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

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
PREAMBLE

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

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

FOUNDATIONAL COMMITMENTS

Relationships and Unity

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

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

Respect and Grace

As a Presbytery, we acknowledge that we all are seeking to follow Christ and be faithful to the Biblical witness and to our common Reformed heritage. We respect that everyone comes to a dialogue over challenging issues with good faith, having done careful Biblical and theological work, even when that work leads to different conclusions.
We recognize that all of our actions are a testimony of Christian faith to the Lord and to a watching world. We commit to strive to uphold one another, reciprocate grace and transparency with one another, respect one another, affirm freedom of conscience and Christ’s calling in one another, and love one another as Christ has called us to do so. We strive to further the work of Christ and be the light of Christ in an increasingly dark world.

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

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

Consistency

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

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

Pastoral Responsibility

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

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

Strengthening Vital Ministries

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

COMMUNAL DISCERNMENT

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

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

GRACIOUS SEPARATION

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

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

ALTERNATIVE DISPUTE RESOLUTION

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

CONSTITUTIONAL GUIDANCE

G-3.03 The Presbytery

Presbyteries have the responsibility and power to:

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

GUIDELINES FOR COMMUNAL DISCERNMENT AND GRACIOUS SEPARATION

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

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

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

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

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

Open Meetings with the Congregation. The purpose of the open meetings is to provide transparency to the congregation regarding the discernment process and to provide an opportunity to hear various perspectives. An announcement will be made in all worship services at least once before the scheduled open meetings with the congregation; where possible, a Presbytery member of the Discernment Team will make at least one announcement advertising the upcoming open meetings. It will be made clear that these two open meetings are not official
congregational meetings but are discernment and informational meetings; there will be no votes
taken at these open meetings.

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

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

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

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

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

Scripture teaches us to “honor everyone” (1 Peter 2:17). We recognize each participant in this
process as a child of God, possessing a conscience formed by the Spirit of Christ under the
guidance of Scripture. Presbyterian tradition recognizes that there are “truths and forms with
respect to which persons of good character and principle may differ”; and with regard to these
Second Discernment Team Meeting. The second meeting will consist of a guided dialogue, facilitated by the moderator of the Discernment Team, on foundational theological issues. Members will be invited to share their personal understanding of various theological issues. The purpose of this discussion is to determine how much common theological ground exists between the congregation and the denomination. Are the theological differences confined to certain issues, or do the conflicts run deeper to ecclesiological, Christological, or other foundational theological issues?

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

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

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

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

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

If the congregation vote is 66% or greater to request dismissal from the presbytery and/or denomination, then the congregation is considered to have met the threshold of unity and is, as one body, feeling led by the Lord to be transferred to another presbytery and/or denomination. At
this point, the Discernment Team will recommend that the Presbytery vote to dismiss the
congregation to another Reformed body, and to recommend that the Presbytery form an
Administrative Commission to negotiate the terms of the separation, including caring for those
that desire to remain in the Presbyterian Church (USA).

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

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

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

**GUIDELINES FOR GRACIOUS SEPARATION PROCESS**

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

1. The Presbytery shall name an Administrative Commission to negotiate in good faith all
legal, financial, and property issues associated with the dismissal, and other matters as
may arise for resolution between the presbytery and the congregation. The
Administrative Commission may include members of the Discernment Team. The
Administrative Commission will endeavor to complete negotiations within six months of
the affirmative vote of the presbytery to dismiss the congregation.

2. The Administrative Commission shall work with the congregation to take all steps
possible in order to provide for the pastoral care and congregational life of those
members who do not wish to depart the Presbyterian Church (U.S.A.). Their protection
and nurture shall be a matter of paramount concern to both the departing congregation
and the Presbytery.

3. The Administrative Commission shall work with the congregation to close out its
financial and membership books as of the official date of dismissal.
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
majority. Practical questions should be considered as to the feasibility of a group going forward as a continuing church within the Presbytery, and whether the determination fulfills the Presbytery’s “strategy for the mission of the church in its area.” (G-11.0103a)

c. If the church is generally united in its desire to depart and seeks dismissal to another reformed denomination, the investigating body should again take as its touchstone whether dismissal is consistent with the Presbytery’s strategy for its mission (G-11.0103a), but give particular consideration to such mission in light of the Great Ends of the Church (G-1.0200); Chapter III, The Church and Its Mission (G-3.000); and the recognition in G-4.0304 that the Presbyterian form of government “is not regarded as essential to the existence of the Church of Jesus Christ nor to be required of all Christians.”

d. In a case where a congregation is to be dismissed, the question of disposition of the congregation’s property ought to be considered on a case-by-case basis in full consultation with the congregation. The following alternatives would normally be an appropriate framework for discussion:

(i) Whether the congregation should move the location of its ministry, vacate the property and release it to the Presbytery;

(ii) Whether it would be appropriate or feasible for the congregation to make some form of payment that would assist in the ongoing mission of the Presbytery in recognition of its stewardship under the trust clause and the broader mission of the Presbytery;

(iii) Whether the congregation would consider a lease of the property pending alternate arrangements; or

(iv) Whether in the particular circumstances it would be appropriate to release the property to the congregation free and clear of any obligation.
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.1.1010.1a) 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.1.1000) 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.11.0101.b), 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.11.0101.b).

ARTICLE III - MEETINGS
A. Regular meetings of the Presbytery shall be scheduled during January, March, May, July, September, and November. Meetings will ordinarily be held on the third Tuesday at 5:00pm at a place approved by the Presbytery. Special meetings may be called by the Moderator to address specific matters.

B. Meetings of the Presbytery of Seattle shall be conducted in accordance with the most recent edition of Robert’s Rules of Order. (G-9.0301) (G-3.0105)

C. A quorum of the Presbytery will be any three minister members and the elders present, provided that at least three churches are represented by elders.

ARTICLE IV - OFFICERS

A. MODERATOR
1. The Moderator shall be elected for a one year term at the November Meeting and shall take office January 1 of the year following. Installation shall occur at the November January Meeting.
2. The Moderator of Presbytery shall perform the duties of the office as provided in the Book of Order and Robert’s Rules of Order.

B. VICE-MODERATOR
1. The Vice-moderator shall be elected for a one-year term with the understanding that ordinarily this person will become the nominee for Moderator the following year. The Vice-Moderator shall be elected for a one year term at the November Meeting and shall take office January 1 of the year following. Installation shall occur at the November January Meeting.
2. The Vice-moderator will preside in the absence, or at the request, of the Moderator. (G-3.0104)
3. In the absence of the Moderator and the Vice-moderator, the most recent Past Moderator present will preside. (G-9.0301) (G-3.0104)

C. STATED CLERK
1. The Stated Clerk shall be elected for a three-year term at the November meeting and shall take office January 1 of the following year.
2. The Stated Clerk shall perform the duties of the office as provided in the Book of Order (G-9.0203) (G-3.0104) and such other duties as Presbytery may direct.
3. The Stated Clerk shall be the Presbytery's parliamentarian unless otherwise designated by the Presbytery.

ARTICLE V – PRINCIPLES OF ADMINISTRATION
Mission determines the form of structure and administration in the Presbytery. (G-9.0401) (G-9.0106)

A. REQUIRED STRUCTURES of the Presbytery are:
   1. A Presbytery Coordinating Council for the coordination of mission and program
   2. Standing Committees
      a. Ministry
      b. Nominating Committee
      c. Preparation for Ministry
      d. Representation
      e. Catalyzing Missional Communities
   3. Permanent Judicial Commission

B. PRESBYTERY DETERMINED STRUCTURES:
   1. Program Committees, established by Presbytery, are formed of clergy and laypersons
      elected for three year terms (maximum six years) in rotating classes to provide leadership
      development, resources, and other support to congregations. (G-3.0109)
   2. Ministry teams may be established by the Presbytery Coordinating Council, to perform
      tasks consonant with the Presbytery’s mission and program.

ARTICLE VI – PRESBYTERY COORDINATING COUNCIL

A. ORGANIZATION
   1. The Presbytery Coordinating Council (PCC) shall consist of the following members:
      a. The Moderator of the Presbytery, the Vice-moderator, the immediate Past Moderator
         and the President of Presbyterian Women.
      b. Four ministers and four elders elected at-large by the Presbytery for three year terms in
         rotating classes, renewable to a maximum of six years.
      c. The Executive Presbyter, Associate Executive/s and the Stated Clerk shall be ex-officio
         members without vote. The Stated Clerk shall serve as the clerk of the Presbytery
         Presbytery Coordinating Council.
   2. The Presbytery Coordinating Council shall elect from among its members a Moderator who
      will serve a two year term, renewable to a maximum of four years. The Moderator shall
      designate the current Presbytery Moderator or Vice-Moderator to chair Presbytery
      Coordinating Council in the event of an absence.
   3. The at-large members of the Presbytery Coordinating Council shall be nominated by the
      Nominating Committee of Presbytery and elected at the November meeting of Presbytery
      and shall take office January 1 of the following year. They shall be divided into three
classes, each to serve a three year term, one class retiring and its successor to be elected each year.

4. After having served two (2) three year terms, an at-large-member of the Presbytery Coordinating Council shall not be eligible to serve a further term until at least one year shall have elapsed from the expiration of the terms for which elected.

5. Any vacancy occurring in on the Presbytery Coordinating Council may be filled on appointment by the Moderator of Presbytery until the next meeting of Presbytery.

6. A quorum shall be a majority of its members. The Presbytery Coordinating Council meets in the months of February, April, June, August, October, and December and/or on the call of its moderator.

B. DUTIES

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

1. The Presbytery Coordinating Council provides coordination and supervision for emerging mission that is deemed consonant with and vital to the Presbytery’s mission until it can be provided for by existing presbytery entities.

2. The Presbytery Coordinating Council may enable the formation of ministry teams, sub-committees, or task forces as may be necessary to serve for a short or long term to fill a need or perform a specific assignment or responsibility. Membership on such entities shall ordinarily include members at large from the presbytery as well as members of the Presbytery Coordinating Council and ex-officio staff as may be helpful.

3. The Presbytery Coordinating Council guides the presbytery in discernment of its mission and missional goals and objectives, and is responsible for the planning and proposal of meeting agendas for presbytery approval.

4. The Presbytery Coordinating Council Personnel Committee provides oversight for all staff positions and insures implementation of current personnel policies. At least one member of the Personnel Committee shall be a member of the Presbytery Coordinating Council. The Personnel Committee shall make recommendations to the Presbytery (through the Coordinating Council) on any changes to terms of call.

5. The Presbytery Coordinating Council Property and Finance Committee shall oversee and manage all of the presbytery’s responsibilities related to properties (G-3.0303), annual financial review of all books and records relating to finance, (G-11.0307), and insurance (G-11.0308) (G-3.0112) and development of an annual budget (G-3.0113) for approval by the presbytery. The fiscal year shall be the calendar year. At least one member of this committee shall be a member of the Presbytery Coordinating Council.

6. The Presbytery Coordinating Council shall constitute the Trustees of the Corporation of the
The Presbytery Coordinating Council places the names of nominees for the Nominating Committee before the Presbytery at the November Stated meeting.


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

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

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

ARTICLE VII - STANDING COMMITTEES

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

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

C. Presbytery's Standing Committees are:

   1. MINISTRY
      a. The Ministry Committee shall be composed of an equal number of ministers and elders. A quorum shall be a majority of its membership.
b. The Committee shall perform those duties outlined in the Book of Order. (G-3.0307) G.11.0500)

c. The Committee on Ministry is expressly given authority to act on behalf of the Presbytery for those actions described in G.11.0502b and G.11.0401b. (G-3.0307) (By action of the Presbytery July 25, 1995.)

2. NOMINATING

a. The Nominating Committee shall be composed of one third ministers, one third lay women and one third laymen, broadly representative of the member churches, and formed into classes. (G-3.0111) according to G.9.0801a.

b. The Nominating Committee shall be nominated by Presbytery Coordinating Council and be elected by the Presbytery at its November meeting.

c. The committee shall choose a chairperson from its membership and report its decision to Presbytery Coordinating Council. Nominations to fill vacancies on the Nominating Committee shall be presented by the Presbytery Coordinating Council to the Presbytery for action.

d. The Nominating Committee shall be responsible to nominate, at the November Stated Meeting, persons for continuing committees, ministry team coordinators, officers of Presbytery and at-large members of Presbytery Coordinating Council, Synod Commissioners, and members of the Permanent Judicial Commission that require election by the Presbytery. (G-9.0801b).

e. This committee shall be responsible to work with the Representation Committee to see that the church’s commitment to inclusiveness and participation is carried out as stated in G-4.0403. (F-1.0403, G-3.0103)

3. PREPARATION FOR MINISTRY

a. The Committee on Preparation for Ministry shall be composed of an equal number of ministers and elders.

b. The Committee shall have responsibility for (G-3.0307):
   1) Orientation of individuals considering church vocations and their sessions
   2) Care of Inquirers and Candidates
   3) The Committee on Preparation for Ministry is expressly given authority to act on behalf of the Presbytery to conduct Certification Examinations of Candidates according to G-14.0310. (G-2.06) (By action of the Presbytery, July 17, 2001.)

4. REPRESENTATION

a. The Committee on Representation shall be composed of equal numbers of men and women. (G-3.0103) (G-9.0105)

b. The Committee shall have the following responsibilities:
1) Advise committees, Presbytery Coordinating Council, and other units in implementing the principles of participation and inclusiveness to ensure fair and effective representation in decision-making.

2) Work with under-represented groups to educate and equip them for participation in the life of the Presbytery.

5. CATALYZING MISSIONAL COMMUNITIES

a. The Committee on Catalyzing Missional Communities (CMCC) shall be composed of men and women, ministers and laity, from many races and cultures. A quorum shall be a majority of its membership. At least one member of the CMC shall be a member of Presbytery Coordinating Council.

b. The CMC is chartered and empowered to recommend appropriate actions to Seattle Presbytery in catalyzing, developing and supporting missional communities, worshipping fellowships, and new church developments toward a defined identity for each leader(s) and community, according to CMC’s charter, principles, and protocols.

c. As a committee it is accountable to the Presbytery, and shall serve the presbytery according to its Principles and Protocols.

ARTICLE VIII – ELECTIONS

A. At each election, nominations from the floor shall always be in order before the nominations are closed.

B. The nominations for all committees and elective offices shall be made, and elections held, at the November meeting of the Presbytery. Those elected shall take office January 1 of the following year. Nominations for vacancies that occur during the year shall be made by the Nominating Committee.

C. No person shall be elected to more than one Standing Committee, except by permission of Presbytery Coordinating Council.

D. The term of office for members of all committees shall be three years. The term of office for Ministry Team Coordinators shall be one year. No person shall serve on one committee for consecutive terms, either full or partial, aggregating more than six years.

E. A chairperson for each committee of Presbytery shall be nominated annually by the Nominating Committee, to be elected for a term of one year. The chairperson shall be nominated from among present members or newly elected members of a committee.

F. Resignations of elected persons shall be submitted in writing to the Stated Clerk with a copy to the appropriate committee chair. The Clerk will then inform the Nominating Committee of Presbytery.

ARTICLE IX - COMMISSIONERS TO THE GENERAL ASSEMBLY
A. Selection of Minister Commissioners to the General Assembly

The minister commissioners to the General Assembly shall be chosen by the drawing of lots at the November meeting of Presbytery in the year before General Assembly meets. Lots will be drawn for the three alternate positions and any positions that need to be filled for the coming General Assembly. Eligibility will begin when a minister has been a member of this Presbytery for two years, has attended at least 2/3 of the regularly scheduled Presbytery meetings for the last two calendar years and who has not served as a commissioner to General Assembly. Additionally, they will be actively serving in validated ministry for the Presbytery of Seattle and not honorably retired. The three different teaching elder commissioners will be drawn from three different pools of candidates:

1. The first pool will be made up of eligible ministers who have been ordained for ten years or more. Ordination may have been in another denomination.

2. The second pool will be made up of eligible ministers who have not been ordained for more than ten years prior to the date of selection.

3. The third pool will be made up of eligible ministers who are traditionally underrepresented in Presbytery and in General Assembly. This includes but is not limited to racial minorities and people with disabilities. The names of these candidates will be added to the pool by the Committee on Representation. Any minister who feels that his or her name should be added to this pool may submit her or his name to the Committee on Representation. The name will be included unless the Committee explains in writing why it has determined that the candidate’s name does not belong in this pool.

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

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

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

B. Selection of elder commissioners to the General Assembly

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

1. To be eligible to submit a nomination for elder commissioner, a church shall have been represented by an elder delegate at six four regular meetings of Presbytery in each of the last two years prior to the election and shall have paid their per capita apportionment in full.

2. Any church due to submit an elder commissioner nominee or alternate commissioner nominee in seniority order, having failed to meet the eligibility requirements stated above,
shall lose its place in order. The Stated Clerk shall place this church five positions below its
previous position.

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

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

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

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

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

ARTICLE X - COMMISSIONERS TO THE SYNOD OF ALASKA-NORTHWEST

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

ARTICLE XI - JUDICIAL PROCESSES

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

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

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

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

4. When an IC is created by this method, the Stated Clerk will report the appointment of the IC
at the next regular meeting of the Presbytery.
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).
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.
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.
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.
### Per Capita Budget - Draft

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</tr>
<tr>
<td>3 Prior Year Per Capita</td>
<td>$18,296</td>
<td>$30,283</td>
</tr>
<tr>
<td>4</td>
<td>$532,668</td>
<td>$522,969</td>
</tr>
<tr>
<td>5 Other Income</td>
<td>$97,017</td>
<td>$66,007</td>
</tr>
<tr>
<td>6 Grants/Mission Personnel</td>
<td>$71,777</td>
<td>$69,889</td>
</tr>
<tr>
<td>7 Shared Staffing/Services</td>
<td>$18,296</td>
<td>$30,283</td>
</tr>
<tr>
<td>8</td>
<td>$187,090</td>
<td>$166,179</td>
</tr>
<tr>
<td>9</td>
<td>$719,758</td>
<td>$689,148</td>
</tr>
</tbody>
</table>

#### 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 | $15,500 | $17,200 |
| 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 | $29,000 | $21,000 |
| 25 Personnel |  |  |
| 26 Ministry Staff & Benefits | $583,924 | $545,130 |
| 27 Expenses/Fees/Contracts | $13,000 | $6,000 |
| 28 | $596,924 | $551,130 |
| 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 | $66,000 | $36,000 |
| 36 |  |  |
| 37 TOTAL EXPENSES | $707,424 | $625,330 |

#### NET INCOME/EXPENSE

| 38 | $12,334 | $63,818 |

#### Mission Giving Goals

| 43 Congregational Grants/Support | $20,000 | $30,000 |
| 44 CMCC (Fellowships) | $24,000 | $50,000 |
| 45 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 |
| 51 TOTAL | $100,000 | $139,000 |

* 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

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.