



# AMENDMENTS RECOMMENDED BY THE 226<sup>TH</sup> GENERAL ASSEMBLY (2024)

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- Lead Presbyter for Transformation and Stated Clerk
  - Presbytery of Southeastern Illinois
- Moderator, Advisory Committee on the Constitution

**24-B**

## **G-1.0404 OTHER FORMS OF CORPORATE WITNESS [POL-03]**

**The Assembly amended and approved this Item 391/14 with comment**

### **Summary Description:**

This item adds a new section—G-1.0104—to the Book of Order. This section provides guidelines for other forms of corporate witness (New Worshipping Communities, Immigrant Fellowships). The intention of the proposed amendment is to provide a minimal, flexible, and adaptable framework rooted in Reformed polity principles for small worshipping communities that wish to identify with the larger church in worship, formation, discipleship, and mission.

### **Implications:**

- The sponsoring session or presbytery for such groups must be prepared to provide financial, legal, and disciplinary oversight as needed. The presbytery bears responsibility for determining the activities of such groups and their relationship to the PCUSA, using Scriptural and constitutional authority as guidance. The presbytery may need to consult with other sponsoring organizations in making such determinations.
- Participation and inclusivity concerns
- There are no constitutional implications associated with this item.



**24-B**

## **G-1.0404 OTHER FORMS OF CORPORATE WITNESS [POL-03]**

The Assembly amended and approve this Item 391/14 with comment

### **G-1.0404 Language:**

*In circumstances where the formation of a traditional ecclesiastically and legally organized congregation is not desired or deemed appropriate, and a worshipping community has been formally recognized by the presbytery according to its own definition, presbyteries and congregations may work together with such a group to provide supervision and support.*

*Such recognized groups shall be under the mutually agreed upon oversight of a minister of the Word and Sacrament approved by the Presbytery, shall include at least one ruling elder in their chosen leadership, and shall function under the financial, legal, and disciplinary sponsorship of an ecclesial council (either a session or a presbytery).*

*The sponsoring council shall, in consultation with the worshipping community, authorize any celebrations of the sacraments within the group in accordance with the Directory for Worship.*

**24-B**

## **G-1.0404 OTHER FORMS OF CORPORATE WITNESS [POL-03]**

The Assembly amended and approve this Item 391/14 with comment

### **G-1.0404 Language:**

*Membership records for group participants desiring to be formally enrolled as baptized, active, or affiliate members in the PC(USA) shall be maintained by the sponsoring council.*

*Such groups shall not hold property, and may not undertake any financial, legal, or contractual obligations, apart from their sponsoring council.*

*They shall adhere to the sponsoring council's required policies on sexual misconduct, harassment, child and youth protection, and antiracism. Presbyteries shall determine appropriate means of representation and participation of such groups in and through the sponsoring councils (session or presbytery).*



**QUESTIONS**



**24-D**

## **G-2.0504b TEMPORARY PASTORAL RELATIONSHIPS [POL-05]**

The Assembly approved this Item 397/8

### **Summary Description:**

This item amends G-2.0504b to lengthen maximum terms of service for temporary pastoral relationships from 12 months to 36 months

### **Implications:**

This item intends to address current ministry contexts by precluding the need to renegotiate contracts for temporary pastoral service annually. The 36-month timeframe also provides a larger period for temporary service, given that the transition period between called pastoral relationships is now longer than 12 months.





# Non-Disclosure Agreements



**24-E**

## **G-2.0504b TEMPORARY PASTORAL RELATIONSHIPS [POL-08-2]**

The Assembly approved this Item 393/11

### **Summary Description:**

Adds the following language to G-2.0504b:

*When the temporary pastoral relationship ends, no non-disclosure agreement shall be allowable.*

*A non-disclosure agreement, also known as a confidentiality agreement, is an agreement that outlines confidential material, knowledge, or information that is to remain confidential. Such an agreement binds the party or parties who have signed it and prevents them from discussing any information included in the contract with anyone not authorized by the agreement*

### **Implications:**

The assumption supporting this amendment is that non-disclosure agreements that are used in pastoral dissolution processes have functioned to invite greater speculation about the circumstances of the dissolution since some information is protected as confidential. If the dissolution comes as the result of a traumatic event, such an agreement may preclude the congregation from fully processing the event, so that some or all of the trauma is carried into the next pastoral relationship.



**24-G**

## **G-2.0901 DISSOLUTION-PASTORAL RELATIONSHIPS [POL-08-1]**

The Assembly approved this Item 393/11

### **Summary Description:**

Adds the following language to G-2.0901:

At the end of the first paragraph: *No non-disclosure agreement shall be allowable.*

*A non-disclosure agreement, also known as a confidentiality agreement, is an agreement that outlines confidential material, knowledge, or information that is to remain confidential. Such an agreement binds the party or parties who have signed it and prevents them from discussing any information included in the contract with anyone not authorized by the agreement*

### **Implications:**

The assumption supporting this amendment is that non-disclosure agreements that are used in pastoral dissolution processes have functioned to invite greater speculation about the circumstances of the dissolution since some information is protected as confidential. If the dissolution comes as the result of a traumatic event, such an agreement may preclude the congregation from fully processing the event, so that some or all of the trauma is carried into the next pastoral relationship.



**QUESTIONS**





**24-F**

## **G-2.0610 ACCOMODATION-PARTICULAR CIRCUMSTANCES [ORD-05]**

**The Assembly Committee on Ordination amended the overture language following the ACC advice;  
the Assembly approved this Item by consensus**

### **Summary Description:**

This item edits the language in G-2.0610 to remove the requirement that a presbytery provide a full account of the reasons for a waiver of an examination requirement for an individual under care in the ministry preparation process. It retains the language providing for the communication to the presbytery of call of the existence of a waiver, but stipulates that confidential details be omitted.

### **Implications:**

- The edited text seeks to balance current understandings of learning differences, cultural competency, and neurodivergence with the transparency and trust expectations that inform presbytery processes.
- The ACC in its advice has explicated the specific contexts and process points in which such accommodation appears



**24-F**

## **G-2.0610 ACCOMODATION-PARTICULAR CIRCUMSTANCES [ORD-05]**

**The Assembly Committee on Ordination amended the overture language following the ACC advice;  
the Assembly approved this Item by consensus**

### **G-2.0610:**

**When a presbytery concludes there are good and sufficient reasons for accommodations to the particular circumstances of an individual seeking ordination, it may, by a three-fourths vote, 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-fourths 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 a~~ The existence of] any waiver or alternate means to ascertain readiness, [with confidential details omitted,] shall be ~~[included in the minutes of the presbytery and]~~ communicated to the presbytery to which an inquirer or candidate may be transferred.**



**QUESTIONS**



**24-H**

## **G-3.0106 ADMINISTRATION OF MISSION [POL-11]**

The Assembly approved this item 403/1

### **Summary Description:**

This item adds the phrase “*and adults with vulnerabilities*” to the list of those included [children and youth] in the required protection policy.

### **Implications:**

- The edited text seeks to include more individuals that comprise at-risk populations to extend policy protection to these individuals.
- The ACC in its advice has cautioned that the definition of “vulnerable adult” varies by legal jurisdiction, so it will be necessary for councils to consult local legal requirements in developing these required protection policies.



24-I

## G-3.0302d PRESBYTERY RELATIONSHIPS-SYNOD AND GA [GAP-05]

The Assembly approved this item 390/14

### Summary Description:

This item eliminates the requirement for a concurrence from another presbytery for an overture to be brought before the General Assembly, but still permits such concurrences

### Implications:

- This proposed amendment would overturn the 2012 amendment on concurrences intended to “improve collaboration among presbyteries, assure that the business is of common concern to the church’s mission, and encourage overtures and resolutions of church-wide significance.”
- The 226 G.A. Standing Committee on Standing Rules notes in its rationale for this item that this requirement has become an unnecessary barrier and is not serving its intended purpose.



**24-J**

## **G-3.0501 GENERAL ASSEMBLY-COMPOSITION [GAP-04]**

The Assembly approved this item 400/12

### **Summary Description:**

This item revises the formula for determining the number of commissioners to the General Assembly allotted to each presbytery by number of members

### **Implications:**

- This proposed amendment seeks to account for the reality of shrinking presbytery memberships and the declining total number of presbyteries. The current system results in an increasingly smaller number of commissioners to be elected for each successive Assembly.



**QUESTIONS**





**24-K**

## **D-7.0501 REFERRAL-INVESTIGATING COMMITTEE [POL-02]**

The Assembly approved this Item 401/4

### **Summary Description:**

This item makes explicit that, when an allegation of offense is made to a clerk of session or stated clerk, the mandate to report to civil authorities any knowledge or risk of harm related to physical abuse, neglect, or sexual molestation or abuse of a minor or adult lacking mental capacity [G-4.0302-members engaged in ordered ministry and CCEs] must be followed.

### **Implications:**

- There are three elements of this item: 1) the process by which receipt of a formal accusation prompts the formation of an Investigating Committee, 2) the implicit moral obligation to disclose information to civil authorities to protect people at risk, and 3) the accountability of those responsible for recognizing and reporting risk.
- The ACC observes that confidentiality provisions for the exercise of pastoral care explicitly state that confidentiality is not to be used to keep secret any allegations of abuse. These provisions also mandate reporting to ecclesiastical and civil authorities to protect people at risk.

**24-L**

## **D-7.0902B ADMINISTRATIVE LEAVE [POL-04]**

The Assembly approved this Item 401/4

### **Summary Description:**

This item makes explicit that when allegations against a minister member are made and it is determined that risk to others requires the minister to be placed on administrative leave, that leave shall be paid leave. The item also requires that the cost for this paid leave be borne by the employing entity or shared by the presbytery, as necessary.

### **Implications:**

- This item is intended to preserve the due process rights of all Ministers of the Word and Sacrament accused of sexual misconduct without diminishing the protections to the alleged or potential victims of that misconduct.
- The ACC notes that the current language is silent on the question of whether administrative leave should be paid or unpaid.



**QUESTIONS**



WELCOME

WELCOME

## 24-A UNITY IN DIVERSITY (F-1.0403) [POL-01-1]

- This item came to the General Assembly as an overture from Olympia Presbytery and was referred to the Polity Committee, which split it into two recommendations to the Assembly plenary.
- Amendment 24-A adds to the list of categories against which the Church does not discriminate

**F-1.0403 be amended as follows:**

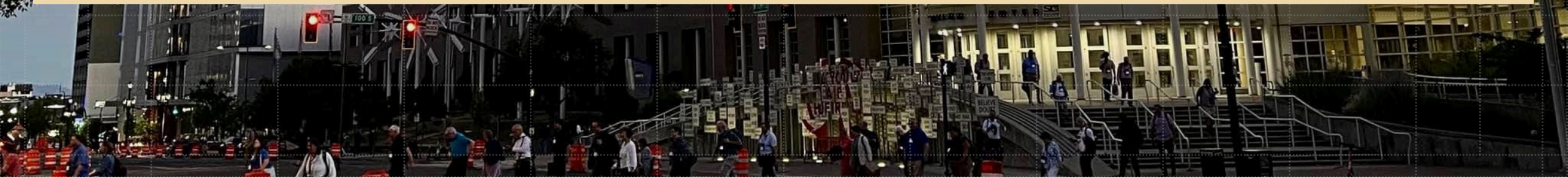
**“The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. In Christ, by the power of the Spirit, God unites persons through baptism, regardless of race, ethnicity, age, sex, [gender identity, sexual orientation,] disability, geography, or theological conviction. 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.”**



# 24-A UNITY IN DIVERSITY (F-1.0403) [POL-01-1]

## KEY CONSIDERATIONS

- F-1.0403 outlines some of the PC(U.S.A.)'s core values regarding unity in diversity
  - Inclusivity of the Church catholic; “one Lord, one faith, one baptism
  - Radical hospitality and inclusivity
  - Rooted in baptismal identity and unity
  - Inclusive participation and representation
- G-1.0302:
  - 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
  - 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.



## 24-C GIFTS AND QUALIFICATIONS (G-2.0104b) [POL-01-2]

- POL-01 in its entirety raised concerns that it was introducing a mandated standard or litmus test which would function to restrain individuals serving in pastoral roles from acting according to conscience and would prompt presbyteries to disapprove ordination if scruples were expressed by the candidate [The Kenyon Case—UPC, 1975, Maxwell v. Presbytery of Pittsburgh]

This amendment concerns the examination of candidates for ordination. The examination must ensure that the candidate can uphold the constitutional questions in their ordered ministry and must include, by some means, the Historic Principles of Church Order [F-3.01] and the principles of participation and representation found in F-1.0403. This would mandate that councils (sessions and presbyteries) assess the candidates' commitment to these principles alongside existing requirements when evaluating a candidate to be ordained and/or installed to an ordered ministry.



## 24-C GIFTS AND QUALIFICATIONS (G-2.0104b) [POL-01-2]

### KEY CONSIDERATIONS

This proposed amendment requires councils to determine the attentiveness of the candidate for ordination or installation to participation, representation, and non-discrimination principles, as stated in F-1.0403, which emphasizes the church's commitment to unity in diversity, and to all of F-3.01, which asserts the foundational principles from the Adoption Act of 1728 and the First Constitution of 1789 concerning:

- God as Lord of the conscience of individuals
- The church/denominational right to determine the terms of membership and for its ordered ministers, which may bind an individual's conscience
- The inseparable connection between faith and practice
- Mutual forbearance rooted in common unity
- The people, who are the church, elect their leaders from the body
- All church power, whether exercised by the body or by representation by delegated authority, is only ministerial and declarative
- There is to be a form of ecclesiastical discipline whose focus is moral and spiritual, and its purposes differ from civil discipline

## **24-C GIFTS AND QUALIFICATIONS (G-2.0104b) [POL-01-2]**

### **KEY CONSIDERATIONS**

- **ACC advises that adding the proposed language is redundant**
- **Re Kenyon: it is the candidate, and not the church, who must make a conscientious judgment**
- **Accords with historical context and practice**
- **Original language in G-2.0104b is retained, which still requires that candidates affirm their commitment to the church's polity and discipline, as outlined in W-4.0404e**
- **The amendment does not subvert a council's right and obligation to examine candidates on a case-by-case basis, maintaining their discretion and constitutional authority in ordination and installation decisions**
- **The amendment underlines the denomination's extant commitment to inclusivity and representation**



**QUESTIONS**





**EPISCOPAL-PRESBYTERIAN  
AGREEMENT ON LOCAL SHARING  
OF MINISTRIES**



# BACKGROUND CONTEXT

To date, there have been three rounds of dialogic conversations between the two denominations. The second round, in 2007-08, produced the current agreement in which the two denominations agreed:

- We acknowledge one another's churches as churches belonging to the one, holy, catholic and apostolic Church
- We acknowledge that in our churches the Word of God is authentically preached, and the sacraments of Baptism and Eucharist are duly administered
- We acknowledge one another's ordained ministries as given by God and as instruments of grace, and look forward to the time when the reconciliation of our churches makes possible the full interchangeability of ministers
- We acknowledge that personal and collegial oversight is embodied and exercised in our churches in a variety of forms, episcopal and non-episcopal, as a visible sign of the Church's unity and continuity in apostolic life, mission, and ministry
- We agree that The Episcopal Church and the Presbyterian Church (U.S.A.) will invite members of each others' communions to receive Holy Communion in their churches. We encourage members of our churches to accept this Eucharistic hospitality and thus express their unity with each other in the one Body of Christ.



# PROPOSED AGREEMENT

The third round of dialogue produced the proposed Agreement on Local Sharing of Ministers:

- That authorized ministers of our churches may, subject to the regulations of the churches and within the limits of their competence, carry out the tasks of their own office in congregations of the other churches when requested and approved by the diocesan bishop and local presbytery
- That authorization must conform to the *Book of Common Worship and Book of Order* [PC(USA)] and the *Book of Common Prayer and the Constitutions and Canons of The Episcopal Church* [Episcopal]
- That both denominations provide regular occasion for planning, discussing, and resourcing for missional, educational and liturgical life together
- That both denominations explore possibilities for new church development and redevelopment together



- Both The Episcopal Church and the Presbyterian Church (U.S.A.) reflect the threefold ordered ministries [bishop, presbyter, and deacon] expressed by Ignatius of Antioch, however in our polities, we express them differently or in “locally adapted” ways.
- Both denominations also hold, in a broad ecumenical sense, a practice of apostolic succession. In the PC (U.S.A.) historical documents, the terms “bishop” and “pastor” are interchangeable, and it is the pastor, as moderator of the session, that oversees as a member of presbytery and presides at the ordination of elders and deacons.
- Both denominations recognize the gift of Episkopé, the ministry of oversight, in locally adapted ways.
- Presbyteries and dioceses are strongly encouraged to invite presbytery moderators and diocese bishops to participate in each other’s celebrations of ministry—ordinations, installations, institutions—so that bishops and moderators may share an ecumenical blessing.
- In the ordination of presbyters, that each denomination include bishops from other denominations with whom both shares recognition of mutual ministry [Evangelical Lutheran Church in America, and the Northern and Southern Provinces of the Moravian Church in America]
- When a presbytery moderator is installed, an Episcopal bishop or their designee be present  
When an Episcopal bishop is consecrated, a Presbyterian moderator or their designee be present



# Plan for Limited Orderly Exchange of Ministers

This plan pertains **ONLY** to Episcopal presbyters [priests] and Teaching Elders [ministers of the Word and Sacrament] who have been ordained for a least three years and have been active within the ministry of their own denominations

1. Appropriate Ecclesiastical Authority of the inviting body identifies a needed ministry
2. Appropriate Ecclesiastical Authority of the sending body identifies a presbyter to serve in the ministry setting.
3. The Ecclesiastical Authority of the inviting body initiates the process of the limited orderly exchange between the placement and the presbyter. The presbyter does not initiate the process of exchange.
4. The inviting body consults with the appropriate Ecclesiastical Authority of the presbyter to determine suitability and to receive concurrence. The presbyter remains accountable to the sending church.
5. Service in Limited Orderly Exchange positions shall ordinarily be limited to no less than 2 years and no more than 4 years with the possibility of renewal. Presbyters who intend to serve permanently should engage the process of transfer or reception of ministerial status.



# Ministry Functions

This plan pertains **ONLY** to Episcopal presbyters [priests] and Teaching Elders [ministers of the Word and Sacrament who have been ordained for a least three years and have been active within the ministry of their own denominations

When a presbyter is licensed or commissioned by the appropriate Ecclesiastical Authority, the presbyter is authorized to

- Exercise pastoral or administrative responsibility
- Lead public worship [under the direction of the diocesan bishop or presbytery]
- Preach the Gospel
- Celebrate and administer the sacraments [see guidelines]
- Prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows [under the direction of the diocesan bishop or presbytery]
- Present the good news of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the Church, assisting with the diocese or presbytery's ministry of evangelism partnership



# Conditions of Ministry

**This plan pertains ONLY to Episcopal presbyters [priests] and Teaching Elders [ministers of the Word and Sacrament who have been ordained for a least three years and have been active within the ministry of their own denominations**

- Pension and medical coverage will be managed through the church of ecclesiastical membership
- Should a disciplinary process be necessary, the presbyter remains under the jurisdiction of the sending body, but the inviting body may be asked to participate as necessary.
- Since there is not yet reconciliation and full interchangeability of ministries, this means that
  - Presbyterian presbyters will use the authorized or commended Presbyterian worship resources unless authorized by the diocesan bishop to use Episcopal resources (except Eucharist prayers)
  - Episcopal priests will use the authorized or commended Episcopalian worship resources unless authorized by the presbytery to use Presbyterian resources
  - Priests and presbyters are bound to the Eucharist liturgies of their respective prayer books when they preside
  - Both priests and presbyters may use authorized or commended resources from the ELCA, with which both churches are in full communion



# Training and Oversight

**This plan pertains ONLY to Episcopal presbyters [priests] and Teaching Elders [ministers of the Word and Sacrament who have been ordained for a least three years and have been active within the ministry of their own denominations**

- **Presbyters who serve under Limited Orderly Exchange shall receive preparation and instruction [formation] as determined by the diocesan bishop or the presbytery as is appropriate for the placement, ecumenical setting, and length of time**
- **Presbyters shall be examined by the appropriate Ecclesiastical Authority as to motives for service, personal faith, and areas of instruction [as determined by the diocese and presbytery]**
- **Presbyters shall work under the supervision of the diocese or presbytery, and shall be assigned a mentor and local supervisor**
- **Towards the end of the term, the diocese or presbytery shall review the commission, which may be renewed for total service of no more than four years**
- **Presbyters who serve under Limited Orderly Exchange may be continue to be listed as able to serve but are not authorized to serve until the commission is renewed.**



# Celebration of an Ecumenical Ministry

**This plan contains a common required liturgy to be used for commissioning and installing the presbyter when the diocesan bishop or presbytery is satisfied with the qualification of a presbyter to serve in a particular placement.**

**The plan also contains required wording for certificates of commission.**





# A Message from the Dialogue Participants



The global Christian Church around the world has found itself in a season of reinvention and redefinition. With global pandemic and racial endemic, our time stands in need of unity. Both bodies acknowledge their complicity in this state of affairs and further acknowledge that they are called to end all racial discrimination, repenting and ministering to those injured by it.

Reform always comes from the margins. Accordingly, there is a present and historical urgency borne in this agreement to move both churches toward unity in mission. Thus, the Presbyterian/Episcopal Dialogue requests our respective authorizing bodies to consider this Agreement; to continue this Dialogue with future deliberations; and that the Heads of Communion of both denomination commit themselves publicly to this effort.

The Church does not live for itself. It is called into being by the Gospel of Jesus Christ to serve the mission of the triune God in the world. The Church is called to embody, in an anticipatory way, the reconciliation and communion of all people, and our unity is for the sake of mission.



**QUESTIONS**







Thank you!