

FORM OF GOVERNMENT TASK FORCE



Report to the 219th General Assembly (2010)

Including an introduction, recommendations, and rationale.

Brothers and Sisters in Christ,

On behalf of the Form of Government Task Force, we want to commend to you the final draft of our report to the 219th General Assembly (2010).

Our work builds on not only the work of the previous task force that reported to the assembly in 2008, but also on the input of more than twenty years of expressed need to review and revise our Form of Government. Our draft takes into account the feedback we received from the 2008 assembly, as well as comments and suggestions from across the church over the past year.

Our current regulatory-based way of “doing church” often leads us to focus on doing things right rather than concentrating on doing the right things. Councils (governing bodies) of the church have always sought to witness and serve Jesus Christ in the world. The proposed new Form of Government helps them do just that by focusing on the mission of God and how the church can most effectively participate in that mission in particular contexts and situations.

We hope you will prayerfully read this document cover to cover. On our Web site (www.pcusa.org/formofgovernment) you will find additional resources, including answers to frequently asked questions about the proposed revision to this part of our church’s Constitution.

In Christ’s service,

Cynthia Bolbach and Daniel S. Williams
Co-moderators
Form of Government Task Force

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Report to the 219th General Assembly (2010)
Form of Government Task Force
General Introduction and Recommendations with Rationales

General Introduction

The Form of Government Task Force was created by action of the 217th General Assembly (2006) and charged to draft a Revised Form of Government.¹ This charge was the next step in a process of examination and revision to the Form of Government that began in the early 1990s.²

The task force presented its report to the 218th General Assembly (2008). The report included:

- Foundations of Presbyterian Polity, designed to replace G-1.0000–G-4.0403 in the current Form of Government;
- Revised Form of Government, designed to replace G-5.0000–G-18.0401 in the current Form of Government;
- Advisory Handbook for Councils, designed to assist in the development of policies and procedures for items moved from the Form of Government to the manual of operations of a council.

The 218th General Assembly (2008) approved the recommendation to refer the new Form of Government proposal to the Office of the General Assembly for a period of churchwide study and response overseen by the task force, and to expand the task force to include members from the assembly committee to which the report was assigned. Taking into account the response gathered, the expanded task force was directed to produce a new draft of the documents for consideration by the 219th General Assembly (2010).³

¹ [Minutes, 217th General Assembly \(2006\)](#), Part I, p. 366; assembly action, pp. 38–39. [*Access GA Minutes from Table of Contents. Go to Wednesday, June 21, 2006, 1:45 p.m., Report of Assembly Committee on Church Polity (05).*]

The five elements of the task force's charge:

- (1) The new Form of Government shall preserve our foundational polity (perhaps most concisely laid out in the first four chapters of the current Form of Government).
- (2) The focus of the Form of Government shall be on providing leadership for local congregations as missional communities.
- (3) The presbytery shall continue as the central governmental unit, as it has been throughout most of our history. The Form of Government shall provide sufficient authority and flexibility to allow the presbytery to assist congregations in addressing the changing cultural, economic, and societal challenges in our new millennial world. The FOG Task Force shall take notice of and address the institutional and structural impediments that currently cripple so very many of our presbyteries.
- (4) The new Form of Government shall provide flexibility at all levels, granting authority while permitting governing bodies to develop the structures to carry out their respective missions.
- (5) The FOG Task Force shall be guided by the principles proposed by Recommendations 1–4 from the Theological Task Force on Peace, Unity, and Purity of the Church, using those principles as a guide for its own processes and deliberations. They shall incorporate this new Presbyterian ethos into the Form of Government so that it truly functions as the Presbyterian Church (U.S.A.)'s guidebook for mission.

² [Minutes, 217th General Assembly \(2006\)](#), Part I, pp. 368–371. [*See instructions, footnote #1.*]

³ [Minutes, 218th General Assembly \(2008\), Part I, pp. 21, 391–450](#). (*Link is to PC-Biz report*). The referral was:

That the recommendation be referred to the Office of the General Assembly with comment:

The referral to the Office of the General Assembly is for a period of consultation and study with churches and presbyteries through a system or systems designed and implemented by the Form of Government Task Force and members of the 218th General Assembly Committee on Form of Government Revisions. The participation of every presbytery in the period of consultation and study will be strongly urged. New members of this expanded task force are to be chosen from the 218th General Assembly (2008) Assembly Committee on Form of Government Revisions by the Moderator of the 218th General Assembly (2008), in consultation with the moderator and vice moderator of the 218th General Assembly (2008) Assembly Committee on Form of Government Revisions.

The new task force will revise the Form of Government Task Force Report, taking into account the concerns and suggestions gleaned from the consultation and study process. The guidance of the Advisory Committee on the Constitution, the overtures, and the testimony received

With one exception, all of the members of the original task force chose to remain part of the new task force. Carol Hunley, Grace Bowen, and Daniel S. Williams were added to the task force from the Assembly Committee on Form of Government Revision.

The task force met in August 2008, under the leadership of the Moderator of the 218th General Assembly, the Reverend Bruce Reyes-Chow, to reorganize and begin its work. Cynthia Bolbach and Daniel S. Williams were elected co-moderators of the task force. The task force divided itself into three work teams:

- writing: Paul Hooker, Neal Lloyd, Stephen Smith, and Daniel S. Williams
- study draft: Diana Barber, Carol Hunley, and Paige McRight
- communications: Cynthia Bolbach, Grace Bowen, Gemechisa Guja, and James Kim

The task force produced an interim version of the proposed Foundations of Presbyterian Polity and Form of Government documents, based on the feedback received through the 218th General Assembly (2008)—all of the overtures, advice and counsel memoranda, and comments from the assembly committee. These documents were made available online in mid-October 2008, for a period of study and response across the church until June 30, 2009. The task force also developed three papers to guide the study process: an overall description of the objectives of the study process, a guide to assist individuals in studying the documents in preparation for participation in a group response, and a guide for groups to use in discussing and responding to the documents. In addition, the paper “What Is Missional Ecclesiology?” (written by task force member Paul Hooker) was made available to stimulate discussion of missional polity.

Throughout its work, the task force reduced its number of face-to-face meetings by using conference calls, Go-to-Meetings online, Project Path (a Web-based editing tool), and email. Individuals and groups across the church submitted responses to the proposed documents, which were collected by Research Services and forwarded regularly to the task force. Task force members also made themselves available to governing bodies and other groups to interpret their work and gather additional input.

At the conclusion of the study period, the task force produced its final version of the Foundations of Presbyterian Polity and the proposed Form of Government. The group met in August 2009 to finalize and approve its recommendations to the 219th General Assembly (2010).

Task force members will make themselves available to interpret their work to governing bodies and other groups between the submission of this report and the 219th General Assembly (2010). A face-to-face meeting is planned for April 2010 to make final preparations for the assembly.

Members of the Form of Government Task Force (2008–2010): Elder Diana J. Barber, Elder Cynthia J. Bolbach, the Reverend Grace E. Bowen, the Reverend Gemechisa Guja, the Reverend Paul K. Hooker, Elder Carol A. Hunley, the Reverend James H. Y. Kim, the Reverend Neal E. Lloyd, the Reverend Paige M. McRight, the Reverend Stephen W. Smith, and the Reverend Daniel S. Williams. Elder Sharon M. Davison served on the original task force (2006–2008).

by the 218th General Assembly (2008) Assembly Committee on Form of Government Revisions and the committee’s comments are referred to the task force for serious and studied consideration.

The revised report of the Form of Government task force is to be submitted to the Stated Clerk of the General Assembly no later than October 15, 2009, for distribution to the church at large no later than January 15, 2010, for consideration by the 219th General Assembly (2010). [Note: The referral also appended a list of recommendations from the assembly committee to be considered in the revision of the Form of Government documents.]

Recommendation One:

The Form of Government Task Force recommends that the 219th General Assembly (2010) direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the *Book of Order* be amended by striking out the text of Chapters I–XVIII of the current Form of Government (G-1.0000–G-18.0401) and inserting two documents, Foundations of Presbyterian Polity and a new Form of Government, to read as follows: [text of documents follows the rationale]

Rationale

God calls the church to be in mission in God’s world. In Christ, the church participates in God’s mission for the transformation of creation and humanity by proclaiming to all people the good news of God’s love, offering to all people the grace of God at font and table, and calling all people to discipleship in Christ.

The recommended revisions to the *Book of Order* do not change the constitutional standards of the Presbyterian Church (U.S.A.). Rather, these revisions return the Form of Government to its original intent—a constitution rather than a manual of operations. By so doing, it establishes a polity that empowers the church to engage effectively in the mission of God in the 21st century. This revised polity lifts up and enhances the core values that shape and govern the whole church. This polity enables the councils of the church to establish the processes through which they can effectively serve God’s mission in their own contexts. As we the church know, affirm, and live out these overarching standards that shape our life together, the work we do will be clearer, more easily understood, and more united in serving our Lord in mission.

The Foundations of Presbyterian Polity lays out the principles that are basic—or foundational—to government, worship, and discipline for the Presbyterian Church (U.S.A.). Preserving the vast majority of the material in the first four chapters of the current Form of Government, this section organizes the material into three chapters:

- The first focuses on the activity of God in the world in which the church participates. It describes what the church is called to be and do in terms of the Nicene Creed and the Reformation notes from the Scots Confession and the six great ends of the church. It concludes with a section on the church’s openness to the guidance of the Holy Spirit, which calls the church to reform, to ecumenicity, to unity in its diversity, and to openness to God’s mission in the world.
- The second describes how the Confessions function in the life of the church.
- The third outlines the historic principles of church order and government.

The proposed Form of Government spells out the constitutional framework for government of this denomination as it seeks to respond to God’s call to life in mission.

- Chapter I defines the structure of the congregation and the call to membership in a congregation.
- Chapter II details the orders of ministry (formerly called ‘offices’ of deacon, elder, and minister of the Word and Sacrament) and lifts up our distinctive commitment to parity between ruling elders and teaching elders in the church’s work of government and mission.

- Chapter III reclaims the ancient name of ‘councils’ for those bodies in the church that order its life through deliberation and decisions. This chapter emphasizes the requirement for diversity at every council more inclusive than the session. It describes the work of councils using the marks of the true church: proclamation of the Word, administration of the Sacraments, and right ministrations of discipline.
- Chapter IV provides for those places where the government of the church engages with civil government.
- Chapter V describes the church’s involvement in church union and ecumenicity.
- Chapter VI provides for interpretation and amendment of the Constitution of the Presbyterian Church (U.S.A.).

THE FOUNDATIONS OF PRESBYTERIAN POLITY

CHAPTER ONE

THE MISSION OF THE CHURCH¹

F-1.01 GOD'S MISSION

The good news of the Gospel is that the triune God—Father, Son, and Holy Spirit—creates, redeems, sustains, rules, and transforms all things and all people. This one living God, the Scriptures say, liberated the people of Israel from oppression and covenanted to be their God. By the power of the Spirit, this one living God is incarnate in Jesus Christ, who came to live in the world, die for the world, and be raised again to new life. The Gospel of Jesus Christ announces the nearness of God's kingdom, bringing good news to all who are impoverished, sight to all who are blind, freedom to all who are oppressed, and proclaiming the Lord's favor upon all creation.

The mission of God in Christ gives shape and substance to the life and work of the Church. In Christ, the Church participates in God's mission for the transformation of creation and humanity by proclaiming to all people the good news of God's love, offering to all people the grace of God at font and table, and calling all people to discipleship in Christ. Human beings have no higher goal in life than to glorify and enjoy God now and forever, living in covenant fellowship with God and participating in God's mission.

F-1.02 JESUS CHRIST IS HEAD OF THE CHURCH

1.0201 The Authority of Christ

Almighty God, who raised Jesus Christ from the dead and set him above all rule and authority, has given to him all power in heaven and on earth, not only in this age but also in the age to come. God has put all things under the Lordship of Jesus Christ and has made Christ Head of the Church, which is his body. The Church's life and mission are a joyful participation in Christ's ongoing life and work.

1.0202 Christ Calls and Equips the Church

Christ calls the Church into being, giving it all that is necessary for its mission in the world, for its sanctification, and for its service to God. Christ is present with the Church in both Spirit and Word. Christ alone rules, calls, teaches, and uses the Church as he wills.

1.0203 Christ Gives the Church Its Life

Christ gives to the Church its faith and life, its unity and mission, its order and discipline. Scripture teaches us of Christ's will for the Church, which is to be obeyed. In the worship and service of God and the government of the church, matters are to be ordered according to the Word by reason and sound judgment, under the guidance of the Holy Spirit.

1.0204 Christ Is the Church's Hope

In affirming with the earliest Christians that Jesus is Lord, the Church confesses that he is its hope, and that the Church, as Christ's body, is bound to his authority and thus free to live in the lively, joyous reality of the grace of God.

¹ Throughout this document and the Form of Government, the capitalized term "Church" refers to the Church Universal, the Church as it is called to be in Christ; the lower-case term "church" refers to denominations, except as part of a title (i.e. Presbyterian Church (U.S.A.)). In place of the vernacular use of "church" to denote a congregation of believers, the term "congregation" is used.

1.0205 Christ Is the Foundation of the Church

In Christ all the fullness of God was pleased to dwell, and through Christ God reconciles all things, whether on earth or in heaven, making peace by the blood of the cross (Col. 1:19–20). In Christ’s name, therefore, the Church is sent out to bear witness to the good news of reconciliation with God, with others, and with all creation. In Christ the Church receives its truth and appeal, its holiness, and its unity.

F-1.03 THE CALLING OF THE CHURCH*1.0301 The Church Is the Body of Christ*

The Church is the body of Christ. Christ gives to the Church all the gifts necessary to be his body. The Church strives to demonstrate these gifts in its life as a community in the world (1 Cor. 12:27–28):

The Church is to be a community of faith, entrusting itself to God alone, even at the risk of losing its life.

The Church is to be a community of hope, rejoicing in the sure and certain knowledge that, in Christ, God is making a new creation. This new creation is a new beginning for human life and for all things. The Church lives in the present on the strength of that promised new creation.

The Church is to be a community of love, where sin is forgiven, reconciliation is accomplished, and the dividing walls of hostility are torn down.

The Church is to be a community of witness, pointing beyond itself through word and work to the good news of God’s transforming grace in Christ Jesus its Lord.

1.0302 The Marks of the Church²

With all Christians of the Church catholic, we affirm that the Church is “one, holy, catholic, and apostolic.”

a. *The Unity of the Church*

Unity is God’s gift to the Church in Jesus Christ. Just as God is one God and Jesus Christ is our one Savior, so the Church is one because it belongs to its one Lord, Jesus Christ. The Church seeks to include all people and is never content to enjoy the benefits of Christian community for itself alone. There is one Church, for there is one Spirit, one hope, “one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Eph. 4:5–6).

Because in Christ the Church is one, it strives to be one. To be one with Christ is to be joined with all those whom Christ calls into relationship with him. To be thus joined with one another is to become priests for one another, praying for the world and for one another and sharing the various gifts God has given to each Christian for the benefit of the whole community. Division into different denominations obscures but does not destroy unity in Christ. The Presbyterian Church (U.S.A.), affirming its historical continuity with the whole Church of Jesus Christ, is committed to the reduction of that obscurity, and is willing to seek and to deepen communion with all other churches within the one, holy, catholic, and apostolic Church.

b. *The Holiness of the Church*

Holiness is God’s gift to the Church in Jesus Christ. Through the love of Christ, by the power of the Spirit, God takes away the sin of the world. The holiness of the Church comes from Christ who sets it apart to bear witness to his love, and not from the purity of its doctrine or the righteousness of its actions.

² See “The Nicene Creed,” *The Book of Confessions*, 1.3.

Because in Christ the Church is holy, the Church, its members, and those in its ordered ministries strive to lead lives worthy of the Gospel we proclaim. In gratitude for Christ's work of redemption, we rely upon the work of God's Spirit through Scripture and the means of grace (W-5.5001) to form every believer and every community for this holy living. We confess the persistence of sin in our corporate and individual lives. At the same time, we also confess that we are forgiven by Christ and called again and yet again to strive for the purity, righteousness, and truth revealed to us in Jesus Christ and promised to all people in God's new creation.

c. *The Catholicity of the Church*

Catholicity is God's gift to the Church in Jesus Christ. In the life, death, and resurrection of Christ, by the power of the Spirit, God overcomes our alienation and repairs our division.

Because in Christ the Church is catholic, it strives everywhere to testify to Christ's embrace of men, women, and children of all times, places, races, nations, ages, conditions, and stations in life. The catholicity of the Church summons the Church to a deeper faith, a larger hope, and a more complete love as it bears witness to God's grace.

d. *The Apostolicity of the Church*

Apostolicity is God's gift to the Church in Jesus Christ. In Christ, by the power of the Spirit, God sends the Church into the world to share the gospel of God's redemption of all things and people.

Because in Christ the Church is apostolic, it strives to proclaim this gospel faithfully. The Church receives the good news of salvation in Jesus Christ through the testimony of those whom Christ sent, both those whom we call apostles and those whom Christ has called throughout the long history of the Church. The Church has been and is even now sent into the world by Jesus Christ to bear that testimony to others. The Church bears witness in word and work that in Christ the new creation has begun, and that God who creates life also frees those in bondage, forgives sin, reconciles brokenness, makes all things new, and is still at work in the world. To be members of the body of Christ is to be sent out to pursue the mission of God and to participate in God's new creation, God's kingdom drawing the present into itself. The Presbyterian Church (U.S.A.) affirms the Gospel of Jesus Christ as received from the prophets and apostles, and stands in continuity with God's mission through the ages.

The Church strives to be faithful to the good news it has received and accountable to the standards of the confessions. The Church seeks to present the claims of Jesus Christ, leading persons to repentance, acceptance of Christ alone as Savior and Lord, and new life as his disciples.

The Church is sent to be Christ's faithful evangelist:

making disciples of all nations in the name of the Father, the Son, and the Holy Spirit;

sharing with others a deep life of worship, prayer, fellowship, and service; and

participating in God's mission to care for the needs of the sick, poor, and lonely; to free people from sin, suffering, and oppression; and to establish Christ's just, loving, and peaceable rule in the world.

1.0303 *The Notes of the Reformed Church*³

Where Christ is, there is the true Church. Since the earliest days of the Reformation, Reformed Christians have marked the presence of the true Church wherever:

the Word of God is truly preached and heard,

³ See The Scots Confession, Ch. XVIII (*The Book of Confessions*, 3.18)

the Sacraments are rightly administered, and
ecclesiastical discipline is uprightly ministered.

In our own time, we affirm that, in the power of the Spirit, the Church is faithful to the mission of Christ as it:

Proclaims and hears the Word of God,
responding to the promise of God’s new creation in Christ, and
inviting all people to participate in that new creation;

Administers and receives the Sacraments,
welcoming those who are being engrafted into Christ,
bearing witness to Christ’s saving death and resurrection,
anticipating the heavenly banquet that is to come, and
committing itself in the present to solidarity with the marginalized and the hungry; and

Nurtures a covenant community of disciples of Christ,
living in the strength of God’s promise and
giving itself in service to God’s mission.

1.0304 The Great Ends of the Church

The great ends of the Church are:

the proclamation of the gospel for the salvation of humankind;
the shelter, nurture, and spiritual fellowship of the children of God;
the maintenance of divine worship;
the preservation of the truth;
the promotion of social righteousness; and
the exhibition of the Kingdom of Heaven to the world.⁴

F-1.04 OPENNESS TO THE GUIDANCE OF THE HOLY SPIRIT

1.0401 Continuity and Change

The presbyterian form of government set forth in the Constitution of the Presbyterian Church (U.S.A.) is grounded in Scripture and built around the marks of the true Church. It is in all things subject to the Lord of the Church. In the power of the Spirit, Jesus Christ draws worshiping communities and individual believers into the sovereign activity of the triune God at all times and places. As the Church seeks reform and fresh direction, it looks to Jesus Christ who goes ahead of us and calls us to follow him. United with Christ in the power of the Spirit, the Church seeks “not [to] be conformed to this world, but [to] be transformed by the renewing of [our] minds, so that [we] may discern what is the will of God—what is good and acceptable and perfect” (Rom. 12:2).

1.0402 Ecumenicity

The presbyterian system of government in the Constitution of the Presbyterian Church (U.S.A.) is established in light of Scripture but is not regarded as essential for the existence of the Christian Church nor required of all Christians.

⁴This statement of the Great Ends of the Church, slightly edited here, came from the United Presbyterian Church of North America, which united with the Presbyterian Church in the United States of America in 1958. The statement was then made a part of the Constitution of The United Presbyterian Church in the United States of America, as the united body was called. This now classic statement was adopted by the United Presbyterian Church of North America in 1910, following various actions between 1904 and 1910 looking forward to the revision of the church’s Constitution.

1.0403 Unity in Diversity

“As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise” (Gal. 3:27–29).

The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, disability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person. The Presbyterian Church (U.S.A.) shall guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership. No member shall be denied participation or representation for any reason other than those stated in this Constitution.

1.0404 Openness

In Jesus Christ, who is Lord of all creation, the Church seeks a new openness to God’s mission in the world. In Christ, the triune God tends the least among us, suffers the curse of human sinfulness, raises up a new humanity, and promises a new future for all creation. In Christ, Church members share with all humanity the realities of creatureliness, sinfulness, brokenness, and suffering, as well as the future toward which God is drawing them. The mission of God pertains not only to the Church but also to people everywhere and to all creation. As it participates in God’s mission, the Presbyterian Church (U.S.A) seeks:

a new openness to the sovereign activity of God in the Church and in the world, to a more radical obedience to Christ, and to a more joyous celebration in worship and work;

a new openness in its own membership, becoming in fact as well as in faith a community of women and men of all ages, races, ethnicities, and conditions, made one in Christ by the power of the Spirit, as a visible sign of the new humanity;

a new openness to see both the possibilities and perils of its institutional forms in order to ensure the faithfulness and usefulness of these forms to God’s activity in the world; and

a new openness to God’s continuing reformation of the Church ecumenical, that it might be more effective in its mission.

CHAPTER TWO THE CHURCH AND ITS CONFESSIONS

F-2.01 THE PURPOSE OF CONFSSIONAL STATEMENTS

The Presbyterian Church (U.S.A.) states its faith and bears witness to God’s grace in Jesus Christ in the creeds and confessions in *The Book of Confessions*. In these statements the church declares to its members and to the world who and what it is, what it believes, and what it resolves to do. These statements identify the church as a community of people known by its convictions as well as by its actions. They guide the church in its study and interpretation of the Scriptures; they summarize the essence of Reformed Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. They serve to strengthen personal commitment and the life and witness of the community of believers.

The creeds and confessions of this church arose in response to particular circumstances within the history of God’s people. They claim the truth of the Gospel at those points where their authors perceived that truth to be at risk. They are the result of prayer, thought, and experience within a living tradition. They appeal to the universal truth of the Gospel while expressing that truth within the social and cultural assumptions of their time. They affirm a common faith tradition, while also from time to time standing in tension with each other.

F-2.02 THE CONFESSIONS AS SUBORDINATE STANDARDS

These confessional statements are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. While confessional standards are subordinate to the Scriptures, they are, nonetheless, standards. They are not lightly drawn up or subscribed to, nor may they be ignored or dismissed. The church is prepared to instruct, counsel with, or even to discipline one ordained who seriously rejects the faith expressed in the confessions. Moreover, the process for changing the confessions of the church is deliberately demanding, requiring a high degree of consensus across the church. Yet the church, in obedience to Jesus Christ, is open to the reform of its standards of doctrine as well as of governance. The church affirms *Ecclesia reformata, semper reformanda secundum verbum Dei*, that is, “The church reformed, always to be reformed according to the Word of God” in the power of the Spirit.

F-2.03 THE CONFESSIONS AS STATEMENTS OF THE FAITH OF THE CHURCH CATHOLIC

In its confessions, the Presbyterian Church (U.S.A.) witnesses to the faith of the Church catholic. The confessions express the faith of the one, holy, catholic, and apostolic Church in the recognition of canonical Scriptures and the formulation and adoption of the ecumenical creeds, notably the Nicene and Apostles’ Creeds with their definitions of the mystery of the triune God and of the incarnation of the eternal Word of God in Jesus Christ.

F-2.04 THE CONFESSIONS AS STATEMENTS OF THE FAITH OF THE PROTESTANT REFORMATION

In its confessions, the Presbyterian Church (U.S.A.) upholds the affirmations of the Protestant Reformation. The focus of these affirmations is God’s grace in Jesus Christ as revealed in the Scriptures. The Protestant watchwords—grace alone, faith alone, Scripture alone—embody principles of understanding that continue to guide and motivate the people of God in the life of faith.

F-2.05 THE CONFESSIONS AS STATEMENTS OF THE FAITH OF THE REFORMED TRADITION

In its confessions, the Presbyterian Church (U.S.A.) expresses the faith of the Reformed tradition. Central to this tradition is the affirmation of the majesty, holiness, and providence of God who in Christ and by the power of the Spirit creates, sustains, rules, and redeems the world in the freedom of sovereign righteousness and love. Related to this central affirmation of God’s sovereignty are other great themes of the Reformed tradition:

The election of the people of God for service as well as for salvation;

Covenant life marked by a disciplined concern for order in the church according to the Word of God;

A faithful stewardship that shuns ostentation and seeks proper use of the gifts of God’s creation; and

The recognition of the human tendency to idolatry and tyranny, which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.

CHAPTER THREE PRINCIPLES OF ORDER AND GOVERNMENT

F-3.01 HISTORIC PRINCIPLES OF CHURCH ORDER⁵

In setting forth this *Book of Order*, the Presbyterian Church (U.S.A.) reaffirms the historic principles of church order, which have been a part of our common heritage and which are basic to our Presbyterian concept and system of church government, namely:

⁵ This section, with the exception of the first paragraph, was first drawn up by the Synod of New York and Philadelphia, and prefixed to the Form of Government as published by that body in 1788. In that year, the synod was divided into four synods and gave place to the General Assembly of the Presbyterian Church in the United States of America, which held its first meeting the following year. The four synods formed were the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas. The presbyteries of these four synods were represented in the first General Assembly, which met in Philadelphia on May 21, 1789. The general plan drawn up in 1788 became that by which the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America were subsequently governed.

3.0101 God Is Lord of the Conscience

a. That “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men⁶ which are in anything contrary to his Word, or beside it, in matters of faith or worship.”⁷

b. Therefore we consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: We do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others.

3.0102 Corporate Judgment

That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed; that in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty or the rights of others, but only make an improper use of their own.

3.0103 Officers

That our blessed Savior, for the edification of the visible Church, which is his body, hath appointed officers,⁸ not only to preach the gospel and administer the Sacraments, but also to exercise discipline, for the preservation of both truth and duty; and that it is incumbent upon these officers, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous, observing, in all cases, the rules contained in the Word of God.

3.0104 Truth and Goodness

That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Savior’s rule, “By their fruits ye shall know them.” And that no opinion can either be more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man’s opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth or to embrace it.

3.0105 Mutual Forbearance

That, while under the conviction of the above principle we think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith, we also believe that there are truths and forms with respect to which men of good characters and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other.

3.0106 Election by the People

That though the character, qualifications, and authority of Church officers⁸ are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

3.0107 Church Power

That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and

⁶ The words “men” and “man’s” throughout this quotation from the eighteenth century should be understood as applying to all persons.

⁷ See the Westminster Confession of Faith (*The Book of Confessions*, 6.109).

⁸ The terms “officers” and “office” are preserved here as part of the historic language of the Principles. Elsewhere in the Form of Government the terms “ordered minister” and “ordered ministry” are used in place of “officer” and “office.”

manners; that no Church judicatory⁹ ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made, and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible men.

3.0108 The Value of Ecclesiastical Discipline

Lastly, that if the preceding scriptural and rational principles be steadfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any civil effects, it can derive no force whatever but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

F-3.02 PRINCIPLES OF PRESBYTERIAN GOVERNMENT¹⁰

The Presbyterian Church (U.S.A.) reaffirms, within the context of its commitment to the Church universal, a special commitment to basic principles of Presbyterian polity:

3.0201 One Church

The particular congregations of the Presbyterian Church (U.S.A.) wherever they are, taken collectively, constitute one church, called the church.

3.0202 Governed by Presbyters

This church shall be governed by presbyters, that is, ruling elders and teaching elders. Ruling elders are so named not because they “lord it over” the congregation (Matt. 20:25), but because they are chosen by the congregation to discern and measure its fidelity to the Word of God, and to strengthen and nurture its faith and life. Teaching elders shall be committed in all their work to equipping the people of God for their ministry and witness.

3.0203 Gathered in Councils

These presbyters shall come together in councils in regular gradation. These councils are sessions, presbyteries, synods, and the General Assembly. All councils of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The councils are distinct, but have such mutual relations that the act of one of them is the act of the whole church performed by it through the appropriate council. The larger part of the church, or a representation thereof, shall govern the smaller.

⁹ The term “judicatory,” employed here as part of the historical language of the Principles, is elsewhere in the Form of Government replaced with “council.”

¹⁰ This provision is derived from and intended to restate the Historic Principles of Church Government, which were adopted in 1797 by the General Assembly of the Presbyterian Church in the United States of America, and the Principles of Presbyterian Government. In this quotation, the word “radical” is used in its primary meaning of “fundamental and basic,” and the word “appeals” is used in a general sense rather than with reference to a case involved in judicial process: “The radical principles of Presbyterian church government and discipline are: ‘That the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall govern; and consequently that appeals may be carried from lower to higher governing bodies [councils], till they be finally decided by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles and the practice of the primitive Church are considered as authority.’”

3.0204 Seek and Represent the Will of Christ

Presbyters are not simply to reflect the will of the people, but rather to seek together to find and represent the will of Christ.

3.0205 Decision by Majority Vote

Decisions shall be reached in councils by vote, following opportunity for discussion and discernment, and a majority shall govern.

3.0206 Review and Control

A higher council shall have the right of review and control over a lower one and shall have power to determine matters of controversy upon reference, complaint, or appeal.

3.0207 Ordination by Council

Presbyters (ruling elders and teaching elders) and deacons are ordained only by the authority of a council.

3.0208 Shared Power, Exercised Jointly

Ecclesiastical jurisdiction is a shared power, to be exercised jointly by presbyters gathered in councils.

3.0209 General Authority of Councils

Councils possess whatever administrative authority is necessary to give effect to duties and powers assigned by the Constitution of the church. The jurisdiction of each council is limited by the express provisions of the Constitution, with powers not mentioned being reserved to the presbyteries.

F-3.03 FOUNDATIONAL STATEMENTS

The statements contained in this section, “The Foundations of Presbyterian Polity,” describe the ecclesiological and historical commitments on which the polity of the Presbyterian Church (U.S.A.) rests. Provisions of any part of this Constitution are to be interpreted in light of the whole Constitution. No provision of the *Book of Order* can of itself invalidate any other. Where there are tensions and ambiguities between provisions, it is the task of councils and judicial commissions to resolve them in such a way as to give effect to all provisions.

F-3.04 THE CONSTITUTION OF THE PRESBYTERIAN CHURCH (U.S.A) DEFINED

The Constitution of the Presbyterian Church (U.S.A.) consists of *The Book of Confessions* and the *Book of Order*.

The Book of Confessions includes:

- The Nicene Creed
- The Apostles’ Creed
- The Scots Confession
- The Heidelberg Catechism
- The Second Helvetic Confession
- The Westminster Confession of Faith
- The Westminster Shorter Catechism
- The Westminster Larger Catechism

The Theological Declaration of Barmen

The Confession of 1967

A Brief Statement of Faith—Presbyterian Church (U.S.A.)

The *Book of Order* includes:

The Foundations of Presbyterian Polity

The Form of Government

The Directory for Worship

The Rules of Discipline

THE FORM OF GOVERNMENT

CHAPTER ONE

CONGREGATIONS AND THEIR MEMBERSHIP

G-1.01 THE CONGREGATION

1.0101 The Mission of the Congregation

The congregation is the church engaged in the mission of God in its particular context. The triune God gives to the congregation all the gifts of the gospel necessary to being the Church. The congregation is the basic form of the church, but it is not of itself a sufficient form of the church. Thus congregations are bound together in communion with one another, united in relationships of accountability and responsibility, contributing their strengths to the benefit of the whole, and are called, collectively, the church.

Through the congregation God's people carry out the ministries of proclamation, sharing the Sacraments, and living in covenant life with God and each other. In the life of the congregation, individual believers are equipped for the ministry of witness to the love and grace of God in and for the world. The congregation reaches out to people, communities, and the world to share the good news of Jesus Christ, to gather for worship, to offer care and nurture to God's children, to speak for social justice and righteousness, to bear witness to the truth and to the reign of God that is coming into the world.

1.0102 The Fellowship of the Congregation

The polity of the Presbyterian Church (U.S.A.) presupposes the fellowship of women and men with their children united in covenant relationship with one another and with God. The organization rests on the fellowship and is not designed to work without trust and love.

1.0103 Governed by the Constitution of the Presbyterian Church (U.S.A.)

A "congregation" as used in this Form of Government refers to a formally organized community chartered and recognized by a presbytery as provided in this Constitution. Each congregation of the Presbyterian Church (U.S.A.) shall be governed by this Constitution. The members of a congregation put themselves under the leadership of the session and the higher councils (presbytery, synod, and General Assembly). The session is responsible to guide and govern the life of the congregation. The session leads the congregation in fulfilling its responsibilities for the service of all people, for the upbuilding of the whole church, and for the glory of God.

Other forms of corporate witness established by the presbytery shall also be governed by this Constitution and shall be subject to the authority of the presbytery.

G-1.02 THE ORGANIZING OF A CONGREGATION

A congregation in the Presbyterian Church (U.S.A.) can be organized only by the authority of a presbytery and shall function under the provisions of this Constitution.

1.0201 Organizing Covenant

In organizing a congregation, presbytery shall receive applications for membership from persons wishing to unite in forming a new congregation. These persons shall covenant together as follows:

"We, the undersigned, in response to the grace of God, desire to be constituted and organized as a congregation of the Presbyterian Church (U.S.A.), to be known as _____. We promise and

covenant to live together in unity and to work together in ministry as disciples of Jesus Christ, bound to him and to one another as a part of the body of Christ in this place according to the principles of faith, mission, and order of the Presbyterian Church (U.S.A.).

“(Signatures)”

They shall be declared an organized congregation of the presbytery and shall proceed to the election of ruling elders and, if they so decide, deacons. The presbytery shall prepare, examine, ordain, and install these newly elected persons. Presbytery shall continue to work closely with the congregation in securing pastoral leadership, in plans for the service and witness of the congregation, in coordinating its work with other congregations, in counseling concerning incorporation and bylaws for the congregation conforming to the Constitution of the Presbyterian Church (U.S.A.), and in giving other forms of support and encouragement that will strengthen the mission of the congregation in the larger life of the denomination.

G-1.03 THE MEMBERSHIP OF A CONGREGATION

1.0301 The Meaning of Membership and Baptism

In Jesus Christ, God calls people to faith and to membership in the Church, the body of Christ. Baptism is the visible sign of that call and claim on a human life and of entrance into the membership of the church. The baptism of children witnesses to the truth that God's love claims people before they are able to respond in faith. The baptism of those who enter the covenant of membership upon their own profession of faith in Jesus Christ as Lord and Savior witnesses to the truth that God's gift of grace calls forth a response of faithfulness. Thus, the triune God, incarnate in the life, death, and resurrection of Jesus Christ, gives to the Church not only its mission but also its understanding of membership.

1.0302 Welcome and Openness

A congregation shall welcome all persons who trust in God's grace in Jesus Christ and desire to become part of the fellowship and ministry of his Church (F-1.0403). No person shall be denied membership for any reason not related to profession of faith. The Gospel leads members to extend the fellowship of Christ to all persons. Failure to do so constitutes a rejection of Christ himself and causes a scandal to the Gospel.

1.0303 Entry into Membership

Persons may enter into active church membership in the following ways:

- a. Public profession of faith, made after careful examination by the session in the meaning and responsibilities of membership; if not already baptized, the person making profession of faith shall be baptized;
- b. Certificate of transfer, when a person is a member of another Christian church at the time of transfer;
- c. Reaffirmation of faith, for persons previously baptized in the name of the triune God.

1.0304 The Ministry of Members

Membership in the Church of Jesus Christ is a joy and a privilege. It is also a commitment to participate in Christ's mission. A faithful member bears witness to God's love and grace and promises to be involved responsibly in the ministry of Christ's Church. Such involvement includes:

- proclaiming the good news in word and deed,
- taking part in the common life and worship of a congregation,
- lifting one another up in prayer, mutual concern, and active support,

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

G-1.04 CATEGORIES OF MEMBERSHIP

The membership of a congregation of the Presbyterian Church (U.S.A.) includes baptized members, active members, and affiliate members.

1.0401 Baptized Member

A baptized member is a person who has received the Sacrament of Baptism, whether in this congregation or elsewhere, and who has been enrolled as a baptized member by the session but who has not made a profession of faith in Jesus Christ as Lord and Savior. Such baptized members receive the pastoral care and instruction of the church, and may participate in the Sacrament of the Lord's Supper.

1.0402 Active Member

An active member is a person who has made a profession of faith in Christ, has been baptized, has been received into membership of the church, has voluntarily submitted to the government of this church, and participates in the church's work and worship. In addition, active members participate in the governance of the church and may be elected to ordered ministry (see G-2.0102). Active members shall regularly, after prayerful consideration, recommit themselves to the disciplines and responsibilities of membership outlined in G-1.0304. The session shall have responsibility for preparing those who would become active members of the congregation.

1.0403 Affiliate Member

An affiliate member is a member of another congregation of this denomination or of another denomination or Christian body, who has temporarily moved from the community where the congregation of membership is situated, has presented a certificate of good standing from the appropriate council or governing body of that congregation, and has been received by the session as an affiliate member. An affiliate member may participate in the life of the congregation in the same manner as an active member except that an affiliate member may not vote in congregational meetings or be elected to ordered ministry or other office in the congregation.

1.0404 Other Participants

Persons who are not members of, or who may have ceased active participation in, the Presbyterian Church (U.S.A.) are welcome and may participate in the life and worship of this church and receive its pastoral care and instruction. The invitation to the Lord's Supper is extended to all who have been baptized, remembering that access to the table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love (W-2.4011). Confessing members of other Christian churches may present children for baptism, in conformity with W-2.3014.

G-1.05 MEETINGS OF THE CONGREGATION*1.0501 Annual and Special Meetings*

The congregation shall hold an annual meeting and may hold special meetings as necessary, for any or all of the purposes appropriate for congregational consideration. The business to be transacted at special meetings shall be limited to items specifically listed in the call for the meeting.

All active members of the congregation present at either annual or special meetings are entitled to vote. Congregations shall provide by rule the quorum necessary to conduct business.

1.0502 Calling a Congregational Meeting

Meetings of the congregation shall be called by the session, by the presbytery, or by the session when requested in writing by one fourth of the active members on the roll of the congregation. Adequate public notice of all congregational meetings shall be given. Congregations shall provide by their own rule for minimum notification requirements and give notice at regular services of worship prior to the meeting.

1.0503 Business Proper to Congregational Meetings

Business to be transacted at meetings of the congregation shall be limited to matters related to the following:

- a. electing ruling elders, deacons, and trustees;
- b. calling a pastor, co-pastor, or associate pastor;
- c. changing existing pastoral relationships, by such means as reviewing the adequacy of and approving changes to the terms of call of the pastor or pastors, or requesting, consenting to, or declining to consent to dissolution;
- d. buying, mortgaging, or selling real property;
- e. requesting the presbytery to grant an exemption as permitted in this Constitution (G-2.0404).

Whenever permitted by civil law, both ecclesiastical and corporate business may be conducted at the same congregational meeting.

1.0504 Moderator

The installed pastor shall ordinarily moderate all meetings of the congregation. If it is impractical for the pastor to preside, he or she shall invite another teaching elder who is a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, the presbytery shall make provision for a moderator.

1.0505 Secretary and Minutes

The clerk of session shall serve as secretary for all meetings of the congregation. If the clerk of session is unable to serve, the congregation shall elect a secretary for that meeting. The secretary shall record the actions of the congregation in minutes of the meeting.

CHAPTER TWO

ORDERED MINISTRY, COMMISSIONING, AND CERTIFICATION

G-2.01 ORDERED MINISTRIES OF THE CHURCH

2.0101 Christ's Ministry

The Church's ministry is a gift from Jesus Christ to the whole Church. Christ alone rules, calls, teaches, and uses the Church as he wills, exercising his authority by the ministry of women and men for the establishment and extension of God's new creation. Christ's ministry is the foundation and standard for all ministry, the pattern of the one who came "not to be served but to serve" (Matt. 20:28). The basic form of ministry is the ministry of the whole people of God, from whose midst some are called to ordered ministries, to fulfill particular functions. Members and those in ordered ministries serve together under the mandate of Christ.

2.0102 Ordered Ministries

The Church's ordered ministries described in the New Testament and maintained by this church are deacons and presbyters (teaching elders and ruling elders). Ordered ministries are gifts to the church to order its life so that the ministry of the whole people of God may flourish. The existence of these ordered ministries in no way diminishes the importance of the commitment of all members to the total ministry of the church.

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

Ordination to the ministry of teaching elder, ruling elder, or deacon is unique to that order of ministry.

2.0103 Call to Ordered Ministry

The call to ordered ministry in the Church is the act of the triune God. This call is evidenced by the movement of the Holy Spirit in the individual conscience, the approval of a community of God's people, and the concurring judgment of a council of the Church.

2.0104 Gifts and Qualifications

a. To those called to exercise special functions in the church—deacons, ruling elders, and teaching elders—God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God's people and the concurring judgment of a council of the church.

b. Those who are called to ordered ministry in the church are to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, ruling elders, or teaching elders.

2.0105 Freedom of Conscience

It is necessary to the integrity and health of the church that the persons who serve it in ordered ministries shall adhere to the essentials of the Reformed faith and polity as expressed in this Constitution. So far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and

without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained. It is to be recognized, however, that in entering the ordered ministries of the Presbyterian Church (U.S.A.), one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek, or serve in, ordered ministry. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the council in which he or she is a member.

G-2.02 DEACONS: THE MINISTRY OF COMPASSION AND SERVICE

2.0201 Deacon Defined

The ministry of deacon as set forth in Scripture is one of compassion, witness, and service, sharing in the redeeming love of Jesus Christ for the poor, the hungry, the sick, the lost, the friendless, the oppressed, those burdened by unjust policies or structures, or anyone in distress. Persons of spiritual character, honest repute, exemplary lives, brotherly and sisterly love, sincere compassion, and sound judgment should be chosen for this ministry.

2.0202 Under Authority of the Session

Deacons may be individually commissioned or organized as a board of deacons. In either case, their ministry is under the supervision and authority of the session. Deacons may also be given special assignments in the congregation, such as caring for members in need, handling educational tasks, cultivating liberality in giving, collecting and disbursing monies to specific persons or causes, or overseeing the buildings and property of the congregation. Deacons shall assume other duties as may be delegated to them by the session, including assisting with the Lord's Supper. (W-3.3616). A congregation by a majority vote may choose not to utilize the ordered ministry of deacons. If the congregation has neither a board of deacons nor individually commissioned deacons, the function of this ordered ministry shall be the responsibility of the ruling elders and the session.

G-2.03 RULING ELDERS: THE MINISTRY OF DISCERNMENT AND GOVERNANCE

2.0301 Ruling Elder Defined

As there were in Old Testament times elders for the government of the people, so the New Testament church provided persons with particular gifts to share in discernment of God's Spirit and governance of God's people. Accordingly, congregations should elect persons of wisdom and maturity of faith, having demonstrated skills in leadership and being compassionate in spirit. Ruling elders are so named not because they "lord it over" the congregation (Matt. 20:25), but because they are chosen by the congregation to discern and measure its fidelity to the Word of God, and to strengthen and nurture its faith and life. Ruling elders, together with teaching elders, exercise leadership, government, spiritual discernment, and discipline and have responsibilities for the life of a congregation as well as the whole church, including ecumenical relationships. When elected by the congregation, they shall serve faithfully as members of the session. When elected as commissioners to higher councils, ruling elders participate and vote with the same authority as teaching elders, and they are eligible for any office.

2.04 GENERAL PROVISIONS FOR RULING ELDERS AND DEACONS

2.0401 Election of Ruling Elders and Deacons

Ruling elders and deacons are men and women elected by the congregation from among its members. The nomination and election of ruling elders and deacons shall express the rich diversity of the congregation's membership and shall guarantee participation and inclusiveness (F-1.0403). Ruling elders and deacons shall be nominated by a committee elected by the congregation, drawn from and representative of its membership. Congregations may provide by their own rule for a congregational nominating committee. When no other provision is made, this committee shall include at least one ruling elder who is currently serving on session, and

the pastor shall serve *ex officio* without vote. When elections are held, full opportunity shall always be given to the congregation for nomination from the floor of the congregational meeting by any active member of the congregation. A majority of all the active members present and voting shall be required to elect.

2.0402 Preparation for Ministry as a Ruling Elder or Deacon

When persons have been elected to the ordered ministry of ruling elder or deacon, the session shall provide a period of study and preparation, after which the session shall examine them as to their personal faith; knowledge of the doctrine, government, and discipline contained in the Constitution of the church; and the duties of the ministry. The session shall also confer with them as to their willingness to undertake the ministry appropriate to the order. If the examination is approved, the session shall appoint a day for the service of ordination and installation.

2.0403 Service of Ordination and Installation

The service of ordination and installation shall focus upon Christ and the joy and responsibility of serving him through the mission and ministry of the church, and shall include a sermon appropriate to the occasion. The moderator of session or person authorized to preside shall state briefly the nature of the ministry of ruling elder and deacon. The act of ordination and installation takes place in the context of worship. The order for that service of worship in the Directory for Worship (W-4.4000) shall be followed.

2.0404 Terms of Service

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

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

2.0405 Dissolution of Relationship

A ruling elder or deacon may resign from the session or board of deacons, with the session's consent. On ceasing to be an active member of a congregation, a ruling elder or deacon ceases to be a member of its session or board. When a ruling elder or deacon, because of change of residence or disability, is unable for a period of one year to perform the duties of the ministry to which he or she was installed, the active relationship shall be dissolved by the session unless there is good reason not to do so, which shall be recorded.

2.0406 Release from Ministry as a Ruling Elder or Deacon

If a ruling elder or deacon who is in good standing, against whom no inquiry has been initiated, and against whom no charges have been filed, shall make application to the session to be released from the exercise of the ordered ministry, the session of the congregation in which he or she holds membership, upon granting the release, shall delete that person's name from the appropriate register of ruling elders or deacons of the congregation. No judgment of failure on the part of the ruling elder or deacon is implied in this action. Release from the exercise of the ministry of ruling elder or deacon requires a discontinuation of all functions of that ministry. The status of one so released shall be the same as any church member. Should a person released under this section later desire to be restored to that ordered ministry, that person shall make application to the session that granted the release, and

upon approval of the session, that person shall be restored to the exercise of the ministry from which he or she was released without re-ordination.

2.0407 Renunciation of Jurisdiction

When a ruling elder or deacon submits to the clerk of session a written statement renouncing the jurisdiction of this church, the renunciation shall be effective upon receipt. When a ruling elder or deacon persists in work disapproved by the session, the session shall consult with him or her and shall give notice of its disapproval. If, after having been provided opportunity for consultation and upon written notice of its disapproval, the ruling elder or deacon persists in the work, the session may then conclude that the ruling elder or deacon has renounced the jurisdiction of this church.

Renunciation of jurisdiction shall remove the ruling elder or deacon from membership and ordered ministry and shall terminate the exercise of the ministry. The renunciation shall be reported by the clerk of session at the next meeting of the session, which shall record the renunciation, delete the name of the ruling elder or deacon from the appropriate register, and take such other administrative actions as may be required by this Constitution.

G-2.05 TEACHING ELDERS: THE MINISTRY OF THE WORD AND SACRAMENT

2.0501 Teaching Elder Defined

Teaching elders (also called ministers of the Word and Sacrament) shall in all things be committed to teaching the faith and equipping the saints for the work of ministry (Eph. 4:12). They may serve in a variety of ministries, as authorized by the presbytery. When they serve as preachers and teachers of the Word, they shall “rightly explain the Word of truth” (2 Tim. 2:15) and shall teach the faith of the church, so that the people are shaped by the pattern of the gospel and strengthened for witness and service. When they serve at font and table, they shall interpret the mysteries of grace and lift the people’s vision toward the hope of God’s new creation. When they serve as pastors, they shall support the people in the disciplines of the faith amid the struggles of daily life. When they serve as presbyters, they shall participate in the responsibilities of governance, seeking always to discern the mind of Christ and to build up Christ’s body through devotion, debate, and decision.

2.0502 Presbytery and the Teaching Elder

As the Lord has set aside through calling certain members to be teaching elders, so the church confirms that call through the action of the presbytery. The presbytery shall determine whether a particular work may be helpful to the church in mission and is a call to validated ministry requiring ordination as a teaching elder. In the performance of that ministry, the teaching elder shall be accountable to the presbytery. Teaching elders have membership in the presbytery by action of the presbytery itself, and no pastoral relationship may be established, changed, or dissolved without the approval of the presbytery.

2.0503 Categories of Membership

A teaching elder is a member of a presbytery and shall be engaged in a ministry validated by that presbytery, a member-at-large as determined by the presbytery, or honorably retired.

a. Engaged in a Validated Ministry

A validated ministry shall:

- (1) demonstrate conformity with the mission of God’s people in the world as set forth in Holy Scripture, *The Book of Confessions*, and the *Book of Order* of this church;
- (2) serve and aid others, and enable the ministry of others;
- (3) give evidence of theologically informed fidelity to God’s Word;
- (4) be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served;

(5) include responsible participation in the deliberations, worship, and work of the presbytery and in the life of a congregation of this church or a church in correspondence with the PC(USA) (G-5.0201).

When teaching elders are called to validated ministry beyond the jurisdiction of the church, they shall give evidence of a quality of life that helps to share the ministry of the good news. They shall participate in a congregation, in their presbytery, and in ecumenical relationships and shall be eligible for election to the higher councils of the church and to the boards and agencies of those councils.

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

b. *Member-at-large*

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

c. *Honorably Retired*

Upon request of a member of presbytery, the presbytery may designate the member honorably retired because of age or physical or mental disability.

2.0504 *Pastoral Relationships*

When teaching elders are called as pastor, co-pastor, or associate pastor of a congregation, they are to be responsible for a quality of life and relationships that commends the gospel to all persons and that communicates its joy and justice. They are responsible for studying, teaching, and preaching the Word, for celebrating Baptism and the Lord's Supper, and for praying with and for the congregation. With the ruling elders, they are to encourage people in the worship and service of God; to equip and enable them for their tasks within the church and their mission in the world; to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying; to participate in governing responsibilities, including leadership of the congregation in implementing the principles of participation and inclusiveness in the decision-making life of the congregation, and its task of reaching out in concern and service to the life of the human community as a whole. With the deacons they are to share in the ministries of compassion, witness, and service. In addition to these pastoral duties, they are responsible for sharing in the ministry of the church in councils higher than the session and in ecumenical relationships.

a. *Installed Pastoral Relationships*

The installed pastoral relationships are pastor, co-pastor, and associate pastor. A teaching elder may be installed in a pastoral relationship for an indefinite period or for a designated term determined by the presbytery in consultation with the congregation and specified in the call. When a congregation determines that its strategy for mission under the Word so requires, the congregation may call additional pastors. Such additional pastors shall be called co-pastors or associate pastors, and the duties of each pastor and the relationship between the pastors of the congregation shall be determined by the session with the approval of the presbytery. When a congregation has two pastors serving as co-pastors, and the relationship of one of them is dissolved, the other remains as pastor. The relationship of an associate pastor to a congregation is not dependent upon that of a pastor. An associate pastor is not eligible to be the next installed pastor of that congregation.

b. *Temporary Pastoral Relationships*

Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation. When a congregation does not have a pastor, or while the pastor is unable to perform her or his duties, the session, with the approval of presbytery, may obtain the services of a teaching elder, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place.

Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A teaching elder employed in a temporary pastoral relationship is not eligible to serve as the next installed pastor, co-pastor, or associate pastor.

c. *Exceptions*

A presbytery may determine that its mission strategy permits a teaching elder currently called as an Associate Pastor to be eligible to serve as the next installed pastor or co-pastor, or a teaching elder employed in a temporary pastoral relationship to be eligible to serve as the next installed pastor, co-pastor, or associate pastor. Presbyteries that permit this eligibility shall establish such relationships only by a three-fourths vote of the members of presbytery present and voting.

2.0505 Transfer of Ministers of Other Denominations

a. When a minister of another Christian church is called to a work properly under the jurisdiction of a presbytery, the presbytery, after the constitutional conditions have been met, shall recognize the minister's previous ordination to ministry. Such ministers shall furnish credentials and evidence of good standing acceptable to the presbytery, and shall submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates of this church. (G-2.0607 and G-2.0610). In exceptional circumstances the following provisions will apply:

(1) In the case of ministers for immigrant fellowships and congregations, a presbytery may, if it determines that its strategy for mission with that group requires it, recognize the ordination and receive as a member of presbytery a new immigrant minister who furnishes evidence of good standing in a denomination, even though at the time of enrollment that minister lacks the educational history required of candidates, and provide such educational opportunities as seem necessary and prudent for that minister's successful ministry in the presbytery.

(2) A minister of another Reformed church who has been ordained for five or more years may be granted an exemption for some or all of the examinations required of candidates for ordination by a two-thirds vote of the presbytery.

b. Upon enrollment, the minister shall furnish the presbytery with evidence of having surrendered membership in any and all other Christian churches with which the minister has previously been associated.

2.0506 Temporary Membership in Presbytery for a Period of Service

A presbytery may enroll a minister of another Christian church who is serving temporarily in a validated ministry in this church, or in an installed relationship under the provisions of the Formula of Agreement (G-5.0202), when the minister has satisfied the requirements of preparation for such service established by the presbytery's own rule.

2.0507 Release from Ministry as a Teaching Elder

When a teaching elder against whom no inquiry has been initiated pursuant to D-10.0101 and D-10.0201, against whom no charges have been filed, and who otherwise is in good standing shall make application to be released from the exercise of the ordered ministry of teaching elder, the presbytery shall delete that person's name from the roll and upon request of a session dismiss that person to a congregation. Release from the exercise of

ordered ministry requires discontinuance of all functions of that ministry. The designations that refer to teaching elders shall not be used. The person so released shall engage in the ministry shared by all active members of congregations. Should a person released under this section later desire to be restored to the ordered ministry of teaching elder, that person shall apply through the presbytery which granted the release, and upon approval of that presbytery, the reaffirmation of the ordination questions, and the resumption of a ministry that qualifies that person for membership in the presbytery, shall be restored to the exercise of the ordered ministry as a teaching elder without re-ordination.

2.0508 Failure to Engage in Validated Ministry

A teaching elder whom the presbytery determines no longer to be engaged in a validated ministry (G-2.0503a) or to fulfill the criteria for membership-at-large (G-2.0503b), and who is not honorably retired (G-2.0503c), shall not have voice or vote in meetings of the presbytery, except when the matter under consideration pertains to his or her relationship to the presbytery. Names of such persons shall be reported annually to the presbytery by the stated clerk. If after three years the teaching elder does not meet the criteria for validated ministry or membership-at-large, the presbytery may delete that person's name from the roll of membership and, upon request of a session, dismiss that person to a congregation.

2.0509 Renunciation of Jurisdiction

When a teaching elder (or authorized representative) submits to the stated clerk of the presbytery of membership a written statement renouncing the jurisdiction of this church, the renunciation shall be effective upon receipt. When a teaching elder persists in work disapproved by the presbytery having jurisdiction, the presbytery shall consult with the teaching elder and shall give notice of its disapproval. If after having been provided opportunity for consultation and upon written notice of its disapproval, the teaching elder persists in the work, the presbytery may then conclude that he or she has renounced the jurisdiction of this church.

When a teaching elder accepts or continues membership of any character in another denomination, except as provided in this Constitution, the presbytery shall record the fact and delete the teaching elder's name from the roll.

Renunciation of jurisdiction shall remove the teaching elder from membership and ordered ministry and shall terminate the exercise of that ministry. The renunciation shall be reported by the stated clerk at the next meeting of the presbytery, which shall record the renunciation, delete her or his name from the appropriate roll, and take such other administrative actions as may be required by this Constitution, including public communication of such a renunciation.

G-2.06 PREPARATION FOR MINISTRY

2.0601 Nature and Purpose of Preparation

It is important that those who are to be ordained as teaching elders receive full preparation for their task under the direction of the presbytery. For this purpose, a presbytery shall enter into covenant relationship with those preparing to become teaching elders and with their sessions and congregations. This relationship shall be divided into the two phases of inquiry and candidacy.

2.0602 Time Requirements

To be enrolled as an inquirer, the applicant shall be a member of the sponsoring congregation, shall have been active in the work and worship of that congregation for at least six months, and shall have received the endorsement of the session of the sponsoring congregation. The inquiry and candidacy phases shall continue for a period of no less than two years, including at least one year as a candidate.

2.0603 Purpose of Inquiry

The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as teaching elders to explore that call together so that the presbytery can make an informed decision about the inquirer's suitability for ordered ministry.

2.0604 Purpose of Candidacy

The purpose of the candidacy phase is to provide for the full preparation of persons to serve the church as teaching elders. This shall be accomplished through the presbytery's support, guidance, and evaluation of a candidate's fitness and readiness for a call to ministry requiring ordination.

2.0605 Oversight

During the phases of inquiry and candidacy the individual continues to be an active member of his or her congregation and subject to the concern and discipline of the session. In matters relating to preparation for ministry, the individual is subject to the oversight of the presbytery within the context of their covenant relationship.

2.0606 Service in Covenant Relationship

Inquirers and candidates shall, with the permission of the presbytery of care, engage in some form of supervised service to the church. No inquirer or candidate who has not been previously ordained as a ruling elder may serve as moderator of a session, administer the Sacraments, or perform a marriage service. An inquirer or candidate previously ordained as a ruling elder may be authorized by the presbytery to preside at the Lord's Supper when invited by a session.

2.0607 Final Assessment and Negotiation for Service

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

- a. a candidate's wisdom and maturity of faith, leadership skills, compassionate spirit, honest repute, and sound judgment;
- b. a transcript showing graduation, with satisfactory grades, at a regionally accredited college or university;
- c. a transcript from a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, showing a course of study including Hebrew and Greek, exegesis of the Old and New Testaments using Hebrew and Greek, satisfactory grades in all areas of study, and graduation or proximity to graduation;
- d. satisfactory grades, together with the examination papers in the areas covered by any standard ordination examination approved by the General Assembly. Such examinations shall be prepared and administered by a body created by the presbyteries.

2.0608 Transfer of Relationship

At the request of the inquirer or candidate and with the approval of the sessions and presbyteries involved, a presbytery may transfer the covenant relationship of an inquirer or candidate.

2.0609 Removal from Relationship

An inquirer or candidate may, after consultation with the session and the presbytery, withdraw from covenant relationship. A presbytery may also, for sufficient reasons, remove an individual's name from the roll of inquirers and candidates, reporting this action and the reasons to the session, to the individual, and, if appropriate, to the educational institution in which the individual is enrolled. Prior to taking such action, the presbytery or its designated entity shall make a reasonable attempt to give the candidate or inquirer an opportunity to be heard concerning the proposed removal.

2.0610 Exceptions

By a three-fourths vote, a presbytery may waive any of the requirements for ordination in G-2.06, except for those of G-2.0607d. If a presbytery judges that there are good and sufficient reasons why a candidate should not be required to satisfy the requirements of G-2.0607d, it shall approve by three-quarters vote some alternate means by which to ascertain the readiness of the candidate for ministry in the areas covered by the standard ordination examinations. A full account of the reasons for exception shall be included in the minutes of the presbytery and communicated to the presbytery to which an inquirer or candidate may be transferred.

2.07 ORDINATION*2.0701 Ordination*

Ordination to the ordered ministry of teaching elder is an act of the whole church carried out by the presbytery, setting apart a person to ordered ministry. Such a person shall have fulfilled the ordination requirements of the presbytery of care and received the call of God to service to a congregation or other work in the mission of the church that is acceptable to the candidate and to the presbytery of call.

2.0702 Place of Ordination

The presbytery placing the call to the candidate for ministry shall ordinarily examine, ordain, and install the candidate.

2.0703 Service of Ordination

The order for that service found in the Directory for Worship, W-4.4000, shall be followed.

2.0704 Record of Ordination

The presbytery of call shall record the ordination and installation, along with written affirmation of the new teaching elder to the obligations undertaken in the ordination questions, and enroll the teaching elder as a member of the presbytery. The stated clerk of the presbytery shall report these actions to the General Assembly, the presbytery of care, and to the congregation of which the candidate was formerly a member.

2.08 CALL AND INSTALLATION*2.0801 Pastoral Vacancy*

When a congregation has a vacancy in a pastoral position, or after the presbytery approves the effective date of the dissolution of an existing pastoral relationship, the congregation shall, with the guidance and permission of the presbytery, proceed to fill the vacancy in the following manner.

2.0802 Election of a Pastor Nominating Committee

The session shall call a congregational meeting to elect a pastor nominating committee that shall be representative of the whole congregation. The committee's duty shall be to nominate a pastor for election by the congregation.

2.0803 Call Process

According to the process of the presbytery and prior to making its report to the congregation, the pastor nominating committee shall obtain approval on the merits, suitability, and availability of those considered for the call. When the way is clear for the committee to report to the congregation, the committee shall notify the session, which shall call a congregational meeting.

2.0804 Dissent

On the election of a pastor, if it appears that a substantial minority of the voters are averse to the nominee who has received a majority of the votes and that they cannot be persuaded to concur in the call, the moderator may recommend to the majority that they not prosecute the call. If the congregation is nearly unanimous, or if the majority insist upon their right to call a pastor, the moderator shall forward the call to the presbytery, certifying the results of the vote and any other facts of importance. The moderator shall also inform the person being called of the nature and circumstances of the decision.

2.0805 Terms of Call

The terms of call shall always meet or exceed any minimum requirement of the presbytery in effect when the call is made. The session shall review annually the minister's terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the presbytery's minimum requirements. The call shall include participation in the benefits plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly.

2.0806 Installation Service

When the congregation, the presbytery, and the teaching elder (or candidate) have all concurred in a call to a permanent or designated pastoral position, the presbytery shall complete the call process by organizing and conducting a service of installation. Installation is an act of the presbytery establishing the pastoral relationship. A service of installation occurs in the context of worship. The service outline found in the Directory for Worship, W-4.4000, shall be followed.

G-2.09 DISSOLUTION OF PASTORAL RELATIONSHIPS*2.0901 Congregational Meeting*

An installed pastoral relationship may be dissolved only by the presbytery. Whether the teaching elder, the congregation, or the presbytery initiates proceedings for dissolution of the relationship, there shall always be a meeting of the congregation to consider the matter and to consent, or decline to consent, to dissolution, unless the presbytery expressly finds that the church's mission under the Word imperatively demands dissolution of the relationship without such a meeting.

2.0902 Pastor, Co-Pastor or Associate Pastor Requests

A pastor, co-pastor, or associate pastor may request the presbytery to dissolve the pastoral relationship. The minister must also state her or his intention to the session. The session shall call a congregational meeting to act

upon the request and to make recommendations to the presbytery. If the congregation does not concur, the presbytery shall hear from the congregation, through its elected commissioners, the reasons why the presbytery should not dissolve the pastoral relationship. If the congregation fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request may be granted and the pastoral relationship dissolved.

2.0903 Congregation Requests

If any congregation desires the pastoral relationship to be dissolved, a procedure similar to G-2.0902, above, shall be followed. When a congregation requests the session to call a congregational meeting to dissolve its relationship with its pastor, the session shall call the meeting and request the presbytery to appoint a moderator for the meeting. If the pastor does not concur with the request to dissolve the relationship, the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the pastor fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved.

2.0904 Presbytery Action

The presbytery may inquire into reported difficulties in a congregation and may dissolve the pastoral relationship if, after consultation with the minister, the session, and the congregation, it finds the church's mission under the Word imperatively demands it.

2.0905 Officiate by Invitation Only

After the dissolution of the pastoral relationship, former pastors and associate pastors shall not offer their pastoral services to members of their former congregations without the invitation of the moderator of session.

G-2.10 COMMISSIONING RULING ELDERS TO LIMITED PASTORAL SERVICE

2.1001 Functions

When the presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission requires it, the presbytery may authorize a ruling elder to be commissioned to limited pastoral service as assigned by the presbytery. A ruling elder so designated may be commissioned to serve in a validated ministry of the presbytery. Presbytery, in its commission, may authorize the ruling elder to moderate the session of the congregation to which he or she is commissioned, to administer the Sacraments, and to officiate at marriages where permitted by state law. This commission shall also specify the term of service, which shall not exceed three years but shall be renewable. The presbytery shall review the commission at least annually.

2.1002 Training, Examination and Commissioning

A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction mentioned previously. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.

2.1003 Commissioning Service

When the presbytery is satisfied with the qualifications of a ruling elder to serve a congregation providing the services described above, it shall commission the ruling elder to pastoral service as designated by the presbytery, employing the questions contained in W-4.4000.

2.1004 Supervision

The ruling elder commissioned under the terms of G-2.1001 shall work under the supervision of the presbytery. The presbytery may at any time withdraw the commission for reasons it deems good and sufficient. A teaching elder shall be assigned as a mentor and supervisor.

G-2.11 CERTIFIED CHURCH SERVICE

2.1101 Forms of Certified Church Service

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

2.1102 Presbytery and Certified Church Service

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

2.1103 Christian Educators

a. Skills and Training

Certified Christian Educators are persons certified and called to service in the ministry of education in congregations or councils. They shall have skills and training in biblical interpretation, Reformed theology, worship and sacraments, human development, faith development, religious educational theory and practice, and the polity, programs, and mission of the Presbyterian Church (U.S.A.).

b. Presbytery Responsibility

The presbytery shall establish minimum requirements for compensation and benefits for Certified Christian Educators and Certified Associate Christian Educators and shall provide access to the area of presbytery that oversees ministry (G-3.0307). During their term of service in an educational ministry under the jurisdiction of the presbytery, the presbytery may grant Certified Christian Educators who are ruling elders the privilege of voice and vote at all its meetings.

CHAPTER THREE

COUNCILS OF THE CHURCH

G-3.01 GENERAL PRINCIPLES OF COUNCILS

3.0101 Councils as an Expression of Unity of the Church

The mutual interconnection of the church through its councils is a sign of the unity of the church. Congregations of the Presbyterian Church (U.S.A.), while possessing all the gifts necessary to be the church, are nonetheless not sufficient in themselves to be the church. Rather, they are called to share with others both within and beyond the congregation the task of bearing witness to the Lordship of Jesus Christ in the world. This call to bear witness is the work of all believers. The particular responsibility of the councils of the church is to nurture, guide, and govern those who witness as part of the Presbyterian Church (U.S.A.), to the end that such witness strengthens the whole church and gives glory to God.

The Presbyterian Church (U.S.A.) is governed by councils composed of presbyters elected by the people (F-3.0202). These councils are called the session, the presbytery, the synod, and the General Assembly. All councils of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The councils are distinct, but have such mutual relations that the act of one of them is the act of the whole church. The jurisdiction of each council is limited by the express provisions of the Constitution, with the acts of each subject to review by the next higher council. Powers not mentioned in this Constitution are reserved to the presbyteries.

Councils of the church exist to help congregations and the church as a whole to be more faithful participants in the mission of Christ. They do so as they

Provide that the Word of God may be truly preached and heard,
responding to the promise of God's new creation in Christ, and
inviting all people to participate in that new creation;

Provide that the Sacraments may be rightly administered and received,
welcoming those who are being engrafted into Christ,
bearing witness to Christ's saving death and resurrection,
anticipating the heavenly banquet that is to come, and
committing itself in the present to solidarity with the marginalized and the hungry; and

Nurture a covenant community of disciples of Christ,
living in the strength of God's promise, and
giving itself in service to God's mission.

3.0102 Ecclesiastical Jurisdiction

Councils of this church have only ecclesiastical jurisdiction for the purpose of serving Jesus Christ and declaring and obeying his will in relation to truth and service, order and discipline. They may frame statements of faith, bear testimony against error in doctrine and immorality in life, resolve questions of doctrine and discipline, give counsel in matters of conscience, and decide issues properly brought before them under the provisions of this *Book of Order*. They may authorize the administration of the sacraments in accordance with the Directory for Worship. They have power to establish plans and rules for the worship, mission, government, and discipline of the church and to do those things necessary to the peace, purity, unity, and progress of the church under the will of Christ. They have responsibility for the leadership, guidance, and government of that portion of the church that is under their jurisdiction.

3.0103 Participation and Representation

The councils of the church shall give full expression to the rich diversity of the church's membership and shall provide for full participation and access to representation in decision-making and employment practices (F-1.0403). In fulfilling this commitment, councils shall give due consideration to both the gifts and requirements for ministry (G-2.0104) and the right of people in congregations and councils to elect their officers (F-3.0106).

Each council shall develop procedures and mechanisms for promoting and reviewing that body's implementation of the church's commitment to inclusiveness and representation. Councils above the session shall establish by their own rule committees or entities to fulfill the following functions: to advise the council regarding the implementation of principles of unity and diversity, to advocate for diversity in leadership, and to consult with the council on the employment of personnel, in accordance with the principles of unity and diversity in F-1.0403.

3.0104 Officers

The pastor of a congregation shall be the moderator of the session of that congregation. In congregations where there are co-pastors, they shall both be considered moderators and have provisions for designating who presides at a particular meeting. If it is impractical for the pastor to moderate, he or she shall invite another teaching elder who is a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provision for a moderator.

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

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

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

Councils may elect such other officers as the council requires.

3.0105 Meetings

Meetings of councils shall be opened and closed with prayer. Meetings shall be conducted in accordance with the most recent edition of *Robert's Rules of Order*, except when it is in contradiction to this Constitution. Councils may also make use of processes of discernment in their deliberations prior to a vote as agreed upon by the body.

When a council makes a decision, a member of the body who voted against the decision is entitled to file a dissent or a protest. Filing a dissent or protest neither initiates nor prevents judicial process.

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

b. A protest is a written declaration, supported by reasons, alleging that a decision of a council is or contains an irregularity or a delinquency. Written notice of the protest shall be given at the particular session of

the council during which it arose and shall be filed with the clerk before adjournment. If the protest is expressed in decorous and respectful language, it shall be entered in the minutes of the meeting, and may be accompanied by an answer prepared by the council. No further action is required.

3.0106 Administration of Mission

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

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

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

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

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

The funding of mission similarly demonstrates the unity and interdependence of the church. The failure of any part of the church to participate in the stewardship of the mission of the whole church diminishes that unity and interdependence. All mission funding should enable the church to give effective witness in the world to God's new creation in Jesus Christ, and should strengthen the church's witness to the mission of God. Each council above the session shall prepare a budget for its operating expenses, including administrative personnel, and may fund it with a per capita apportionment among the particular congregations within its bounds. Presbyteries are responsible for raising their own funds and for raising and timely transmission of funds to their respective synods and the General Assembly. Presbyteries may direct per capita apportionments to sessions within their bounds.

3.0107 Records

Each council shall keep a full and accurate record of its proceedings. Minutes and all other official records of councils are the property in perpetuity of said councils or their legal successors. When a council ceases to exist, its records shall become the property of the next higher council within whose bounds the lower council was prior to its cessation. The clerk of each council shall make recommendation to that body for the permanent safekeeping of the body's records with the Presbyterian Historical Society or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.).

3.0108 Administrative Review

Higher councils shall review the work of lower councils in the following ways:

a. General Administrative Review

Each council shall review annually or biennially, based on the body's meeting frequency, the proceedings and actions of all entities related to the body, all officers able to act on behalf of the body, and lower councils within

its jurisdiction. In reviewing the procedures of the lower council, the higher body shall determine whether the proceedings have been correctly recorded, have been in accordance with this Constitution, have been prudent and equitable, and have been faithful to the mission of the whole church. It shall also determine whether lawful injunctions of a higher body have been obeyed.

b. *Special Administrative Review*

If a higher council learns at any time of an alleged irregularity or delinquency of a lower council, it may require the lower body to produce any records and to take appropriate action.

c. *Directed Response*

The higher council may direct the lower council to reconsider and take corrective action if matters are determined to be out of compliance. In addition to administrative review, review and correction may be sought by initiating judicial process as described in the Rules of Discipline.

3.0109 *Committees and Commissions*

Councils may designate by their own rule such committees and commissions as they deem necessary and helpful for the accomplishment of the mission of the church, and may create such structures jointly with other councils, in consultation with the next higher council. In appointing such committees and commissions councils shall be mindful of the principles of unity in diversity consistent with the provisions of this Constitution (F-1.0403, G-3.0103).

A committee shall study and recommend action or carry out decisions already made by a council. It shall make a full report to the council that created it, and its recommendations shall require action by that body. Committees of councils higher than the session shall consist of both teaching elders and members of congregations, in approximately equal proportion.

A commission is empowered to consider and conclude matters referred to it by a council. The designating council shall state specifically the scope of the commission's powers and any restrictions on those powers.

A council may designate two types of commissions:

a. *Judicial Commissions*

Judicial commissions shall consider and decide cases of process for the council according to the Rules of Discipline. Sessions shall perform the function of a judicial commission for the congregation; each council higher than the session shall elect a permanent judicial commission (see D-5.0000).

b. *Administrative Commissions*

Administrative commissions are designated to consider and conclude matters not involving ecclesiastical judicial process, except that in the discharge of their assigned responsibilities they may discover and report to the designating council matters that may require judicial action by the council.

Functions that may be entrusted to administrative commissions include, but are not limited to:

- (1) (by sessions) ordaining and installing ruling elders and deacons, receiving and dismissing members, and visiting organizations within the congregation to settle differences therein;
- (2) (by presbyteries) ordaining and installing teaching elders;

(3) (by presbyteries) examining and receiving into membership teaching elders seeking admission to presbytery, including approval of terms of call and commissions for ordination and installation; and receiving candidates under care;

(4) (by presbyteries) developing immigrant fellowships, organizing new congregations, merging congregations, or forming union or federated congregations (G-5.05);

(5) (by presbyteries, synods, and the General Assembly) visiting particular councils, congregations, or agencies over which they have immediate jurisdiction reported to be affected with disorder, and inquiring into and settling the difficulties therein, except that no commission of a presbytery shall be empowered to dissolve a pastoral relationship without the specific authorization by the designating body (G-2.0701);

(6) (by all councils) making pastoral inquiry into persons accused of sexual abuse of another person (D-10.0401c) when jurisdiction in a judicial proceeding against such persons has ended due to death or renunciation of the accused; such inquiries shall not be understood as judicial proceedings but shall seek to reach a determination of truth related to the accusation and to make appropriate recommendations to the designating council.

Commissions of presbytery, synod, or General Assembly shall be composed of ruling elders and teaching elders in numbers as nearly equal as possible and sufficient to accomplish their work. A quorum of any commission shall be established by the designating council but in no case shall be less than a majority of its members (except as limited by D-5.0204).

Commissions of a session shall be composed of at least two ruling elders, and a teaching elder in an installed or temporary relationship with the congregation governed by that session or a ruling elder commissioned to pastoral service.

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

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

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

3.0110 Administrative Staff

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

3.0111 Nominating Process

All councils higher than the session shall have a process for nominating persons to serve in positions requiring election by the council. The process shall ensure that nominations are made by an entity broadly representative of the constituency of the council, and in conformity with the church's commitment to unity in diversity (F-1.0403).

3.0112 Insurance

Each council shall obtain property and liability insurance coverage to protect its facilities, programs, staff, and elected and appointed officers.

3.0113 Finances

Each council shall prepare and adopt a budget to support the church's mission within its area.

A full financial review of all financial books and records shall be conducted every year by a public accountant or committee of members versed in accounting procedures. Reviewers should not be related to the treasurer(s). Terminology in this section is meant to provide general guidance and is not intended to require or not require specific audit procedures or practices as understood within the professional accounting community.

G-3.02 THE SESSION*3.0201 Composition and Responsibilities*

The session is the council for the congregation. It shall be composed of those persons elected by the congregation to active service as ruling elders, together with all installed pastors and associate pastors. All members of the session are entitled to vote. The pastor shall be the moderator of the session, and the session shall not meet without the pastor or designated moderator. Presbyteries shall provide by rule for moderators when the session is without a moderator for reasons of vacancy or inconvenience.

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

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

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

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

c. *nurture the covenant community of disciples of Christ.* This responsibility shall include receiving and dismissing members; reviewing the roll of active members at least annually and counseling with those who have neglected the responsibilities of membership; providing programs of nurture, education, and fellowship; training, examining, ordaining, and installing those elected by the congregation as ruling elders and deacons; encouraging the graces of generosity and faithful stewardship of personal and financial resources; managing the physical property of the congregation for the furtherance of its mission; directing the ministry of deacons, trustees, and all organizations of the congregation; employing the administrative staff of the congregation; leading the congregation in participating in the mission of the whole church; warning and bearing witness against error in

doctrine and immorality in practice within the congregation and community; and serving in judicial matters in accordance with the Rules of Discipline.

3.0202 Relations with Other Councils

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

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

3.0203 Meetings

The session shall hold stated meetings at least quarterly. The moderator shall call a special meeting when he or she deems necessary or when requested in writing by any two members of the session. There shall be reasonable notice given of all special meetings. The session shall also meet when directed by presbytery. Sessions shall provide by rule for a quorum for meetings; such quorum shall include the moderator and either a specific number of ruling elders or a specific percentage of those ruling elders in current service on the session.

3.0204 Minutes and Records

Minutes of the session shall be subject to the provisions of G-3.0107. They shall contain the minutes of all meetings of the congregation and all joint meetings with deacons and trustees.

Each session shall maintain the following roll and registers:

a. Membership Roll

There shall be rolls of baptized, active, and affiliate members in accordance with G-1.0401, G-1.0402 and G-1.0403. The session may delete names from the roll of the congregation when requested to issue a certificate of transfer of membership to another congregation; when a member requests that his or her membership be terminated; when a member joins another congregation or otherwise renounces the jurisdiction of the session; when a member has moved or otherwise ceased to participate in the ministry of Christ's Church as defined in G-1.0304 for a period of not less than two years and after efforts on the part of the session to encourage the member to return to meaningful participation have failed, and after provision of written notice; or when a member dies.

b. Registers

There shall be registers of baptisms authorized by the session, of ruling elders and deacons, of installed pastors with dates of service, and such other registers as the session may deem necessary.

3.0205 Finances

In addition to those responsibilities described in G-3.0113, the session shall prepare and adopt a budget and determine the distribution of the congregation's benevolences. It shall authorize offerings for Christian purposes and shall account for the proceeds of such offerings and their disbursement. It shall provide full information to the congregation concerning its decisions in such matters.

The session shall elect a treasurer for such term as the session shall decide and shall supervise his or her work or delegate that supervision to a board of deacons or trustees. Those in charge of various congregational funds shall report at least annually to the session and more often as requested. Sessions may provide by rule for standard financial practices of the congregation, but shall in no case fail to observe the following procedures:

- a. All offerings shall be counted and recorded by at least two duly appointed persons, or by one fidelity bonded person;
- b. Financial books and records adequate to reflect all financial transactions shall be kept and shall be open to inspection by authorized church officers at reasonable times;
- c. Periodic, and in no case less than annual, reports of all financial activities shall be made to the session or entity vested with financial oversight;

G-3.03 THE PRESBYTERY*3.0301 Composition and Responsibilities*

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

The minimum composition of a presbytery is ten duly constituted sessions and ten teaching elders.

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

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

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

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

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

3.0302 Relations with Synod and General Assembly

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

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

3.0303 Relations with Sessions

Presbytery, being composed of the teaching elders and commissioners elected by the session of congregations within its district, has a particular responsibility to coordinate, guide, encourage, support, and resource the work of its congregations for the most effective witness to the broader community. In order to accomplish this responsibility, the presbytery has authority to:

- a. develop strategy for the mission of the church in its district;
- b. control the location of new congregations and of congregations desiring to move as well as to divide, dismiss, or dissolve congregations in consultation with their members;
- c. establish minimum compensation standards for pastoral calls and Certified Christian Educators within the presbytery;
- d. counsel with a session concerning reported difficulties within a congregation, including:
 - (1) advising the session as to appropriate actions to be taken to resolve the reported difficulties,
 - (2) offering to help as a mediator, and
 - (3) acting to correct the difficulties if requested to do so by the session or if the session is unable or unwilling to do so, following the procedural safeguards of the Rules of Discipline;

e. assume original jurisdiction in any situation in which it determines that a session cannot exercise its authority. After a thorough investigation, and after full opportunity to be heard has been accorded to the session, the presbytery may conclude that the session of a congregation is unable or unwilling to manage wisely its affairs, and may appoint an administrative commission with the full power of session. This commission shall assume original jurisdiction of the existing session, if any, which shall cease to act until such time as the presbytery shall otherwise direct.

f. consider and act upon requests from congregations for permission to take the actions regarding real property as described in G-4.0206.

3.0304 Meetings and Quorum

The presbytery shall hold stated meetings at least twice each year, shall meet at the direction of synod, and may call special meetings in accordance with its own rules.

A presbytery may set its own quorum, but it shall not be fewer than three teaching elders who are members of the presbytery and three ruling elder commissioners from three different congregations.

3.0305 Minutes and Records

Minutes and other official records of the presbytery are the property of the presbytery, and are subject to the review specified in G-3.0108. The stated clerk is responsible for the preservation of the presbytery's minutes and records.

3.0306 Membership of Presbytery

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

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

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

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

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

3.0307 Pastor, Counselor, and Advisor to Teaching Elders and Congregations

Presbyteries shall be open at all times to communication regarding the life and ministry of their congregations.

Each presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to teaching elders, ruling elders commissioned to pastoral service, and certified Christian educators of the presbytery; to facilitate the relations between the presbytery and its congregations, teaching elders, ruling elders commissioned to pastoral service, and certified Christian educators; and to settle difficulties on behalf of the presbytery where possible and expedient.

Each presbytery shall develop and maintain mechanisms and processes to guide, nurture and oversee the process of preparing to become a teaching elder.

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

G-3.04 THE SYNOD

3.0401 Composition and Responsibilities

The synod is the intermediate council serving as a corporate expression of the church throughout its region. It shall consist of not fewer than three presbyteries within a specific geographic region.

When a synod meets, it shall be composed of commissioners elected by the presbyteries. Each presbytery shall elect at least one ruling elder and one teaching elder to serve as commissioners to synod. A synod shall determine a plan for the election of commissioners to the synod, as well as the method to fulfill the principles of participation and representation found in F-1.0403 and G-3.0103; both plans shall be subject to approval by a majority of the presbyteries in the synod. The commissioners from each presbytery shall be divided equally between ruling elders and teaching elders. Each person elected moderator or other officer shall be enrolled as a member of the synod until a successor is elected and installed.

Synod is responsible for the life and mission of the church throughout its region and for supporting the ministry and mission of its presbyteries as they seek to support the witness of congregations, to the end that the church throughout its region becomes a community of faith, hope, love, and witness. As it leads and guides the witness of the church throughout its region, it shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

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

a. *provide that the Word of God may be truly preached and heard.* This responsibility may include developing, in conjunction with its presbyteries, a broad strategy for the mission of the church within its bounds and in accord with the larger strategy of the General Assembly; assisting its member presbyteries when requested in matters related to the calling, ordaining, and placement of teaching elders; establishing and maintaining, in conjunction with its presbyteries, those ecumenical relationships that will enlarge the life and mission of the church in its region; facilitating joint action in mission with other denominations and agencies in its region; facilitating communication among its presbyteries and between its presbyteries and the General Assembly; providing services for presbyteries within its area that can be performed more effectively from a broad regional base.

b. *provide that the Sacraments may be rightly administered and received.* This responsibility may include authorizing the celebration of the Lord's Supper at its meetings and at other events and gatherings under its jurisdiction; and exercising pastoral care among its presbyteries; in order that the Sacraments may be received as a means of grace, and the synod may live in the unity represented in the Sacraments.

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

doctrine or immorality in practice within its bounds; and serving in judicial matters in accordance with the Rules of Discipline.

3.0402 Relations with General Assembly

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

3.0403 Relations with Presbyteries

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

- a. developing, in conjunction with its presbyteries, joint plans and objectives for the fulfillment of mission, providing encouragement and guidance to its presbyteries and overseeing their work;
- b. developing and providing, when requested, resources as needed to facilitate the mission of its presbyteries;
- c. organizing new presbyteries, dividing, uniting, or otherwise combining presbyteries or portions of presbyteries previously existing, and, with the concurrence of existing presbyteries, creating non-geographic presbyteries, subject to the approval of the General Assembly, or taking other such actions as may be deemed necessary in order to meet the mission needs of racial ethnic or immigrant congregations. Such presbyteries shall be formed in compliance with the requirements of G-3.0301 and be accountable to the synod within which they were created.

3.0404 REDUCED FUNCTION

A synod may decide, with the approval of a two-thirds majority of its presbyteries, to reduce its function. In no case shall synod function be less than the provision of judicial process and administrative review of the work of the presbyteries (G-3.0401c). Such a synod shall meet at least every two years for the purposes of setting budget, electing members to its permanent judicial commission, and admitting to record the actions of its permanent judicial and administrative commissions. Presbyteries of such a synod shall assume for themselves, by mutual agreement, such other synod functions as may be deemed necessary by the synod.

3.0405 MEETINGS AND QUORUM

The synod shall hold stated meetings at least biennially, shall meet at the direction of the General Assembly, and may call special meetings in accordance with its own rules.

A synod may set its own quorum, but it shall include an equal number of ruling elders and teaching elders representing at least three presbyteries or one-third of its presbyteries, whichever is larger.

3.0406 Minutes and Records

The synod shall keep a full and accurate record of its proceedings that shall be submitted to the next succeeding meeting of the General Assembly for its general review and control. It shall report to the General Assembly the number of its presbyteries and, in general, all important changes that have occurred within its bounds.

G-3.05 THE GENERAL ASSEMBLY*3.0501 Composition and Responsibilities*

The General Assembly is the council of the whole church and it is representative of the unity of the synods, presbyteries, sessions, and congregations of the Presbyterian Church (U.S.A.). It shall consist of equal numbers of ruling elders and teaching elders elected by the presbyteries and reflective of the diversity within their bounds (F-1.0403 and G-3.0103), to serve as commissioners according to the following proportions:

- 8,000 members or less: 1 ruling elder and 1 teaching elder
- 8,001–16,000: 2 ruling elders and 2 teaching elders
- 16,001–24,000: 3 ruling elders and 3 teaching elders
- 24,001–32,000: 4 ruling elders and 4 teaching elders
- 32,001–40,000: 5 ruling elders and 5 teaching elders
- 40,001–48,000: 6 ruling elders and 6 teaching elders
- 48,001 or more: 7 ruling elders and 7 teaching elders

Each person elected Moderator shall be enrolled as a member of the General Assembly until a successor is elected and installed.

The General Assembly constitutes the bond of union, community, and mission among all its congregations and councils, to the end that the whole church becomes a community of faith, hope, love, and witness. As it leads and guides the witness of the whole church, it shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

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

- a. *provide that the Word of God may be truly preached and heard.* This responsibility shall include establishing a comprehensive mission strategy and priorities for the church; establishing and maintaining ecumenical relationships and correspondence with other ecclesiastical bodies; uniting with or receiving under its jurisdiction other ecclesiastical bodies consistent with the faith and order of this church, subject to the provision of G-5.02 and G-5.03; and commissioning, sending, and support of such mission personnel as will spread the good news of the grace of Jesus Christ to the world and foster the growth and development of God's people.
- b. *provide that the Sacraments may be rightly administered and received.* This responsibility shall include authorizing the celebration of the Lord's Supper at meetings of the General Assembly and other events and gatherings under its jurisdiction; authorizing the participation in the celebration of the Lord's Supper in ecumenical gatherings attended by authorized representatives of the General Assembly; and exercising pastoral care throughout the whole church in order that the Sacraments may be received as a means of grace, and the church may live in the unity represented in the Sacraments.
- c. *nurture the covenant community of disciples.* This responsibility shall include providing those services, resources, and programs performed most effectively at a national level; communicating with the whole church on matters of common concern; warning and bearing witness against errors in doctrine or immorality in the church and in the world; providing such services of education and nurture as its presbyteries may require; providing encouragement, guidance, and resources to presbyteries in the areas of mission, prophetic witness, leadership development, worship, evangelism, and responsible administration; discerning and presenting with the guidance of the holy spirit, matters of truth and vision that may inspire, challenge, and educate both church and world; serving in judicial matters in accordance with the Rules of Discipline; deciding controversies brought before it and advising and instructing in cases submitted to it, in conformity with this Constitution; authoritatively interpreting the most recent edition of the *Book of Order* in a manner binding on the whole church, in accordance with the provisions of G-6.02 or through a decision of the General Assembly Permanent Judicial Commission in a

remedial or disciplinary case, with the most recent interpretation of the *Book of Order* being binding; and establishing and maintaining an office of the Stated Clerk.

3.0502 Relations with Other Councils

The General Assembly has responsibility to maintain relationships with presbyteries and synods by:

- a. consulting with and providing resources for presbyteries and synods as they execute their constitutional responsibilities;
- b. overseeing the work of synods;
- c. reviewing the records of synods, taking care to ensure that they conform to this Constitution;
- d. organizing new synods, or dividing, uniting, or otherwise combining previously existing synods or portions of synods;
- e. approving the acts of synods to organize, divide, unite, or combine presbyteries or portions of presbyteries.

3.0503 Meetings and Quorum

The General Assembly shall hold a stated meeting at least biennially. The Moderator, or in the event of the incapacity of the Moderator, the Stated Clerk of the General Assembly, shall call a special meeting at the request or with the concurrence of at least one fourth of the ruling elder commissioners and one fourth of the teaching elder commissioners to the last preceding stated meeting of the General Assembly representing at least fifteen presbyteries, under the jurisdiction of at least five synods. Commissioners to the special meeting shall be the commissioners elected to the last preceding stated meeting of the General Assembly or their alternates. Notice of special meetings shall be sent no fewer than sixty days prior to convening and shall set out the purpose of the meeting. No other business than that listed in the notice shall be transacted.

A quorum of the General Assembly shall be one hundred commissioners, fifty of whom shall be ruling elders and fifty teaching elders, representing presbyteries of at least one fourth of its synods.

CHAPTER FOUR

THE CHURCH AND CIVIL AUTHORITY

G-4.01 INCORPORATION AND TRUSTEES

4.0101 Incorporation and Power

Where permitted by civil law, each congregation shall cause a corporation to be formed and maintained. If incorporation is not permitted, individual trustees shall be elected by the congregation. Any such individual trustees shall be elected from the congregation's members in the same manner as those elected to the ordered ministries of deacon and ruling elder. Terms of service shall be governed by the provisions of G-2.0404.

The corporation so formed, or the individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for the congregation, provided that in buying, selling, and mortgaging real property, the trustees shall act only after the approval of the congregation, granted in a duly constituted meeting; to accept and execute deeds of title to such property; to hold and defend title to such property; to manage any permanent special funds for the furtherance of the purposes of the congregation, all subject to the authority of the session and under the provisions of the Constitution of the Presbyterian Church (U.S.A.). The powers and duties of the trustees shall not infringe upon the powers and duties of the session or the board of deacons.

Where permitted by civil law, each presbytery, synod, and the General Assembly shall cause a corporation to be formed and maintained and shall determine a method to constitute the board of trustees by its own rule. The corporation so formed, or individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for and at the direction of the council.

4.0102 Members of the Corporation

Only persons eligible for membership in the congregation or council shall be eligible to be members of the corporation and to be elected as trustees. The ruling elders on the session of a congregation, who are eligible under the civil law, shall be the trustees of the corporation, unless the corporation shall determine another method for electing its trustees. Presbyteries, synods, and the General Assembly shall provide by rule for the election of trustees from among persons eligible for membership in the council.

G-4.02 CHURCH PROPERTY

4.0201 Property as a Tool for Mission

The property of the Presbyterian Church (U.S.A.), of its councils and entities, and of its congregations, is a tool for the accomplishment of the mission of Jesus Christ in the world.

4.0202 Decisions Concerning Property

The provisions of this Constitution prescribing the manner in which decisions are made, reviewed, and corrected within this church are applicable to all matters pertaining to property.

4.0203 Church Property Held in Trust

All property held by or for a congregation, a presbytery, a synod, the General Assembly, or the Presbyterian Church (U.S.A.), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated

association, and whether the property is used in programs of a congregation or of a higher council or retained for the production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.).

4.0204 Property Used Contrary to the Constitution

Whenever property of, or held for, a congregation of the Presbyterian Church (U.S.A.) ceases to be used by that congregation as a congregation of the Presbyterian Church (U.S.A.) in accordance with this Constitution, such property shall be held, used, applied, transferred, or sold as provided by the presbytery.

4.0205 Property of a Dissolved or Extinct Congregation

Whenever a congregation is formally dissolved by the presbytery, or has become extinct by reason of the dispersal of its members, the abandonment of its work, or other cause, such property as it may have shall be held, used, and applied for such uses, purposes, and trusts as the presbytery may direct, limit, and appoint, or such property may be sold or disposed of as the presbytery may direct, in conformity with the Constitution of the Presbyterian Church (U.S.A.).

4.0206 Selling, Encumbering, or Leasing Church Property

a. Selling or Encumbering Congregational Property

A congregation shall not sell, mortgage, or otherwise encumber any of its real property and it shall not acquire real property subject to an encumbrance or condition without the written permission of the presbytery transmitted through the session of the congregation.

b. Leasing Congregational Property

A congregation shall not lease its real property used for purposes of worship, or lease for more than five years any of its other real property, without the written permission of the presbytery transmitted through the session of the congregation.

4.0207 Property of Congregation in Schism

The relationship to the Presbyterian Church (U.S.A.) of a congregation can be severed only by constitutional action on the part of the presbytery (G-3.0303b). If there is a schism within the membership of a congregation and the presbytery is unable to effect a reconciliation or a division into separate congregations within the Presbyterian Church (U.S.A.), the presbytery shall determine if one of the factions is entitled to the property because it is identified by the presbytery as the true church within the Presbyterian Church (U.S.A.). This determination does not depend upon which faction received the majority vote within the congregation at the time of the schism.

4.0208 Exceptions

The provisions of this chapter shall apply to all congregations of the Presbyterian Church (U.S.A.) except that any congregation which was not subject to a similar provision of the constitution of the church of which it was a part, prior to the reunion of the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America to form the Presbyterian Church (U.S.A.), has been excused from that provision of this chapter if the congregation, within a period of eight years following the establishment of the Presbyterian Church (U.S.A.), voted to be exempt from such provision in a regularly called meeting and thereafter notified the presbytery of which it was a constituent congregation of such vote. The congregation voting to be so exempt shall hold title to its property and exercise its privileges of incorporation and property ownership under the provisions of the Constitution to which it was subject immediately prior to the establishment of the Presbyterian Church (U.S.A.). This paragraph may not be amended (G-6.05).

G-4.03 CONFIDENCE AND PRIVILEGE*4.0301 Trust and Confidentiality*

In the exercise of pastoral care, teaching elders (also called ministers of the Word and Sacrament) and ruling elders who have been commissioned by a presbytery to limited pastoral service (G-2.10), shall maintain a relationship of trust and confidentiality, and shall hold in confidence all information revealed to them in the course of providing care and all information relating to the exercise of such care.

When the person whose confidences are at issue gives express consent to reveal confidential information, then a teaching elder or a ruling elder commissioned to pastoral service may, but cannot be compelled to, reveal confidential information.

A teaching elder or a ruling elder commissioned to pastoral service may reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.

4.0302 Mandatory Reporting

Any member of this church engaged in ordered ministry and any certified Christian educator employed by this church or its congregations, shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse.

CHAPTER FIVE

ECUMENICITY AND UNION

G-5.01 ECUMENICAL COMMITMENT

5.0101 Ecumenicity

The Presbyterian Church (U.S.A.) at all levels seeks to manifest more visibly the unity of the body of Christ and will be open to opportunities for conversation, cooperation, and action with other ecclesiastical groups. It will seek to initiate, maintain, and strengthen relations with other Reformed and Christian entities.

5.0102 Interfaith Relations

The Presbyterian Church (U.S.A.) at all levels seeks new opportunities for conversation and understanding with non-Christian religious entities.

5.0103 Secular Organizations

The Presbyterian Church (U.S.A.) at all level seeks to initiate and respond to approaches for conversation and common action with secular organizations and agencies where such approaches show promise of serving the mission of the Church in the world.

G-5.02 RELATIONS WITH OTHER DENOMINATIONS

5.0201 Correspondence

In seeking the unity of the Church of Jesus Christ (G-5.0101), the General Assembly may authorize and direct that covenants, agreements, and statements of purpose and intent be developed with other Christian bodies. Such actions, when authorized and approved by the General Assembly, may address, but are not limited to, the mutual recognition of baptism and the orderly exchange of ministers. All councils of this church are encouraged to engage in opportunities to minister together in mutual affirmation and admonition with other Christian bodies.

The General Assembly, through the Office of the General Assembly, shall maintain a relationship of correspondence with the highest council or governing body:

- a. of those churches with which it has had historical relations outside the United States, as recognized by the General Assembly;
- b. of those churches that are members of the ecumenical bodies in which the Presbyterian Church (U.S.A.) holds membership;
- c. of those churches with which the Presbyterian Church (U.S.A.) has formal ecumenical dialogue approved by the General Assembly.

5.0202 Full Communion

The General Assembly of the Presbyterian Church (U.S.A.) is in full communion with those churches so recognized by the General Assembly. Full communion shall include the mutual recognition of baptism and the orderly exchange of ministers, as defined by ecumenical agreement. Councils of this church are encouraged to engage in opportunities to minister together in mutual affirmation and admonition with churches with which the Presbyterian Church (U.S.A.) is in full communion.

5.0203 Ecumenical Statements

In seeking the unity of the Church in Jesus Christ (F-1.0302a and G-5.0101), and in addition to the above relations, the Office of the General Assembly shall develop formal agreements and ecumenical statements of understanding with other Christian bodies. Such statements and agreements shall be approved by the General Assembly as guides for shared action, and shall be submitted to the presbyteries for their affirmative or negative votes.

G-5.03 FULL ORGANIC UNION

Full organic union of the Presbyterian Church (U.S.A.) with any other ecclesiastical body shall be effected subject to the following approvals:

- a. the approval of the proposed plan of union by the General Assembly and its recommendation to the presbyteries;
- b. the approval in writing of two-thirds of the presbyteries;
- c. the approval and consummation by the next General Assembly, or other General Assembly specified in the proposed plan of union.

G-5.04 UNION PRESBYTERIES

A presbytery of the Presbyterian Church (U.S.A.) may unite to form a union presbytery with one or more comparable councils or governing bodies, each of which is a member of another Reformed body, with the approval of the synod or comparable council or governing body of which each is a part.

5.0401 Constitutional Authority

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

5.0402 Plan of Union

A union presbytery shall be created by the adoption of a plan of union by two-thirds vote of each presbytery or governing body that is party to the union. The synod and/or governing body having jurisdiction over each of the uniting bodies shall approve the plan of union.

5.05 JOINT CONGREGATIONAL WITNESS

When its strategy for mission requires it, a presbytery may approve the creation of a joint witness between congregations of this denomination and congregations of other Christian churches that recognize Jesus Christ as Lord and Savior, accept the authority of Scripture, and observe the Sacraments of Baptism and the Lord's Supper.

- a. Such joint witnesses shall be subject to the constitution of each denomination involved. Wherever the constitutions of the denominations differ, the mandatory provisions of one shall apply in all cases when the others are permissive. Wherever there are conflicting mandatory provisions, the congregational council shall petition the next higher councils or governing bodies to resolve the conflict.

- b. Such joint witnesses shall be formed according to a plan approved by a two-thirds majority of the members of each of the congregations at duly called meetings of the congregation, and by the presbytery or

comparable council or governing body of each church. No provision of a plan for joint witness shall be construed as modifying or amending the Constitution of the Presbyterian Church (U.S.A.).

c. After consultation with the congregation involved in joint witness and the next higher council or governing body of the other denomination involved, a presbytery may receive a congregation from or transfer a congregation to a denomination with which the Presbyterian Church (U.S.A.) is in full communion or correspondence when it determines that the strategy for mission of that congregation is better served by such a transfer (G-3.0303b).

CHAPTER SIX

INTERPRETING AND AMENDING THE CONSTITUTION

G-6.01 REFORM

The Presbyterian Church (U.S.A.) seeks to be “the church reformed, always to be reformed, according to the Word of God” in the power of the Spirit (F-2.02.) In light of this commitment, the following interpretation and amendment procedures are understood as a means to faithfulness.

G-6.02 INTERPRETING THE CONSTITUTION: THE ADVISORY COMMITTEE ON THE CONSTITUTION

The General Assembly may provide authoritative interpretation of the *Book of Order*, which shall be binding on the councils of the church when rendered in the manner described in this section or through a decision of the General Assembly Permanent Judicial Commission in a remedial or disciplinary case.

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

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

G-6.03 AMENDING *THE BOOK OF CONFESSIONS*

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

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

G-6.04 AMENDING THE *BOOK OF ORDER*

Amendments to the *Book of Order* shall be made only if all the following steps are completed:

- a. All proposals requesting amendment of the *Book of Order* are communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the next session of the General Assembly.
- b. The Stated Clerk shall refer all such proposals to amend the *Book of Order* to the Advisory Committee on the Constitution (G-6.02), which shall examine the proposed amendment for clarity and consistency of language and for compatibility with other provisions of the Constitution of the Presbyterian Church (U.S.A.). The advisory committee shall report its findings to the General Assembly along with its recommendations, which may include an amended version of any proposed constitutional changes as well as advice to accept or decline the proposals referred to the committee. The General Assembly shall not consider any amendment until it has considered the report and any recommendations from the Advisory Committee on the Constitution.
- c. The same General Assembly approves the proposal to amend and transmits the proposed amendment to the presbyteries for their vote.
- d. Presbyteries shall transmit their votes to the Stated Clerk no later than one year following the adjournment of the assembly transmitting the proposed amendments.
- e. The Stated Clerk receives written advice that a proposed amendment to the *Book of Order* has received the affirmative votes of a majority of all the presbyteries. The proposed amendment so approved shall become effective one year following the adjournment of the assembly transmitting the proposed amendment.

G-6.05 EXCEPTIONS

The provisions of G-4.0208 of this Constitution shall not be amended.

G-6.06 AMENDMENTS TO SPECIAL PROVISIONS

The processes for amending the confessional documents and for effecting full organic union (G-5.03) can be amended only by the same method that they prescribe.

Recommendation Two:

The Form of Government Task Force recommends that the 219th General Assembly (2010) commend to the councils of the church “Advisory Handbook for Councils for the Development of Policies and Procedures Required by the Form of Government.” [Text of handbook follows rationale.]

Rationale

The 217th General Assembly (2006) instructed the task force to provide handbooks to the councils of the church for developing required policies and procedures to carry out their mission. This handbook is an aid to developing those policies and procedures. It should be noted that in the event that councils wish to continue operating with the same structures and procedures they have, compliant with the current Form of Government (2009-2011), there is no requirement for procedures to change under the revised Form of Government.

**Advisory Handbook for Councils for the
Development of Policies and Procedures
Required by the Form of Government**

Policies and Procedures Required for Sessions

Policies and Procedures Required for Presbyteries

Policies and Procedures Required for Synods

**Policies and Procedures Required
for the General Assembly**

Recommended by the Form of Government Task Force

Established by the 217th General Assembly (2006)
Presbyterian Church (U.S.A.)

Policies and Procedures Guide for the Work of the Session

The congregation is the church engaged in the mission of God in its particular context. Through the congregation God's people carry out the ministries of proclamation, sharing the Sacraments, and living in covenant life with God and each other. In the life of the congregation, individual believers are equipped for the ministry of witness to the love and grace of God in and for the world. The congregation reaches out to people, communities, and the world to share the good news of Jesus Christ, to gather for worship, to offer care and nurture to God's children, to speak for social justice and righteousness, to bear witness to the truth and to the reign of God that is coming into the world. (G-1.0101)

The session is the council for the congregation and has responsibility for governing the congregation and guiding its witness to the sovereign activity of God in the world, so that the congregation is and becomes a community of faith, hope, love, and witness. As it leads and guides the witness of the congregation, the session is charged to keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed congregations have identified themselves throughout history (F-1.0303), and the six Great Ends of the Church (F-1.0304). (G-3.0201)

Councils within our denomination are mutually interconnected. Each council has an expansive range of unique responsibilities; however, the life and ministry of each council is subject to review by the next higher council (G-3.0108). In this review, certain constitutional requirements must be addressed. What follows is a listing of those areas in which a presbytery is required to or justified in reviewing the work of the session of a congregation. The purpose of this review is for mutual awareness of and encouragement in mission. The value of review is in shared knowledge rather than meticulous compliance.

The proposed Form of Government requires that "each council shall develop a manual of administrative operations that will specify the form and guide the work of mission in that council." (G-3.0106) The following list does not intend to be exhaustive of all actions that might now be included in a session's Manual of Administrative Operations. It does seek to identify those instances in the proposed Form of Government where specific policies or rules are required. In every case, a session should ask whether any existing policies of the session meet the expectations of a particular provision.

Reference	Constitutional Provision	Questions or Options to Consider
F-1.01 G-1.0101	Each congregation is charged to "carry out the ministries of proclamation, sharing the Sacraments, and living in covenant life with God and each other."	Does the session give evidence of a defined mission and do its programs reflect the defined mission?
G-2.03 G-2.04 G-2.05 G-3.02	Nurturing the faith of members & seeing to the proper preparation of persons for ordered ministry.	Has the session sought out members to be encouraged to consider their call to the ordered ministries of ruling elder, teaching elder, and deacon and recommended and supported those who undertake this process?
G-3.0201	Session is directed to an expansive list of responsibilities.	Are routine responsibilities carried out by the session? Is there evidence of energy, intelligence and imagination in the work of the session?
G-1.0303 G-1.0304 G-1.0404 G-4.0101 G-4.0102	Members are to be trained, received, and nurtured.	What opportunities are given for members to be received? Is there a regular program of member nurture after joining the congregation?
G-3.0112 G-3.0113 G-3.0205 G-4.0101 G-4.0102	Certain corporate and financial practices and safeguards are defined for each congregation and session.	Is the congregation incorporated? Do the minutes of the session and congregation give evidence of adequate insurance? Are financial reports regularly presented, annually reviewed or audited? Has the session prepared and approved a budget?

Reference	Constitutional Provision	Questions or Options to Consider
G-1.0303 G-3.0201b W-2.3011- .3014 W-2.4012	The Sacraments of Baptism and the Lord's Supper are acts of the whole church and authorized by a council.	Is there a program of preparation for Baptism offered to parents and unbaptized adults? Are regular observances of the Lord's Supper authorized? Are special observances reported?
G-3.0107 G-3.0204	Proper and adequate records.	Is there evidence of minutes maintained and reviewed regularly? Is there evidence that membership rolls are current and justly managed?
G-1.05	The congregation holds meetings.	Is an annual meeting held? Has required business been dealt with? Are special meetings appropriately called, reported, minutes approved?
F-1.0403 G-3.0103	Each council shall develop procedures and mechanisms for promoting and reviewing it's implementation of the church's commitment to inclusiveness and representation.	Has the session developed such procedures and mechanisms?
F-1.0403 G-3.0103 G-3.0104 G-2.0401	Elections in the congregation are to be fair, just, and inclusive.	Is a nominating process in place that represents the diversity of the congregation and is made up of a majority not currently in active service as ruling elders or deacons? Is evidence given of the concerns for diversity being addressed?
G-2.0402 G-2.0403 G-2.0601	Preparing and examining candidates for ordered ministry and ordaining or installing them.	Has the session prepared and examined those elected by the congregation? Are there criteria to assess their fitness for office? Was a service of ordination/installation held prior to the beginning of their service? Has the session examined those seeking to become teaching elders, approved the covenant relationship with them, and commended them to presbytery for preparation?
G-2.0404	Ruling elders and deacons serve for specific terms.	Are ruling elders and deacons grouped in classes and do terms meet constitutional standards?
G-3.0105 G-3.0106 G-3.0203	Meetings conducted decently and in order.	Are dockets prepared and material made available for discussion? Is some form of procedure agreed to and followed? Do meetings include opportunity for spiritual reflection and prayer? Has the session approved a quorum for session meeting?
G-3.0106	Manual of administrative operations.	What policies have been developed and approved by the session for the routine administration of the congregation's life?
G-3.0106	Consultative mission strategy.	Has the presbytery initiated discussions with the session as to mutually beneficial mission activities?
G-3.0106 G-3.0202	Participation in the work of presbytery.	Are representatives of the session in attendance as commissioners at meetings of the presbytery? Are reports of meetings given to the session? Is responsible financial support of the mission of the larger church a part of the session's work? Are any directives from the presbytery properly recorded?
G-3.0109	The work of commissions.	Did the session appoint any commissions? Were the directives specific and clear? Were all actions reported back to the session?

Policies and Procedures Guide for the Work of the Presbytery

The presbytery is the council serving as a corporate expression of the church within a certain district and is composed of all the congregations and teaching elders within that district. The presbytery is responsible for the government of the church throughout its district, and for assisting and supporting the witness of congregations to the sovereign activity of God in the world, so that all congregations become communities of faith, hope, love, and witness. As it leads and guides the witness of its congregations, the presbytery shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304). (G-3.0301)

Councils within our denomination are mutually interconnected. Each council has an expansive range of unique responsibilities; however, the life and ministry of each council is subject to review by the next higher council (G-3.0108). The purpose of this review is for mutual awareness of and encouragement in mission. The value of review is in shared knowledge rather than meticulous compliance.

The proposed Form of Government requires that “each council shall develop a manual of administrative operations that will specify the form and guide the work of mission in that body” (G-3.0106). The following list does not intend to be exhaustive of all actions that might now be included in a presbytery’s manual of administrative operations. It does seek to identify those instances in the proposed Form of Government where specific policies or rules are required. In every case, the presbytery should ask whether any existing policies of the presbytery meet the expectations of a particular provision.

Reference	Constitutional Provision	Questions or Options Consider
F-1.0403 G-3.0103	Councils above the session shall establish by their own rule committees or entities to fulfill the following functions: to advise the council regarding the implementation of principles of unity and diversity, to advocate for diversity in leadership, and to consult with the council on the employment of personnel, in accordance with the principles of unity and diversity in F-1.0403.	Does the presbytery choose to retain an entity comparable to the current Committee on Representation (COR) to serve this purpose? If a COR is retained, what is the appropriate makeup of such a committee in its context? If this responsibility is lodged with another presbytery entity, how will the presbytery approve its plan for complying with the church’s commitment to inclusiveness and representation? How and on what basis will the presbytery review the committee’s implementation of its plan?
G-3.0301	A presbytery may provide by its own rule for the enrollment of ruling elders serving as moderators of committees or commissions.	Does the presbytery choose to enroll persons in these leadership positions?
G-3.0104	Moderators of councils higher than the session shall be elected for such terms as the council determines.	Does the presbytery operate on a calendar year? Should the moderator serve for more than one year?
G-3.0104	Councils shall provide by rule who shall preside in the absence of the moderator.	In the absence of the moderator, who most appropriately should preside at a presbytery meeting (e.g. the vice moderator, immediate past moderator, etc.)? Is this something that state law requires be part of the presbytery bylaws?
G-3.0104	The clerk of a presbytery shall be called stated clerk, shall be elected by the council for a definite term as it may determine.	How long should the clerk’s term be? What is the learning curve for this officer? How often should it be reviewed?
G-3.0106	Manual of administrative operations.	Does the presbytery have a manual of administrative operations? Do new procedures need to be included to cover how the presbytery will handle preparation for

Reference	Constitutional Provision	Questions or Options Consider
		ministry, the calling of pastors, the number of commissioners sessions elect, and what committees it chooses to have?
G-3.0107	The clerk of each council shall make recommendation to that body for the permanent safekeeping of the body's records with the Presbyterian Historical Society or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.).	Has the clerk made this recommendation? Is it consistent with the intent of ensuring the permanent accessibility and security of the records?
G-3.0108a	Each council shall review annually or biennially, based on the body's meeting frequency, the proceedings and actions of all entities related to the body, all officers able to act on behalf of the body, and lower councils within its jurisdiction.	Has the presbytery reviewed and made appropriate revision to its existing processes and guidelines for the review of session minutes, the actions of officers, and other proceedings to ensure that they are consistent with the revisions in the Form of Government?
G-3.0109	Councils may designate by their own rule such committees and commissions as they deem necessary.	What committee or other organizational structure has the presbytery developed to support the implementation of its identified mission? What gifts and skills are needed for those serving within that structure? How has accountability been assured and by what process shall those units report to the body and have their work evaluated?
G-3.0109b	A quorum of any commission shall be established by the designating body but in no case shall be less than a majority of its members (except as limited by D-5.0204).	Has the presbytery established a uniform policy regarding the makeup and quorum of any commission it creates, or will it attend to these specifics on a case-by-case basis? If the latter, does the presbytery have guidelines to advise the stated clerk or the presbytery as it constitutes and charges any commission?
G-3.0110	A council shall make provision in its manual of administrative operations (G-3.0106) for the process of election of executive staff and the hiring of other staff, description of the responsibilities of the position, method of performance review, and the manner of termination of employment.	Has the presbytery approved personnel policies and do those policies include the required items? Is a process in place to guide the calling of executive staff as well as hiring other staff? Are these policies consistent with the secular employment laws of the state as appropriate?
G-3.0111	All councils higher than the session shall have a process for nominating persons to serve in positions requiring election by the council.	Has the presbytery developed such a process and organized itself to implement it? Does this process ensure that the presbytery can make nominations from the floor? Are there clear expectations stated for those serving in presbytery elected positions and are there procedures in place for evaluating the effectiveness of those serving in presbytery positions? Are terms clearly stated as appropriate?
G-3.0201	Presbyteries shall provide by rule for moderators when the session is without a moderator for reasons of vacancy or inconvenience.	Does the presbytery have such a rule?
G-3.0301	The presbytery shall adopt and communicate to the sessions a plan for determining how many ruling elders each session should commission to represent it at presbytery meetings.	Does the presbytery have a plan? When will the plan be communicated to sessions?

Reference	Constitutional Provision	Questions or Options Consider
G-3.0303f	Presbytery has the authority to consider and act upon requests from congregations for permission to take the actions regarding real property as described in G-4.0206.	What entity within the presbytery will consider these matters and make recommendations?
G-3.0304	A presbytery may call special meetings in accordance with its own rules.	Have rules been adopted by the presbytery to state the requirements for calling special meetings?
G-3.0304	A presbytery may set its own quorum, but it shall not be fewer than three teaching elders who are members of the presbytery and three ruling elder commissioners from three different congregations.	What is an appropriate quorum for the presbytery? Should it be higher than the minimum? Has this been adopted by the presbytery?
G-3.0306 G-2.0503a	It (presbytery) shall be guided in this determination by written criteria developed by the presbytery for validating ministries within its bounds.	Does the presbytery have written criteria for the validation of ministries?
G-3.0306	The presbytery shall examine each teaching elder or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church.	Does the presbytery have a process for examining prospective members? Does it comply with the constitutional requirements?
G-3.0306	Non-congregationally based teaching elders may administer the Sacraments at times and places as established by the presbytery.	How do non-congregationally based teaching elders secure permission for administering the Sacraments? Are there predetermined situations where permission is automatic?
G-3.0307	Each presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to teaching elders, ruling elders commissioned to pastoral service, and Certified Christian Educators of the presbytery; to facilitate the relations between the presbytery and its congregations, teaching elders, ruling elders commissioned to pastoral service, and Certified Christian Educators; and to settle difficulties on behalf of the presbytery where possible and expedient.	Does the presbytery have mechanisms and processes for this? Are there existing entities to provide such care? Will the presbytery continue the committee on ministry structure or does some other process seem more appropriate? What is the best way to settle difficulties? Is there a mechanism in place for this?
G-3.0307	Each presbytery shall develop and maintain mechanisms and processes to guide, nurture, and oversee the process of preparing to become a teaching elder.	Are there processes and mechanisms in place for this? Do any new procedures need to be developed? (See separate denominational manual for preparation of teaching elders.)
G-3.0307	To facilitate the presbytery's oversight of inquirers and candidates, reception of members, approval of calls for pastoral services and invitations for temporary pastoral services, oversight of congregations without pastors, dissolution of relationships, dismissal of members, and its close relationship with both member congregations and teaching elders, it may delegate its authority to designated entities within the presbytery. ... composed of ruling elders and teaching elders in approximately equal	Are there processes and mechanisms in place for this? Do any new procedures need to be developed? See separate manuals for preparing for ordered ministry and for relationships between congregations and pastors.

Reference	Constitutional Provision	Questions or Options Consider
	numbers, bearing in mind the principles of unity in diversity in F-1.0403. All actions carried out as a result of delegated authority must be reported to the presbytery at it next regular meeting.	

Policies and Procedures Guide for the Work of the Synod

The synod is the intermediate council responsible for the life and mission of the church throughout its region and for supporting the ministry and mission of its constituent presbyteries as they seek to support the witness of congregations, to the end that the church throughout its region becomes a community of faith, hope, love and witness (G-3.0401). As it meets, it is composed of commissioners elected by its constituent presbyteries. As it leads and guides the witness of the church throughout its region, the synod is charged to keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

Councils within our denomination are mutually interconnected. Each council has an expansive range of unique responsibilities; however, the life and ministry of each council is subject to review by the next higher council (G-3.0108). The purpose of this review is for mutual awareness of and encouragement in mission. The value of review is in shared knowledge rather than meticulous compliance.

The proposed Form of Government requires that “each council shall develop a manual of administrative operations that will specify the form and guide the work of mission in that body” (G-3.0106). The following list does not intend to be exhaustive of all actions that might now be included in a synod’s manual of administrative operations. It does seek to identify those instances in the proposed Form of Government where specific policies or rules are required. In every case, the synod should ask whether any existing policies of the synod meet the expectations of a particular provision.

Reference	Constitutional Provision	Questions or Options to Consider
F-1.0403 G-3.0103	Councils above the session shall establish by their own rule committees or entities to fulfill the following functions: to advise the council regarding the implementation of principles of unity and diversity, to advocate for diversity in leadership, and to consult with the council on the employment of personnel, in accordance with the principles of unity and diversity in F-1.0403.	Does the synod choose to retain an entity comparable to the current Committee on Representation (COR) to serve this purpose? If a COR is retained, what is the appropriate makeup of such a committee in its context? If this responsibility is lodged with another synod entity, how will the presbytery approve its plan for complying with the church’s commitment to inclusiveness and representation? How and on what basis will the synod review the committee’s implementation of its plan?
G-3.0104	Moderators of councils higher than the session shall be elected for such terms as the council determines.	Does the synod operate on a calendar year? Should the moderator serve for more than one year?
G-3.0104	Councils may provide by rule who shall preside in the absence of the moderator	In the absence of the moderator, who most appropriately should preside at a synod meeting (e.g. the vice moderator, immediate past moderator, etc.)? Is this something that state law requires be part of the synod’s bylaws?
G-3.0106	Manual of administrative operations.	Does the synod have a manual of administrative operations? Do new procedures need to be included to define the number of commissioners presbyteries elect?
G-3.0107	The clerk of each council shall make recommendation to that body for the permanent safekeeping of the body’s records with the Presbyterian Historical Society or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.).	Has the stated clerk made this recommendation? Is it consistent with the intent of ensuring the permanent accessibility and security of the records?
G-3.0108a	Each council shall review annually or biennially, based on the body’s meeting frequency, the proceedings and actions of all entities related to	Has the synod reviewed and made appropriate revision to its existing processes and guidelines for the review of its own committees and entities, the actions of its officers,

Reference	Constitutional Provision	Questions or Options to Consider
	the body, all officers able to act on behalf of the body, and lower councils within its jurisdiction.	and other proceedings, as well as presbytery minutes, to ensure that they are consistent with the revisions in the Form of Government?
G-3.0109	Councils may designate by their own rule such committees and commissions as they deem necessary.	What committee or other organizational structure has the synod developed to support the implementation of its identified mission? What gifts and skills are needed for those serving within that structure? How has accountability been assured and by what process shall those units report to the body and have their work evaluated?
G-3.0109b	A quorum of any commission shall be established by the appointing body but in no case shall be less than a majority of its members.	Has the synod established a uniform policy regarding the makeup and quorum of any commission it creates, or will it attend to these specifics on a case-by-case basis? If the latter, does the synod have guidelines to advise the stated clerk or the synod as it constitutes and charges any commission?
G-3.0110	A council shall make provision in its manual of administrative operations (G-3.0106) for the process of election of executive staff and the hiring of other staff, description of the responsibilities of the position, method of performance review, and the manner of termination of employment.	Has the synod approved personnel policies and do those policies include the required items? Is a process in place to guide the calling of executive staff as well as hiring other staff? Are these policies consistent with the secular employment laws of the state as appropriate?
G-3.0111	All councils higher than the session shall have a process for nominating persons to serve in positions requiring election by the body.	Has the synod developed such a process and organized itself to implement it? Does this process ensure that the synod can make nominations from the floor? Are there clear expectations stated for those serving in synod elected positions and are there procedures in place for evaluating the effectiveness of those serving in synod positions? Are terms clearly stated where appropriate?
G-3.0304	A synod may call special meetings in accordance with its own rules.	Have rules been adopted by the synod to state the requirements for calling special meetings?
G-5.0402	The synod and/or governing body having jurisdiction over each of the uniting bodies shall approve the plan of union.	What expectations does the synod have for what shall be included in a plan of union? Do the provisions of the current G-17.0200 provide guidance in this regard?

Policies and Procedures Guide for the Work of the General Assembly

The General Assembly is the council of the whole church and is representative of the unity of the synods, presbyteries, sessions, and congregations of the Presbyterian Church (U.S.A.).

The General Assembly constitutes the bond of union, community, and mission among all its congregations and councils, to the end that the whole church becomes a community of faith, hope, love and witness. As it leads and guides the witness of the whole church, it shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303), and the six Great Ends of the Church (F-1.0304). (G-3.0401)

Councils within our denomination are mutually interconnected. Each council has an expansive range of unique responsibilities; however, the life and ministry of each council is subject to review by the next higher council (G-3.0108). The purpose of this review is for mutual awareness of and encouragement in mission. The value of review is in shared knowledge rather than meticulous compliance.

The proposed Form of Government requires that “each council shall develop a manual of administrative operations that will specify the form and guide the work of mission in that body” (G-3.0106). The following list does not intend to be exhaustive of all actions that might now be included in the Manual of the General Assembly. It does seek to identify those instances in the proposed Form of Government where specific policies or rules are required. In every case, the General Assembly should ask whether any existing policies of the General Assembly meet the expectations of a particular provision.

Reference	Constitutional Provision	Questions or Options to Consider
F-1.0403 G-3.0103	Councils above the session shall establish by their own rule committees or entities to fulfill the following functions: to advise the council regarding the implementation of principles of unity and diversity, to advocate for diversity in leadership, and to consult with the council on the employment of personnel, in accordance with the principles of unity and diversity in F-1.0403.	Does the General Assembly choose to retain an entity comparable to the current Committee on Representation (COR) to serve this purpose? If a COR is retained, what is the appropriate makeup of such a committee in its context? If this responsibility is lodged with another General Assembly entity, how will the presbytery approve its plan for complying with the church’s commitment to inclusiveness and representation? How and on what basis will the General Assembly review the committee’s implementation of its plan?
G-3.0104	Moderators of councils higher than the session shall be elected for such terms as the council determines.	What is the appropriate term for the moderator and what procedures shall guide the election?
G-3.0104	Councils may provide by rule who shall preside in the absence of the moderator.	In the absence of the moderator, who most appropriately should preside at a General Assembly meeting (e.g. the vice moderator, immediate past moderator, etc.)? Is this something that state law requires be part of the General Assembly’s bylaws?
G-3.0107	The clerk of each council shall make recommendation to that body for the permanent safekeeping of the body's records with the Presbyterian Historical Society or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.).	Has the stated clerk made this recommendation? Is it consistent with the intent of ensuring the permanent accessibility and security of the records?
G-3.0108a	Each council shall review annually or biennially, based on the body’s meeting frequency, the proceedings and actions of all entities related to the body, all officers able to act on behalf of the body, and lower councils within its jurisdiction.	Has the General Assembly reviewed and made appropriate revision to its existing processes and guidelines for the review of its own committees and entities, the actions of officers, and other proceedings, as well as synod minutes, to ensure that they are

Reference	Constitutional Provision	Questions or Options to Consider
		consistent with the revisions in the Form of Government?
G-3.0109	Councils may designate by their own rule such committees and commissions as they deem necessary.	What committee or other organizational structure has the General Assembly developed to support the implementation of its identified mission? What gifts and skills are needed for those serving within that structure? How has accountability been assured and by what process shall those units report to the body and have their work evaluated?
G-3.0109b	A quorum of any commission shall be established by the appointing body but in no case shall be less than a majority of its members.	Has the General Assembly established a uniform policy regarding the makeup and quorum of any commission it creates, or will it attend to these specifics on a case-by-case basis? If the latter, does the General Assembly have guidelines to advise the stated clerk or the General Assembly as it constitutes and charges any commission?
G-3.0110	A council shall make provision in its manual of administrative operations (G-3.0106) for the process of election of executive staff and the hiring of other staff, description of the responsibilities of the position, method of performance review, and the manner of termination of employment.	Has the General Assembly approved personnel policies and do those policies include the required items? Is a process in place to guide the calling of executive staff as well as hiring other staff? Are these policies consistent with the secular employment laws of the state as appropriate?
G-3.0111	All councils higher than the session shall have a process for nominating persons to serve in positions requiring election by the body.	Has the General Assembly developed such a process and organized itself to implement it? Does this process ensure that the General Assembly can make nominations from the floor? Are there clear expectations stated for those serving in General Assembly elected positions and are there procedures in place for evaluating the effectiveness of those serving in General Assembly positions? Are terms clearly stated where appropriate?
G-6.02	The General Assembly shall provide by its own rule for the qualifications of members of the Advisory Committee on the Constitution.	Has the General Assembly defined clear expectations of and qualifications for service on the Advisory Committee on the Constitution?