

SEAPRES
SUPPLEMENTAL
MATERIALS
NOVEMBER 20, 2012

*supplemental
materials
include:*

1.
Discernment & Gracious Separation
11.
Standing Rules Revision
22.
Christy Fisher Bio
23.
Christy Fisher Statement of Faith
24.
Erin McArdel Statement of Faith
25.
Mollie Rieck Mana'o Statement of Faith
26.
Emily Mitchell Candidacy Essay
28.
2013 Per Capita Budget
29.
*Brighton Building Update to
Vietnamese Fellowship Session*
30.
*Seattle First Redevelopment
Committee Report*



Our mission is to participate, in word and deed, in God's transforming work through the Gospel of Jesus Christ.

1 SEATTLE PRESBYTERY**2
3 COMMUNAL DISCERNMENT AND GRACIOUS SEPARATION POLICY****4 ~~DRAFT AUGUST 31, 2012~~****5
6 PREAMBLE**

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8 The Seattle Presbytery is a faith community living and working under the lordship of Jesus
9 Christ. It is always our intention to live lives that glorify God, advance the work of the Kingdom
10 of God, and show forth God's love in how we honor and relate to one another. We recognize that
11 we have entered a season of church life when people of good faith disagree over significant
12 theological issues to the point that some feel the need to make new and different denominational
13 affiliations. Our first goal will be to find new ways of living and working together that make
14 disaffiliation unnecessary. But, because we are committed to upholding the peace, purity and
15 unity of the Church, this Presbytery desires to create a simple, gracious separation process for
16 those churches that feel led to separate from the Presbyterian Church (USA). This document
17 outlines the policy that will guide that process.
18

19 First, both the church and the Presbytery will enter into a communal discernment process that is
20 intended to create space to freely and gracefully discern God's direction for a particular
21 church. Both parties will be encouraged to identify and voice their concerns so that the session of
22 each congregation can make an informed and Spirit-led recommendation to the congregation and
23 to Seattle Presbytery. In the event that disaffiliation is chosen, this policy strives to provide
24 guidance for a separation process that is intended to be grace filled, loving and fair to both the
25 congregation and the presbytery.
26

27 FOUNDATIONAL COMMITMENTS**28**
29 *Relationships and Unity*

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31 We find our true identity in Christ and recognize that our relationships are a gift of grace through
32 Christ Jesus our Lord. Our unity is based on who and whose we are, not upon uniformity in our
33 thinking. Therefore, we have hope that we can live as brothers and sisters in Christ, the Body of
34 Christ, building up the Kingdom of God, regardless of our particular stand on any issue.
35

36 *“As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received.*
37 *Be completely humble and gentle; be patient, bearing with one another in love. Make every effort*
38 *to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as*
39 *you were called to one hope when you were called ; one Lord, one faith, one baptism; one God*
40 *and Father of all, who is over all and through all and in all.” (Ephesians 4:1-5)*
41

42 *Respect and Grace*

43
44 As a Presbytery, we acknowledge that we all are seeking to follow Christ and be faithful to the
45 Biblical witness and to our common Reformed heritage. We respect that everyone comes to a
46 dialogue over challenging issues with good faith, having done careful Biblical and theological
47 work, even when that work leads to different conclusions.

48

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

54

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

61

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

64

65 ***Consistency***

66

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

70

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

74

75 ***Pastoral Responsibility***

76

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

83

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

90

91 ***Strengthening Vital Ministries***

92

93 As a presbytery, we seek to serve Christ Jesus by exhibiting God's Kingdom in this place and
time. Accomplishing this work frequently means having a physical place to engage in

94 ministry. Seattle Presbytery will negotiate each property issue in good faith so that both the
 95 congregation’s ministry and the presbytery’s ministry may be strong and vital following
 96 separation.

97
 98

99 **COMMUNAL DISCERNMENT**

100

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

110

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

112

113 **GRACIOUS SEPARATION**

114

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

120

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

122

123 **ALTERNATIVE DISPUTE RESOLUTION**

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125 Seattle Presbytery adopted a policy on Alternative Dispute Resolution on November 20, 2007.
 126 This policy may be used during the Gracious Separation process. The alternative dispute
 127 resolution is found in Appendix B to this policy.

128

129 **CONSTITUTIONAL GUIDANCE**

130

131 **G-3.03 The Presbytery**

132

133 Presbyteries have the responsibility and power to:

134

- Organize, receive, merge, dismiss and dissolve congregations in consultation with their members (G-3.0301a)

135

136

- Coordinate, guide, encourage, support and resource the work of its congregations for the most effective witness to the broader community. This includes controlling 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 (G-3.0301b)

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G-4.02 Church Property

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

- Property is a tool for the accomplishment of the mission of Jesus Christ in the world (G-4.0201)
- All property is held in trust for the work of the Presbyterian Church (USA) (G-4.0203); however, when a congregation is dissolved or due to some other cause, the presbytery may direct decisions on the congregation's property (G-4.0205)

152 APPENDIX A

153

154 GUIDELINES FOR COMMUNAL DISCERNMENT AND GRACIOUS SEPARATION

155

156

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

160

161 **Full Disclosure.** To minimize suspicion and allow time for the communal discernment process,
 162 it is vital to preserve the status quo. The Presbytery assumes good faith on the part of all parties,
 163 and that all parties will share information. By mutual agreement the status quo will be preserved
 164 by an inventory of significant church property, full disclosure of financial records, accounts,
 165 loans, and policies. All documents are the property of the Presbytery of Seattle. The Presbytery
 166 and the Clerk of Session shall be responsible for this disclosure. (See Appendix B, Alternative
 167 Dispute Resolution Policy).

168

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

174

175 The Session of the congregation shall choose four elders from the church **of whom two are**
 176 **Session members.** ~~(at least two active elders on Session must participate);~~ The Session will be
 177 asked to provide the names of the four representatives to the Stated Clerk of the Presbytery
 178 within two weeks' time of notification to the Stated Clerk. ~~Official membership for the~~
 179 ~~congregation will be frozen at the time of that Session meeting until such time that the work of~~
 180 ~~the Discernment Team is completed.~~

181

182 **Meeting with the Session.** A meeting between the Presbytery members of the Discernment
 183 Team and the Session will be scheduled for the church's next regular Session meeting. The main
 184 purposes of this gathering are to pray for the Lord's leading, introduce the process, listen to the
 185 Session members, begin to understand the leading of the congregation, and start to discern
 186 whether the Session, the Pastor(s), the congregation, or another source is driving the desire for
 187 dismissal. At this Session meeting, a request will be made for four representatives from the
 188 congregation (ruling or teaching elders) to **fill the remaining four openings on** ~~join~~ the
 189 Discernment Team for the remainder of the Team's work. At this Session Meeting, a date will be
 190 set for two open meetings with the congregation to be held within a four- to six-week period.

191

192 **Open Meetings with the Congregation.** The purpose of the open meetings is to provide
 193 transparency to the congregation regarding the discernment process and to provide an
 194 opportunity to hear various perspectives. An announcement will be made in all worship services
 195 at least once before the scheduled open meetings with the congregation; where possible, a
 196 Presbytery member of the Discernment Team will make at least one announcement advertising
 197 the upcoming open meetings. It will be made clear that these two open meetings are not official

198 congregational meetings but are discernment and informational meetings; there will be no votes
199 taken at these open meetings.

200

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

212

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

219

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

222

223 The Presbytery Coordinating Council shall appoint the moderator of the Discernment Team from
224 the four Presbytery members of the Discernment Team; the moderator's purpose is to facilitate
225 the conversation so that each team member has an equal chance to participate. The moderator
226 shall have an equal voice and vote with the other members of the Discernment Team. The
227 **Discernment Team is encouraged to seek counsel from Presbytery, the Stated Clerk, Presbytery**
228 **Staff, and the pastoral staff, as resources.** ~~Executive Presbyter, Associate Executive Presbyter,~~
229 ~~the Moderator of Presbytery,) and the Stated Clerk of the Presbytery shall be ex officio members~~
230 ~~for the Discernment Team without vote, and shall attend meetings as available.~~ These shall be
231 open meetings, with active members of the congregation welcome to attend and observe, but
232 having neither voice nor vote.

233

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

238

239 Scripture teaches us to "honor everyone" (1 Peter 2:17). We recognize each participant in this
240 process as a child of God, possessing a conscience formed by the Spirit of Christ under the
241 guidance of Scripture. Presbyterian tradition recognizes that there are "truths and forms with
242 respect to which persons of good character and principle may differ"; and with regard to these

243 differences, it is our Christian duty “to exercise mutual forbearance toward each other” [G-
244 1.0300 (5)].

245
246 **Second Discernment Team Meeting.** The second meeting will consist of a guided dialogue,
247 facilitated by the moderator of the Discernment Team, on foundational theological issues.
248 Members will be invited to share their personal understanding of various theological issues. The
249 purpose of this discussion is to determine how much common theological ground exists between
250 the congregation and the denomination. Are the theological differences confined to certain issues,
251 or do the conflicts run deeper to ecclesiological, Christological, or other foundational theological
252 issues?

253
254 Alienation between Christians is a consequence of sin. We cannot say to one another “I do not
255 belong to the body” or “I have no need of you” (1 Corinthians 12:14, 21). All of us must be
256 willing to hear from each other the ways that we have hurt, excluded, and offended. Then we
257 must admit our sin and ask God for the grace of repentance and the mercy of forgiveness.

258
259 **Third and Subsequent Discernment Team Meetings (if necessary).** The content of the third
260 and subsequent meetings will be determined mutually by the members of the Discernment Team.
261 In determining the content of these meetings, the team will consider feedback received from
262 congregants and other Presbytery members. The Discernment Team will discuss at this meeting
263 provisions for the Presbytery of Seattle to provide pastoral leadership and ministry resources for
264 those members wishing to remain united to the Presbyterian Church (USA).

265
266 It is the Presbytery’s hope that through this process we will remember the consolation we have
267 from love, the sharing in the Spirit we have enjoyed, and the compassion and sympathy we have
268 for one another. Further, we will strive to do nothing from selfish ambition or conceit, but in
269 humility regard others as better than ourselves. We will not look to our own interests but to the
270 interests of others. Above all else, we will seek to have within us the mind of Christ who came as
271 servant to all. (Philippians 2:1-11)

272
273 **Report and Recommendations.** After completing the required sessions, the Discernment Team
274 shall make a report and recommendation of its findings to the Session. If Session decides to
275 recommend to the Presbytery that the congregation be dismissed to another Reformed body, the
276 Discernment Team, on behalf of the presbytery, ~~may~~ **will** call a congregational meeting **for an**
277 **advisory vote** ~~regarding the future of the relationship between the Presbytery and the~~
278 ~~congregation.~~

279
280 **Findings/Discernment Team Meeting with Congregation.** At least ~~30 days~~ **two weeks** prior to
281 the Discernment Team’s final meeting with the congregation, written and verbal notice will be
282 given to congregation members announcing this meeting. The purpose of this gathering is to
283 determine the extent to which the congregation is unified in the decision to be dismissed from the
284 Presbyterian Church (USA). ~~50~~ **20%** of the active roll must be in attendance.

285
286 If the congregation vote is 66% or greater to request dismissal from the ~~presbytery and/or~~
287 ~~denomination,~~ then the congregation is considered to have met the threshold of unity ~~and is, as~~
288 ~~one body, feeling led by the Lord to be transferred to another presbytery and/or denomination.~~ At

289 this point, the Discernment Team will recommend ~~that the Presbytery vote to dismiss the~~
 290 ~~congregation to another Reformed body, and to recommend that the Presbytery form an~~
 291 Administrative Commission to negotiate the terms of the separation, including caring for those
 292 that desire to remain in the Presbyterian Church (USA).
 293

294 If the congregation fails to meet the threshold of unity, then the recommendation of the
 295 Discernment Team will be to not dismiss the congregation, and the issue will be referred to the
 296 Committee on Ministry to work for peace and reconciliation between the congregation and the
 297 Presbytery and Presbyterian Church (USA).
 298

299 **Election of Administrative Commission.** ~~At no time in the Discernment Team process will the~~
 300 ~~congregation be officially dismissed from the denomination. Dismissal occurs only upon the vote~~
 301 ~~of the Presbytery. If the final recommendation is dismissal, the presbytery shall hold a vote at the~~
 302 next presbytery meeting **to form** ~~and if 66% of the presbytery concurs with the team, an~~
 303 **Administrative Commission, who shall be authorized to negotiate the terms of dismissal and**
 304 **bring the recommended terms of dismissal to Presbytery for approval.** ~~the congregation will be~~
 305 ~~graciously dismissed.~~
 306

307 ~~If at any time in these proceedings a majority of the Discernment Team determines grievous~~
 308 ~~theological error on the part of the Session and/or pastor(s) and/or congregation, the process will~~
 309 ~~be immediately halted and an Administrative Commission will be requested.~~
 310

311

312 GUIDELINES FOR GRACIOUS SEPARATION PROCESS

313

314 Upon completion of the discernment process described previously followed by an affirmative
 315 vote of the presbytery **to authorize an Administrative Commission to negotiate terms of dismissal**
 316 ~~to dismiss the congregation~~ to another Reformed body, the process of dismissal shall follow
 317 these guidelines. **After the AC has completed items 1-4, the Presbytery will vote on the terms of**
 318 **dismissal proposed by the AC with the vote requiring a simple majority.**
 319

- 320
- 321 1. The Presbytery shall name an Administrative Commission to negotiate in good faith all
 322 legal, financial, and property issues associated with the dismissal, and other matters as
 323 may arise for resolution between the presbytery and the congregation. The
 324 Administrative Commission may include members of the Discernment Team. The
 325 Administrative Commission will endeavor to complete negotiations within six months of
 326 the affirmative vote of the presbytery to dismiss the congregation.
- 327 2. The Administrative Commission shall work with the congregation to take all steps
 328 possible in order to provide for the pastoral care and congregational life of those
 329 members who do not wish to depart the Presbyterian Church (U.S.A.). Their protection
 330 and nurture shall be a matter of paramount concern to both the departing congregation
 331 and the Presbytery.
- 332 3. The Administrative Commission shall work with the congregation to close out its
 333 financial and membership books as of the official date of dismissal.

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4. The Administrative Commission shall work with the congregation to assist in the transfer of membership of members who do not desire to remain with the disaffiliating congregation.
 5. The Administrative Commission shall work with the congregation to offer a final worship service of commissioning, to celebrate our common life in Jesus Christ, and to pray for the effectiveness and well-being of both the congregation and the Presbytery. Those departing the Presbyterian Church (U.S.A.) may be commissioned by the Presbytery to further their work for the kingdom as they go forward in ministry. The service may be jointly planned by members of the Presbytery Council and the Session, and all congregations of the Presbytery of Seattle may be invited.
 6. If at all possible a continued graceful relationship should be offered to the departing church from the presbytery.
 7. If a congregation or its leadership preemptively files suit in a civil court against the Presbytery, the Presbytery of Seattle will answer the suit. If a congregation or its leadership abandons these processes before completion, the Presbytery reserves the right to release itself from the principles of this policy and charge the Administrative Commission to work toward resolution of these matters consistent with protecting the interests of the Presbytery.

~~APPENDIX B: ALTERNATIVE DISPUTE RESOLUTION
(ADOPTED BY THE PRESBYTERY ON NOVEMBER 20, 2007)~~

- ~~1. As a Presbytery, we are aware that disputes involving the potential departure of all or a part of a congregation inevitably raise questions concerning the disposition of church property. The Presbytery considers such questions secondary to the essential questions concerning the future of the congregation and its relationship with Presbytery, but recognizes that the handling of church property can quickly create suspicion and uneasiness on the part of both sides to a dispute.~~
- ~~2. To minimize such suspicion and allow time for an orderly disposition within church administrative processes, it is vital to preserve the status quo and secure the property in dispute pending resolution of the broader issues in the dispute. Presbytery will seek first to do so by agreement among the parties to the dispute. Specific steps for preserving the status quo will usually include:~~
- ~~a. An inventory of significant church property;~~
 - ~~b. In the case of money accounts, a joint letter to financial institutions holding the property with instructions concerning the use of funds;~~
 - ~~c. The filing of a lis pendens on real property to alert third parties to the existence of claims on the property and prevent its unilateral disposition; and~~
 - ~~d. Arrangements with respect to responsibility for continued financial payments and building maintenance.~~

~~Each of the foregoing steps should be taken under a full reservation by all parties of all claimed rights with regard to the property and an agreement that actions taken will not constitute a waiver of such claims.~~

- ~~3. The Presbytery's consideration of cases involving proposed departure and related property questions shall be solely to determine the appropriate resolution of the matters at issue without regard to questions of precedent or other factors extraneous to the particular matters in dispute.~~
- ~~4. The Presbytery shall act with integrity with respect to its stewardship responsibilities to the broader Presbyterian Church (U.S.A.) under the Book of Order and to the congregants on both sides of a dispute who have labored to create and maintain the property at issue, and will expect that all other parties to the dispute similarly will act with integrity concerning their past commitments and ordination vows.~~
- ~~5. The Presbytery will carefully select an appropriate vehicle for action, whether that be a team, a committee, or an administrative commission. Instructions to that body shall include reference to the ADR guidelines discussed in Part II above.~~
- ~~6. The Presbytery shall provide a clear road map of the analysis to be followed, which typically would include the following steps:~~
- ~~a. In the case of a divided congregation, seek to determine whether the groups can be reconciled, or whether a division into two congregations within the Presbyterian Church (USA) is feasible (G-8.0601).~~
 - ~~b. If neither is possible, seek to determine if one of the groups can be identified as the "true church within the Presbyterian Church (USA)." (G-8.0601). Pursuant to the Book of Order, this determination cannot be based on a simple numerical~~

- 400 majority. Practical questions should be considered as to the feasibility of a group
 401 going forward as a continuing church within the Presbytery, and whether the
 402 determination fulfills the Presbytery's "strategy for the mission of the church in
 403 its area." (G-11.0103a)
- 404 e. If the church is generally united in its desire to depart and seeks dismissal to
 405 another reformed denomination, the investigating body should again take as its
 406 touchstone whether dismissal is consistent with the Presbytery's strategy for its
 407 mission (G-11.0103a), but give particular consideration to such mission in light
 408 of the Great Ends of the Church (G-1-.0200); Chapter III, The Church and Its
 409 Mission (G-3.000); and the recognition in G-4.0304 that the Presbyterian form of
 410 government "is not regarded as essential to the existence of the Church of Jesus
 411 Christ nor to be required of all Christians."
- 412 d. In a case where a congregation is to be dismissed, the question of disposition of
 413 the congregation's property ought to be considered on a case-by-case basis in full
 414 consultation with the congregation. The following alternatives would normally
 415 be an appropriate framework for discussion:
- 416 (i) Whether the congregation should move the location of its ministry, vacate
 417 the property and release it to the Presbytery;
 - 418 (ii) Whether it would be appropriate or feasible for the congregation to make
 419 some form of payment that would assist in the ongoing mission of the
 420 Presbytery in recognition of its stewardship under the trust clause and the
 421 broader mission of the Presbytery;
 - 422 (iii) Whether the congregation would consider a lease of the property pending
 423 alternate arrangements; or
 - 424 (iv) Whether in the particular circumstances it would be appropriate to release
 425 the property to the congregation free and clear of any obligation.
- 426
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**PRESBYTERY OF SEATTLE
STANDING RULES
Draft for Second Reading, November 20, 2012**

Questions for PCC (from feedback received):

- posting list of churches eligible to send GA commissioners on website
- posting list of Investigative Committee pool members on website
- making Bills and Overtures a Standing Committee of the presbytery
- clarifying that Personnel Committee makes recommendations to presbytery through the PCC on changes to terms of call

Key Changes:

Updates Book of Order references to be current with new Form of Government

Changes the name of the Presbytery Council to Presbytery Coordinating Council, to be in line with new Form of Government

Because of reduction of yearly presbytery meetings from six to four, delegates to Presbytery Coordinating Council power to act on behalf of the Presbytery in between presbytery meetings, except for those actions reserved for the presbytery in these Standing Rules, the Book of Order, or the Manual of Operations. (VI.B.11)

Defines what policies and practices comprise the Manual of Operations (VI.B.8)

ARTICLE I - CONSTITUTION

The Presbytery of Seattle operates under the Constitution of the Presbyterian Church (USA).

ARTICLE II - MEMBERSHIP

- A. The membership will include the ministers properly enrolled in the Presbytery, authorized Commissioned Ruling Elder ~~Lay~~ Pastors, and the elder commissioners properly elected by church sessions, as designated in Book of Order (~~G-11.0101a~~) and in addition, any elder who may be duly elected to be the Moderator and any elder elected as an officer, a standing committee chairperson or a member of the Presbytery Coordinating Council, (~~G-11.0100~~) and any elder during their term of service as a commissioner to General Assembly or Synod. (G-3.0301, G.3.0306)
- B. To redress any imbalance between ministers and elders at the beginning of each year (~~G-11.0101b~~), the Stated Clerk of the Presbytery of Seattle shall present a plan for approval by the Presbytery at the ~~January~~ March Stated Meeting to correct such imbalance by providing for additional elder commissioners. (G-3.0301) Only retired clergy actively participating in the presbytery as a Parish Associate, in service on a committee, commission, or task force, or in other service, shall be included as a criterion in determining balance (~~G-11.0101b~~).

ARTICLE III - MEETINGS

- 49 A. Regular meetings of the Presbytery shall be scheduled during ~~January~~, March, May, ~~July~~,
 50 September, and November. Meetings will ordinarily be held on the third Tuesday at 5:00pm at a
 51 place approved by the Presbytery. Special meetings may be called by the Moderator to address
 52 specific matters.
 53
- 54 B. Meetings of the Presbytery of Seattle shall be conducted in accordance with the most recent
 55 edition of Robert's Rules of Order. ~~(G-9.0304)~~(G-3.0105)
 56
- 57 C. A quorum of the Presbytery will be any three minister members and the elders present,
 58 provided that at least three churches are represented by elders.
 59

60 ARTICLE IV - OFFICERS

- 61
- 62 A. MODERATOR
- 63 1. The Moderator shall be elected for a one year term at the November Meeting and shall take
 64 office January 1 of the year following. Installation shall occur at the ~~November~~ January
 65 Meeting.
 66
- 67 2. The Moderator of Presbytery shall perform the duties of the office as provided in the Book
 68 of Order and Robert's Rules of Order.
 69
- 70 B. VICE-MODERATOR
- 71 1. The Vice-moderator shall be elected for a one-year term with the understanding that
 72 ordinarily this person will become the nominee for Moderator the following year. The Vice-
 73 Moderator shall be elected for a one year term at the November Meeting and shall take
 74 office January 1 of the year following. Installation shall occur at the ~~November~~ January
 75 Meeting.
 76
- 77 2. The Vice-moderator will preside in the absence, or at the request, of the Moderator. (G-
 78 3.0104)
 79
- 80 3. In the absence of the Moderator and the Vice-moderator, the most recent Past Moderator
 81 present will preside. ~~(G-9.0304)~~ (G-3.0104)
 82
- 83 C. STATED CLERK
- 84 1. The Stated Clerk shall be elected for a three-year term at the November meeting and shall
 85 take office January 1 of the following year.
 86
- 87 2. The Stated Clerk shall perform the duties of the office as provided in the Book of Order
 88 ~~(G-9.0203)~~ (G-3.0104) and such other duties as Presbytery may direct.
 89
- 90 3. The Stated Clerk shall be the Presbytery's parliamentarian unless otherwise designated by
 91 the Presbytery.
 92
 93

94 ARTICLE V – PRINCIPLES OF ADMINISTRATION

95

96 Mission determines the form of structure and administration in the Presbytery. (~~G-9.0401~~)(G-
97 3.0106)

- 98
99 A. REQUIRED STRUCTURES of the Presbytery are:
100 1. A Presbytery Coordinating Council for the coordination of mission and program
101
102 2. Standing Committees
103 a. Ministry
104 b. Nominating ~~Committee~~
105 c. Preparation for Ministry
106 d. Representation
107 e. Catalyzing Missional Communities
108
109 3. Permanent Judicial Commission
110
111

112 B. PRESBYTERY DETERMINED STRUCTURES:
113

- 114 1. Program Committees, established by Presbytery, are formed of clergy and laypersons
115 elected for three year terms (maximum six years) in rotating classes to provide leadership
116 development, resources, and other support to congregations. (G-3.0109)
117
118 2. Ministry teams may be established by the Presbytery Coordinating Council, to perform
119 tasks consonant with the Presbytery's mission and program.
120
121

122 **ARTICLE VI – PRESBYTERY COORDINATING COUNCIL**
123

124 A. ORGANIZATION

- 125 1. The Presbytery Coordinating Council (PCC) shall consist of the following members:
126 a. The Moderator of the Presbytery, the Vice-moderator, the *immediate* Past Moderator
127 and the President of Presbyterian Women.
128
129 b. Four ministers and four elders elected at-large by the Presbytery for three year terms in
130 rotating classes, renewable to a maximum of six years.
131
132 c. The Executive Presbyter, Associate Executive/s and the Stated Clerk shall be ex-officio
133 members without vote. The Stated Clerk shall serve as the clerk of the Presbytery
134 Presbytery Coordinating Council.
135
136 2. The Presbytery Coordinating Council shall elect from among its members a Moderator who
137 will serve a two year term, renewable to a maximum of four years. The Moderator shall
138 designate the current Presbytery Moderator or Vice-Moderator to chair Presbytery
139 Coordinating Council in the event of an absence.
140
141 3. The at-large members of the Presbytery Coordinating Council shall be nominated by the
142 Nominating Committee of Presbytery and elected at the November meeting of Presbytery
143 and shall take office January 1 of the following year. They shall be divided into three

144 classes, each to serve a three year term, one class retiring and its successor to be elected
 145 each year.

- 146
 147 4. After having served two (2) three year terms, an at-large-member of the Presbytery
 148 Coordinating Council shall not be eligible to serve a further term until at least one year shall
 149 have elapsed from the expiration of the terms for which elected.
 150
 151 5. Any vacancy occurring ~~in~~ on the Presbytery Coordinating Council may be filled on
 152 appointment by the Moderator of Presbytery until the next meeting of Presbytery.
 153
 154 6. A quorum shall be a majority of its members. The Presbytery Coordinating Council meets
 155 in the months of February, April, June, August, October, and December and/or on the call
 156 of its moderator.

157
 158 B. DUTIES

159 The primary duty of the Presbytery Coordinating Council shall be to facilitate, coordinate and
 160 supervise the ministry of the presbytery as conducted by presbytery committees, ministry teams,
 161 and other entities of the presbytery. Other specific duties and powers of the Presbytery
 162 Coordinating Council shall be as follows:

- 163
 164 † 1. The Presbytery Coordinating Council provides coordination and supervision for emerging
 165 mission that is deemed consonant with and vital to the Presbytery's mission until it can be
 166 provided for by existing presbytery entities.
 167
 168 2. The Presbytery Coordinating Council may enable the formation of ministry teams, sub-
 169 committees, or task forces as may be necessary to serve for a short or long term to fill a need or
 170 perform a specific assignment or responsibility. Membership on such entities shall ordinarily
 171 include members at large from the presbytery as well as members of the Presbytery
 172 Coordinating Council and ex-officio staff as may be helpful.
 173
 174 3. The Presbytery Coordinating Council guides the presbytery in discernment of its mission
 175 and missional goals and objectives, and is responsible for the planning and proposal of meeting
 176 agendas for presbytery approval.
 177
 178 4. The Presbytery Coordinating Council Personnel Committee provides oversight for all staff
 179 positions and insures implementation of current personnel policies. At least one member of the
 180 Personnel Committee shall be a member of the Presbytery Coordinating Council. The
 181 Personnel Committee shall make recommendations to the Presbytery (through the Coordinating
 182 Council) on any changes to terms of call.
 183
 184 5. The Presbytery Coordinating Council Property and Finance Committee shall oversee and
 185 manage all of the presbytery's responsibilities related to properties (G-3.0303), annual financial
 186 review of all books and records relating to finance, (~~G-11.0307~~), and insurance (~~G-11.0308~~) (G-
 187 3.0112) and development of an annual budget (G-3.0113) for approval by the presbytery. The
 188 fiscal year shall be the calendar year. At least one member of this committee shall be a member
 189 of the Presbytery Coordinating Council.
 190
 191 6. The Presbytery Coordinating Council shall constitute the Trustees of the Corporation of the

192 Presbytery of Seattle (~~G-8.0202~~). (G-4.0102)

193
194 7. The Presbytery Coordinating Council places the names of nominees for the Nominating
195 Committee before the Presbytery at the November Stated meeting.

196
197 8. The Presbytery Coordinating Council is responsible to oversee the development and
198 maintenance of a manual of administrative operations for the Presbytery. (~~G-9.0405~~)(~~G-~~
199 3.0106). The Manual of Operations consists of: Constitution of PC(USA), Standing Rules of
200 Seattle Presbytery, Seattle Presbytery Personnel Policies, Committee on Ministry Policies and
201 Practices, Committee on Preparation for Ministry Policies and Practices, Catalyzing Missional
202 Communities Policies and Protocols, Sexual Misconduct Policy and Practices, Procedures,
203 Process and Protocols; Communal Discernment and Gracious Separation Policy and Guidelines,
204 Alternative Dispute Resolution Policy, and other policies as determined by the PCC. The
205 documents comprising the Manual of Operations shall be posted on the Seattle Presbytery
206 website.

207
208 9. The Presbytery Coordinating Council is authorized to make routine approvals, on behalf of
209 presbytery, of the observation of the Lord's Supper under ~~W-2.4012~~ (W-3.6204) and to accept
210 invitations to host presbytery meetings and events.

211
212 10. The Presbytery Coordinating Council upon recommendation from its Property and Finance
213 Committee shall recommend any transfer of property (sale, purchase, or lease longer than five
214 years) to the presbytery for vote. Proceeds (amounts above all maintenance, investment and
215 costs of sale) from any sale of presbytery property shall be placed in a reserve account on behalf
216 of the presbytery for the furtherance of its mission and ministry. The Presbytery Coordinating
217 Council is responsible to make recommendation to presbytery for use of reserve account funds.
218 Any use of reserve account funds requires a majority vote of presbytery. (approved September
219 20, 2011) (G-4.0201)

220
221 11. The Seattle Presbytery delegates authority to the Presbytery Coordinating Council to act on
222 behalf of the presbytery in between regular presbytery meetings on matters not reserved for the
223 presbytery in these Standing Rules or proscribed by the Book of Order or the Manual of
224 Operations. The Coordinating Council shall report its actions at the next regular meeting of the
225 presbytery.

226
227 **ARTICLE VII - STANDING COMMITTEES**

228
229 A. Unless defined otherwise herein, a Standing Committee quorum shall be one-third of its
230 membership.

231
232 B. Where possible, the membership of Standing Committees shall include equal numbers of clergy
233 and elders or lay persons.

234
235 C. Presbytery's Standing Committees are:

236
237 1. MINISTRY

238 a. The Ministry Committee shall be composed of an equal number of ministers and elders.
239 A quorum shall be a majority of its membership.

- 240
241 b. The Committee shall perform those duties outlined in the Book of Order. (G-3.0307)
242 G.11.0500)
243
244 c. The Committee on Ministry is expressly given authority to act on behalf of the
245 Presbytery for those actions described in ~~G-11.0502h~~ and ~~G-11.0401b~~. (G-3.0307) (By
246 action of the Presbytery July 25, 1995.)
247

248 2. NOMINATING

- 249 a. The Nominating Committee shall be composed of one third ministers, one third lay
250 women and one third laymen, broadly representative of the member churches, and
251 formed into classes. (G-3.0111) ~~according to G-9.0801a.~~
252
253 b. The Nominating Committee shall be nominated by Presbytery Coordinating Council and
254 be elected by the Presbytery at its November meeting.
255
256 c. The committee shall choose a chairperson from its membership and report its decision to
257 Presbytery Coordinating Council. Nominations to fill vacancies on the Nominating
258 Committee shall be presented by the Presbytery Coordinating Council to the Presbytery
259 for action.
260
261 d. The Nominating Committee shall be responsible to nominate, at the November Stated
262 Meeting, persons for continuing committees, ministry team coordinators, officers of
263 Presbytery and at-large members of Presbytery Coordinating Council, Synod
264 Commissioners, and members of the Permanent Judicial Commission that require
265 election by the Presbytery. (~~G-9.0801b~~).
266
267 e. This committee shall be responsible to work with the Representation Committee to see
268 that the church's commitment to inclusiveness and participation is carried out as stated
269 in ~~G-4.0403~~. (F-1.0403, G-3.0103)
270

271 3. PREPARATION FOR MINISTRY

- 272 a. The Committee on Preparation for Ministry shall be composed of an equal number of
273 ministers and elders.
274
275 b. The Committee shall have responsibility for (G-3.0307):
276 1) Orientation of individuals considering church vocations and their sessions
277 2) Care of Inquirers and Candidates
278 3) The Committee on Preparation for Ministry is expressly given authority to act on
279 behalf of the Presbytery to conduct Certification Examinations of Candidates
280 according to ~~G-14.0310~~. (G-2.06) (By action of the Presbytery, July 17, 2001.)
281

282 4. REPRESENTATION

- 283 a. The Committee on Representation shall be composed of equal numbers of men and
284 women. (G-3.0103) (~~G-9.0105~~)
285 b. The Committee shall have the following responsibilities:

- 286 1) Advise committees, Presbytery Coordinating Council, and other units in
 287 implementing the principles of participation and inclusiveness to ensure fair and
 288 effective representation in decision-making.
 289 2) Work with under-represented groups to educate and equip them for participation in
 290 the life of the Presbytery.

291
 292 5. CATALYZING MISSIONAL COMMUNITIES

- 293
 294 a. The Committee on Catalyzing Missional Communities (CMCC) shall be composed
 295 of men and women, ministers and laity, from many races and cultures. A
 296 quorum shall be a majority of its membership. At least one member of the CMC shall
 297 be a member of Presbytery Coordinating Council.
 298
 299 b. The CMC is chartered and empowered to recommend appropriate actions
 300 to Seattle Presbytery in catalyzing, developing and supporting missional communities,
 301 worshipping fellowships, and new church developments toward a defined identity for
 302 each leader(s) and community, according to CMC's charter, principles, and protocols.
 303
 304 c. As a committee it is accountable to the Presbytery, and shall serve the presbytery
 305 according to its Principles and Protocols.
 306
 307

308 **ARTICLE VIII – ELECTIONS**

- 309
 310 A. At each election, nominations from the floor shall always be in order before the nominations are
 311 closed.
 312
 313 B. The nominations for all committees and elective offices shall be made, and elections held, at the
 314 November meeting of the Presbytery. Those elected shall take office January 1 of the following
 315 year. Nominations for vacancies that occur during the year shall be made by the Nominating
 316 Committee.
 317
 318 C. No person shall be elected to more than one Standing Committee, except by permission of
 319 Presbytery Coordinating Council.
 320
 321 D. The term of office for members of all committees shall be three years. The term of office for
 322 Ministry Team Coordinators shall be one year. No person shall serve on one committee for
 323 consecutive terms, either full or partial, aggregating more than six years.
 324
 325 E. A chairperson for each committee of Presbytery shall be nominated annually by the Nominating
 326 Committee, to be elected for a term of one year. The chairperson shall be nominated from
 327 among present members or newly elected members of a committee.
 328
 329 F. Resignations of elected persons shall be submitted in writing to the Stated Clerk with a copy to
 330 the appropriate committee chair. The Clerk will then inform the Nominating Committee of
 331 Presbytery.
 332

333 **ARTICLE IX - COMMISSIONERS TO THE GENERAL ASSEMBLY**

334
335

336 **A. Selection of Minister Commissioners to the General Assembly**

337 The minister commissioners to the General Assembly shall be chosen by the drawing of lots at
338 the November meeting of Presbytery in the year before General Assembly meets. Lots will be
339 drawn for the three alternate positions and any positions that need to be filled for the coming
340 General Assembly. Eligibility will begin when a minister has been a member of this Presbytery
341 for two years, has attended at least 2/3 of the regularly scheduled Presbytery meetings for the
342 last two calendar years and who has not served as a commissioner to General Assembly.

343 Additionally, they will be actively serving in validated ministry for the Presbytery of Seattle
344 and not honorably retired. The three different teaching elder commissioners will be drawn from
345 three different pools of candidates:

- 346 1. The first pool will be made up of eligible ministers who have been ordained for ten years or
347 more. Ordination may have been in another denomination.
- 348 2. The second pool will be made up of eligible ministers who have not been ordained for more
349 than ten years prior to the date of selection.
- 350 3. The third pool will be made up of eligible ministers who are traditionally underrepresented
351 in Presbytery and in General Assembly. This includes but is not limited to racial minorities
352 and people with disabilities. The names of these candidates will be added to the pool by the
353 Committee on Representation. Any minister who feels that his or her name should be added
354 to this pool may submit her or his name to the Committee on Representation. The name
355 will be included unless the Committee explains in writing why it has determined that the
356 candidate's name does not belong in this pool.

357 These rules may be suspended in the case of a candidate for the Moderator of the General
358 Assembly, endorsed by the Presbytery, and for overseas mission personnel home on furlough.
359 In that case, the person will substitute for the category that person most appropriately
360 represents, as determined by Presbytery.

361 Any minister who does not want his or her name to be included in a pool may submit a request
362 to the Stated Clerk, and the name will be removed. Provisions will be made to compensate a
363 selected minister if a selected minister will lose wages by attending General Assembly.

364 At the ~~January~~ March meeting of Presbytery, the candidates for commissioner to General
365 Assembly will be presented to Presbytery for approval.

366 **B. Selection of elder commissioners to the General Assembly**

367 Elder commissioners shall be nominated by the Stated Clerk at the ~~January~~ March meeting of
368 Presbytery from names submitted by the churches based on seniority of the churches as determined
369 by the date of organization and the date the church last supplied an elder commissioner to the
370 General Assembly. The churches will select their candidates after consideration of the provisions
371 of the Book of Order as stated above.

- 372 1. To be eligible to submit a nomination for elder commissioner, a church shall have been
373 represented by an elder delegate at ~~six~~ four regular meetings of Presbytery in each of the
374 last two years prior to the election and shall have paid their per capita apportionment in full.
- 375 2. Any church due to submit an elder commissioner nominee or alternate commissioner
376 nominee in seniority order, having failed to meet the eligibility requirements stated above,

377 shall lose its place in order. The Stated Clerk shall place this church five positions below its
 378 previous position.

379
 380 C. Alternate commissioners shall be nominated on the same basis as above.

381
 382 D. The Youth Advisory Delegate nominee and Alternate to General Assembly shall be selected by
 383 the Presbytery Coordinating Council on recommendation of its appropriate committee
 384 (currently Education and Congregational Nurture).

385
 386 E. Service as a Commissioner to General Assembly is a two year term beginning at the convening
 387 of one General Assembly and ending at the convening of the next, and includes service on the
 388 Bills and Overtures Committee.

389
 390 Bills and Overtures Committee

391 1. This committee shall consist of the current commissioners to General Assembly, including
 392 the Youth Advisory Delegate. The Stated Clerk serves ex-officio, without vote.

393
 394 2. The committee shall have responsibility for:
 395 a. considering bills and overtures presented to the Presbytery, making recommendation
 396 on each to the next meeting of Presbytery
 397 b. making recommendation to the Presbytery for affirmative or negative votes on
 398 amendments to the Constitution coming from General Assembly.

399
 400 **ARTICLE X - COMMISSIONERS TO THE SYNOD OF ALASKA-NORTHWEST**

401
 402 A. Commissioners are elected to Synod according to the Standing Rules of the Synod.

403
 404
 405 **ARTICLE XI - JUDICIAL PROCESSES**

406
 407 A. The Permanent Judicial Commission shall consist of nine members constituted according to the
 408 Book of Order, Chapter V (D-5.0101), and shall have the powers therein described.

409
 410 B. 1. The Presbytery shall appoint a pool of elders and ministers to serve as potential members of
 411 Investigative Committees (IC), as needed, and shall add members to this pool from time to
 412 time. When a member has served on an IC, that member will have completed his or her
 413 duty, and will no longer be a member of the pool. An individual will not be eligible to serve
 414 in the IC pool again for three years from the end of the case on which he or she served.

415
 416 2. The Stated Clerk shall have responsibility for training the pool members in the
 417 responsibilities and procedures of an IC.

418
 419 3. When an IC is required, the Moderator shall select members from the pool, consulting as
 420 necessary with the Vice Moderator, the Chair of COM, the Presbytery Executive, and the
 421 Stated Clerk.

422
 423 4. When an IC is created by this method, the Stated Clerk will report the appointment of the IC
 424 at the next regular meeting of the Presbytery.

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5. The Moderator is authorized to appoint no more than three persons according to D-6.0203 to serve as a Committee of Counsel to defend the actions of the Presbytery should it become either a complainant or a respondent under the Rules of Discipline.

ARTICLE XII - BUDGETS

The Presbytery shall adopt a budget annually.

ARTICLE XIII - SUSPENSION OF RULES

Any Standing Rule of Presbytery may be suspended at any Stated Meeting by a two-thirds vote of the members enrolled at that meeting.

ARTICLE XIV - AMENDMENTS

Amendments or additions to the Standing Rules may be acted upon at any Stated Meeting, provided notice of the change proposed shall have been presented in writing, giving the change intended in full, at a previous meeting of the Presbytery.

My name is Christy Fisher and I was born and raised in Canon City, Colorado. I was baptized at the United Presbyterian Church of Canon City as an infant. I have been under care of the Pueblo Presbytery since 2006. My Grandfather was a PC(USA) pastor and attended Princeton Theological Seminary. I have been heavily involved in our denomination in various capacities: served on a Pastor Nominating Committee, Youth Advisory Delegate and elected the YAD co-moderator ('06), served as a camp counselor at Highlands Presbyterian Camp (Allenspark, CO) for 4 years during college and participated in a young adult discernment program in the PC(USA) called Program Burning Bush through high school and college.

I attended college at the University of Puget Sound (earning my BA in Political Theory in '06) and participated heavily in the college ministry there called Tacoma College Ministry and occasionally dropped in at the Inn at UPC. I attended Trinity Presbyterian Church while I lived in Tacoma. After I graduated, I applied to be an intern at all of the ministries in the Ascent Network and I took a position with Tacoma College Ministry. After my year as an intern, I became the co-director of Tacoma College Ministry and stayed in that position for 2 years.

In 2009, I began my Master of Divinity at Union Presbyterian Seminary in Richmond, VA. While in seminary, I was a Theological Student Advisory Delegate for the 2010 General Assembly. I participated in the life Ginter Park Presbyterian Church.

Currently, I am a participant in the PC(USA)'s Company of New Pastors Program and I am a Food Justice Fellow for the PC(USA).

Christy Fisher
Faith Statement

I have come to know and believe in God, Jesus Christ, and the Holy Spirit first through the community of my church who, in my infant baptism, pledged to teach me and raise me in their faith. I have learned the profound story of God's love for God's people and the expansion of that love through the teaching, life and sacrifice of Jesus Christ through the Scriptures. The Scriptures, inspired by the Holy Spirit, depict important stories and teachings, which are to be engaged with and wrestled with. Although the scriptures were divinely inspired, they were written by people --who were confined to their language, culture, and particular places they were written. Through the confessional documents of our denomination, I have learned the historical context for biblical interpretations.

In faith, I believe in God as Holy Trinity, three persons of one substance, forever in community, love everlasting. For all eternity, the Father, Son and Holy Spirit are intertwined in an unending dance of creativity, justice and grace. The Trinity abides in an interdependent co-equal relationship, is omnipotent and omniscient, infinite and free.

I believe in God the Creator, whose creative acts are different than those of humans. God redeems, sustains, rules and transforms all things and people. Humanity has inherited this creation because of the particular gifts God bestowed on humanity: freewill, reason, language, and the desire to belong. Therefore, we are to be good stewards by cultivating meaningful relationships with our land, creatures dwelling in that land and each other. In our freewill we sin—we make choices that corrupt our nature and fog our God consciousness. Our sin separates us from God. God desires to be in full relationship with us and therefore sent Christ to reconcile the gulf created by humanity between the divine. We become justified through our faith in the atoning action of Christ and therefore free (of fear and shame) to be in relationship with both God and humanity.

I believe in Jesus Christ, the Head of the Church and Redeemer for all of humanity. In Jesus Christ, God chooses to fully experience the human condition by taking on flesh. Christ, fully divine and fully human, willingly took the blame for our sins so that we may be sanctified and cleared of our sin. Christ's teachings and the way he lived his life had profound affects on our world. He subverted the very systems that rule the world. Where the world might expect the power of a lion, we received a sacrificed lamb. Jesus' life, death and resurrection show us a different way to live and ushers in an ability to experience God consciousness.

I believe in the Holy Spirit, God's divine presence in our world, which points us to Christ. The Spirit is our encourager and advocate, who sets us free to accept ourselves and love God and our neighbors. The Spirit knits us together with all believers into the body of Christ. The Spirit inspires and gives us courage to give witness to Christ.

The sacraments of Baptism and The Lord's Supper are signs of the real presence and power of Christ in the Church and symbols of God's action in the world. In the waters of baptism we receive new life and become connected to the Body of Christ. The Lord's Supper reminds us of the incredible story of God's work to reconcile God's self to the world through the sacrifice of Christ. By participating in this sacrament we receive the sustaining presence of Christ, remember God's covenant promise and reaffirm our call to be a great cloud of witnesses serving one another, working for justice, and glorifying our God.

Through our faith and the work of the Holy Spirit we are able to be the Church and a community of hope and witness through word and action to the world, by proclaiming the good news of God's transforming grace in Jesus Christ. We are not our own. Humanity is caught in a web of interconnectedness, which calls us as individuals and corporately to a life of thoughtful obedience to God.

Erin McArdel
Statement of Faith

I believe in one Triune God, Creator, Son, and Holy Spirit. God the Creator actively creates, engages in and sustains creation. God created humankind in God's image and called all of creation good. God calls humanity into personal and intimate relationship with God. We are beneficiaries of God's goodness and can trust in God's benevolence, however we often fail to trust and reject our dependence on God because of our sinfulness. God desires our obedience but does not force it. Sin came into the world through our own free will and corrupts the nature of humanity by impeding our knowledge of and separating us from God. God of grace always invites us back into relationship.

I believe in one Lord Jesus Christ, the only-begotten Son of God. God loves humanity so much as to willingly take on human flesh in the person of Jesus that we might know the extent of God's love. God's self-revelation is in Christ, who provides humanity with the perfect example of how we should live in relationship with God and each other. The incarnation and crucifixion of Christ are ultimate acts of compassion through which Christ shares our joys and sufferings with us, and shows us we are never alone. Christ is the Redeemer for humankind, breaking the curse sin has on our lives by facing it on the cross. According to scripture, Christ suffered, was buried, and the third day rose again. Through Christ's resurrection, God's love and mercy triumph over sin and death, and we are restored to right relationship with God. Before ascending into heaven, Christ commissioned his disciples to witness about him to all the ends of the earth until he comes again.

I believe in the Holy Spirit, God's life-sustaining breath and presence in each of us. The Holy Spirit proceeds from the Creator and Son. God has gifted us with the Holy Spirit as a gift of grace, that we might have faith and a personal and intimate relationship with God. The Holy Spirit provides us with a lens through which to interpret God's holy, authoritative, and living word revealed by God in scripture. Scripture gives us instructions on how to live in obedience to and in relationship with God. The Holy Spirit may also be revealed in our relationships, experiences, and in God's theatre of nature.

I believe in one apostolic church called to witness to Christ's resurrection and carry out Christ's work of love and reconciliation in the world before he returns. The Church is reformed and always reforming. Some of the ways in which God is revealed in the church are through the preaching of the Word and practice of the sacraments. I recognize one baptism, through which we are sealed with the Holy Spirit and bound to Christ and each other in the Church, Christ's body. At the Lord's Table, we experience Christ's spiritual presence as we celebrate our solidarity as the Body, remember the sacrifice made by Christ on our behalf, and hopefully await Christ's return.

I believe we are called to seek God's reign in the present—working together to bring about justice and peace and striving to recognize and exude Christ's presence in all that we do—and to hope in the heavenly reign of God that is yet to come.

Mollie Rieck Mana'o
Statement of Faith
November 18, 2010

I believe in the triune God of grace—one God somehow mysteriously present as three—the Father, the Son Jesus Christ, and the Holy Spirit—from all time, who lovingly created the heavens and the earth and all they contain, calling it all “good”. Through his power God sustains the universe for his good purposes. Within this good creation, God made human beings in his own image, in male and female form, entrusting the care and management of the land and creatures to them and living in relationship with them. God also entrusted the man and woman with the freedom to make their own decisions and in so doing allowed them to choose rebellion and estrangement from their Creator. However, in his perfect fatherly love, God refused to turn his back on the people he had created, and generation after generation, despite their unfaithfulness, God continued to call people to himself, forgiving and restoring them when they returned to him.

I believe in Jesus Christ, God incarnate in human flesh. In the most incredible demonstration of God's love for his chosen people, he sent the Son to be conceived by the honored girl Mary through the Holy Spirit and she bore the Son of God, fully God and fully human. After ministering here on earth in word and deed, challenging the norms of society and extending the good news to all, Jesus suffered an unjust death of torture, giving his life for the salvation of humanity. Yet death could not hold him and after three days Jesus was resurrected from the dead, breaking death's hold on humanity. After appearing to his followers and commissioning them to continue his work, he rose up into the clouds to rejoin his Father. But Jesus will come again and we will see him face to face, bringing with him the full manifestation of the Kingdom of God and transforming everything as we know it.

I believe in the Holy Spirit, sent as Jesus promised to dwell within those who love and follow him to guide and comfort them and empower them for ministry. Through the power of the Holy Spirit we are transformed to be more and more like our Lord Jesus Christ, we are gifted in specific ways to serve the Church and the world, and we are strengthened in faith, hope, and joy.

I believe that God has revealed himself to us through the gift of his holy Word, brought together in the books of the Old and New Testaments. I believe that the Holy Spirit inspired its writers so that the Scriptures are authoritative, speaking truth that is relevant in today's world through the stories of those who have gone before us and making it of a living and active nature.

I believe that God has created the Church, the great gathering of the followers of Jesus Christ, to continue the ministry of Jesus, acting in unity to bring the message of God's grace in Jesus Christ into all the world, so that all might know him and experience the joy of God's fellowship, and to disciple believers in the study of the Word and in prayer that they might grow in intimacy with Christ. Through the power of the Holy Spirit God has given the Church shape and structure over the centuries. Though some have used it for their own gain, God continues to use the Church and to entrust it with his mission, believing in his people. I believe that God has given the Church two sacraments as signs and seals, revealed through the ministry of Jesus Christ and continued in the early church, which join together all who know and follow Jesus Christ throughout the ages: Baptism and the Lord's Supper. Through Baptism we are united with Christ in his death and resurrection and bound in covenant to God through the power of the Holy Spirit. Through the Lord's Supper we experience communion with Jesus Christ, are reminded of his great sacrifice and assured of his grace and forgiveness, and look forward to his return.

Emily Mitchell Candidacy Essay

I believe God is calling me to ministry of Word and Sacrament in the Presbyterian Church (USA). The last six months have been confirmation of my sense of vocation. God has validated my decision to pursue theological studies at Princeton. Being here has increased my passion for scholarship, leadership, and ministry. It has been clear that God called me to seminary. As I thought my calling post-seminary, however, I was fearful initially. One seminary administrator put it crudely to me, "You have to figure out how you're going to feed yourself after graduation." I wondered if my preparations for life after seminary were a sign of faithlessness, as if I did not believe that God would provide for me, as if it were not God who gave me my daily bread, at Princeton and beyond. Nevertheless, when my fear of seemingly choosing career over Christ was exposed in conversations with two of my mentors, I realized that being deliberate and taking considered steps towards post-M.Div. applications and ordination was not necessarily faithless but faithful: I feel called by God to this, therefore to work in this direction is to trust that God's calling on my life is true. This academic year, I have taken more ownership of being faithful in being strategic, meeting with PTS faculty regularly, doing the Bible Content Exam and psychological evaluation, corresponding weekly with my session liaison, being honest with authority figures in advocating for my needs, and choosing suitable coursework.

The last six months have been confirmation of my gifts. During the discernment process of inquiry, I have become more cognizant of how God has gifted me in language (spoken and written), compassion, and listening. This is most apparent in my field education placement. People have been very receptive to my leadership and preaching. Parishioners called my sermons "excellent," "superb," and "beautiful," which was gratifying to hear. Additionally, I have selected a small group of the most thoughtful and supportive folks in the congregation to fill out sermon feedback forms. Their responses to my sermons have been encouraging and constructive. I am confident that I will improve as a preacher because I am more skilled at holding both positive and negative comments in balance. Such a controlled structure of feedback is beneficial because it helps me seek betterment without belittling my past effort. The Anchor Presbyterian has fully accepted me as a pastor, and their evident love and frequent words of affirmation represent to me the Body of Christ affirming my call into ministry.

My faith has grown during this process, particularly concerning the motifs of trust, prayer, and friendship. As I learned to preach this year, I have had ample opportunity to trust God more. I tend to be a perfectionist, and I feared my performance as a preacher. Thankfully, a week before I first preached, the Holy Spirit prompted me to write a family friend, Jeff Van Duzer, who is a gifted preacher, asking him for advice. He sent me a thorough reply, writing:

"I always try to remember that it is God's sermon. You stand up and fumble along as best you can and God does the work. I remember early on hearing a sermon from K-- and I found that it made me very uncomfortable. It seemed wildly simplistic. It was disjointed. In short, I felt embarrassed for him. To my total amazement, however, people in the congregation streamed up to him afterwards to tell him how impactful that sermon had been. ...he has taught me a lot about trusting God to work through a preacher. When I can embrace this truth it really helps minimize the extent to which I feel I am performing and going to be assessed based on my performance. You are not performing. You are opening your mouth and trusting that God will speak."

This email was exactly what I needed to hear, and I am continually grateful to God for placing wise mentors in my life. I was encouraged by his reminder that God is in control and that God is trustworthy, able to speak and work powerfully. As Rev. Christian Andrews said last November, "Trusting God more is always the right choice."

A boon to my faith this year has been fostering spiritual friendships and engaging different modes of prayer. Last semester, I became “soul friends” with Andreta, a fellow seminarian. She was my “friend” on facebook and was always a cheerful, smiling presence in the dining room, but I did not know her very well. Being transparent, intentional, and prayerful with one another has transformed our relationship. Over the course of the semester, I met her and loved her, whatever her emotional and mental state. I still delighted in her bright smile, but my delight in her did not diminish when she was feeling low and her smile was strained with weariness. My delight in Andreta mirrors God’s delight in Andreta and God’s delight in me, something of which I need to continually be reminded. I shared with Andreta that I struggle with believing that God—and others—love me unconditionally. I told her about the challenging (and, I hope, prophetic) question my friend Megan asked me last year that has resonated and stuck with me: “Wouldn’t it be cool to be known as someone who knows they are loved?” After this conversation, Andreta revealed that every time she sees me around campus, the thought that comes to her mind is, “I am loved.” Andreta lived in a French monastery for two years, and she told me about the monastic habit of paying attention to God in the opening and closing of doors. The rest of that day, whenever I opened a door or closed a door, my thought went to God. It had been a thoughtless experience beforehand, but because of Andreta’s influence, I was inspired anew to look for God in the ordinary, in the mundane. What marvelous knowledge is gained when God is the living, active center and friendship becomes authentic: “something new has grown up there,” writes Martin Buber. This friendship encouraged my faith and taught me of my ongoing need for depth in relationships, both divine and human. As I anticipate entering ministry, I am reminded of the necessity of “being cradled in the arms of Christ,” to use a Miroslav Volf expression. This time of inquiry has been an experience of being cradled by the Lord. God has been ministering to my heart and meeting my emotional needs, which gives me confidence that God will continue to do so in the future.

Ephesians 4:12 informs my understanding of the office of Minister of Word and Sacrament: as a pastor I am to “to equip the saints for the work of ministry, for building up the body of Christ.” I am to proclaim God’s Word and administer the sacraments. This year, I have found out more about the mission of the church, which in turn has made me analyze the mission of the church’s leadership. From Christian Andrews, I learned about the danger of churches operating as if they were a restaurant: a minister of word and sacrament is not supposed to be an executive chef, cooking people meals and enabling a culture of passive eating. Rather, in this metaphor, an equipper of saints teaches people to cook for themselves and have them actively prepare meals to feed to others. Therefore, I see my role in ministry as teaching and preparing others for their ministry. The work of ministry does not take place solely within the four walls of a church building. God has called me to disciple and lead the body of Christ, so that it will be built up wherever the saints are called to serve. With this definition, I feel well suited to the office, through my continued dependence on the grace of Jesus Christ.

The Presbyterian Church (USA) is the best place to act on this call to ministry because it is my home. Bethany Presbyterian was formative to my spiritual journey, and words cannot express my debt to the Body of Christ there. When I was serving with Mending Wings Ministries on the Yakama reservation, I found amazing religious instruction and support at First Presbyterian Church of Yakima. Also on the reservation, I listened to countless CDs of University Presbyterian Church sermons. The Anchor Presbyterian has nurtured and fed me spiritually in Pennsylvania. Since I have begun attending PTS, I have been gaining a greater knowledge of and appreciation for Reformed Theology. I have discovered that the reformed tradition, which Calvin, Barth, and Newbigin (to name a few) advanced, is not just my past, it is also my future.

Presbytery of Seattle

Per Capita Budget - Draft

	INCOME	2012 Budget	2013 Budget
1	Per Capita		
2	Presbytery	\$512,668	\$507,969
3	Prior Year Per Capita	\$20,000	\$15,000
4		<u>\$532,668</u>	<u>\$522,969</u>
5	Other Income		
6	Facilities Mgmt Allocation	\$97,017	\$66,007
7	Grants/Mission Personnel	\$71,777	\$69,889
8	Shared Staffing/Services	\$18,296	\$30,283
9		<u>\$187,090</u>	<u>\$166,179</u>
10			
11	TOTAL INCOME	\$719,758	\$689,148
12			
13	EXPENSES		
14	Council		
15	Presbytery Meetings	\$10,000	\$12,000
16	Council Mtgs	\$1,500	\$1,200
17	Stated Clerk (AC/PJC)	\$2,000	\$2,000
18	Insurance/Fees	\$2,000	\$2,000
19		<u>\$15,500</u>	<u>\$17,200</u>
20	Committees/Ministry Teams		
21	Cmte on Ministry (COM)	\$20,000	\$12,000
22	Cmte on Prep for Min (CPM)	\$6,000	\$6,000
23	Other Cmtes/Ministry Teams	\$3,000	\$3,000
24		<u>\$29,000</u>	<u>\$21,000</u>
25	Personnel		
26	Ministry Staff & Benefits	\$583,924	\$545,130
27	Expenses/Fees/Contracts	\$13,000	\$6,000
28		<u>\$596,924</u>	<u>\$551,130</u>
29	Office		
30	Rent	\$20,000	\$12,000
31	Hospitality	\$4,000	\$4,000
32	Office Supplies/Printing	\$10,000	\$6,000
33	Communication/Equip/Tech	\$16,000	\$12,000
34	Leases/Services/Postage	\$16,000	\$2,000
35		<u>\$66,000</u>	<u>\$36,000</u>
36			
37	TOTAL EXPENSES	\$707,424	\$625,330
38			
39	NET INCOME/EXPENSE	\$12,334	\$63,818
40			
41			
42			
43	Mission Giving Goals		
44	Congregational Grants/Support	\$20,000	\$30,000
45	CMCC (Fellowships)	\$24,000	\$50,000
46	South East Asia Ministry (Binh)	\$23,000	\$24,000
47	Youth Triennium	\$3,000	\$5,000
48	Refugee Ministry Support	\$5,000	\$5,000
49	NCD Matching Grants	\$25,000	\$25,000
50			
51	TOTAL	\$100,000	\$139,000

Per Capita

*Presbytery Per Capita	\$29.13
Synod Per Capita	\$4.00
General Assembly PC	\$6.87
TOTAL	\$40.00
2013 Membership	17,438
Presbytery PC Income	\$507,969

* 2013 Presbytery Per Capita reflects a reduction of .79 from last year.

Grant/Mission Allocations

Combination of amounts from grants (\$16,667), designated mission giving to mission personnel (\$24,000), and (\$30,000) undesignated mission giving.

Associate EP for Multicultural Ministry

The Coordinating Council is pleased to announce that it we are moving closer to meeting the goal of fully funding the AP for Multicultural Ministry (now retitled, Associate EP for Mission) into the per capita (operations) budget. We will still receive grant funds from the Synod for 2013 and 2014 (that it committed to in 2012), but we are already anticipating the ability to fully fund the position through per capita in 2015. As it is now however, most all monies given for mission in Seattle Presbytery (designated and undesignated) goes toward those mission purposes with little presbytery staff costs or administrative overhead. We rejoice that we're making significant progress in the area of establishing new congregations which was one of the main reasons for additional presbytery staff support.

**Brighton Building Update
to Session of Vietnamese Good News Fellowship
July 25, 2012**

Torah Day School Lease

Torah Day School has offered and the Property & Finance Committee will recommend a **10 year lease of the Brighton Building with an option to purchase** the building during the lease. Though we tried many times to work out a lease that allows the Vietnamese church to remain in the building, the prospective lessees are only interested in full use by their own organization. The monthly lease price begins at **\$7,500 month** but escalates at a rate of 4.4% each year, the last year of the lease being \$11,050. The purchase price is **\$2,060,000** in year one, but it too escalates by 3% each year to increase to approximately \$2,600,000 in the last year of the lease. The total value of the lease (providing the building were purchased at the end of year 10) is **\$3,700,000**. The commencement date of the lease has not yet been agreed to but at the latest the Torah Day School needs access to the building to make improvements by **July 1, 2013** at the latest.

Vietnamese Relocation & Ministry Support

With this recommendation will come another recommendation to assist the Vietnamese congregation with relocation costs and a contribution to your future ministry. Though no recommendation has been finalized at this time, a **10% gift (\$200,000)** over that same 10 year period will be considered (\$1,667 per month).

Presbytery Costs

The current costs on the Brighton Building make this a difficult but necessary decision for the presbytery. Over 2 years, the presbytery will have spent over **\$100,000 (\$50,000/year)** to manage and maintain the Brighton Building (which include utilities, supplies, maintenance, and management). The presbytery receives less than \$1,000 month in income, depleting monies that could be used for other missional purposes at a rate of about **\$38,000 year**. Conversely, the income received through the lease/purchase of the Brighton building (after recouping our costs) can significantly impact many of churches, fellowships (including Vietnamese) and ministries within our presbytery, furthering Christ's mission throughout our presbytery and beyond.

Mission Commitment

The **Seattle Presbytery remains committed to the long term support of Vietnamese Good News Fellowship** as it becomes chartered as a church. Though we regret the loss of the building, we are prepared to do everything we can to help the congregation fulfill its mission long term. It is our experience that the changing context of ministry is challenging even our long established congregations, forcing many to take a hard look at their future in their current building. For these very reasons, one of our congregations in the Greenwood area recently left their building to merge with another congregation to their north. Good counsel would suggest that it may be in the best interest of the Vietnamese congregation to **partner with one of our congregations or fellowships to ensure long term missional viability**.

Other Properties

The recommendation to lease the Brighton Building is part of a long comprehensive discernment process of the presbytery and its Property & Finance committee regarding all its properties. In fact, this fall and winter, **it is likely that the presbytery will list all its property for sale or lease** with a broker. This means that even other fellowships (Iglesia at Beacon Hill) and the presbytery and synod office may be relocated in the coming year. Though high operational costs and lack of capital funds to invest in these buildings are the reasons that make these actions necessary, **it is the desire to put these assets to better missional use** that motivate our work.

Rev. Scott Lumsden, Executive Presbyter, Seattle Presbytery

Seattle First Redevelopment Committee Report

Redevelopment Committee Members: Shelley Dahl, Bob Wallace, David Brenner, Jack vanHartesvelt, Brent Christie, Joy Orona, George Norris, Scott Lumsden*, Ellen Schulz*, Jeff Schulz* (*Ex-Officio)

Redevelopment Committee Purpose: To recommend Presbytery action regarding the proposed redevelopment of Seattle First property (established by Presbytery in January, 2009).

Redevelopment Committee Report:

1. The Request for Proposal process conforms to the mission of the church and Presbytery.
2. The selected developer proposes a partnership that includes minimal financial risk, acceptable return, and property use that fulfills the mission of the church.
3. Given the nature, complexity and timing of the development process, it will not be possible for the Presbytery at large to take actions necessary to proceed. To make this possible, it is necessary to authorize a Commission to act on behalf of Presbytery.

Rationale for Commission:

SFPC owns its property in trust of the Presbytery, which must approve a purchase/sale agreement. To create an executable development plan resulting in a purchase/sale agreement, SFPC and its selected developer must invest significant resources. To wisely steward these resources, both parties must assure that, when their respective conditions are satisfied, they will execute a purchase/sale. Given the complexity, timing and successive decision points in the process, it will be necessary to appoint a commission with appropriate expertise, availability and continuity to provide, on an ongoing basis, the requisite assurances and knowledgeable decisions needed to execute a purchase/sale agreement.

Rationale for Redevelopment

The mission of Seattle First is to “glorify God in Seattle by making disciples of Jesus Christ who love God, one another, and their neighbor.” Redeveloping SFPC property will help to fulfill the mission by replacing a decaying outdated facility with one that fits the ministry envisioned now and into the future, and by maximizing the potential to add value to the neighborhood and city. SFPC envisions a “church in an urban village,” distinctively sacred, flexible, multi-use facilities integrated into a larger multi-use development designed to be a center for community, ministry and commerce.

Action of Seattle First Congregation

“SFPC reaffirms its intention, established in 2009, to sell SFPC property, which will fund new church facilities in a larger mixed-use development, when SFPC receives from its selected developer a development proposal and purchase/sale agreement acceptable to the SFPC Session and the Seattle First Redevelopment Committee of the Presbytery of Seattle.” -Unanimously approved August 26, 2012

Some Frequently Asked Questions:

1. *Why is it necessary to make the Seattle First Redevelopment Committee a Commission?* The Presbytery has the authority but not the capacity to take necessary action; the Committee has the capacity but not the authority; a Commission has both the capacity and authority.
2. *Can SFPC and/or the Commission end the development process for any reason?* Until the execution of a purchase/sale agreement, both the SFPC/Commission and the developer have the right to end the process if their conditions are not met.
3. *How will SFPC/Presbytery’s liabilities be managed?* Presbytery’s legal counsel is a member of the commission. The legal counsel of the Commission and SFPC has the expertise to acceptably limit financial and physical liabilities in any development agreement.
4. *How will the development fulfill SFPC’s mission?* SFPC will practice wise stewardship by exchanging a decaying outdated facility designed for a past era with a distinctively sacred, flexible, multi-use facility designed to connect with a larger mixed-use development, the neighborhood, and city into the foreseeable future. Church and related facilities will provide space for existing and future ministries such as coffee shop, day care, school, recreation, shelter etc. and other partner ministries. The overall project will bless our neighbors by creating a center for community and commerce.
5. *What will SFPC receive in exchange for its property?* SFPC will receive a new building, parking ownership or rights to sufficiently serve the church, and funds equaling the difference between the value of SFPC property and the cost of the building/parking.
6. *What will the church facilities and overall development look like?* What the project will look like will become clearer after the completion of the feasibility and pre-development processes.
7. *Will the development include affordable housing?* Both SFPC and its selected developer intend to include affordable housing in the development.
8. *How long will the project take?* Assuming the project has two phases, building out the North block and then the South block would take approximately 5-8 years.
9. *How can I learn more?* Contact Elder George Norris or Pastor Jeff Schulz of Seattle First, or any member of the Committee.