has had historical relations outside the United States,</p> <p><b>G-15.0201b.(2)</b> of those churches that are members of the ecumenical bodies in which the Presbyterian Church (U.S.A.) holds membership; and</p> <p><b>G-15.0201b.(3)</b> of those churches with which the Presbyterian Church (U.S.A.) has formal ecumenical dialogue approved by the General Assembly.</p>
<p><b>G-5.0202 Full Communion</b></p> <p>The General Assembly of the Presbyterian Church (U.S.A.) is in full communion with those churches so recognized by the General Assembly. Full communion shall include the mutual recognition of baptism and the orderly exchange of ministers, as defined by ecumenical agreement. Councils of this church are encouraged to engage in opportunities to minister together in mutual affirmation and admonition with churches with which the Presbyterian Church (U.S.A.) is in full communion.</p>	<p><b>G-15.0201 Churches in Full Communion and Correspondence</b></p> <p><b>G-15.0201a.</b></p> <p>The General Assembly of the Presbyterian Church (U.S.A.) is in full communion with those churches so recognized by ecumenical agreements approved by the General Assembly.</p>
<p><b>G-5.0203 Ecumenical Statements</b></p> <p>In seeking the unity of the Church in Jesus Christ (F-1.0302a and G-5.0101), and in addition to the above relations, the Office of the General Assembly shall develop formal agreements and ecumenical statements of understanding with other Christian bodies. Such statements and agreements shall be approved by the General Assembly as guides for shared action, and shall be submitted to the presbyteries for their affirmative or negative votes.</p>	<p><b>G-15.0302 Ecumenical Statements</b></p> <p><b>G-15.0302a. Guidance Statements of Ecumenical Consensus</b></p> <p>In the search for the unity of Christ's Church, the Presbyterian Church (U.S.A.) may from time to time receive for guidance statements of ecumenical consensus that regularly chosen representatives of this church have helped to formulate. The purpose of receiving such ecumenical statements shall be to guide the particular churches and governing bodies of this church as they share in joint action with other ecclesiastical bodies seeking ways to express the unity of the Church and to discover its possible future form.</p> <p><b>G-15.0302b. Approved by General Assembly</b></p> <p>Such an ecumenical statement shall be approved by the General Assembly as a guide for such shared action and shall be submitted to the presbyteries for their affirmative or negative votes together with a statement of the specific purpose and the effect of approving it. When the next ensuing General Assembly shall have</p>

	<p>received written advice that an ecumenical statement has received the affirmative vote of a majority of the presbyteries, that statement shall serve as guidance for participation in ecumenical activity.</p> <p><b>G-15.0302c. Received Ecumenical Statements</b></p> <p>Ecumenical statements which have been approved by the General Assembly and a majority of the presbyteries in the manner described in the preceding paragraphs shall be published as "Received Ecumenical Statements of Guidance." Such statements shall not be a part of the Constitution of the Presbyterian Church (U.S.A.) as defined in G-1.0500 unless adopted as amendments pursuant to Chapter XVIII, "Amendments." Ecumenical activity under the guidance of such received ecumenical statements may be conducted only under provisions of the Constitution thereof.</p> <p><b>G-15.0302d. Mutual Affirmation and Admonition</b></p> <p>Governing bodies are encouraged and permitted to discover and engage in opportunities to minister together in mutual affirmation and admonition with churches with whom the Presbyterian Church (U.S.A.) is in full communion.</p>
<p><b>G-5.03 Full Organic Union</b></p> <p>Full organic union of the Presbyterian Church (U.S.A.) with any other ecclesiastical body shall be effected subject to the following approvals:</p> <ol style="list-style-type: none"> <li>the approval of the proposed plan of union by the General Assembly and its recommendation to the presbyteries;</li> <li>the approval in writing of two-thirds of the presbyteries;</li> <li>the approval and consummation by the next General Assembly, or other General Assembly specified in the proposed plan of union.</li> </ol>	<p><b>G-15.0300 3. Church Union</b></p> <p><b>G-15.0301 Organic Union</b></p> <p>Full organic union of this church with any other ecclesiastical body can be effected in the following manner:</p> <p><b>G-15.0301a.</b> The approval of the proposed union by the General Assembly and its recommendation to the presbyteries;</p> <p><b>G-15.0301b.</b> The approval in writing of two thirds of the presbyteries;</p> <p><b>G-15.0301c.</b> The approval and consummation by the next ensuing General Assembly, or other General Assembly specified in the proposed plan of union.</p>
<p><b>G-5.04 Union Presbyteries</b></p> <p>A presbytery of the Presbyterian Church (U.S.A.) may unite to form a union presbytery with one or more comparable councils or governing bodies, each of which is a member of another Reformed body, with the approval of the synod or comparable council or governing body of which each is a part.</p>	<p><b>G-17.0101 Authorization</b></p> <p>A presbytery of this church may unite to form a union presbytery with one or more comparable governing bodies, each of which is a member of another Reformed body, with the approval of the synod or comparable governing body of which each is a part.</p>
<p><b>G-5.0401 Constitutional Authority</b></p> <p>The union presbytery shall be subject to the constitution of</p>	<p><b>G-17.0201c. Constitutional Requirements</b></p> <p>The union presbytery shall be subject to the Constitution</p>

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

of each denomination as set forth below:

#### **Records**

**G-17.0201c.(1)** The presbytery shall submit its records annually and whenever requested to each synod (or comparable governing body) of jurisdiction.

#### **Benevolences**

**G-17.0201c.(2)** The presbytery shall be fully and equally responsible to each church. The presbytery shall adjust its benevolence or general mission askings of the particular churches annually, to the end that the presbytery shall equitably support the program of each denomination.

#### **Per Capita Apportionments**

**G-17.0201c.(3)** Per capita apportionments or assessments shall be paid to each governing body of jurisdiction on the basis of the active member strength of the union presbytery, equally divided among the denominations involved. In the event that such a procedure proves inequitable, an alternative basis may be adopted subject to approval by the governing body of jurisdiction of each denomination. Such an alternative if adopted shall be subject to periodic review.

#### **Standing Rules**

**G-17.0201c.(4)** The union presbytery shall be under the discipline of the synods and General Assemblies (or comparable governing bodies) according to standing rules agreed upon in harmony with the constitutions of the denominations where they coincide, and in harmony with the mandatory provisions of the laws of each church where the others are permissive, and at the choice of the presbytery where they may be contradictory.

#### **Appeals or Complaints**

**G-17.0201c.(5)** Appeals or complaints against the actions of the presbytery shall be made only to the synod of one denomination. That denomination shall be determined by the presbytery, and all subsequent appeals or complaints in the same action shall be in the governing bodies of the original determination, and decisions so reached shall be binding on all the parties to such action.

#### **Administrative Complaints**

**G-17.0201c.(6)** Complaints against administrative acts of the presbytery may be taken under the constitutional provisions of only one denomination, according to the determination of the presbytery; and, once being complained to one governing body, governing bodies of the other denomination may not accept jurisdiction in

	<p>the same matter.</p> <p><b>Conflict of Constitutions</b></p> <p><b>G-17.0201c.(7)</b> Wherever the constitutions of the denominations differ, any mandatory provisions of one shall apply in all cases where the others are permissive. Where there are conflicting mandatory provisions (except as provided in (4) above), the union presbytery shall overture the highest governing body of the denominations involved to resolve the conflict either by authoritative interpretation or by constitutional amendment.</p> <p><b>Exemption</b></p> <p><b>G-17.0201c.(8)</b> The provision of G-8.0500 of the Presbyterian Church (U.S.A.) shall apply only to a union church organized subsequent to the formation of a union presbytery, and to a union church entering the union governing body, which church had previously been under a similar explicit constitutional provision.</p>
<p><b>G-5.0402 Plan of Union</b></p> <p>A union presbytery shall be created by the adoption of a plan of union by two-thirds vote of each presbytery or governing body that is party to the union. The synod and/or governing body having jurisdiction over each of the uniting bodies shall approve the plan of union.</p>	<p><b>G-17.0200 2. Plan of Union</b></p> <p><b>G-17.0201 Plan of Union</b></p> <p>The following Plan of Union shall be adopted by each presbytery (or comparable governing body) involved:</p> <p><b>G-17.0201a. General</b></p> <p>This plan of union is adopted by the Presbytery of _____ and the Presbytery of _____ effective as of _____ (date), the presbyteries having each approved the plan by a two-thirds majority of those present at a stated meeting of the presbytery, the matter having been published beforehand on its docket and the union and this plan having been approved by the synod (or comparable governing body) of jurisdiction over each.</p>
<p><b>G-5.05 Joint Congregational Witness</b></p> <p>When its strategy for mission requires it, a presbytery may approve the creation of a joint witness between congregations of this denomination and congregations of other Christian churches that recognize Jesus Christ as Lord and Savior, accept the authority of Scripture, and observe the Sacraments of Baptism and the Lord’s Supper.</p>	<p><b>G-15.0204 Federated or Union Churches</b></p> <p><b>G-15.0204a. Union Church</b></p> <p>A presbytery may authorize a particular church to form a federated or union church with a church or churches of another denomination or denominations, or may organize a federated or union church acting in concert with a comparable governing body of another denomination or denominations. For the formation of a union church see G-16.0000.</p> <p><b>G-15.0204b. Federated Church</b></p> <p>A federated church shall conduct its life and work under a</p>

	<p>plan of agreement between the presbytery and the other governing body or bodies. This plan shall follow provisions of G-16.0000 as clearly as is practicable, and it shall be subject to the constitutions (disciplines or other organic documents) of each church involved. Whenever the constitutions differ, the mandatory provisions of one shall apply in all cases when the others are permissive. Whenever there are conflicting mandatory provisions, petition shall be made to the appropriate governing bodies of the denominations to resolve the conflict either by authoritative interpretation or by constitutional amendment.</p> <p><b>G-16.0100 1. Particular Churches of Reformed Churches</b></p> <p><b>G-16.0101 Union with Other Reformed Bodies</b></p> <p>A particular church of this church may unite to form a union church with one or more particular churches which are members of other Reformed churches.</p> <p><b>G-16.0300 3. Particular Churches of Other Christian Bodies</b></p> <p><b>G-16.0301 Union with Other Christian Churches</b></p> <p>With the approval of the presbytery, and the consent of the General Assembly, particular churches of this church may unite to form union churches with one or more particular churches of churches other than those of the Reformed faith but which recognize Jesus Christ as Lord and Savior, accept the authority of Scripture, and observe the Sacraments of Baptism and the Lord’s Supper.</p>
<p><b>G-5.05a.</b> Such joint witnesses shall be subject to the constitution of each denomination involved. Wherever the constitutions of the denominations differ, the mandatory provisions of one shall apply in all cases when the others are permissive. Wherever there are conflicting mandatory provisions, the congregational council shall petition the next higher councils or governing bodies to resolve the conflict.</p>	<p><b>G-16.0201v. Conflict of Constitutions</b></p> <p>Wherever the constitutions of the denominations differ, the mandatory provisions of one shall apply in all cases when the others are permissive. Wherever there are conflicting mandatory provisions (except as provided in subsection q above), the session of the union church shall petition the next higher governing bodies to overture their highest governing bodies to resolve the conflict either by authoritative interpretation or by constitutional amendment.</p> <p><b>G-16.0401p. Conflict of Constitutions</b></p> <p>Wherever the constitutions of the denominations differ, the mandatory provisions of one shall apply in all cases when the others are permissive. Wherever there are conflicting mandatory provisions (except as provided in subparagraph k above), the governing body of the union church shall petition the governing bodies of immediate</p>

	<p>jurisdiction to overture their highest governing bodies to resolve the conflict either by authoritative interpretation or by constitutional amendment.</p>
<p><b>G-5.05b.</b> Such joint witnesses shall be formed according to a plan approved by a two-thirds majority of the members of each of the congregations at duly called meetings of the congregation, and by the presbytery or comparable council or governing body of each church. No provision of a plan for joint witness shall be construed as modifying or amending the Constitution of the Presbyterian Church (U.S.A).</p>	<p><b>G-16.0200 2. Plan of Union</b></p> <p><b>G-16.0201 Plan of Union General</b></p> <p>These provisions shall be included in the Plan of Union with such churches:</p> <p><b>G-16.0201a. Churches Adopting Plan</b></p> <p>The following Plan of Union is adopted by the _____ Presbyterian Church of _____ and the _____ Church of _____ effective as of the date when each of the congregations has approved the plan by a two-thirds majority of those present at a regularly called congregational meeting with such notice and quorum as is required by the Constitution of each church, and when the presbytery (or comparable governing body) of each church has approved the particular union and this Plan of Union.</p> <p><b>G-16.0400 4. Plan of Union</b></p> <p><b>G-16.0401 Plan of Union</b></p> <p>The following Plan of Union shall be adopted by the union church so formed:</p> <p><b>G-16.0500 5. Exception</b></p> <p><b>G-16.0501 No Change in Constitution</b></p> <p>No provision in Sections 1, 2, 3, and 4 above shall be construed as modifying or amending the Constitution of this church in its application to any but union churches organized under this chapter, their members, officers, or ministers.</p>
<p><b>G-5.05c.</b> After consultation with the congregation involved in joint witness and the next higher council or governing body of the other denomination involved, a presbytery may receive a congregation from or transfer a congregation to a denomination with which the Presbyterian Church (U.S.A.) is in full communion or correspondence when it determines that the strategy for mission of that congregation is better served by such a transfer (G-3.0303b).</p>	<p><b>G-15.0203 Reception and Dismissal of Churches</b></p> <p><b>G-15.0203a. Reception of Churches</b></p> <p>When a particular church of another denomination requests that it be received by a presbytery of this denomination, the presbytery shall verify that the church has been regularly dismissed by the governing body of jurisdiction, and the advice of the highest governing body of that denomination dealing with relations between denominations has been received, and shall then receive the church in accord with its responsibilities and powers. (G-11.0103h.)</p>

	<p><b>G-15.0203b. Dismissal of Churches</b></p> <p>Similar procedures shall be followed in dismissing a particular church from this denomination to another. (G-11.0103i)</p> <p><b>G-16.0201x. Dismissal from Presbytery</b></p> <p>After consultation with the union congregation, in accordance with G-11.0103i, and the next higher governing body of the other denomination involved, a presbytery may dismiss the congregation from membership in the presbytery. All property, real or personal, of the congregation may be retained by the congregation or divided between the congregation and the presbytery by agreement among the parties involved, subject to any restrictions on transfer of ownership that may exist in deeds.</p> <p><b>G-16.0401r. Dismissal from Presbytery</b></p> <p>After consultation with the union congregation, in accordance with G-11.0103i, and the next higher governing body of the other denomination involved, a presbytery may dismiss the congregation from membership in the presbytery. All property, real or personal, of the congregation may be retained by the congregation or divided between the congregation and the presbytery by agreement among the parties involved, subject to any restrictions on transfer of ownership that may exist in deeds.</p>
<p><b>CHAPTER SIX</b> <b>INTERPRETING AND AMENDING THE CONSTITUTION</b></p>	<p><b>G-18.0000 CHAPTER XVIII. AMENDMENTS</b></p>
<p><b>G-6.01 Reform</b></p> <p>The Presbyterian Church (U.S.A.) seeks to be “the church reformed, always to be reformed, according to the Word of God” in the power of the Spirit (F-2.02.) In light of this commitment, the following interpretation and amendment procedures are understood as a means to faithfulness.</p>	<p><b>G-18.0100 1. Reform</b></p> <p><b>G-18.0101 Reform by Amendment</b></p> <p>The Presbyterian Church (U.S.A.) would be faithful to the Lordship of Christ and to its historic tradition of the Church reformed always reforming, by the Spirit of God. In this faith, amendment procedures are understood as a means to faithfulness as God breaks forth yet more light from God’s Word.</p>
<p><b>G-6.02 Interpreting the Constitution</b></p> <p>The General Assembly may provide authoritative interpretation of the <i>Book of Order</i>, which shall be binding on the councils of the church when rendered in the manner described in this section or through a decision of the General Assembly Permanent Judicial Commission in a</p>	<p><b>G-13.0112 Advisory Committee on the Constitution</b></p> <p><b>G-13.0112a. General Assembly Shall Establish Committee</b></p> <p>The General Assembly shall establish an Advisory Committee on the Constitution composed of nine persons, ministers and elders in numbers as nearly equal as possible. The Stated Clerk of the General Assembly</p>



remedial or disciplinary case.

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

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

shall be a member *ex officio* without vote. The nine voting members shall be former members of the Permanent Judicial Commission of the General Assembly, stated clerks or former stated clerks of synods or presbyteries, or other qualified persons with knowledge of and experience with the Constitution and polity of the church. Voting members shall be nominated by the General Assembly Nominating Committee and elected by the General Assembly and shall serve a term of six years in three classes. No person who has served on the Advisory Committee on the Constitution for a full term of six years shall be eligible for reelection until four years have elapsed after the expired six-year term.

**G-13.0112b. Meet Prior to General Assembly**

The Advisory Committee on the Constitution shall meet prior to each session of the General Assembly and shall submit its report and recommendations no later than sixty days prior to the convening of the next session of the General Assembly.

**G-13.0112c. Questions 120 Days Prior to General Assembly**

All questions requiring an interpretation by the General Assembly of the *Book of Order* arising from governing bodies of the church or from individuals shall be communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the next session of the General Assembly.

**G-13.0112d. Pending Before Judicial Commissions**

The Stated Clerk shall refer all such questions of interpretation to the Advisory Committee on the Constitution, except those pertaining to matters pending before a judicial commission. The Advisory Committee shall report its findings to the General Assembly along with its recommendations. Such recommendations may include proposals for constitutional change. The General Assembly shall vote on the recommendations, and may amend or decline to approve them.

**G-13.0112e. At General Assembly**

At least three members of the Advisory Committee on the Constitution, appointed by the moderator of the committee, shall be present at the session of the General Assembly. All items introduced as new business that touch upon constitutional matters, including requesting rulings by the Moderator on questions of order involving constitutional matters, shall be referred in writing to

	these persons. They shall act as the full committee and shall consider each matter referred to them and make recommendations directly to the General Assembly through the Moderator.
<p><b>G-6.03 Amending <i>The Book of Confessions</i></b></p> <p>Amendments to the confessional documents of this church may be made only if all the following steps are completed:</p> <p>a. The proposal to amend <i>The Book of Confessions</i> is approved by the General Assembly for study in the church.</p> <p>b. The General Assembly appoints a committee of ruling elders and teaching elders, numbering not fewer than fifteen, of whom not more than two shall be from any one synod, to consider the proposal. This committee shall consult with the committee or council from which the proposal originated. It shall report its findings to the next General Assembly.</p> <p>c. The next ensuing General Assembly considers the report of the study committee and approves the proposed amendment and recommends it to the presbyteries for vote.</p> <p>d. The proposed amendment receives the approval in writing of two thirds of the presbyteries.</p> <p>e. The proposed amendment is approved and enacted by the next ensuing General Assembly following the amendment's receipt of the necessary two-thirds approval of the presbyteries.</p>	<p><b>G-18.0200 2. Confessional Documents</b></p> <p><b>G-18.0201 Amendments to Confessional Documents</b></p> <p><b>G-18.0201a. Process for Amending</b></p> <p>Amendments to the confessional documents of this church may be made only in the following manner:</p> <p><b>G-18.0201a.(1)</b> The approval of the proposed amendment by the General Assembly and its recommendation to the presbyteries;</p> <p><b>G-18.0201a.(2)</b> The approval in writing of two thirds of the presbyteries;</p> <p><b>G-18.0201a.(3)</b> The approval and enactment by the next ensuing General Assembly.</p> <p><b>G-18.0201b. Special Committee</b></p> <p>Before such amendments to the confessional documents shall be transmitted to the presbyteries, the General Assembly shall appoint a committee of elders and ministers, numbering not less than fifteen, to consider the proposal, of whom not more than two shall be from any one synod. This committee shall consult with the committee or governing body (or in the latter case an agent thereof) in which the amendment originated, and report its recommendation to the next ensuing General Assembly.</p>
<p><b>G-6.04 Amending the <i>Book of Order</i></b></p> <p>Amendments to the <i>Book of Order</i> shall be made only if all the following steps are completed:</p> <p>a. All proposals requesting amendment of the <i>Book of Order</i> are communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the next session of the General Assembly.</p> <p>b. The Stated Clerk shall refer all such proposals to amend the <i>Book of Order</i> to the Advisory Committee on the Constitution (G-6.02), which shall examine the proposed amendment for clarity and consistency of language and for compatibility with other provisions of the Constitution of the Presbyterian Church (U.S.A.). At least</p>	<p><b>G-18.0300 3. Book of Order</b></p> <p><b>G-18.0301 Amendments to the <i>Book of Order</i></b></p> <p>Amendments to the <i>Book of Order</i> may be made only in the following manner:</p> <p><b>G-18.0301a.</b> All proposals requesting amendment of the <i>Book of Order</i> shall be communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the next session of the General Assembly.</p> <p><b>G-18.0301b.</b> The Stated Clerk shall refer all such proposed amendments to the Advisory Committee on the Constitution (G-13.0112), which shall examine the proposed amendment for clarity and consistency of language and for compatibility with other provisions of</p>

<p>sixty days prior to the meeting of the General Assembly, the advisory committee shall report its findings to the General Assembly along with its recommendations, which may include an amended version of any proposed constitutional changes as well as advice to accept or decline the proposals referred to the committee. The General Assembly shall not consider any amendment until it has considered the report and any recommendations from the Advisory Committee on the Constitution.</p> <p>c. The same General Assembly approves the proposal to amend and transmits the proposed amendment to the presbyteries for their vote.</p> <p>d. Presbyteries shall transmit their votes to the Stated Clerk no later than one year following the adjournment of the assembly transmitting the proposed amendments.</p> <p>e. The Stated Clerk receives written advice that a proposed amendment to the <i>Book of Order</i> has received the affirmative votes of a majority of all the presbyteries. The proposed amendment so approved shall become effective one year following the adjournment of the assembly transmitting the proposed amendment.</p>	<p>the Constitution of the Presbyterian Church (U.S.A.). The advisory committee shall report its findings to the General Assembly along with its recommendations, which may include an amended version of any proposed constitutional changes as well as advice to accept or decline the proposals referred to the committee. The General Assembly shall not consider any amendment until it has considered the report and any recommendations from the Advisory Committee on the Constitution.</p> <p><b>G-18.0301c.</b> Proposed amendments must be approved by the General Assembly and transmitted to the presbyteries for their vote. Presbyteries shall transmit their votes to the Stated Clerk by the next ensuing stated meeting of the General Assembly, but no later than one year following the adjournment of the assembly transmitting the proposed amendments.</p> <p><b>G-18.0301d.</b> When the Stated Clerk has received written advice that a proposed amendment to the <i>Book of Order</i> has received the affirmative votes of a majority of all the presbyteries, said amendment shall become effective as of one year following the adjournment of the assembly transmitting the proposed amendment.</p>
<p><b>G-6.05 Exceptions</b></p> <p>The provisions of G-4.0208 of this Constitution shall not be amended.</p>	<p><b>G-18.0302 Provision Not to Be Amended</b></p> <p>The following paragraph of the Form of Government may not be amended:</p> <p style="padding-left: 40px;">G-8.0701.</p>
<p><b>G-6.06 Amendments to Special Provisions</b></p> <p>The processes for amending the confessional documents and for effecting full organic union (G-5.03) can be amended only by the same method that they prescribe.</p>	<p><b>G-18.0400 4. Amending the Special Provisions</b></p> <p><b>G-18.0401 Amending the Special Provisions</b></p> <p>The special provisions for amending the confessional documents and for effecting full organic union (G-15.0300) can be amended only by the same method which they prescribe.</p>