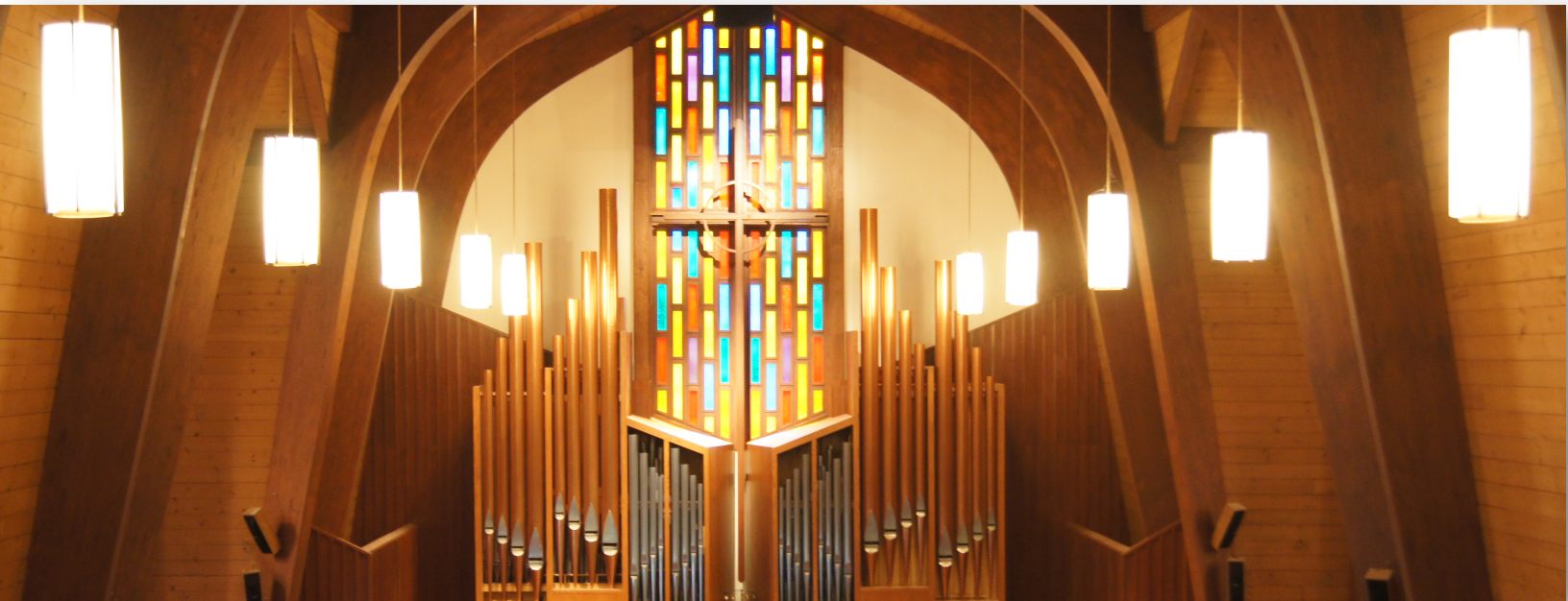




Presbytery OF  
**Greater Atlanta**  
*Growing Healthy, Vital Congregations*  
*Equipping Healthy, Innovative Leaders*

# Commissioner Handbook

Stated Meeting



November 12, 2019  
9:00 AM - 12:45 PM

*Eastminster Presbyterian Church*  
5801 Hugh Howell Rd.  
Stone Mountain, GA, 30087  
Telephone: (770) 469-4881

#### STRATEGIC PURPOSE

To be a catalyst, creator and equipper of healthy, vital and growing congregations and equip healthy, innovative leaders in all regions of the Presbytery.



Welcome to Eastminster Presbyterian Church:

From Eastminster's early beginnings of worship in the open air, the succeeding years have found us now inside great facilities that will serve as a place of worship and business at the upcoming meeting of the Greater Atlanta Presbytery.

For over 50 years the members of Eastminster have responded to God's call to local, national, and international mission in the name of Jesus Christ. We believe that with the continued help of the Holy Spirit we will continue in God's service for years to come. It is interesting that we sit in the shadow of a mountain that never changes but at the same time find ourselves in the midst of change. So, for us here at Eastminster, we are in the process of embracing that change and exploring what it means to worship our Lord and serve others now and in an everchanging future.

We open our doors and our hearts to our sister churches of the Greater Atlanta Presbytery. And because we all share the love and mercy of our Lord Jesus Christ; we are united as a body and strengthened in the faith we share.

On behalf of the session, congregation, and staff of Eastminster let me welcome you to our church and I certainly hope you will not hesitate to ask us should you have any need.

Blessings

Caleb Clarke

## A WORD FROM OUR EXECUTIVE PRESBYTER, REV. AISHA BROOKS-LYTTLE

### Flourish: *Purpose*

<sup>8</sup>For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—<sup>9</sup>not the result of works, so that no one may boast. <sup>10</sup>For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life. – Ephesians 2:8-10

We have come to our fourth and final “P” in our year-long dialogue around what it means to *flourish* as the people of God through a life of prayer, passion, priesthood, and purpose. The word “**purpose**” stands apart in a world that wants to know how you will leave your mark in society and make a nice bit of money while making it all happen. Purpose leads us to think of our own lives and how our lives fit into God’s beautiful, grand, and mysterious plan for us and for the world. Purpose reminds us that as we attempt to plot and plan our next moves, it is the divine mind of God who orders our steps and takes us on a journey to discover all that God calls us to do with our time on the earth.

When we think of what it means to “*flourish*” through our **purpose**, we must remember a few things. We must remember that we were formed and fashioned by our God who loves us and cares for us. We must remember that through faith in Christ our Savior, we have been called and are being cultivated to fulfill both our individual and collective mission and purpose. We must remember that the Spirit walks with us, speaks to us, and nudges us as we discover how God will bring together our gifts to connect with the deepest needs in the world.

Fulfilling our purpose in Christ is not about success. It is not about failure. It is not about being perfect. It is not about being the best. It is not about having the greatest ministry idea that will allow your church to take a sabbatical from paying the bills and allow your minister to retire early. ***Purpose is watching God’s plan unfold before our eyes and seeing how our gifts, challenges, experiences, and mistakes will become God’s handiwork that leads people to live into the salvific hope and healing we have in Christ Jesus.***

As we gather for our final meeting of the year, I am deeply grateful for each of you and for our shared **purpose** together to grow deeper in our faith, to demonstrate the mercy of God to all in our care, and to speak words of truth, justice, wisdom, and freedom. It is my prayer that we will practice radical gratitude, reminding one another that we have been called to live and serve according to God’s purpose for us, as individuals, and as one holy, catholic, and apostolic church. I am so thankful for this wild and wondrous calling we share together. May we find joy in who we are in Christ and in all the places we are called to be witnesses in the world.

-ABL

#flourish

#purpose

#createdforgoodworks

## SO, THIS IS YOUR FIRST PRESBYTERY MEETING!

As a new Commissioner to the Presbytery, we welcome you! The information below serves as a bit of orientation for you.

When you arrive, there will be a registration area. You are asked to register your attendance, receive a name badge, and pick up any handouts that may be available.

All the business of the Presbytery is contained in this handbook. The handbook is divided into two sections:

1. The first section details items that you, as a commissioner, will need to take action upon (called “For Recommendation”) and items for your information (called “Admit to Record”). Some items will have discussion, and some items will be contained within an omnibus motion (or consent agenda). Any items in the omnibus motion are voted on at one time, during the Clerk’s communications report. As a commissioner, if you desire to ask a question or have debate on any item contained within this motion, you need to stand at the time of the motion’s presentation and request that item be extracted. The item will then be removed from the omnibus motion and voted upon separately towards the end of the meeting. Admit to Record items come from various committees and entities of the Presbytery that wish to inform you of things they are working on or committee actions they are empowered to take. Admit to Record items need to be in the permanent record of the Presbytery’s minutes.
2. The second section (if present) will contain addendum items, such as charts and announcements.

On the day of the meeting, a worship bulletin will be distributed. This bulletin will contain, in order, all the items that will be presented to the commissioners. The difference between the handbook and the bulletin is that the bulletin will not have supplemental material, such as faith statements, addendum and resource items. The handbook and bulletin are meant to go hand in hand to help you with the flow and business of the meeting.

Please read the introductory items in the handbook. These items contain information about parking, childcare, directions to the meeting, how to make motions if you wish, and information on parliamentary process.

The meetings of Presbytery have been designed to provide opportunities for the community to worship and discuss issues together, as well as do the business that is before it for consideration. Again, welcome!

## GUIDELINES FOR PARTICIPATING IN PRESBYTERY MEETINGS

1. When speaking at Presbytery, please address the Moderator and not the body.
2. Introduce yourself by stating your name and church.
3. Our rules are that each speaker, during debate, has up to three minutes to address the issue to which they are speaking. The Moderator may give a 30-second warning so that you may conclude your remarks.
4. Only enrolled commissioners are authorized to vote on issues. Corresponding members are entitled to address the Presbytery.
5. **Any motion made from the floor (be it a new motion, a substitute motion or an amended motion) must be given to the Stated Clerk in writing at the time the motion is made.**
6. Any new business must be placed in the hands of the Stated Clerk before the approval of the docket.

## GENERAL NOTES FOR THIS MEETING

1. Requests for an **excused absence** from today's meeting should be addressed to Stated Clerk Donna Wells at [dwells@atlpcusa.org](mailto:dwells@atlpcusa.org) or call (404) 898-0711 x123.
2. The offering for this meeting will be going to PDA (Presbyterian Disaster Assistance) and earmarked for Hurricane relief. If writing a check, please make it out to the Presbytery of Greater Atlanta. To give online, visit [www.easytithe.com/pgs](http://www.easytithe.com/pgs) or scan the QR code below.



## SOMETHING NEW FOR THIS MEETING....

"The theme of our November Presbytery meeting is PURPOSE. There will be a time in worship for congregations **to come to the microphones** to offer simple statements of thanksgiving for their most powerful program or the launching of a new ministry that expresses their sense of purpose. Think about what your congregation might like to share. What do you do that exemplifies your strong sense of purpose?"

## PARKING

Handicap parking is available on both sides of the church, however registration will be on the left side of the church (the sanctuary is on the right side).

## CHILD CARE INSTRUCTIONS

To RSVP for childcare, contact the office at (770) 469-4881 or email [office@eastminster.us](mailto:office@eastminster.us) no later than 4 PM Thursday, November 7<sup>th</sup>. Snacks will be served (no nuts). Parents will need to fill out a contact information form.

## SAVE THE DATES FOR UPCOMING PRESBYTERY MEETINGS

February 8, 2020 (Sat.)	Alpharetta	9:00 A.M. – 12:45 P.M.
May 9, 2020 (Sat.)	Calvin Center	TBD
August 15, 2020 (Sat.)	Johns Creek	9:00 A.M. – 12:45 P.M.
November 10, 2020 (Tues.)	TBD	9:00 A.M. – 12:45 P.M.

## INTERNET CONNECTIVITY AT PRESBYTERY MEETINGS

At every Presbytery Meeting, we hope to provide an environment conducive to the task at hand. Seating capacity, audio and visuals are elements that we are able to plan for and provide. One element that is outside of our control is wireless Internet service (Wi-Fi). Wi-Fi is readily available at most commercial locations. However, the cost and expertise of installing and maintaining a commercial-grade Wi-Fi system is substantial enough that many congregations are not able to justify making it a top priority. Most of our churches are able to offer a residential-grade Wi-Fi system that can serve as many as 50 devices in their office space and some offer that same capability in the sanctuary. However, at our meetings we regularly see 300 commissioners, who may each have two or more devices, and this creates a need for a Wi-Fi system that can serve well over 500 devices. Further adding to the matter is the fact that each device using Internet service divides the available bandwidth further, often resulting in negligible service, if any.

**What does this mean to our commissioners?** Do not plan for there to be Wi-Fi service at Presbytery meetings. Some meetings may have full and uninterrupted Wi-Fi service, but many will have limited and unreliable service. We will provide a public password at meetings where the Wi-Fi may accommodate the large demand. Any smartphone or cellular-Internet device will still get non-Wi-Fi Internet service. Also, it may fit your needs to use a mobile hotspot. Many smartphones have hotspot capability. (Concerning the Commissioner Handbook PDF file, it is best to download it ahead of time.) Thank you for your understanding in this matter.

## PASTORAL CARE CONCERNS

The Pastor-to-Pastor/Educator Team is available to minister to all clergy and educators. If you are sick or have any need to have a confidential conversation about personal matters, they will respond. Please contact any of the following people below.

To join email distribution of the weekly pastoral care reports visit website: [www.atlpcusa.org/newsletter](http://www.atlpcusa.org/newsletter)

Jane Hubbard, Coordinator	404-200-6283
Jonathan Ball	404-273-0979
Ernestine Cole	404-273-1394
Laura Dorsey	678-793-1234
Larry Owens	404-790-4646
Sam Pope	501-984-1719
Mardee Rightmyer	404-455-3832
John Roark	770-945-3726
Soon Steven Son	770-880-9485
Jill Ulrici	404-550-4812
Marilyn Washburn	404-484-6473

## STAY CONNECTED

If you would like to join the email distribution list for weekly pastoral care reports, the Presbytery newsletter or to download the handbook, please send your email /contact information to Mark Sauls at [msauls@atlpcusa.org](mailto:msauls@atlpcusa.org) and indicate which of the three publications you would like to receive. For more information about the Presbytery, please visit our website at [www.atlpcusa.org/newsletter](http://www.atlpcusa.org/newsletter). Connect with us on Facebook, Instagram and Twitter @atlpcusa and use #atlpcusa to join the conversation.

# DOCKET

## Stated Meeting on November 12, 2019 Eastminster Presbyterian Church

Theme: Purpose

9:00	Opening Prayer Welcome of First Time Commissioners Welcome from Host Pastor Declaration of a Quorum Communications Report	Mardee Rightmyer Mardee Rightmyer Caleb Clarke Donna Wells Donna Wells
9:15	Opening Hymn “We are Called to Be God’s People”	
9:20	Executive Presbyter’s Report “Reflections on Purpose”	Aisha Brooks-Lytle
9:35	Prayer of Confession Assurance of Pardon	
9:40	Examinations part one	Carrie Barnes, Toni Griffins Field
9:50	A word about Self-Care (Boundaries Training section)	Jane Hubbard
10:10	Offering (To benefit Hurricane Relief in PDA) Solo “How Great Thou Art”	Mardee Rightmyer Jarius Cliett
10:20	Hunger Walk Announcement	Carlos Moore
10:25	Nominating Committee	Mary Evans
10:35	BREAK	
11:05	Gathering Music “Alleluia, Alleluia Give Thanks to the Risen Lord #359 <b>Open Mic: Sentences of Celebration - What is your congregation doing that exemplifies your sense of purpose especially well?</b>  Refrain: Alleluia, Alleluia	
11:20	Committee on Ministry	Mary Jane Cornell
11:25	Solo: Christ you Are the Fullness Scripture “Colossians 1:15-29 Sermon Silent Reflection Affirmation of Faith	Jarius Cliett Ted Smith
Noon	Committee on Preparation for Ministry	Kimmy Briggs
12:15	Examinations part two	Carrie Barnes, Toni Griffin Fields
12:25	Operations	Chip Blankinship
12:30	Closing Hymn “Be Thou My Vision” Benediction	Mardee Rightmyer

# COMMUNICATIONS

## For Information:

1. *Deadlines for General Assembly Overture submission including concurrences of overtures from other presbyteries:*
  - The deadline for submission of overtures to GA that amend or interpret the Constitution is **February 21, 2020**.
  - The deadline for submission of overtures to GA that have financial implications is **April 21, 2020**.
  - All over overtures had a deadline of **May 6, 2020**

Our first two presbytery meetings of 2020 are February 8, 2020 and May 9, 2020. This means for any session wishing to submit ANY overture to GA, that overture will need to come to us by the February 8, 2020 Presbytery meeting. Our May 9 meeting will be too late.

For any session wishing to submit an overture or concur with an overture, must first submit to our Bills and Overtures Committee before getting to the floor of Presbytery. Please see the timetable below.

- Submit to the Stated Clerk by **January 3, 2020 for the Bills and Overtures meeting on January 6. Presbytery will consider at its February 8, 2020 meeting.**
2. The stated clerk has received two allegations against two of its minister members. Per the Book of Order, an Investigating Committee has been appointed and shall be known as Disciplinary Cases 19-02 and 19-03.

## Admit to Record:

1. That the following people served on the commission to install **Erin Morgan** on August 18, 2019 as the pastor of First Presbyterian Church in Monroe.
  - a. Rev. Betsy Sweetenburg, Trinity Presbyterian Church in Atlanta
  - b. Rev. Carrie Barnes, Buford Presbyterian Church
  - c. Rev. Aisha Brooks-Lytle, Executive Presbytery
  - d. Elder Raymond Johnson, Westminster Presbyterian Church
  - e. Elder Tim Hince, First Presbyterian Church in Monroe
  - f. Elder Elizabeth Hester, First Presbyterian Church in Monroe
  - g. Elder Jim Haralson, First Presbyterian Church in Monroe
  - h. Rev. Joseph Gaston, Foothills Presbytery, Guest of the Commission
2. That the minutes to install **Erin Morgan** on August 18, 2019 as pastor of First Presbyterian Church in Monroe be admitted to the record.
3. That the following people served on the commission to install **Barrett Abernethy** on August 25, 2019 as pastor of Mt. Vernon Presbyterian Church.
  - a. Rev. Jennie Sankey, Pleasant Hill Presbyterian Church
  - b. Rev. Susan Haynes, interim of Mt. Vernon Presbyterian Church
  - c. Rev. Mary Jane Cornell, Honorably Retired
  - d. Elder Gary Cornell, Central Presbyterian Church
  - e. Elder John Dodds, Fayette Presbyterian Church
  - f. Rev. Dr. Ted Wardlaw, Grace Presbytery, Guest of the Commission



4. That the minutes to install **Barrett Abernethy** on August 25, 2019 as pastor of Mr. Vernon Presbyterian Church be admitted to the record.
5. That the following people served on the commission to install **Dana Waters V** as pastor of McDonough Presbyterian Church on November 17, 2019.
  - a. Rev. Dr. Martha Moore-Keish, Columbia Theological Seminary
  - b. Rev. Steven Barnes, First Presbyterian Church, Covington
  - c. Elder David York, Central Presbyterian Church
  - d. Elder Debbie Durden, Philadelphia Presbyterian Church
  - e. Elder Eddy Smith, McDonough Presbyterian Church
  - f. Rev. Dr. G. Dana Waters III, Guest of the Commission, Sheppards & Lapsley Presbytery

**For Recommendation:**

That the following items be included in the omnibus motion:

- Approval of the docket
- Approval of the minutes of the August 17, 2019 Stated Meeting
- Admit to record items in the Communications report (pg. 8)
- Admit to record items in Committee on Ministry Report (pg. 32)
- Admit to record items in the Committee on Preparation for Ministry Report (pg. 38)
- Admit to record items in the Operations Report (pg. 45)
- The Calvin Center Report (pg. 53)

**EXAMINATIONS COMMISSION**

**For Recommendation:**

The following people were examined by the Commission in the areas of polity, worship/sacraments, theology and bible and are recommended to the Presbytery for reception:

- **Rachael Breyer** (candidate of Greater Atlanta Presbytery) has been called as a hospital resident at Emory Healthcare. Date of validation: September 19, 2019. Date of reception: upon ordination
- **Carlton Johnson** (candidate of Greater Atlanta Presbytery) has received a call in the Office of the General Assembly as an Associate for Vital Congregations. Date of validation: October 17, 2019. Date of reception: upon ordination.
- **Jacob Myers** (Baptist) has been called as an Assistant Professor of Homiletics at Columbia Theological Seminary. Rev. Myers has passed all 5 standard ordination exams. Effective date: November 12, 2019.
- **Erin Noh** (candidate of Greater Atlanta Presbytery) has received a call as a Contract Call Associate at Alpharetta. Effective date: upon ordination
- **Keith Thompson** (candidate of Greater Atlanta Presbytery) has been called as an Associate Pastor of First Presbyterian Church in Atlanta. Effective date: upon ordination.

That the following person was examined by a joint examinations group of members from ECKAM and the Commission; and is recommended for reception to the PCUSA and the presbytery. This requires a 2/3 vote of Presbytery. (G-2.0505(a)(2))

- **Jung Hoon Son** (Presbyterian Church of Korea) has been called as the Head of Staff of Korean Community Presbyterian Church. Effective date: upon the granting of his R-1 Visa.

The following person was examined by ECKAM and is recommended as a temporary member of Presbytery. This status entitles Rev. Park the rights and privileges of membership only while serving the Good News Garden Church. Upon leaving Good News Garden church, his membership defaults to his denominational membership.

- **Kiseok Park** (Assembly of God) has been called as the Contract Call Pastor of Good News Garden Presbyterian Church. Effective date: November 12, 2019. (G-2.0507)

The following paper work was examined by the Commission per our policy regarding the reception of Honorably Retired ministers. They are recommended for reception.

- **Thomas Farmer** (East Tennessee Presbytery)
- **Catherine Taylor** (Peaks Presbytery)

*Section One:*

### **Rachel Breyer Faith Journey**

I was born in the snowy mountains of Mammoth Lakes, California to a Lutheran father and an Ex-Catholic mother. My earliest memories are of singing hymns with my Grandmother while sitting in her lap on Sunday mornings and of memorizing bible verses with my sister during the week. From a very young age, I found that I was charmed by these ancient stories of God's people and their struggles with faithfulness to a God who I was so curious about. Growing up in an extremely religiously diverse family, I had so many questions an urgency to answer them before the next big family holiday where one of my aunts our undoubtedly upset Grandma with her theological beliefs. For my entire life, theology has been important to me because I've seen it as a way to reconcile relationships and find what is truly beautiful about each person's experience of God. I knew when I was 13 that I wanted to devote my life to this study and the people that I could serve with it.

I worked on my undergraduate degree in theology at a university in Southern California that shared the majority of it's faculty with the seminary down the road. During this time I fell in love with various theological works, nailed out the bones for my basic statement of faith, made friends that let me feel less lonely in my passion for theological discourse, and served at a church that forced me to confront the fact that theological work is not to be done in solidarity, but instead close to the ground with the people that God loves so dearly. During college I began to realize that there was more to faith than just notions and axioms, but an entire world of people who needed care and nurture. After this realization that theology is for service not ivory towers, I began the process of considering ordination and enrolled in seminary. I began studying at Fuller Theological Seminary in Fall 2014.

After a year in graduate school, I decided to take on an internship with 1001 New Worshipping Communities and give life to an idea I had long had. I spent a year working on a gathered faith experiment and discerned that I would best be prepared for the work ahead if I transferred to a Presbyterian seminary. In August 2016, I moved to Atlanta and began studying at Columbia Theological Seminary as well as joined Shallowford Presbyterian Church which has nurtured me from the second I walked into the sanctuary.

After my first year at Columbia, I spent a summer in San Diego as an intern at a flagship Evangelical Presbyterian church – a theological culture similar to that which I experienced growing up. Returning to the Evangelical world was different for me this time – I knew firmly that I had a different theology than many of the church members, but I came with the disposition that I had much to learn from them. I wanted to figure out how to get along with a group of people that perhaps would prefer to leave the denomination over a few differences and I wanted to learn how to love them the best I could in spite of those differences. What I learned that summer vastly shaped how I understand myself in the context of ministry and namely how I view my neighbor – as a gift and a blessing that I cannot help but to be thankful for.

In my final year of seminary, I completed my first unit of Clinical Pastoral Education and found that I had fallen in love with the work. After seminary, I applied and was accepted to a residency program with Emory University

Hospital Midtown, where I had completed my previous unit. God has shown up for me in so many ways in the hospital setting that I never imagined. Being able to provide care and support to a diverse population of people while continuing to develop the gifts God has given me as been the most fulfilling job.

For my entire life, moment. I figured if I could just build the momentum to believe my call, God would do the rest. What I have learned since then is that God is willing to do the rest, but that my participation in what that entails is not passive, but instead requires everything of me - all my gifts, experiences, understandings, empathy, and presence. Discerning my call to ministry has been one of the most active endeavors of my life, woven into the fabric of everything else I have done and constantly leading me back to myself - the way God made me, with a conviction that the Church is where I am supposed to be.

### **Rachel Breyer Statement of Faith**

I believe in God the Holy Other, the creator of all things seen and unseen, source of all creativity and love in the world, reflected through humanity. I believe that God transcends the bounds of human categorization, including but not limited to gender, race, class, nationality, understanding, and ability.

God is full of paradox and mystery and can be experienced through relation to one another and spoken about through metaphor and imagery. Though God can never be fully understood nor explained, this is the task of Theology – to speak of that which will always escape the grasp of words and to do it in the faithful future hope that God is sovereign.

I believe in Jesus Christ, the son of God, who lived on this earth to point humanity towards the Word of God. I believe he was a physical and literal person who was arrested and died at the hands of the state for threatening the power structures of his time. I believe that he was physically beaten and battered and that his body bore in it the despair of the world. I believe he was truly God, but equally as truly human, and that he walked on this earth as a testament that God suffers and cries, rejoices and celebrates, cherishes and loves with humanity. Jesus was the declaration to this world through his resurrection that hope defeats despair, that love casts out hate, and that eternity belongs to God and God alone.

Jesus' death on the cross was not an atonement that saves us from a physical hell, but a proclamation that God is with those who are most Godforsaken – the insistence that there is no hell that is beyond the reach of God. Because Jesus descends into hell, so are we to go to the places that it is believed that God cannot go to declare the Good News.

I believe in the Holy Spirit, who sustains and beckons, reaches and pulls us into a future that leans into the freedom of God. I believe the Holy Spirit is the truth to all our laughter, the depth to all our sorrow, and the constant third term that we must bind ourselves to in order to love the ones we see. The Holy Spirit is with us, is within us, is ahead of us, and is beyond us. The Holy Spirit offers to us the invitation to be co-workers with the omnipotent, and comes to us each in ways that are as unique as we each are.

The Holy Spirit binds us to each other and to God through the broken body of Christ. The Holy Spirit intercedes for us when we cannot and pushes humanity towards God through the structures of time and into the coming future.

The Holy God, Christ, and the Holy Spirit constitute the Christian Trinity. All members are of the same and equal, thus casting out any need for subordination.

I believe in the Church as the community called by God through the Holy Spirit to be obedient to the teachings of Christ. I believe in the Holy Scriptures, the Old and New Testaments, to be the guiding and authoritative witness to Jesus Christ, guiding the Church to be a proclaimer of justice, a lover of mercy, a caretaker of the needy, a

protector of tradition, and a home to all those who seek refuge, care, truth, love, and wisdom regardless of who they are.

I believe the church is called to be a community set apart to declare the coming of the Kingdom through the sacraments of Baptism and Eucharist. Through Baptism, we see that God's grace is extended to us before we can even think to earn it, and through the Eucharist, we are brought together to experience the future hope that we live from - that the divine feast is open to all who want to participate in the now and not yet. In the commemoration of Christ's death, we are yet again reminded of our obligation to one another - to build each other up, to remember our baptisms, and to commit ourselves to the way of Christ.

I believe that while God is outside of the structure of time, we are moving towards God through the opening of eternity to us. I believe that the future belongs to God and that the task of the Christian is to believe chiefly through hope, love, and creativity. To be faithful is to be hopeful. To be unfaithful is to believe that the future does not belong to God. We are called into the Kingdom in community, into a future that is breaking into earth now.

### **Jacob (Jake) Myers** **Faith Journey**

I was reared in a military family, so we changed churches every three or four years. We mostly attended Southern Baptist churches, and my formative years were spent at First Baptist Church of Jacksonville, Florida. I accepted Christ as my savior and was baptized when I was seven-years-old, and I sensed a call to ministry when I was sixteen-years-old. It was then that I met a youth evangelist who had attended Gardner-Webb University and majored in religious studies. This is where I also chose to pursue my undergraduate education.

I am especially thankful to my religious studies faculty mentors for lovingly and persistently leading me out of my fundamentalism. If it were not for them, I doubt I would still be a Christian, much less a minister. These professors nurtured in me a spiritual and critical biblical hermeneutic and a passion for connecting scripture with our current cultural realities. While in college, I served as a youth and children's minister at a small Southern Baptist church in Henrietta, North Carolina. I made a lot of mistakes over my four years at this church, but I also learned to preach and teach in ways that were engaging and prophetic.

I started my seminary education at Gardner-Webb's divinity school, but I quickly learned that this was not the right place for me. The divinity school ethos was far different than my undergraduate experience, which held academic rigor in tension with ministerial preparation. I then transferred to Princeton Theological Seminary, where I completed my Masters of Divinity degree. I did not enjoy my time at Princeton, but I am thankful for professors like Drs. Brian Blount and Chip Dobbs-Allsopp, who introduced me to cultural and philosophical hermeneutics.

My wife and I moved to Atlanta after I graduated from PTS so that she could pursue a PhD at Georgia State. I began a new church start through the endorsement of the Cooperative Baptist Fellowship. My ministry was quite unconventional, engaging those in the Little Five Points community who were disaffected from church. Much of my ministry took place in pubs and coffee shops, where I led weekly "theology on tap" conversations and monthly alternative worship gatherings. During this time, I partnered with Wieuca Road Baptist Church to help fund my ministry in Little Five Points. WRBC eventually called me to a full-time position as the Associate Pastor for Missional Community and Alternative Worship.

I served on the pastoral staff at WRBC for almost five years. My primary charge was to help congregants engage the Buckhead community and beyond following decades of infighting and decline. I coordinated all of the church's local, state, national, and international mission efforts. I also led the church to start an alternative worship gathering that we came to call rechurch. As the primary coordinator for this worship gathering, I led a

liturgical team to imagine worship in new ways. Rechurch thrived under my leadership, but just as we were preparing to start a second worship gathering, everything fell apart. Some of our congregants who disapproved of what we were doing in rechurch began to withhold their tithes and offerings, straining the church budget at the same time that the 2008 recession hit. In one year, the church went from having nine pastoral staff members to one – and the only reason he remained on staff was because he had cancer and couldn't afford to lose his health insurance.

In all of this I am grateful for God's providence, for just as I was preparing to make my departure from WRBC I was admitted into the PhD program in Person, Community, and Religious Life at Emory University. Here I benefited from Emory's strong commitment to interdisciplinary inquiry. Not only did I get to study under Thomas Long in homiletics, but I also earned a graduate certificate in comparative literature. My dissertation developed a philosophical theology of proclamation from Jacques Derrida's philosophy with Karl Barth's theology.

In 2015, I was called to a tenure-track position at Columbia Theological Seminary as Assistant Professor of Homiletics. At CTS my teaching and scholarship have aimed to engage philosophy and theology in the service of preaching and worship. I feel deep gratitude for CTS for the opportunity to teach here and believe that this is the best place for me to continue my ministerial vocation.

After leaving WRBC I continued to worship at CBF churches, first at First Baptist Church Decatur and then at Park Avenue Baptist Church. Last year I began a process of discernment on whether CBF was the best domination for me to continue to deploy my gifts in ministry. I audited Dr. Martha Moore-Keish's Reformed Theology seminar this past fall, and I am thankful for her clear and incisive engagement with the major theologians of the Reformed tradition. During the class, I was rereading texts that I had read as a student at PTS; but this time I was reading these texts not as intellectual offerings for me to learn and then regurgitate but as representations of a faith I was nurturing. For the past six months my family and I have worshiped at Central Presbyterian Church. I look forward to deepening my engagement there.

### **Jacob (Jake) Myers Statement of Faith**

I believe in the Triune God, one God in three persons: Christ the Savior, God the Parent and Creator, God the Spirit and Sustainer. I believe in God, the creator of the universe, by whom all things were made good. It is through Jesus Christ that God has revealed God's creative and salvific power, God's spirit, and God's love. I believe in the merciful, liberative message and ministry of Jesus Christ, who both proclaimed and inaugurated God's kingdom of peace, love, and justice. I believe in the union of the human and divine natures of Jesus that led him to eat with the marginalized and heal the sick, to suffer on the cross and rise from the dead. I believe in the Holy Spirit who breathed life into creation, wisdom and boldness into the prophets, and who speaks life and wisdom into the Church today.

At the beginning of it all is the Creator, who fashioned this world with order and purpose and declared it good. My theology is rooted in the garden, where God's desire for a relationship with human and non-human animals began. Grounding my theology in creation focuses my attention to the importance of embodiment, creation care, and a personal relationship with God; it structures my dietary decisions, my purchasing patterns, and my attention to gender, racial, ethnic, and sexual difference. I believe that even now God is working in and through humans—Christians and non—to make all things new.

My faith is rooted in the holy scriptures of the Bible. I believe the Bible bears witness to God's revelation of Godself and that it ought to guide the Church in its "hastening and waiting" (Barth) for God's present and future kingdom. I believe that preaching and the sacraments hearken the Church to God's very Word. This Word deconstructs every ideology, guiding those who are gifted to hear it and receive it to participate in God's redeeming and transformative love.

I believe that the Church is the body of Christ. As such, the Church does not exist in and for itself but is called to be a community of faith, hope, love and witness following Jesus' example and under his lordship. I believe that the Church receives its power from the Spirit, who draws believers and worshiping communities into the sovereign activity of the triune God in every time and in every place. I believe that in baptism we are claimed by God and joined to Christ's body by the Holy Spirit. I believe that God's empowering and sustaining presence meets us in the Lord's Supper, leading believers into ever deeper union with Christ and imbuing believers with God's spirit.

### **Erin Noh Faith Journey**

Growing up in a fifth-generation Presbyterian Christian family in South Korea, I have vivid memories of spending time at my grandparents' house. Bearing witness to my grandparents' faithful life journey -- having a daily relationship with God, serving faithfully in the church, and sharing abundantly with people in the community truly formed my faith early on. As I grew up watching my grandparents praying together every morning, prayer also became the tool for me to get through the hardships in life. I am who I am now because of my grandparents' life-long accumulated prayers. Back then, waking up in the early morning was tiresome, but I know now that our family daily devotion made my spiritual strength and foundation.

Immigrating to the United States, Seattle, Washington with my parents when I was in high school was one of the most difficult times in my life. Away from grandparents, close relatives and friends and being placed in a situation to deal with the cultural, linguistic, emotional, and economic challenges was bruising for me as a teenage girl. I realized early on that my parents who were struggling getting adjusted to a new country could not provide my needs. I learned to solely ask and depend on Father God who is the source of all provider. Sovereign God has been faithful every moment in my life, guiding me and providing me twists and turns in life. After getting married in 2001, I moved to the East coast for my husband's job, began our own family and had two children, who are now fifteen and thirteen years old. When my children were young, I had a busy life working and studying for my Master of Education degree from the University of Georgia. My plan was to stay working as an educator. Then a new chapter opened. It was 2009 when God approached me, where I experienced God on a personal and spiritual level. My mentor pastor also suggested me to pursue seminary. I felt the call from God, but I was hesitant. In 2013, I reluctantly started the Master of Divinity program at Columbia Theological Seminary. Although I have been raised in faith all my life, the decision process to study MDiv was not easy. I never once thought I would become a minister. I only grew up watching male ministers. I did not have the courage to devote my life as an ordained minister myself. My life was well established then, and I did not want to give up my comfortable and familiar lifestyle. I was not willing to live a life in the marginal boundaries as a Korean woman pastor. Over the years, God brought me wonderful people who prayed with me in this lonely journey. I especially thank my husband, Gene, who helped me in sorting through my own fears and doubts - being a patient, optimistic observer to the unfolding moments of adversity. He helped me grow my confidence.

In 2017, I graduated from Columbia Theological Seminary with MDiv. I am grateful for three wonderful ministry internship opportunities that prepared me into congregational ministry: Alpharetta Presbyterian Church, Presbytery of Greater Atlanta, and Northside Hospital. In 2018, I have done some pulpit supply work around the Atlanta area. In 2019, I was invited to join the New Church Development Committee and also Alpharetta Presbyterian Church as a Ministry Associate. Reflecting the footsteps of my life, it is the sovereignty of God who brought me here where I am now. Everything was provided from God. My discernment process to pursue the ministry call took twice as long than most other seminary students. This reality where my ministry gifts have not been received by the church as openly as other students' experience forced me to figure out who I am and what my authentic pastoral identity is. Nevertheless, my faith has matured through my personal walk with God. The knowledge that God is always present, listening and speaking to my heart in my own circumstances is a comforting treasure that I would not exchange for anything.

**Erin Noh**  
**Statement of Faith**

I believe in the triune God, God the Father, God the Son, and God the Holy Spirit, one God in three persons, one God who works in three different ways at the same time. I believe in God, maker of heaven and earth. I believe God created the world both seen and unseen by God's word out of nothing and upholds the order of the universe with God's providence. I believe God created all human beings in the divine image that male and female together reflect the complete image of the triune God. Humans as "image bearers" of God, were created for fellowship with God and to love and serve others. When Adam and Eve experienced a personal fall, it brought original sin to all humanity. For God so loved the world, God has taken the initiative to reconcile and redeem the world through His son, Jesus Christ, by the power of the Holy Spirit. The work of Jesus Christ is the work of God's love and grace.

I believe Jesus Christ is the incarnation of God, God becoming a human person in Jesus Christ. Jesus Christ is two distinct natures, "fully human and fully divine". Jesus is truly God, because his death on the cross has the power to restore righteousness for all humanity from condemnation. Jesus is truly human, because God's righteousness requires that man who has sinned should make reparation for sin. God accepts the work of Christ offering himself as an atonement out of his love. Jesus's crucifixion and resurrection has set us free. God's grace was given freely to undeserved sinners. Humanity freely receives forgiveness of sin and salvation by believing Jesus Christ as savior.

I believe the Holy Spirit is the Lord and Giver of new life. I believe the Holy Spirit dwells among us every moment. I believe the Holy Spirit is the work of the living God in our individual lives, in the church, and in the world. The Holy Spirit is an inner teacher who helps us to pray even during times of weaknesses and struggles. The Holy Spirit illuminates the Scriptures in us. I believe the Holy Spirit calls the church into community of faith and guides us into works of love, mercy, peace, and justice. I believe the Holy Spirit helps us to live a sanctified life, renew in gratitude and thanksgiving for the new life in Jesus Christ.

I believe in the Bible - God's Word is written by human writers who are inspired by the Holy Spirit and it is the revelation of God. I believe the Bible is God's message of love and salvation through Jesus Christ for all people. The Bible gives understanding and guidance. The Bible teaches us about God, who we are, and how we live in life. The Bible is the story of God's relationship with the world. I believe the Bible is God's authoritative word for Christian belief and the life of faith.

I believe a sacrament is an "outward sign of inward grace". Communion and baptism are sacraments that are both a "sign" and a "seal" in the life of Christians. I believe in the practice of infant baptism because they already belong to the body of Christ by the blessing of the promise. God's gracious promise to the child was given not by any work or knowledge but by the grace of God. They are received into the church even before the children made a confession of faith. Baptism is the symbol of adoption as children of God. I believe the Lord's Supper is partaking in remembrance of Christ's death by eating the elements of bread and wine. The benefits of Christ's death and salvation are imparted to those who receive the bread and wine in faith. I believe the Lord's Supper is an open table for all people. As bread and wine nourishes and strengthens our physical body, Christ's body and blood spiritually enlivens our soul. Those who partake in the bread and wine by faith receive the gift of Jesus Christ. I believe the Lord's Supper symbolizes the new covenant relationship between God and God's people.

I believe church is the community of people, for gathering, building, and sending out. Church is God's people who gather to worship God in the name of Jesus Christ, upbuild fellowship with God and with others, and send out to do Jesus Christ's mission in the world. I believe church is a spiritual assembly of believers who are called out of the world to be God's people, calling people into the body of Christ. As a body of Christ, as Jesus Christ being head of the church, the mission of the church is to send out and participate in making Disciples of Christ in the world.

## **Keith Thompson Faith Journey**

I was not baptized as an infant, and what I can recall of church is attending services with my mother, grandmother, and brothers on rare occasions. When my older brother was in middle school, a friend invited him to youth group, and seeing how much he enjoyed it I could not wait to join. Once I was in sixth grade I jumped in head-first, becoming involved with youth choir and youth group, attending Sunday school, and participating in as many trips as possible. There was something about the people, the music, and the learning that clicked with me. When my older brother was going through confirmation, he and I were baptized in the months leading up to it. From that moment, I became more involved in the activities and work of the church. Through mission trips where I got to experience worship in different churches, to youth conferences where I got to learn about God from varied perspectives, to being ordained as a ruling elder and learning more deeply about Presbyterianism, my faith and how I lived into it became critical parts of my growth.

As I prepared to leave home for the first time after high school, I did not know what to expect. I found a home in the PC(USA) ministry: a small community that continually strove to help me grow, learn, and embrace my faith in all that I did. Through them, I learned more theological perspectives than I knew existed. With them, I had the opportunity to study about and travel to Christian communities in Nicaragua and see what it means to be a person of faith in places that did not look like my own communities. Through college, I was stretched and pressed to think about faith in way I had never felt before. As I prepared to leave that space and follow my own path, I had to think about how I would live into what I understood as my Christian vocation: to let God's creation know God's love.

The first manifestation of following this call was to serve as a Young Adult Volunteer in Belfast, Northern Ireland. My time in Belfast exposed me to serving the church in new ways; it gave me time working in a church and working in a faith-based community center. I got to learn about culturally, religiously based social divides. I spent a year with other young people as we ventured to live simply and practice discerning where God was calling us in our lives. Feeling a sense of call to seminary, I spent another year abroad, teaching English in France. Placed in a small town, I was unable to find a worshipping congregation to participate in. Thankfully, the town was nestled in the foothills of the Alps, and hiking and escapes into God's creation were around just about every corner. Having just worked in a church for a year, I spent this year seeking ways to deepen my own spirituality and think through what it meant to be in or out of working in the church.

For the last three years at Columbia, I have learned and grown in my faith in more ways than I think I even realize at this point. I know that I finally have some of the theological language and resources to explore more viewpoints. I understand the deep joy and renewal that music and sharing in the sacraments brings to my spirit. I can grasp the ways in which my words and actions reflect God's justice in the world, and how I neglect to do that so often. Between working with youth at a church, travelling to India with classmates, spending over 400 hours in a hospital, and taking courses in Prague, my view of God's action in the world grew into a foundation that I just didn't have before. Having seen the ways my faith has morphed and grown in the last several years as I have embarked on different adventures, I cannot wait to see how it continues to shape as I enter my first call and experience God's movement in the world in new ways with a new community of people alongside me.

## **Keith Thompson Statement of Faith**

I believe that God is the creator of all, and God is the beginning and the end. I believe that every human is made in the image of God, and that because of this commonality we are called to be in community with one another. I believe that Jesus Christ is God's self come to earth, and he came into our world so that we could meet with God on a more human level. I believe that Jesus is both fully human and fully divine. Through Jesus as a human, God experienced all that humans do: love, hurt, anger, and joy. I believe that Jesus taught us how we should live so



that we might work together to bring about God's realm here on earth with God's help, through loving God and ourselves and our neighbors. Jesus showed us that we need to preach good news to those on the margins, we need to strive for justice for all peoples, and we need to have community with all of our neighbors. I believe that Jesus was crucified, suffering the worst of human experience, and was buried. But on the third day, Jesus defeated death and rose again to sit with God, advocating for all of humankind. In his act of suffering and resurrection, Jesus took the sins of the world, our sins, upon himself, and then in rising proved that he was more powerful than the worst of those. This loving act shows us that there is nothing we can do that would stop God from loving us. I believe that there is a third person of a triune God: the Holy Spirit. The three parts are in themselves one God, but have manifested themselves in different ways through time, giving different aspects for humans to interact with God. This Spirit is the same that came at Pentecost to show God's power, and is the same that draws us together, uniting us with one another and God. The Holy Spirit is present in times of joy, and in times of strife, and if we look carefully, we will see that it is during those times of strife that the Holy Spirit can do some of its most remarkable work of healing and peace.

Seeing how the Spirit draws God's people together, I believe that we are called to be in community with God and with our neighbors. Sometimes, this community will be in a church building on a Sunday morning. Often, this community will find itself outside the doors of a church. But as Jesus says in the Gospel according to Matthew (18:20), "for where two or three are gathered in my name, I am there among them." In the light of the resurrection, with the movement of the Holy Spirit acting amongst humanity, we are called to be in a new community. This new community extends beyond fences, beyond age, beyond color, beyond gender, beyond all human bias. The new community of the people of God is called to be one where every single person is valued for the beautiful creation God ordained them to be.

As a people in community, we baptize our members in the name of the triune God. Baptism is a sign and seal of God's love on the baptized. Through baptism, we become members of the church and the church makes a faithful promise to help nurture us in our faith journeys. We are claimed by God's love even before we know what God's love is, and our baptism helps us to enter into a community that responds to that love and grace in faithfulness. One way we respond in these communities is in the celebration of the Lord's Supper. In this act, we remember how Jesus claimed the faults of humanity in his death and overcame them in the resurrection. The new covenant that Jesus makes with us in the Lord's Supper seals the gift of grace on us. Something we do not deserve, the grace bestowed on us in Jesus' sacrifice is something that we ought to celebrate with joy with all the faithful of heaven, with all the great cloud of witnesses. I believe that we know these things of God because they have been made known to us in and through Holy Scripture. Through the guidance of the Holy Spirit, our Holy Scriptures witness to God's revelation in Jesus Christ and God's story of salvation for creation.

*Section Two:*

### **Jung Hoon Son Faith Journey**

"My beloved Son, you have been so faithful! So go ahead and prepare my way!" On the last day of young adult's winter retreat, God spoke to me literally and I was so shocked at his revelation since that was the very first time God ever spoke to me. And this experience changed the whole course of my life.

I was born into quite a religious family. My mother was a born again Christian and my father was once a Catholic. So, to me and my sister attending church on Sundays was a weekly routine. However, it was a shallow faith and was not based on the biblical teaching. I believe it was not until I turned 19 that I was properly introduced to the "Full Gospel Story" and became serious about my faith.

When I finally accepted by a college after a second attempt, I had to struggle with the completely opposite world view of my colleagues and professors who were atheist. I also spent many hours on the street with senior students

protesting against the corrupt government. Back then I was full of anger toward the society and denied any kind of authority.

It was when I was a junior that my soul finally found its home after years of wandering. In a young adults' retreat, God met with me and answered to my prayer request one by one literally. He specifically spoke to me that I should (1) humble myself (2) pray for salvation of my father (3) and "prepare His way". He also added that I should meet Him "in the Bible." When I heard the words of prophesy, my tongue was twisted and words that were unheard of came out of my mouth. When the sun rose the next morning, everything around me – trees, flowers, rocks – looked completely different and I came to acknowledge them all as God's creations. That is when I committed my life to the service of God and the best way to serve the Lord, I thought at that time, was to be a missionary.

Such was my commitment, I began studying Chinese and alternative medicine to go to China someday. But people around me suggested that I should get seminary education first to be better equipped as a missionary. So I joined Presbyterian Seminary and became a minister at Onnuri Community Church.

After spending 17 years serving the Lord at the same church (in different locations) hoping to become a missionary someday, I realized that God had a better plan in His mind; to make me a pastor who would lead a missional church. So I spent last 3 years serving in a mission department extending the Kingdom of God by connecting and supporting churches and mission agencies all around the world and preparing myself at the same time.

I still have the same passion toward the church and unchurched people equally. It is my greatest joy to see the church people grow up and the unchurched people transformed. Especially, I believe I was called to serve the diaspora Koreans by bridging different generations with different languages and cultural background. That is why I apply to the senior pastor's office at Korean Community Church of Atlanta. Thank you.

### **Jung Hoon Son Faith Journey**

I believe the Bible to be the only inspired, trustworthy and true, without error, Word of God.

I believe there is only one God who eternally exists in three persons: Father, Son and Holy Spirit.

I believe Jesus Christ is God, in His virgin birth, in His sinless life, in His miracles, in His death that paid for our sin through His shed blood, in His bodily resurrection, in His ascension/rising up to the right hand of the Father and in His personal return in power and glory.

I believe that acceptance of Jesus Christ and the corresponding renewal of the Holy Spirit are the only paths to salvation for lost/sinful men and women.

I believe in the present ministry of the Holy Spirit, who lives within and guides Christians, so they are enabled to live godly lives.

I believe in eternal life, and that through belief in Jesus Christ as the Son of God, we spend eternity with the Lord in Heaven. We believe that in rejecting Jesus Christ as Lord and Savior, we receive eternal suffering in hell.

I believe in the spiritual unity of believers in our Lord Jesus Christ, that all believers are members of His Body, the Church.

I believe that the Holy Communion instituted by our Lord Jesus Christ is a divine sacrament to remind us of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. I also believe that Baptism, the other sacrament signifies that the believer is buried with Christ and is risen with Him to walk in newness of life.

I believe that God created all human beings in His image. Therefore, I believe that human life is sacred from conception to its natural end; that we must honor the physical and spiritual needs of all people; following Christ's example, we believe that every person should be treated with love, dignity and respect.

### **Kiseok Park Faith Journey**

I was born in Busan, South Korea to nonbelieving parents, although my mother had attended a church in her youth. The one who told me about Jesus was my aunt. When I was 6, she shared the gospel with me and taught me to pray in Jesus' name. My earliest memories of praying are to get a toy from a capsule drawing machine. As I grew, prayer became very important to me as a way to have an intimate relationship with God.

After graduating high school, I was drawn to worship. I pursued my undergraduate degree in church music in Kyongsung University, located in my hometown. During this time, I served at Sooyoungro Presbyterian Church, where I attended different discipleship schools concentrating in intimacy, prayer, evangelism, inner healing, and the Bible. Those schools helped to grow me in faith and godliness. They also revealed to me the Lord's compassion for the lost and the need for me to walk in servanthood, and I began to want to devote my life to the salvation of the lost through the gospel, which led me to become an evangelist and pastor. Before I graduated university, I was considering enrolling in seminary. While in prayer, God gave me assurance that He was calling me to ministry. I decided to enroll at the Youngsan Theological Institute of Hansei University.

My first year of graduate school, I started serving at Wangsung Church in Changwon city as a youth pastor, as well as a leader of the worship team, evangelism team, and hospital ministry. This church especially focused on evangelism. We shared the gospel with the people of Changwon at taxi stops and in apartments, hospitals, etc. As I devoted myself to evangelism, God gave me opportunities to preach and share my testimony in different churches.

During 2013 to 2015, I served Sungkwang Presbyterian Church in Seoul. Pastor Kwichul Cheon has served the church as the senior pastor for many years, and he is a representative of John's Mission, a Bible reading and recitation training center. During this time, I was trained and also taught students at the center. I realized the importance of Bible reading and recitation, and I fell in love with God's Word, hoping that the love and grace of God in the Bible flowed to the people I would meet.

By the grace of God, I got married in 2015 and moved to Busan to serve at Full Gospel Anrak Church. I wanted to focus my time and attention on the study of God's word, but I found my time often divided with my ministry responsibilities. While praying for an opportunity for targeted training in the Bible, I came across a graduate school in the United States called Spiritual Officials Academy. I received it as an answer from God and prepared for the entrance. For a year, I was able to receive the training in Bible reading and recitation that I had longed for, and now I am serving at Good News Garden Presbyterian Church in Atlanta. My wife and my son were also able to join me in Atlanta last October.

There is a Korean proverb that says tiger dies and leaves his skin; a man dies and leaves his name. However, Christians are those who leave Jesus. I want to be a pastor who pleases God and leaves only Jesus.

**Kiseok Park**  
**Statement of Faith**

I believe in the one true God—existing in three persons—the Father, Son, and the Holy Spirit. I believe in Jesus Christ, as the second person of the holy Trinity, who loved us before we were born. I believe He is the God incarnate. I believe Jesus was both fully human and fully God, and came to earth. I believe that Jesus showed us who the Father is and how much God loves us. I believe all people are created in God's image but are separated from God due to their sin. People reflect both the God-given beauty of human life and the depravity resulting from life apart from God. I believe that Jesus died on the cross and rose again three days later. I believe in the Holy Spirit, as God's power and presence, who descended on Jesus Christ at his water baptism. The Holy Spirit illuminates the Word of God and inspires us to preach and share the Word.

I believe the Bible is trustworthy and true and was written under the divine inspiration of God. The Bible is God's Word, given to Jesus' disciples. The Scripture brings us closer to Jesus Christ and reveals how God calls us to participate in this world.

The church is now made up of the disciples of Christ. Together as a church we are to worship God and explore how God is calling us to be Christ disciples. The church is made up of people who are not perfect but are learning to follow God's Word, love God and love people.

I believe the baptism is a symbol of God's gift of grace to us and is a sign of God's redemptive action in our lives and our acceptance into the body of Christ. Our baptism demonstrates that God extends His grace to us and with the help of the church, the power of the Holy Spirit and the love of Jesus Christ, our faith is transformed throughout our life.

I believe that communion allows us to remember God's love and Christ's sacrifice for us on the cross and His forgiveness of our sins. I believe the disciples of Christ are instructed to participate in communion, as a way of remembering God's grace, allowing us to be in communion with God and one another. The Lord's Supper should compel us to break bread with the hungry as well, ensuring that all receive what they need.

**Thomas K. Farmer**  
**Faith Journey**

Birth: August 26, 1939 in Richlands, Virginia

Education: B. A. (with honors) Hampden-Sydney College, Hampden-Sydney, VA, 1960  
B. D. (now M. Div.) Union Presbyterian Seminary, Richmond, VA, 1963  
D. Rel. Chicago Theological Seminary, Chicago, IL, 1971

Tom Farmer retired at the end of 2003, following 40 years as a pastor in the PCUSA. Ordained in East Alabama Presbytery in 1963, Tom served churches in Alabama, Virginia, North Carolina, Texas, and Kentucky. His concluding pastorate was a 12 year stint as pastor of The Presbyterian Church, Danville, KY, alongside the campus of Presbyterian-related Centre College.

Tom served a term on the Board of Trustees of Union Theological Seminary in VA, and as President of Covenant Homes, Inc., a church sponsored apartment development for handicapped and low-income persons in Rocky Mount, NC.

During his last twelve years in Transylvania Presbytery, Tom served terms as the moderator of presbytery, chair of the presbytery Council, chair of the Committee on Ministry, and chair of the Committee on Preparation for Ministry.

In retirement, Tom has thirty hours of credit in Interim Ministry Training and has served as Interim Pastor of the Pewee Valley Presbyterian Church in Mid-Kentucky Presbytery (Nov. '05-Nov. '06), Beaumont Presbyterian Church in Lexington, KY (Transylvania Presbytery) from Jan. '07 through May '08, First Presbyterian Church in Lexington, KY from March '09 through September 2010, and Rivermont Presbyterian Church, Chattanooga, TN from November, 2011 until April, 2013.

Tom and his wife, Martha, have been married for 55 years. Martha continues her work as the founding director of "Leadership America", a national program for women leaders. She is an ordained Presbyterian Ruling Elder and has recently concluded a six-year term as a trustee of The Presbyterian Foundation. Tom and Martha have two married children who both live in Atlanta. Daughter, Rush Levitt, is an ordained Ruling Elder at Trinity Presbyterian Church. She and her husband, Scott, have three young sons. Son, Thomas, is a member of First Presbyterian Church, Atlanta. He and his wife, Jennifer, have three children under ten - two boys and a girl.

In "retirement", Tom and Martha, and a newly adopted Pembroke Welsh Corgi, Eleanor, live at Presbyterian Village near Austell. Since 2014, Tom has served Trinity Presbyterian Church, Atlanta, as a part-time Pastoral Associate for Senior Adult Ministry.

**Thomas K. Farmer**  
**Statement of Faith**

I believe in one God who is the Creator of all that is and who sustains all the created order. Insofar as we humans can know and comprehend that which is divine, God reveals the divine nature to us in the natural order, through the testimony of the Scriptures of the Old and New Testaments, and definitively in the life, death and resurrection of Jesus Christ. The biblical story reflects a sovereign God of purpose and of movement, a God who called into being a perfect creation in total harmony with God's will, and who continues, in spite of human rebellion, to be about the task of restoring that creation to its original design. Evil is that power which seeks to make impersonal what God has made personal – that which separates and defiles God's people and God's creation, alienating all life from the Creator.

Jesus Christ is the preeminent sign of God's victory in a restored creation. In the man of Nazareth, God was incarnated in human flesh and came among us to reconcile person to person, people to creation, and all of life to God. This reconciliation is the very heart of the Gospel and was accomplished only through the agony of a cross and the victory of a resurrection. In his love we are cleansed, forgiven and set free to serve God in joy. Jesus Christ is the absolute symbol of what it is to be a human being, created in the image of God. He is the standard by which all other human life is measured.

I believe God is at work in human life today by the power of the Holy Spirit. God moves in many ways to enable persons to respond to that gift of salvation and freedom offered in Jesus Christ. The Spirit opens to us the possibility of dialogue with God, lays upon us the demand for integrity, claims us in a community which is the church, and challenges us to struggle toward growth and meaning in our lives. By this same Spirit of God at work within us we come to hear the Scriptures as authoritative, and it is through the gift of this Spirit that we can understand the continuing activity of God in human history.

I believe God calls people into the community that is the church catholic. We enter that community through the waters of baptism – the sign of our cleansing and of God's gracious love. In that community of faith we are nourished in faith regularly in the worship of God where that love is proclaimed and where in the communion of bread and wine we are strengthened for the walk of faith in the life of our crucified and risen Lord.

The church takes many forms and expresses its faith in a variety of ways. It is our mother in the faith, nourishing our lives, challenging our pretensions, and binding us continually in covenant with God. Fallible though it is, the church of Jesus Christ is called to become the very embodiment of the love and justice of God and the faithful

expression of God's purpose. It is in the context of the church that we are called to give leadership to all humankind in the quest for peace, in the struggle for justice, in the difficult decisions of medical ethics, in concern for the imprisoned and impoverished, and in all matters that effect our relationships with each other, with our world, and with God.

I affirm a future that is known only to God in detail, but whose outline can be traced through God's evident concern that the creation be restored. Because of Jesus' resurrection from the dead, I believe God brings total fulfillment in God's own time and that nothing can separate us from God's love.

Thanks be to God.

### **Catherine Taylor Faith Journey**

My life in God began in suburban Washington DC as a child of Presbyterian parents who seldom went to church. My most consistent exposure was in the summer when we visited my mother's parents. Her extended family and the people of that small church in the bootheel of Missouri formed my faith. I was confirmed and baptized there at the age of ten.

I felt an urge to preach at around the same time, sneaking into the pulpit and gesturing to the empty pews. One day while alone outside I had a profoundly mysterious experience of grace, though I had no such name for it then. I was filled with a sense that all was well, that I was loved, and that God was presiding over life, my life and ALL life. It was so unlikely and so moving I kept it to myself. By the time I was in college, however, I no longer thought myself worthy of ministry. I got degrees in history and anthropology and became a writer.

At 23 I married my husband Robert Dean, a Ph.D. biologist and confirmed atheist. I worked several jobs as a writer and editor while Rob became a college professor. It was a few years before I broached going to church. When I did, we were living in Mobile AL and he attended with me. Central Presbyterian was around the corner from our rental house. A hurricane had just blown the roof off the building, and blown new life into the congregation, who welcomed us warmly. The minister, Tom Walker, was a fine preacher, whose sermons engaged us both. I kept looking for reasons not to respond, but found myself unable to resist.

Within a few years I became very active as a teacher, then an officer. One day Tom asked if I had ever thought of ministry, reigniting my yearning. I went to Columbia, first on an exploratory visit, then as a student. Since then I have served five churches, twice as the first woman Head of Staff. God seems to put me in the path of resourceful people tempted to rely solely on themselves—a personal failing of my own. I have enjoyed preaching (and learning) about God's complete disinterest in accolades and accomplishments over helpless vulnerability and what looks like failure.

Now retired and in my seventh decade I look back on the glimpse of grandeur God gave a child one summer day. When I faced situations in the church that left me wondering if faith was a farce or church an all-too-human undertaking, the memory countered every fear. Perhaps God knew I would turn out like so many of my self-reliant parishioners, and so gave me an undeniable experience as a touchstone. I only know that despite appearances, despite current conditions, despite loss, failure, even death, God remains more constant, more loving, and more powerful than any force on earth.

### **Catherine Taylor Statement of Faith**

I believe in God, Creator, Christ and Spirit, who is endlessly creative and compassionate, who spoke the cosmos into being and speaks still, who enters into and draws delight from transforming relationships, and who sustains life in all its forms.

I believe that God is always a divine singularity yet at the same time a community of mutual respect and love in which no one is higher than another. I embrace the Church's names for this mystery including "Father, Son, and Holy Spirit," "Creator, Redeemer, Sustainer," and especially Calvin's phrase, "Source, Expression, Presence." Far from being a lifeless creed, for me the Trinity is the very blueprint for societies based on equal respect, not false or unjust hierarchies.

I believe we are made in the divine image, evidenced by our creativity, our capacity for love and community, compassion and selflessness, and the joys of physical life. I also know that we reject God's image in us, seek to be our own gods, and thereby damage ourselves, one another, and God. Yet God forgives our constant failure and seeks to restore us to our truest nature as God's own.

I believe God entered human life as the man Jesus. He demonstrated redemptive love and taught people how to live God's covenant. When Jesus was rejected and murdered by the state, God raised him to new life, breaking death's hold for him and for us. In faith I seek to follow Christ's pattern: living as God's person in the world, dying to what is destructive, and rising to newness in God. I do this in company with the Church and in the power of the Spirit, which I recognize wherever I see newness, generosity, kindness, restraint, wisdom, justice, or peace.

I believe the Church is a fragile, broken mess and also the very presence of God, who works in the world through failure, weakness and vulnerability, never through coercive power. To the extent the Church fails to understand this, it opposes rather than represents God's purposes. I believe the holy scriptures are the witness of God's people, always limited by time and context, yet also eternally alive, instructive, and Spirit-filled. In worship we hear and interpret the word, offer praise and prayer, build each other up, and learn to serve as Christ did, breaking down barriers and caring for all, especially the least among us.

I believe baptism is an outward sign of God's claim on us, our entry into the Church universal, and the source of our deepest identity. It need only happen once, and transcends denominational boundaries. The Lord's Supper, however, is a rehearsal of divine reality that we need again and again. It reenacts Christ's self-giving, and feeds and fills us for the work of being resurrection people.

## **SELF CARE**

### **For Information**

Committee on Ministry voted to try a new thing regarding our Boundaries Training for our clergy. We would like to try to offer once a year, a segment during the Presbytery meeting on one of the topics that we cover in our Boundaries Training. In this way, elders will also get a feel for what we mean by good boundaries in pastoral ministry. Today is our first segment, topic being: Self Care. We are delighted that **Jane Hubbard** our Pastor to Pastor Coordinator will conduct this time together.

Please refer to Addendums 2, 3 and 4 in the back of this handbook for resources and further information.

## NOMINATING

**For Recommendation:** (all names in **bold** are those that are being nominated)

### Moderator of the Presbytery

#### Past Moderators

2010	Dudley Rose	TE
2011	Ramona Lavender	RE
2012	Dana Hughes	TE
2013	John Fountain	RE
2014	Rob Sparks	TE
2015	Mary Martin	RE
2016	Ken Whitehurst	RE
2017	Jihyun Oh	TE
2018	Rick Neale	TE
2019	Mardee Rightmyer	RE
2020	Destiny Williams	RE
<b>2021</b>	<b>Russ Weekley</b>	<b>TE</b>

**Russ Weekley** is an Ordained Minister of Word and Sacrament in the PCUSA as well as a Certified Christian Educator. Originally from Marietta Ga, Russ served three congregations in Holston Presbytery before returning to Georgia as the Pastor for Good Shepherd Presbyterian Church. He is currently serving as the Chairman of the Board for Calvin Center and a Member of the PGA Council. Russ is a graduate of Presbyterian College (B.A.), Union Theological Seminary -Richmond (M.Div.), and Columbia Theological Seminary (D. Min.). He and his wife Carolyn have three daughters, Morgan, Amanda, and Hannah.

### Committee on Ministry

#### Class of 2020

1. Steve Cashwell	(2015)	RE	Saint Luke's
2. Ruth Marston	(2017)	RE	Trinity Atlanta
3. Stephanie Pearson Robinson	(2018)	RE	First Afrikan
4. Beverly Ostrowski	(2019)	TE	Rock Spring
5. Katie Ricks	(2019)	TE	Validated
6. Brenda Ward	(2019)	RE	New Life

#### Class of 2021

1. Kate Colussy-Estes	(2016)	TE	At Large
2. Mary Jane Cornell	(2018)	TE	Honorably Retired
3. Julie Ferguson	(2019)	TE	Roswell
4. Guerry Mashburn	(2019)	RE	First Atlanta
5. Jim Simpson	(2019)	RE	Eastminster
6. Gretchen Turner	(2019)	RE	St. Andrews

#### Class of 2022

<b>1. Kevin Hicks</b>	<b>(2017)</b>	<b>TE</b>	<b>Conyers</b>
<b>2. Ollie Wagner</b>	<b>(2017)</b>	<b>TE</b>	<b>Alpharetta</b>
<b>3. Peter Ward</b>	<b>(2017)</b>	<b>TE</b>	<b>At Large</b>
<b>4. Ken Whitehurst</b>	<b>(2018)</b>	<b>RE</b>	<b>Trinity Decatur</b>



<b>5. David Hill</b>	<b>(2020)</b>	<b>RE</b>	<b>Mt. Vernon</b>
<b>6. Kathy McCloud</b>	<b>(2020)</b>	<b>RE</b>	<b>Central</b>

Committee on Representation

Class of 2020

1. Hiram Perez-Cordero	(2018)	RE	Rock Spring
<b>2. Ericka Calhoun</b>	<b>(2020)</b>	<b>RE</b>	<b>New Life</b>

Class of 2021

1. Caroline Leach	(2019)	TE	Honorably Retired
2. Cynthia Smith	(2019)	RE	First Jonesboro

Class of 2022

<b>1. C. P. Huang</b>	<b>(2017)</b>	<b>RE</b>	<b>Atlanta Taiwanese</b>
<b>2. Ashley Pieper</b>	<b>(2020)</b>	<b>TE</b>	<b>Validated</b>

Council

Class of 2020

1. David York	(2017)	RE	Central
2. Wendy Dewberry	(2018)	TE	At Large
3. Cecelya Taylor	(2018)	TE	Church of the Master

Class of 2021

1. David Carr	(2016)	RE	Trinity Atlanta
2. Margaret Murphy	(2019)	RE	First Atlanta
3. Brady Radford	(2019)	TE	Trinity Decatur

Class of 2022

<b>1. Olive Mahabir</b>	<b>(2020)</b>	<b>TE</b>	<b>First Jonesboro</b>
<b>2. Beverly Markham</b>	<b>(2020)</b>	<b>TE</b>	<b>Alpharetta</b>
<b>3. Marthame Sanders</b>	<b>(2020)</b>	<b>TE</b>	<b>At Large</b>

Committee on Preparation for Ministry

Class of 2020

1. Rick Neale	(2015)	TE	Honorably Retired
2. Elizabeth DeSouza	(2016)	TE	Validated
3. Hamilton Barnes	(2018)	TE	Validated
4. Lelia Crawford	(2018)	RE	Hillside
5. Brian Daoust	(2018)	TE	Johns Creek
6. Sunghee Han	(2018)	TE	Validated
7. Trace Haythorn	(2018)	TE	Validated
8. Steven Sitzes	(2018)	RE	Trinity Atlanta
<b>9. Mary Ann Hawthorn</b>	<b>(2017)</b>	<b>RE</b>	<b>Oglethorpe</b>
10. Beth Johnson	(2020)	TE	Honorably Retired

Class of 2021

1. Kimmy Briggs	(2016)	TE	First Covington
2. Ryan Jensen	(2016)	TE	Lawrenceville

3. Camille Powell	(2016)	TE	St. Andrews
4. Connie York Dewberry	(2016)	RE	First Atlanta
5. Betsy Lyles Swetenburg	(2018)	TE	Trinity Atlanta
6. Katie Owen Aumann	(2019)	TE	Covenant
7. Yeonkwon Jeong	(2019)	TE	Validated
8. Emma Neishloss	(2019)	TE	Morningside
<b>9. Lucy Strong</b>	<b>(2017)</b>	<b>TE</b>	<b>Validated</b>
<b>10. Joannah Cook</b>	<b>(2019)</b>	<b>TE</b>	<b>Validated</b>

Class of 2022

<b>1. Ray Johnston</b>	<b>(2017)</b>	<b>RE</b>	<b>Westminster</b>
<b>2. Alexandra (Alex) Rodgers</b>	<b>(2017)</b>	<b>TE</b>	<b>Decatur</b>
<b>3. Jennie Sankey</b>	<b>(2017)</b>	<b>TE</b>	<b>Pleasant Hill</b>
<b>4. Steven Barnes</b>	<b>(2020)</b>	<b>TE</b>	<b>First Covington</b>
<b>5. Barry Gaeddert</b>	<b>(2020)</b>	<b>TE</b>	<b>Peachtree</b>
<b>6. Jim Irwin</b>	<b>(2020)</b>	<b>TE</b>	<b>Honorably Retired</b>
<b>7. Rick Pierce</b>	<b>(2020)</b>	<b>RE</b>	<b>Philadelphia</b>
<b>8. Sung-uen Rhee</b>	<b>(2020)</b>	<b>TE</b>	<b>Validated</b>
<b>9. David Lower</b>	<b>(2020)</b>	<b>TE</b>	<b>St. Luke's</b>
<b>10. Elizabeth Acton</b>	<b>(2020)</b>	<b>TE</b>	<b>Druid Hills</b>

Examinations Commission

Class of 2020

1. Carrie Barnes	(2015)	TE	Buford
2. Mac Irvin	(2015)	RE	Trinity Atlanta
3. Francis Githieya	(2018)	TE	Transformation Covenant (NCD)
4. Granvette Matthews	(2019)	RE	First Atlanta
5. Alex Moses	(2019)	TE	Fayette

Class of 2021

1. Morgan Hay	(2016)	TE	First Peachtree City
2. Nicole Lock	(2016)	TE	At Large
3. Carol Dunbar	(2019)	RE	First Covington
4. Joe Floyd	(2019)	RE	Morningside
5. Cheryl Hartman	(2019)	RE	Good Shepherd

Class of 2022

<b>1. Harry Daniel</b>	<b>(2017)</b>	<b>TE</b>	<b>Honorably Retired</b>
<b>2. Toni Griffin-Fields</b>	<b>(2017)</b>	<b>RE</b>	<b>Church of the Master</b>
<b>3. Charles (Chuck) Achuff</b>	<b>(2020)</b>	<b>RE</b>	<b>Shallowford</b>
<b>4. Martha Moore-Keish</b>	<b>(2020)</b>	<b>TE</b>	<b>Validated</b>
<b>5. Jeanne Simpson</b>	<b>(2020)</b>	<b>TE</b>	<b>Eastminster</b>

Grants

Class of 2020

1. Brenda Gales	(2016)	RE	PC Resurrection
2. Richard Hill	(2018)	TE	Covenant

Class of 2021

1. Peggy Bolton	(2018)	RE	Radcliffe
2. Christine Roy Yoder	(2019)	TE	Validated

Class of 2022

<b>1. David Weitnauer</b>	<b>(2017)</b>	<b>TE</b>	<b>At Large</b>
<b>2. Heidi Gleason</b>	<b>(2020)</b>	<b>RE</b>	<b>North Decatur</b>

New Church Development Commission

Class of 2020

1. Tom Jones	(2015)	RE	Trinity Atlanta
2. Rix Threadgill	(2016)	TE	Loyd
3. Paul Kwak	(2017)	RE	Korean Community
4. Bill Drummond	(2018)	TE	Validated
5. Vacant			
6. Juan Herrera	(2018)	TE	Hamilton Mill
7. Rebecca Parker	(2018)	TE	Validated
8. Gerald Aldridge	(2019)	TE	Saint Luke's

Class of 2021

1. Saranell Hartman	(2016)	TE	At Large
2. Jenelle Holmes	(2019)	TE	Ormewood (NCD)
3. Greg Masson	(2019)	RE	Summit of S. Fayette
4. Samuel Mwaniki	(2019)	TE	North Avenue
5. Betty Saye	(2019)	RE	Decatur
6. Julian Wade	(2019)	RE	Eastminster
<b>7. Erin Kyungwon Noh (2020)</b>		<b>TE</b>	<b>Alpharetta</b>
8. Vacant			

Class of 2022

<b>1. Sarah Hooker</b>	<b>(2018)</b>	<b>TE</b>	<b>Validated</b>
<b>2. Betsy Turner</b>	<b>(2019)</b>	<b>TE</b>	<b>Stockbridge</b>
<b>3. Harry Barrow</b>	<b>(2020)</b>	<b>TE</b>	<b>Honorably Retired</b>
<b>4. Stephanie Bishop</b>	<b>(2020)</b>	<b>TE</b>	<b>Smyrna</b>
<b>5. Sam Kim</b>	<b>(2020)</b>	<b>TE</b>	<b>Validated</b>
<b>6. Bokassa Bukalo Leade (2020)</b>		<b>RE</b>	<b>Memorial Drive</b>
<b>7. Drew Ditzel</b>	<b>(2020)</b>	<b>TE</b>	<b>Kairos</b>
8. Vacant			

Operations Committee

Class of 2020

1. Linda Curry	(2015)	RE	North Decatur
2. Larry Owens	(2015)	TE	Honorably Retired
3. Brent Adams	(2018)	RE	Covenant
4. Fred Bryant	(2018)	RE	First Peachtree City
5. Susan Haynes	(2018)	TE	At Large
<b>6. Mark Roberson</b>	<b>(2020)</b>	<b>RE</b>	<b>Roswell</b>

Class of 2021

1. Andrew Eke	(2016)	RE	Radcliffe
2. Rebekah LeMon	(2016)	TE	First Atlanta
3. Tom Whitworth	(2016)	RE	Austell
4. George Bancroft	(2019)	RE	Alpharetta
5. Jerry Leath	(2019)	RE	Church of the Master
6. Chris Price	(2019)	TE	Honorably Retired

Class of 2022

<b>1. Jack Chiostergi</b>	<b>(2017)</b>	<b>LP</b>	<b>Peachtree</b>
<b>2. Matt Hoffman</b>	<b>(2017)</b>	<b>RE</b>	<b>Pleasant Hill</b>
<b>3. Betty Bates</b>	<b>(2020)</b>	<b>LP</b>	<b>Northwest</b>
<b>4. Frans Christ</b>	<b>(2020)</b>	<b>RE</b>	<b>North Avenue</b>
<b>5. Chris Hooker</b>	<b>(2020)</b>	<b>TE</b>	<b>Validated</b>
<b>6. Alice Moore</b>	<b>(2020)</b>	<b>RE</b>	<b>Hillside</b>

Personnel Committee

Class of 2020

1. Al Myers	(2015)	TE	Honorably Retired
2. Jody Sauls	(2018)	RE	Decatur
3. Tony Sundermeier	(2018)	TE	First Atlanta

Class of 2021

1. Allison Per-Lee	(2016)	TE	Westminster
2. Paula Coleman	(2019)	RE	Radcliffe
3. Melissa Schmitz	(2019)	RE	Alpharetta

Class of 2022

<b>1. Mary Martin</b>	<b>(2017)</b>	<b>RE</b>	<b>Saint Luke's</b>
<b>2. Reggie Avant</b>	<b>(2020)</b>	<b>TE</b>	<b>Validated</b>
<b>3. Bobbie Wrenn Banks</b>	<b>(2020)</b>	<b>TE</b>	<b>Gum Creek</b>

Permanent Judicial Commission

Class of 2020

1. Frank Eldridge		TE	North Avenue
2. Iris Wallace		RE	Radcliffe
3. Susan Haynes		TE	At Large

Class of 2022

1. Marcia Noble		RE	St. Andrews
2. Cecelya Taylor		RE	Church of the Master
3. John Callahan		TE	Morrow

Class of 2024

1. Jane Fahey		TE	At Large
2. Rosalind McIntyre		RE	Hillside
3. Rita Sheffey		RE	Mt. Vernon
4. Bob Riordan		RE	Central

Synod

Class of 2023

- |                          |               |           |                        |
|--------------------------|---------------|-----------|------------------------|
| <b>1. Jeanne Simpson</b> | <b>(2020)</b> | <b>TE</b> | <b>Eastminster</b>     |
| <b>2. Ken Whitehurst</b> | <b>(2020)</b> | <b>RE</b> | <b>Trinity Decatur</b> |

Worship Committee

Class of 2020

- |                          |        |    |               |
|--------------------------|--------|----|---------------|
| 1. Carlton Johnson       | (2018) | LP | First Afrikan |
| 2. Linda Lebron          | (2018) | RE | Decatur       |
| 3. D'Jaris Canty Wallace | (2018) | LP | Rice Memorial |

Class of 2021

- |                          |        |    |             |
|--------------------------|--------|----|-------------|
| 1. Richard Allen Farmer  | (2016) | M  | Crossroads  |
| 2. Leigh Campbell Taylor | (2016) | TE | Morningside |
| 3. Bryant Hand           | (2019) | RE | Carrollton  |

Class of 2022

- |                           |               |           |                   |
|---------------------------|---------------|-----------|-------------------|
| <b>1. Clarice Elder</b>   | <b>(2017)</b> | <b>RE</b> | <b>Mt. Vernon</b> |
| <b>2. Andy Acton</b>      | <b>(2020)</b> | <b>TE</b> | <b>Emory</b>      |
| <b>3. Jackie Randolph</b> | <b>(2020)</b> | <b>LP</b> | <b>Oakhurst</b>   |

2020 General Assembly Commissioners/Bills and Overtures Committee (2022)

**Ruling Elders:**

- |                          |                  |                        |
|--------------------------|------------------|------------------------|
| 1. Destiny Williams      | (2020 Moderator) | McDonough              |
| <b>2. Bokassa Bukalo</b> |                  | <b>Memorial Drive</b>  |
| <b>3. Linda Curry</b>    |                  | <b>North Decatur</b>   |
| <b>4. Cynthia Smith</b>  |                  | <b>First Jonesboro</b> |
| <b>5. Tom Whitworth</b>  |                  | <b>Austell</b>         |

**Teaching Elders:**

- |                            |                  |                                      |
|----------------------------|------------------|--------------------------------------|
| 1. Russ Weekley            | (2021 Moderator) | Good Shepherd                        |
| <b>2. Hyunsung Cho</b>     |                  | <b>ECKAM</b>                         |
| <b>3. Morgan Hay</b>       |                  | <b>First Peachtree City</b>          |
| <b>4. Rafael Viana</b>     |                  | <b>On The Way Church (NCD)</b>       |
| <b>5. Francis Githieya</b> |                  | <b>Transformation Covenant (NCD)</b> |

Destiny Williams grew up in Peachtree City, Georgia. She was a long-time member of College Park Presbyterian and in high school was a charter member and youth elder at South Fayette Presbyterian Church. She spent a lot of her summers attending camp at Calvin Center as a camper and she later worked on summer staff and year-round staff during high school and college. She attended college at Gordon College and then Georgia State and earned a BA in Religious Studies and Philosophy. She is currently serving as the Director of Youth and Families at McDonough Presbyterian Church, where she has had the joy of working with the McYouth since 2009. She has served on council for the past 7 years and is currently serving as Moderator Elect. She served on the Executive Presbytery Nominating Committee. She is part of the Presbyterian Youth Ministry Collaboration of Atlanta (PYMCoFA) and has helped coordinate the past few triennium trips for the Presbytery of Greater Atlanta.

**Bokassa L. Bukalo** is a Ruling Elder at Memorial Drive Presbyterian Church where he has been a member since 2011. He served on the Session for 4 years and is currently on the Advisory Council of Shalom International

Ministries. He enjoys meeting people from all over the world who are experiencing the sharing of God's love and who strive to promote peace and inclusion. Bokassa is currently a Talent Development Coach with Whirlpool Corporation. He is fluent in both English and French. He enjoys reading, movies and traveling. His latest addition is his son Isi whom he is fond of.

**Linda Bryant Curry** is a Ruling Elder who has served as Clerk of Session both at Hillside Presbyterian Church in the mid 1980s and at North Decatur Presbyterian Church from 2012 through 2014. At North Decatur, where she has been a member since the mid 1990s, Linda has served on several committees including the Stewardship Committee, the Associate Pastor Search Committee, the Organ Purchase Committee and the Peace & Justice Committee. Since 2015 Linda has been a member of the Operations Committee of the Presbytery of Greater Atlanta. She is presently the Vice Chair and Secretary of the Operations Committee and is also a member of the Property Sub-Committee. Linda is a retired real estate attorney who practiced law in Atlanta for 30 years. In addition to volunteering in the community she enjoys spending time with family and friends and traveling. She lives in Decatur with her husband Haywood and is the mother of 3 children and 2 grandchildren.

**Cynthia W. Smith (Cyndi)** is a Ruling Elder at First Presbyterian Church of Jonesboro where she has been a member for 28 years. She has served as chair of Christian Education Committee, served on a Pastor Nominating Committee, and is currently serving as Clerk of Session. Cyndi recently began serving at the Presbytery level as a member of Committee on Representation and on the newly formed Decade of Transformation Cohort. She is a retired Special Needs Preschool teacher. She and her husband have two sons and two grandchildren. She is excited about entering this new chapter in her faith journey.

**Tom Whitworth** is a ruling elder at Austell Presbyterian Church, where he has been a member for 39 years. He is the Clerk of Session and has previously chaired session teams in the areas of Worship, Admin/Finance-Stewardship, Outreach & Evangelism, Christian Education, and Fellowship. Tom is currently serving a second term on the Operations Committee/Board of Directors for the Presbytery of Greater Atlanta, where he serves as Finance sub-committee leader. He is currently enrolled in the presbytery's Commissioned Ruling Elder (CRE) training program. Tom has enjoyed a long career in accounting, consulting, and business executive roles and is retired from the US Navy & Reserves. He is now employed as the administrative assistant at Austell Presbyterian Church. Tom and his wife live in Powder Springs and are blessed with two daughters and three grandchildren.

Russ Weekley is an Ordained Minister of Word and Sacrament in the PCUSA as well as a Certified Christian Educator. Originally from Marietta Ga, Russ served three congregations in Holston Presbytery before returning to Georgia as the Pastor for Good Shepherd Presbyterian Church. He is currently serving as the Chairman of the Board for Calvin Center and a Member of the PGA Council. Russ is a graduate of Presbyterian College (B.A.), Union Theological Seminary -Richmond (M.Div.), and Columbia Theological Seminary (D. Min.). He and his wife Carolyn have three daughters, Morgan, Amanda, and Hannah.

**Rev. Dr. Hyunsung Samuel Cho** currently serves as Congregational Consultant for ECKAM (Evangelical Coalition of Korean American Ministries) Churches at the Presbytery of Greater Atlanta. He is also an Associate Professor of Christian Education and Dean of the School of Christianity at Georgia Central University in Doraville, GA. Since 1993, he has served the PC(USA) as Organizing Pastor of Bethany Korean Church, White Plains, NY in Hudson River Presbytery; Moderator of the Korean Churches Association in the Synod of the Northeast; Senior Pastor of Jacksonville Korean Church, Jacksonville, FL in the Presbytery of St. Augustine; and Supply Pulpit Pastor of Canaan Korean Church, Roswell, GA in the Presbytery of Greater Atlanta. He organized two new church developments; one in Korea and another in America. He was ordained in 1984, at age 32, and served ministries in Korea and America for 32 years before retiring from ministry in 2016. He graduated with two master's degrees – one in 1995 and one in 1997 – from New Brunswick Theological Seminary, New Brunswick, NJ, and in 2001 earned a Doctor of Ministry degree from Columbia Theological Seminary, Decatur, GA. He and his wife celebrated their 40th wedding anniversary in 2019. They have a son and daughter-in-law, a daughter and son-in-law, and two grandchildren.

**Francis K. Githieya** is originally from Kenya Africa and serves as Pastor at Transformation Covenant Church (a New Worshiping Community) in East Atlanta. He also serves on the Examinations Commission for the Presbytery. Prior to coming to the United States, Francis served as Pastor of several congregations in Kenya within the Presbyterian Church of East Africa. Francis is a graduate of Johnson C. Smith Seminary (M.Div.) and Emory University (M.T.S. & Ph.D.). Besides serving as Pastor, he is also a Professor of Systematic Theology at Saint Leo University. He is married to Marie and they have three adult children, a daughter in law, and a six year grandson. Francis is honored to serve as a Commissioner at the General Assembly.

**Morgan Hay** serves as the Pastor of First Presbyterian in Peachtree City and does in fact have a golf cart. She also serves on the Examinations Commission for the presbytery. Morgan is a graduate of Presbyterian College and Columbia Theological Seminary. Morgan has also served Mountain Brook Presbyterian in Birmingham, AL and St. Andrews Presbyterian in Tucker, GA. Morgan is married to Robert Hay, Jr, who serves as a Senior Ministry Relations Officer with the Presbyterian Foundation, and they have two children, Stockton and Anderson. Morgan enjoys finding ways that God's story connects to our story and makes many of these connections while jogging along Peachtree City's path system.

**Rafael Viana** is passionate about "planting new churches". Since November 2017 he has led On The Way Church, a new community of Spanish-speaking immigrants in Lawrenceville, Georgia and, since June 2019 a second community in Johns Creek for Portuguese speakers called Casa Brasil. He served as pastor in the Independent Presbyterian Church of Brazil for 13 years, during which he worked for 8 years as a missionary in the plantation and consolidation of the Recreio dos Bandeirantes Church in the city of Rio de Janeiro, Brazil. Pastor Viana is currently part of the 1001 New Worship Communities Coach Group and current moderator of the Northern Chapter of the Latin Hispanic Caucus of the Synod of South Atlantic. Pastor Viana has a Bachelor's Degree in Theology from the Theological Seminary of Fortaleza, in Brazil, with a Post Graduate Degree in Revitalization and Church Planting by the Southeast Missionary Training Center (Brazil). He is pursuing a Doctorate in Ministry with the Puerto Rico Evangelical Seminary. Rafael is happily married to Reva Ivette Llano. Together they have a son and a daughter. As a good Brazilian, Rafael's favorite sport is soccer. He claims that his favorite soccer team, Botafogo, is the best in the world!

#### 2020 General Assembly YAAD (Young Adult Advisory Delegate)

##### **1. Corrina Papotto**

##### **RE St. Andrews**

**Corrina Papotto** grew up in Lilburn, GA and was nurtured in the faith at St. Andrews Presbyterian. She is a third generation member of St. Andrews and a third generation Ruling Elder, having been elected in 2016. As a Youth she served on the Engagement Committee and as a representative for Youth Ministry, participated in mission trips to: Atlanta Food Bank, Clifton Shelter, Thornwell Home for Children, Mobile Bay, AL, and Honduras through HOI, sang in the choir and women's ensemble, played flute solos and with the Chancel Bells, and volunteered in various capacities such as: Nursery assistant, AV technician, reception assistant, Children's choir assistant. Corinna is currently a sophomore at Meredith College in Raleigh, NC majoring in Business Administration with a concentration in International Business.

# COMMITTEE ON MINISTRY

## For Information

The Minimum Compensation Standards for installed clergy for the year 2020 is located in the back of this handbook as Addendum #1.

## Admit to Record

1. Approve the Contract Call contract between **Kiseok Park** (Assembly of God) and the Good News Garden Presbyterian Church and grant him Temporary Membership status while he serves this congregation. He has been examined and approved by ECKAM. He is granted permission to moderate session with and serve the sacraments while serving as pastor, having taken classes in polity and the sacraments at Georgia Christian University. ECKAM will work with him in this ministry. Effective date: August 17, 2019. This contract is for 20 hours per week.
  - a. Salary 18,000
  - b. Mileage/auto 5,000
  - c. Four weeks vacation
  - d. Two weeks continuing education
  
2. Conclude the validated ministry of **Eunbee Ham** and Trinity Presbyterian Church and dismiss her to Sacramento Presbytery in order for her to accept the call of Associate pastor of Davis Community Church. Effective date: September 13, 2019.
  
3. Approve the terms of call between **Anna George Traynham** and Shallowford Presbyterian Church as the Head of Staff. Effective date: November 4, 2019.
  - a. Salary 62,500
  - b. Housing 45,000
  - c. Full Board of Pensions 39,775
  - d. SECA 8,223.75
  - e. Continuing Education 3,000
  - f. Cell phone 900
  - g. Dental 1,632
  - h. Professional expenses 5,000
  - i. Leadership coaching and other expenses 4,000
  - j. Sabbatical after 7 years
  - k. Paid Family leave for 12 weeks
  
4. Commend **John Semmes** back to his presbytery, St. Andrews due to the completion of his interim at Shallowford Church. Effective date: November 3, 2019. (See item #31)
  
5. Appoint **Dave Omerod** as the moderator of Greenville Presbyterian Church. Effective date: September 8, 2019.
  
6. Approve the terms of call between **Brady Radford** and Trinity Presbyterian Church in Decatur as the Designated pastor. Effective date: September 1, 2019.
  - a. Salary 25,000
  - b. Housing 30,000
  - c. Full Board of Pensions 20,350
  - d. SECA allowance 4,207.50
  - e. 403B Match up to 4,950



- |                                    |       |
|------------------------------------|-------|
| f. Continuing education            | 1,500 |
| g. Cell phone                      | 1,200 |
| h. Mileage, vouchered              | 2,400 |
| i. Dental                          | 1,200 |
| j. Professional expenses           | 1,500 |
| k. Vacation at 4 weeks             |       |
| l. Continuing education at 2 weeks |       |
| m. Paid Family Leave for 4 weeks   |       |
7. Approve the Contract Call Associate contract between **Chris Holmes** and First Presbyterian Church in Atlanta. Effective date: July 8, 2019. Rev. Holmes will be the Stembler Scholar in Residence and Director of Biblical and Theological Education.
- |                          |        |
|--------------------------|--------|
| a. Salary                | 71,000 |
| b. Housing               | 3,000  |
| c. Professional expenses | 7,280  |
| i. Continuing education  |        |
| ii. Cell phone           |        |
| iii. Mileage/travel      |        |
| iv. Hospitality          |        |
| d. SECA allowance        | 5,661  |
| e. Board of Pensions     | 27,380 |
8. Approve the renewed Contract Call contract between **Stephane Bishop** and Smyrna Presbyterian Church. Effective date: September 1, 2019. This contract is for 28 hours per week.
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|-----------------------------------|-----------|
| a. Salary                         | 21,484.80 |
| b. Housing                        | 13,800    |
| c. SECA allowance                 | 1,643.59  |
| d. Board of Pensions              | 15,280.80 |
| e. Professional expenses          | 1,200     |
| f. Five weeks vacation            |           |
| g. Two weeks continuing education |           |
9. Approve the terms of call between **Gad Mpoyo** and the General Assembly for the position of Associate for 1001 New Worshiping Communities, Southeast. This position is for 20 hours per week. Effective date: September 9, 2019.
- |   |        |
|---|--------|
| a. Salary   | 32,000 |
| b. Health insurance   |        |
| c. Vacation at 22 days  |        |
| d. Defined Pension plan   |        |
| e. Sick Leave at 10 days prorated per month                       |        |
| f. Emergency Leave at 3 days, prorated per month                  |        |
| g. 403B Employer Contribution at 4% of employee's annual base pay |        |
10. Dismiss **Tom Sparks** to Giddings-Lovejoy Presbytery per his request. Effective date: August 17, 2019.
11. Appoint **Rix Threadgill** as the moderator of Dallas-Dodd Presbyterian Church. Effective date: September 19, 2019.
12. Dissolve the pastoral relationship between **Rob Sparks** and Fairview Presbyterian Church. Effective date: August 24, 2019.

13. Approve the terms of call between **Rob Sparks** and First Presbyterian Church for the position of Associate pastor. Effective date: September 3, 2019.
- |                                  |        |
|----------------------------------|--------|
| a. Salary                        | 36,000 |
| b. Housing                       | 39,000 |
| c. Board of Pensions             | 27,750 |
| d. SECA allowance                | 5,738  |
| e. Continuing Education          | 3,000  |
| f. Cell Phone                    | 780    |
| g. Mileage, vouchered            | 3,500  |
| h. Dental                        | 1,500  |
| i. Professional expenses         | 1,000  |
| j. Sabbatical after 7 years      |        |
| k. Paid family leave for 3 weeks |        |
| l. Vacation at 4 weeks           |        |
| m. Study leave at 2 weeks        |        |
14. Dissolve the pastoral relationship between **Kimmy Briggs** and Clairmont Presbyterian Church. Effective date: September 8, 2019.
15. Validate the ministry of **Kimmy Briggs** as the Director of Family Ministries at Covington Presbyterian Church. Date of validation: September 19, 2019. She is declaring a housing allowance of \$21,500.
16. Validate the ministry of **Catherine Lukens** as a Registry Chaplain at Emory Saint Joseph's Hospital. Date of validation: September 19, 2019.
17. Validate the ministry of **Rachael Breyer** as a resident chaplain at Emory University at Midtown. Date of validation: September 19, 2019. Effective date of membership: upon ordination.
18. Validate the ministry of **Holly Reimer** as an Associate Pastor of Mercy Church (non-denominational church that works with the homeless). Date of validation: September 19, 2019. She is declaring a housing allowance of \$16,236.
19. Approve the terms of call between **Jung Hoon Son** (Korean Presbyterian Church) and Korean Community Presbyterian Church as the Head of Staff. Effective date: upon receipt of VISA.
- |  |        |
|--|--------|
| a. Salary                                    | 50,000 |
| b. Housing                                   | 15,000 |
| c. Board of Pensions                         | 24,050 |
| d. SECA allowance                            | 3,825  |
| e. Continuing education                      | 3,000  |
| f. Relocation expenses                       | 14,800 |
| g. Visa processing fee                       | 6,000  |
| h. Cost of polity class at Columbia Seminary |        |
| i. Mileage, vouchered                        | 2,400  |
| j. Book allowance                            | 2,400  |
| k. Sabbatical after 7 years                  |        |
| l. Paid Family leave of 4 weeks              |        |
| m. Four weeks vacation                       |        |
| n. Two weeks study leave                     |        |
20. Extend the contract of **Victor Moon** (Eastern Korean Presbytery) to continue as the interim pastor until November 30, 2019. All terms remain the same.

21. Grant the status of Honorably Retired to **David Furlough**. Effective date: August 1, 2019.
22. Place **Sarah Smith** on the rolls of Minister Member at large having returned from her call overseas. Effective date: September 6, 2019.
23. Approve the terms of call between **Keith Thompson** (candidate of Greater Atlanta) and First Presbyterian Church in Atlanta as an associate pastor. Effective start date: September 29, 2019. Effective date of reception: upon ordination.
- |                                 |        |
|---------------------------------|--------|
| a. Salary                       | 35,000 |
| b. Housing                      | 20,000 |
| c. Board of Pensions            | 20,350 |
| d. SECA allowance               | 4,207  |
| e. Dental                       | 1,500  |
| f. Travel allowance             | 3,500  |
| g. Hospitality allowance        | 2,000  |
| h. Continuing education         | 3,000  |
| i. Cell phone                   | 780    |
| j. First Call Program           | 800    |
| k. Sabbatical after 7 years     |        |
| l. Four weeks paid family leave |        |
24. Approve the Contract Call Associate contract between **Beverly Markham** and Alpharetta Presbyterian Church. This contract is for 20 hours per week. Effective date: November 16, 2019.
- |  |        |
|--|--------|
| a. Housing                             | 37,080 |
| b. Professional expenses               | 3,000  |
| c. SECA allowance                      | 2,837  |
| d. Four weeks vacation                 |        |
| e. Two weeks continuing education      |        |
| f. One week for denominational service |        |
25. Approve the Contract Call Associate contract between **Kyungwon (Erin) Noh** and Alpharetta Presbyterian Church. This contract is for 25 hours per week. Effective date: December 1, 2019.
- |  |        |
|--|--------|
| a. Salary                              | 10,000 |
| b. Housing                             | 23,000 |
| c. Professional Expenses               | 3,000  |
| d. First Call Program                  | 800    |
| e. SECA allowance                      | 2,525  |
| f. Four weeks vacation                 |        |
| g. Two weeks continuing education      |        |
| h. One week for denominational service |        |
26. Validate the ministry of **Jacob Myers** (Baptist) as a professor of Homiletics at Columbia Theological Seminary. He has passed the 5 standard ordination exams and is transferring to the PCUSA. Effective date of validation: October 17, 2019. Effective date of reception: November 12, 2019.
27. Validate the ministry of **Carlton Johnson** (candidate of Greater Atlanta) as the Associate for Vital Congregations (a part of the Presbyterian Mission Agency). Date of validation: October 17, 2019. Date of reception: upon ordination.
28. Grant the status of Honorable Retired to **Robert Evans**. Effective date: December 31, 2019.

29. Grant the status of Honorable Retired to **Connie Lee**. Effective date: December 1, 2019.
30. Renew the Contract Call Associate contract between **Katie Owen Aumann** and Covenant Presbyterian Church. Effective date: September 1, 2019.
- |                                   |          |
|-----------------------------------|----------|
| a. Salary                         | 30,000   |
| b. Housing                        | 34,272   |
| c. SECA                           | 4,916.80 |
| d. Menu Board of Pensions         | 7,069.92 |
| e. Death and Disability           | 642.72   |
| f. Cell phone                     | 600      |
| g. Professional expenses          | 3,000    |
| h. Four weeks vacation            |          |
| i. Two weeks continuing education |          |
31. Renew the Interim Contract between **John Semmes** (St. Andrew's Presbytery) and Shallowford Presbyterian until the new pastor arrives. Effective date: September 10, 2019. (See item #4)
32. Dismiss **Ricardo Green** to St. Augustine Presbytery in order that he may accept the call of pastor at Nueva Esperanza Presbyterian Church. Effective date: October 16, 2019.
33. Conclude the Contract Call Associate relationship between **Myung Jin Chae** and The Good News Garden Presbyterian Church and dismiss him to Trinity Presbytery in order to serve as the associate pastor of Korean Community Presbyterian Church in Columbia, South Carolina. Effective date: December 31, 2019.
34. Approve the Bridge Interim Ministry Contract between **Susan Haynes** and Pleasant Hill Presbyterian Church. Effective date: November 1, 2019.
- |  |        |
|--|--------|
| a. Salary and Housing                          | 82,000 |
| b. Board of Pensions                           | 30,340 |
| c. SECA  | 6,273  |
| d. Professional expenses to be split by pastor | 4,100  |
| e. Four weeks vacation, accrued per quarter    |        |
| f. Two weeks continuing education              |        |

**For Recommendation:**

1. Approve the call of Scott L. Tucker as Associate Pastor for Grand Adults at Peachtree Presbyterian Church. (per policy 14, this requires a ¾ vote of Presbytery)

**Background:**

After Dr. Victor Pentz retired in May 2016, Dr. Dave Peterson became the interim senior pastor of the church. During this interim period, the church identified an immediate need to provide additional pastoral support for the congregation, particularly for seniors (Grand Adults).

The church quickly identified Reverend Scott L Tucker as a pastor who could meet the needs. As a graduate of Columbia Theological Seminary and an ordained minister within the Presbytery of Greater Atlanta, it was believed that he would be well qualified as an associate pastor. In addition, it became evident that he had the pastoral heart and skill set to minister well to grand adults.

Because of the immediate need for the position and the interim status of the senior pastor, the Session approved employing Scott as a Contract Call Associate Pastor beginning October 1, 2016.

**Service:**

Scott has coordinated activities for the 1,500+ Grand Adults (Aged 65+) in leading Sunday School classes, monthly current event discussions, biannual luncheons, quarterly outings, weekly Bible studies and quarterly homebound communion. He serves as a liturgist for weekly traditional and contemporary worship services. Scott’s done a wonderful job in developing curriculum for Bible study groups and in conducting memorial services and officiating wedding and other occasional worship services.

Importantly, Scott has developed deep relationship with Grand Adults. It is evident that he is very comfortable working with the age group and that there is much mutual respect and affection between Scott and the Grand Adults of the church. Scott keeps an active visitation schedule with all the hospitals in Greater Atlanta to be with our congregants through sickness and accidents. He embraces the responsibility to minister to our congregants’ greatest needs during times of loss, illness and death.

**The Associate Pastor Call**

Since the Presbytery has now installed Dr. Richard Kannwischer as the Senior Pastor and since he has helped clarify the overall staffing requirements of the church, the Associate Pastor Nominating Committee (APNC) recommended in November 2018, that the church create an Associate Pastor position serving Grand Adults.

Although Reverend Tucker has performed excellently in the contract call capacity, the APNC believed it was appropriate to conduct a comprehensive search to ensure that it found the best candidate for the Associate Pastor position. In November 2018, a position description was developed and posted on the job site of the Presbytery. In addition, in April 2019, the church engaged the services of Vanderbloemen Search Group (VSG), a national executive search firm specializing in recruiting for pastoral and ministry positions for churches, to aid in identifying potential candidates. Sixty-one respondents applied for consideration through the web sites of the Presbytery and VSG. Of this amount, twenty-eight resumes were screened for consideration. Four of these were under serious review. Ultimately the top two candidates were interviewed in person by the APNC on July 17-18, 2019.

On the basis of the search process and interviews, and upon the review of the qualifications and experience of the candidates, the APNC unanimously recommended that the Reverend Scott L Tucker be set forth to become an Associate Pastor of Peachtree Presbyterian Church serving Grand Adults.

**The Congregational Meeting**

On October 20, 2019, at a duly called congregational meeting moderated by Dr. Richard Kannwischer, the APNC recommended that Reverend Scott Tucker be called as Associate Pastor. A vote was taken by written ballot and the recommendation was overwhelmingly approved by a vote of 1,930 in favor, with 10 opposed.

The following terms of call will be admitted to the record if the above motion is approved:

Salary	\$27,768
Housing	\$47,232
Full Board of Pension	
Professional Expenses	\$1,000+
Vacation	4 weeks
Continuing Education	2 weeks
Cell phone	\$75/month

The membership of the church is 6,934. The quorum required at 25% is 1,733.5, rounded down to 1,733. 1,940 people were present, which qualified as a quorum. 1,455 “yes” votes would have been needed to meet the 75% approval requirement. 1,930 “yes” votes were cast, via written ballot.

## COMMITTEE ON PREPARATION FOR MINISTRY

### Admit to Record:

1. That the following people were enrolled as inquirers as of the date shown:
  - **Donghyun Jeong**, Korean Central, September 5, 2019
  - **Ji Sun (Emily) Choi**, Korean Community, September 5, 2019
  - **Emily Hicks**, Trinity Presbyterian in Atlanta, September 5, 2019
  - **Michael Sarvis**, Good Shepherd, September 5, 2019
2. That the following candidate was certified ready to receive a call:
  - **Carlton Johnson**, First Afrikan, September 5, 2019
3. The following candidates have received calls:
  - **Julia Watkins** has been called to the Validated Ministry as a Pastoral Resident at Covenant Presbyterian Church in Charlotte, NC
  - **Erin Noh** has been called as a Contract Call Associate at Alpharetta Presbyterian Church
  - **Keith Thompson** has been called as an Associate Pastor at First Presbyterian Church in Atlanta
  - **Rachel Breyer** has been called as a Hospital Resident at Emory Healthcare
4. The following annual consultation was held:
  - **Eun Ja Park**, Korean Community Presbyterian Church

### For Recommendation:

That the following people be approved to become candidates:

- **Benjamin Allward-Theimer**, North Avenue Presbyterian, July 11, 2019
- **Charles Gowing**, Rock Spring Presbyterian, August 1, 2019
- **Dana Gray**, Emory Presbyterian, October 3, 2019
- **Michael Madison Roberts**, Peachtree, September 5, 2019

#### **Benjamin Allward-Theimer Faith Journey**

I grew up in a Midwest suburb, with the rhythms of farming on the outskirts of town. The big sky formed my adventurous imagination and the extreme weather and general *zeitgeist* shaped my midwestern kindness. Growing up in a German-Lutheran background, we were taught a *theology of the cross*, which emphasized Jesus' bruised and crucified body as the avenue for salvation, albeit a salvation mainly concerned about the afterlife. My father is the energetic and creative-genius nurturer and mother is the observant and sensitive protector. They provided fertile soil to grow in love; I attribute much of my sense of divine presence to their support. I am the oldest of three boys, all competitive soccer players, and on top of that, we were pastor's kids. Thus, as my ego formed in the various settings of school, church, and soccer field, I attached to cultivating an image of success in order to earn love (Enneagram 3). Therefore, I was the *good child* who obsessed with earning good grades, dazzling others with soccer play, and answering bible questions correctly, while also pretending to do so with ease, in order to earn admiration. However, during adolescence, I developed a skin condition called *vitiligo*, which caused white spots on my body. This provoked deep shame due to my bodily difference. Likewise, I was put a year ahead in school, so I was the last to physically develop. On top of all of that, I became best friends with a Jewish kid, who broke open my parents' worldview of Christian tribalism. Thus, I became very sensitive to my sense of belonging and the dynamics of groups, and became a natural chameleon, who could code-switch between different groups, languages, and values.

When I entered college at an evangelical school, I entered an environment that welcomed Christian intellectualism, celebrated the gift of the body, and connected the gospel to the social. By walking, biking, and riding public transportation through the segregated neighborhoods of Chicago, I was awoken to the beauty of diversity—of body types, skin hues, cuisines, languages, and rituals—and the horror of segregation, poverty, and injustice from the legacies of slavery, whiteness, and assimilation. Due to this conversion, I felt led to public school teaching and landed a job I was unqualified for: to teach a small class of middle school students with emotional and behavioral disabilities in a title one, immigrant school in the outskirts of Denver. What I learned and continue to learn is that in joining with others who are crying out for justice and desperate for love, they become icons of Christ for me: they mirror to me my repressed pain, desperation, and desire for love. Over the last ten years, then, I have jumped between major institutions—public schools, protestant churches, universities, prisons, and hospitals—with various job titles—special education teacher, church planter, interim pastor, jail chaplain, young adult pastor, and now chaplain resident. I have been wary of outing myself as a pastor within a denomination. I have preferred pastor in disguise, eager for adventures outside the church walls, afraid of institutional maintenance. Each and every situation, though, especially my last two years at a PC(USA) church and now at the hospital again continues to confirm my pastoral vocation of care. I am who I am: I weave together gentle presence, theological meaning-making, hopeful storytelling, and deep exploration of our inner lives with everyone I meet. Over the last three years of being married and experiencing deep companionship and true love for who I fully am, in my weaknesses and strengths, I am unlearning and more self-aware of my ego addictions, particularly of having an important *role* within a community. I am recognizing that I am meant to pastor, which of course is an important role. But to me, it's more. A pastor is person who beholds whatever is before her or him and suggests that God is there. What a joy it is to facilitate the Triune God's activity in someone's life and wonder together at what might be next.

### **Benjamin Allward-Theimer Statement of Faith**

**I believe** in the one, living Triune God: Father, Son, and Holy Spirit. Through the grace of our Lord Jesus Christ, the communion of the Holy Spirit, and the Holy One of Israel whom Jesus called Father, God is made known as a loving and dynamic relationship, mutually giving and receiving, united and yet diverse. This Triune God constantly creates, redeems, sustains, rules, and transforms all things and all people. In life and death we belong to this Triune God, who claims creation as fundamentally good, relational, and loving.

**I believe** in Jesus Christ, fully God and fully human, born of the virgin Mary as a vulnerable human body. Jesus reveals God as Emmanuel, God *with us*. Jesus is the Word spoken at creation, promised and revealed in Scripture, made flesh to dwell among us, crucified and raised in power, interceding for the redemption of the world, and returning in glory to judge and reign forever. Throughout his life, Jesus proclaimed the reign of God, a God who liberates and makes things new. Condemned unjustly, Jesus suffered and died on the cross, revealing to us the ultimate expression of God's love: no matter the horror and sorrow of a sin-sick world, God chooses to join with our sin-sick reality. On the third day, God raised Jesus from the dead, breaking the power of sin and death, liberating us into life eternal. It is through the life, death, and resurrection of our risen Lord that we are saved and welcomed into the life of God. Jesus' life, though, is not only divine initiative but also human response, a model of how to best live fully alive. From listening to the voice of God's love in prayer, to practicing mutuality in table fellowship with friends and strangers, to healing, serving, and *seeing* the marginalized, our *way* towards God is hearing God's love in rest, experiencing God's love in community, and loving God in stranger and enemy.

**I believe** in the Holy Spirit, the Comforter, who is the manifestation of the living God here and now, drawing us towards the future reign of God. The Spirit is our guide who sets us free to experience God's love for us, and who empowers us to love God and others. This is the same Spirit who inspired and spoke through the prophets and stories of Scriptures, claims us in our baptism, nourishes us in the Lord's Supper, binds us together with all believers across time and space, and challenges us to keep imitating Christ and the early church of Pentecost: by

celebrating different languages, body types, and resurrection realities, God joins former enemies, like the Jews and Gentiles, to form beloved community, so that the church may be agents of courage, reconciliation, justice, and transformation for the whole world.

**I believe** the Holy Scriptures, the canon of Old Testament and New Testament, written by multiple perspectives over multiple eras, bear unique witness to the specific actions of the Triune God. They reveal with authority Jesus Christ. By the power of Holy Spirit, the Scriptures are meant to be read and preached in community, so that we might discern how God is acting and drawing our stories into the story of God through Christ. In witness to the Triune God, listening to the Scriptures reforms the church.

**I believe** by Jesus Christ's salvation and the conviction of the Holy Scriptures, we come to realize that although we are created good and in the image of God, we are sinners—sick, diseased, and trapped in our delusions and oppressive realities. As the Scriptures testify, we rebel against God, hide in shame from our Creator, disobey God's commandments, accept lies as truth, exploit neighbor and nature, threaten death to our planet, and continue to worship cultural and personal idols. Therefore, by Jesus Christ, we are justified by God, and by the Holy Spirit, we are growing in sanctification self-awareness and service. By confessing again and again our sin, in thought, word, and deed, by what we have done and left undone, we grow in God's grace, with the hope that the fruits of the Spirit ripen in our lives.

**I believe** we are joined to the church, God's body, since we cannot be Christians without community. The Church gathers to hear, feel, and respond to God's Word proclaimed through Word and Sacrament. The two sacraments instituted by Christ are baptism and the Lord's Supper, which are outwards sign of an invisible grace. From the ordinary elements of water, bread, and wine, God unites us into Jesus' life, death, and resurrection, as we experience God's special presence in our one-time birth into God's community—baptism—and ongoing nourishment as we feast on God—the Lord's Supper. As the church reflects the Trinity, the many-in-one, and Jesus' body, many-parts-in-one, we celebrate God's love for us, the love among us in unity and diversity, and the love that is to come in the new heavens and new earth.

### **Charles Gowing Faith Journey**

I was born and raised in Rock Spring Presbyterian Church. My father had been a member since he was ten years old. My parents were youth advisors and were married in that church, my sister and I were born, baptised and confirmed, and married in that church, my two children were born and baptised in that church, my mother died and her funeral was in that church, my father remarried in that church, and later died and was buried in that church. In that sense, my church experience is deep, but not very broad.

I went through the city schools of Decatur and did very well: Star Student, Salutatorian, Governor's Honors Program in Mathematics, All State Chorus, Student Body President. Many of my friends were children of seminary students and professors at Columbia Theological Seminary and Agnes Scott College. I am an Eagle Scout from Troop 175 in Decatur. My interests evolved from architecture to abstract mathematics. I attended Davidson College under the Dual Degree Program. At Davidson, I majored in physics, then transferred to Georgia Tech and majored in Mechanical Engineering.

It turns out I didn't do anything with either degree. Computers were hot and I never got around to looking for an engineering job because people kept recruiting me for computer jobs. Over thirty years, I pieced together the equivalent of a computer science degree: I had jobs in programming, database, networking; I applied knowledge of numerical algorithms and computer chip architecture, I learned Software Development lifecycles, risk management and project management, and I re-learned all of those consulting disciplines in the form of Agile software development. Nowhere along the way did I choose a job or career for myself. This purposelessness has led me to seek a career change.



In my lifetime at Rock Spring, half of the pastors ended their term in conflict, including three of the last four. I have seen the larger demographic decline that the whole denomination has, but played out more dramatically and acutely in my own congregation. I developed a desire to help congregations prevent and heal from conflict. This desire has given me a direction to follow in my career change, and my desire to answer it theologically drives me to seminary. When I identified that I have always had a passion for both Word and Sacrament, I registered as an Inquirer.

In the last two years of seminary, I have had those passions validated. I enjoyed Greek and loved Hebrew, and nothing quickened my spirit quite so much as exegesis. Unfortunately, my curriculum is very crowded, and I am not able to pursue the Justice, Peace and Conflict Transformation concentration at Candler. In lieu of those electives, I am going to write a thesis on congregational conflict as a deep self-study in the subject that brought me to seminary. As I have learned more about Systems theory and Narrative Theology and Narrative Therapy, I am becoming more and more convinced that the work I feel called to do is not best accomplished in anything like a consulting relationship, but must be done in the context of a longer term, emotionally-connected pastoral relationship.

### **Charles Gowing Statement of Faith**

I. Beyond all logical proof or apologetics, God IS.

II. God is not a what, but a person with will and emotion, joy and disappointment, likes and dislikes. God's joy is to be in relationship. God's disappointment comes from being in relationship with fallen creatures.

III. God is three persons in the trinity and models within God's-self perfect relationship for the benefit of those who would be in relationship with God. With the trinity, things seem to blur: God the Father vs. God the creator, God the Son vs. God the savior, God the Spirit vs. God the sustainer. I think God is the creator and Christ is a creator and the Holy Spirit creates in us today. So the trinity is not divided by role, but God is one. Nor do I think God is divided by time. I think the Son and the Spirit were there with God at the beginning participating in creation. I think God in all persons of the Trinity accomplished salvation in the time of Jesus and that is a completed, past tense act, and God in all persons of the Trinity is present in the present tense continuing to accomplish salvation. Nevertheless, in the Trinity are three distinct persons already implied by the names and roles and times that separate them and their work.

IV. I believe that God chooses to reveal God's self to God's creatures. The perfect revelation of God is the incarnation of Jesus Christ. God also chooses to reveal God's self through scripture. The whole and perfect truth about God is not in the literal reading of scripture, but neither is it in the socio-historical reading or narrative reading or any other human methodology for reading scripture. The whole truth about God is revealed to humans through the written words of scripture only by the guidance of the living Word which is the truth behind all scripture. In the act of reading or hearing the words of scripture guided by God's own Spirit humans can encounter this living Word which is God's own self.

V. I believe that salvation is "by grace through faith," and that "the free gift of God is eternal life." I also believe that these concepts have missed the point in their contemporary usage. I believe that I have eternal life and in contrast to a promised future reward that that life has already started. I believe salvation is not a cause for exclusion nor a sociological marker to identify people "like us," but salvation is freedom from sin to be able to live in the Spirit. I believe that living in the Spirit yields its fruits: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control, and that because we have been saved, we are able to enjoy these fruits with all the people God loves in the beloved community here and now. This is not an ethic—it is not a way of living that we are capable of choosing--but the fruit, or consequence of living in the Spirit, and that is possible only because we are saved. That is our salvation—to be able to live in the Spirit free from rebellion against God, and therefor in loving community with each other. This is the beloved community and is the church's calling to the exhibition of the kingdom of God in the world.

VI. I believe God instructs God's people to enact God's claim on our lives through the sacraments. In Baptism we enact God's cleansing us and marking us to be God's own. In Communion, we enact God's claim on our lives with each other in Christ. These are not mere remembrances, but God is really present in the elements cleansing us, claiming us, and nourishing us and giving us life in community together with God.

VII. I believe God called me with the words "You did not choose me, I chose you." I believe Christ loves me and embraces me and challenges me to serve those whom Christ loves. I believe the holy spirit empowers me and the church to be the body of Christ in the world, to be the physical presence and actor to represent Christ to all who need the gospel and Christ's love. This is to the purpose of bringing all into relationship with God and in a perfect relationship with each other in order to bring glory to God.

VIII. I believe that God's justice is not human justice. I believe that God called us all into existence in the act of creation and that we are called to restored relationship in the end when we will all call back to God, singing together in perfect harmony, "Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever!" I do not believe that this will be an inversion of power, but a restoration to right relationship with each other and all to right relationship to God.

### **Dana Gray Faith Journey**

Biologically, I am described as a 46 year old Caucasian female. However, those things would not serve to identify me in a crowd and I believe the prompt is aimed so that the CPM can learn a bit about who I am, rather than what I am. Who I am could be described as a recovering addict, lesbian, or a survivor of childhood trauma. I could be described as someone who is guarded and then at other times described as emotionally honest and open. Essentially all these things make up part of who I am. However, I believe the most accurate statement about who I am is someone who fought for a long time to establish myself as someone of worth. I fought to establish this worth from my parents, but they were violent, brutal, and affirmed my unworthiness whenever I sought it. I fought to establish this worth by seeking recovery and staying clean since I was 19, but I have found worth is never based on social acceptability. I believed a college degree would raise me into the ranks of the worthy, but was told that degrees are easy to come by. I railed against the UMC who claimed that while I was worthy of being accepted into their number and baptized, I was not worthy of ordination because I was a self-avowed homosexual. And with every one of those denials, I found myself believing a little more that I was not someone of worth. Then, as if all these things had been for a reason, I found myself sitting in a doctor's office being told that a test he had run had revealed an elevated tumor marker which was indicative of pancreatic cancer. Over the next months I went through hundreds of tests and four surgeries. While going through this, I began to have conversations with God that were brutal and real. My faith in God became stronger, even though I was sick, and I began to rely on God to get me through each day. In the end, everything removed from me was benign and I was released to go back to work and to my regular doctor. After going back to work, I struggled with attention to detail and was scrutinized by my employers. Oddly, with everything I had experienced in my life, this was the proverbial straw that broke the camel's back. On the way to another follow-up with my doctor, I lashed out at God. I could not understand why I had been delivered through all that I had only to then fail at work. I asked if I was not worth better. When my doctor saw me, she sat down and listened to me. I realize now that she was my chaplain in that moment, but at the time I was in too much pain to see it. Months later she would reveal to me that she had been praying for me and was struck by my honesty. I realize now that she was able to validate my concerns about God, but never affirmed them. She also encouraged me to seek a spiritual community in which I could explore my fears and beliefs about God. I found myself attending Emory Presbyterian, began to conscientiously examine my relationship with God, resolve my fears about God, and soon experienced the same call to ministry I had in college. I enrolled in Candler School of Theology and completed my first year, but completed my degree at Princeton Theological Seminary in 2017. From there, I completed a CPE residency at Wellspan Hospital in York. During my year there, I repeatedly heard my story in others. I realized that everyone

at their core wants to be considered a person of worth and that my religious beliefs allowed me to extend a sentiment of worth to all those I encountered.

In the most simplistic of terms, I am someone who believes that worth cannot be earned nor given from the world, but my undeserved worth has been established by God and sealed by baptism. Thus, I am someone who truly wants to live in service to God, who through all manner of deprivations and disbelief, saw me as worthy and continually extends grace.

**Dana Gray**  
**Statement of Faith**

I believe in God, who is supreme, merciful, and who has always been and always will be. I believe the will of God cannot be subverted, impacted, nor manipulated by human behavior nor prayer. God's grace has been, and forever will be, offered for the redemption of the world from sin.

I believe that Jesus Christ is the Son of God and is both completely human and completely God. I believe Jesus Christ is the living Word of God—the fulfillment of the scriptures. I believe that God's grace through comes to us through the birth, life, death and resurrection of Christ.

I believe that having encountered the words of Holy Scripture, God reveals the truest nature and character of God, which is completely revealed in Jesus Christ, or the living Word, and is communicated to us by the Holy Spirit. I believe the Holy Spirit convicts us of our own brokenness and the need for redeeming grace of God through salvation in Christ. I believe the Holy Spirit frees us to live a life in grace and to be in loving relationship with God and neighbor. I believe the Holy Spirit inspires us to hear God's call to serve those in need and gives us courage to work for God's justice and peace.

I believe the world is interminably broken and that we are incapable of securing salvation through any work on our part. I believe that salvation is secured only through the love, mercy, and grace of the One Triune God. I believe that all three persons of the Trinity are equitable, indivisible, and irreducible.

I believe the sacrament of Baptism signifies that we have received God's grace and that we are claimed as God's own, sealed in God's love forever. I believe the practice of baptism of others, reminds us that we belong in covenantal relationship with God and one another.

I believe the sacrament of the Lord's Supper nourishes our faith and new life in Christ. By taking communion, the community of believers, remembers Christ's life, death, and resurrection; receives a foretaste of the heavenly feast to come; and affirms that we are created to be the body of Christ in the world.

I believe the church, or community of believers, is compelled by God's grace to live in covenantal relationship with one another. The church seeks to faithfully understand and grow in the relationship together through worship, study, fellowship and mission. I believe being in covenantal relationship requires trust, love, fealty, and communication, and reconciliation of disputes so that we are continually striving toward the fulfillment of God's will.

**Michael Madison Roberts**  
**Faith Journey**

Madison Roberts was born and raised in Augusta, GA and has lived most of his adult life in Atlanta, GA. Madison is a second-year student Master of Divinity Student at Princeton Theological Seminary (PTS). He is also currently under the care of the Presbytery of Greater Atlanta as an inquirer.

Prior to attending PTS, Madison was an attorney for over a decade in Atlanta, GA. His last position before attending PTS was serving as an attorney for Turner Broadcasting System, Inc. Corporate Legal Department, where he specialized in technology law, providing legal advice on technology transactions impacting Turner and all its subsidiaries on an enterprise level. Prior to joining Turner in 2015, he worked with the Atlanta-based law firms, of Troutman Sanders and Mercer Thompson, and as in-house counsel with Akzo Nobel and Focus Brands.

Madison is a proud “Yellow Jacket,” having received his undergraduate degree from Georgia Tech, where he gladly cultivated his nerdy tendencies. More important than receiving his degree, however, Georgia Tech is where he met a gorgeous architect and tricked her into marrying him. Rebecca must have a great sense of humor, because she and Madison have been married for 17+ years.

After graduating from Georgia Tech in 2001, Madison began working as an engineer for a textile company in South Carolina. A few years later Madison decided to pursue a career in law and received his law degree from Mercer University in Macon, GA in 2007.

After paying homage to the Allman Bros. and eating his fill at the world’s best meat and three’s in Macon, GA, Madison and Becca moved to Atlanta where they quickly became parents to three lively children: Hosford (11), Pryor (8), and Carolyn (5). Madison says having children is like Christmas morning every morning (but that it can sometimes turn into a post-apocalyptic meltdown by the evening).

For fun, Madison loves running, fly fishing, golf, brewing beer, coaching his sons in baseball, styling his daughter’s hair and taking his wife on dates to the same places they went to in college. Madison also likes new and exciting adventures. Madison was a finalist in the 2004 Krystal eating competition held at the Georgia National Fair and in 2017 he won the 2017 “Dancing with the Stars” competition as part of a fundraiser for his favorite nonprofit Every Woman Works. He has also sung “Stand By Me”, live and on-stage, at over 20 weddings with some of the best wedding bands in the south.

But Madison’s latest, and most virtuous adventure, was to listen to his wife and follow the call to ministry. He says he is so fortunate to have a family that trust God enough to uproot their lives in Georgia to move to Princeton to pursue a Master of Divinity. After his first year at PTS, Madison spent his first year at PTS receiving intense training in Biblical Hebrew, the Old and New Testaments, theology, public speaking, Parish leadership and a transformative experience traveling with his classmates to South Africa. But more importantly, Madison says he has learned so much more about himself and how God desires to use Madison in God’s ministry. Madison says that after this fruitful first year, his energy and enthusiasm for becoming a pastor has only increased and he is over the moon to see what God has in store for him and his family!

### **Michael Madison Roberts Statement of Faith**

I’m not sure that I could make a statement of my faith much better than what is contained in the Apostle’s creed. So, if I may, I will begin by expressing my faith by leaning on that creed.

I do believe in God the Father Almighty, maker of heaven earth. I believe in Jesus Christ, God's only Son, our Lord. And I believe in the Holy Spirit. I believe that all three are God in triune form. I believe that Jesus Christ came to earth as a man, spread the Gospel, showed us how to love, and ultimately was crucified for sins of ALL humankind. Magnificently and miraculously, Christ rose again three days after his death and ascended into heaven, but not before he charged us with the call to continue his ministry by spreading the Gospel and showing his love.

I believe it is by God’s grace, and our faith alone that we are justified and saved. Yet, I also believe that from our faith fruit will be produced and that any works we perform in connection with our faith will be done in response to – not as a requirement of – our faith.

I believe the Holy Spirit works in us to die to our sins and inherently serve others as Christ served us. These works do not get us into heaven, but they are merely done out of desire to serve Christ and the work the Holy Spirit has performed in our hearts.

I believe that Christ will come down to earth again to unite his followers with Him and allow us to participate in eternal fellowship with Him in heaven. For those Christians who have passed before Christ comes again, I believe they are currently in heave, in spiritual form, and are enjoying fellowship with our God.

I believe that the Bible serves as the authoritative Word of God to teach us the wonders of the Trinity and to enlighten our understanding of the Gospel. The Scriptures are given to us by God to be read and interpreted faithfully and prayerfully. The Church is the body of Christ which proclaims the good news of God's love to the world. Jesus Christ is the cornerstone and the head of the Church. The Church is to be Christ's agent and partner in the world, serving as a community of faith, love, hope, and reconciliation, participating in God's mission in the world. The Church also serves as the fellowship of Christ and the communion of saints, offering community as children of God grow in their love of the Lord.

The sacraments of communion and baptism are given as extensions of God's love. Communion is offered as a gift of God's grace to all who confess their sins, repent, and admit that they need the love and mercy of our Lord. Through communion, we commune with the crucified and Risen Lord; we are renewed, empowered, and sustained by Christ's self-offering and love. Communion seals us into God's covenant of grace through participating in Christ's sacrifice.

Baptism is the sign and seal of new life and of incorporation into Jesus Christ; of dying to one's old life of sin, being washed clean by the blood of Christ, and being reborn as a new creation. Through the cleansing baptismal waters, we are claimed as God's own children of the covenant and are united with the communal body of Christ.

The love of the Triune God has transformed my life in such powerful, unimaginable ways that I cannot help but want to share that same transforming love with others. As children of the covenant, we are called to go out into the world, proclaiming the reconciling love of God the Father, the Son, and the Holy Spirit, loving the Lord our God and loving our neighbor as ourselves.

## **OPERATIONS**

### **For Information:**

The committee accepted the resignation of member Roy Nichols (RE, First, LaGrange) due to circumstances which will prevent him from attending meetings and participating in the work of the committee. His position will be filled January 1, 2020, by the normal process of the Committee on Nominations.

### **Admit to Record:**

1. The Operations Committee received from Brooks, McGinnis, & Company, LLC, the report of the audit of the presbytery's fiscal year ending January 31, 2019. They issued a qualified opinion based on the fact that the New Church Development Commission's finances are separate from those of the presbytery's operations and are, therefore, not included in the audit. They went on to state, "In our opinion, except for the matter described in the Basis for Qualified Opinion paragraph, the financial statements referred to above present fairly, in all material respects, the financial position of Presbytery of Greater Atlanta, Inc. as of January 31, 2019 and 2018, and the changes in its net assets and its cash flows for the year then ended in accordance with accounting principles generally

accepted in the United States of America.” (Conversation concerning whether or not the PGA and NCDC audits should be combined is ongoing.)

2. Please find the following quarterly reports.

Date : 10/21/2019  
Time : 2:46:06 PM

**Presbytery of Greater Atlanta, Inc.**  
**Monthly Benevolence Report**  
**September 2019**

Page : 1

**Note: The Report Option to include Open Transactions is selected.**

<b>Accounts</b>	<b>MTD Actual (This Year)</b>	<b>YTD Actual (This Year)</b>	<b>YTD Actual (Last Year)</b>
<b>Revenues</b>			
<b>Support and Revenue</b>			
<b>Budgeted Designated</b>			
<b>Budgeted General Assembly</b>			
100-403000 - One Great Hour of Sharing	\$0.00	\$23,110.49	\$22,404.53
100-403020 - Christmas Joy Offering	\$100.00	\$13,427.24	\$6,621.96
100-403030 - Pentecost Offering	\$0.00	\$2,171.15	\$2,182.10
100-403040 - Theological Education Fund	\$0.00	\$0.00	\$3,625.00
100-403050 - Peacemaking Special Offering	\$0.00	\$732.15	\$603.11
100-403200 - Designated for Missionaries	\$5,879.17	\$27,887.53	\$26,600.01
<b>Total Budgeted General Assembly</b>	<b>\$5,979.17</b>	<b>\$67,328.56</b>	<b>\$62,036.71</b>
<b>Budgeted Presbytery</b>			
100-403510 - Designated Thornwell Home & School	\$837.50	\$4,952.46	\$4,625.34
100-403520 - Columbia Seminary	\$375.00	\$1,125.00	\$1,600.00
100-403550 - Johnson C. Smith Seminary	\$250.00	\$1,050.00	\$1,150.00
100-403580 - Presbyterian Homes	\$0.00	\$5,097.46	\$5,662.84
100-403590 - Villa International	\$0.00	\$250.00	\$550.00
<b>Total Budgeted Presbytery</b>	<b>\$1,462.50</b>	<b>\$12,474.92</b>	<b>\$13,588.18</b>
<b>Total Budgeted Designated</b>	<b>\$7,441.67</b>	<b>\$79,803.48</b>	<b>\$75,624.89</b>
<b>Total Support and Revenue</b>	<b>\$7,441.67</b>	<b>\$79,803.48</b>	<b>\$75,624.89</b>
<b>Total Revenues</b>	<b>\$7,441.67</b>	<b>\$79,803.48</b>	<b>\$75,624.89</b>
<b>Disbursements and Expenses</b>			
<b>Benevolent Disbursements</b>			
100-500100 - G. A. Budgeted Benevolence	\$5,979.17	\$67,328.56	\$62,036.71
100-500500 - Designated for Presbyterian Homes	\$0.00	\$5,097.46	\$5,662.84
100-504010 - Designated for Villa International	\$0.00	\$250.00	\$550.00
100-504030 - Designated for Thornwell	\$837.50	\$4,952.46	\$4,625.34
100-506010 - Designated for Columbia Seminary	\$375.00	\$1,125.00	\$1,600.00
100-506020 - Designated for JC Smith Seminary	\$250.00	\$1,050.00	\$1,150.00
<b>Total Benevolent Disbursements</b>	<b>\$7,441.67</b>	<b>\$79,803.48</b>	<b>\$75,624.89</b>
<b>Total Disbursements and Expenses</b>	<b>\$7,441.67</b>	<b>\$79,803.48</b>	<b>\$75,624.89</b>
<b>Net Total</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>

Presbytery of Greater Atlanta, Inc.  
Preliminary Statement of Financial Position  
Operations Fund  
As of September 30, 2019

**Assets**

Cash		\$943,630.46
Investments		\$692,754.33
Accounts Receivable		
Allowance for Accounts Receivable	(\$46,400.00)	
A/R--Operations	\$15,163.50	
A/R-Due from Clifton Sanctuary Min.	(\$3,181.78)	
A/R-Hanbit PC	\$36,394.87	
A/R- Ormewood Park	\$21,638.64	
A/R - College Park PC	\$27,420.62	
A-R - Church of the New Covenant	(\$53,802.11)	
A/R-Georgia Avenue Building/Site	\$30,699.35	
A/R -Church os St. Andrew	\$24,324.82	
Pledges Receivable (Ground Lease)	\$775,000.00	
Discount on Pledges Receivable (Ground Lease)	<u>(\$538,024.67)</u>	
Total Accounts Receivable		\$289,233.24
Prepaid Expenses		\$2,671.59
Property & Equipment		\$1,200,523.54
Total Held for Sale or Transfer		\$330,000.00
Land, Buildings and Property (Net)		\$7,236,424.00
Total Accumulated Depreciation		<u>(\$1,346,187.79)</u>
<b>Total Assets</b>		<u><u>\$9,349,049.37</u></u>

**Liabilities, Fund Principal, & Restricted Funds**

<b>Liabilities</b>		
A/P Operations		\$22,939.51
Non-Budgeted Benevolences		\$0.00
HFSA		\$1,633.46
Accrued Vacation		\$17,375.11
Promise to Give	\$0.00	
Promise to Give Mary Christopher		\$0.00
Long-term Debt		
Due to Wachovia (CSM)	\$58,037.40	
Total Long-term Debt		\$58,037.40
Other Liabilities	\$65,226.73	
		<u>\$65,226.73</u>
<b>Total Liabilities</b>		\$165,212.21
<b>Total Restricted Funds</b>		\$1,147,836.36
<b>Fund Principal</b>		
Fund Balance-Operations	\$9,968,889.24	
Reclasses for Audit Prep	(\$1,968,840.08)	
Net Income Year-to-Date	\$35,951.64	
Total Fund Principal and Net Income Year-to-Date		<u>\$8,036,000.80</u>
<b>Total Liabilities, Fund Principal, &amp; Restricted Funds</b>		<u><u>\$9,349,049.37</u></u>

Presbytery of Greater Atlanta  
 Operations Fund Revenues and Disbursements-Preliminary  
 Period Ending September 30, 2019

	Actual Period Ending <b>9/30/19</b>	Actual Period Ending <b>9/30/18</b>	Annual Budget <b>FYE 01/31/2020</b>
Operation Support	\$ 422,666.07	\$ 448,025.09	\$ 675,000.00
Per Capita	\$ 537,223.47	\$ 429,479.67	\$ 600,000.00
Budgeted Presbytery	\$ 1,502.46	\$ 1,587.84	\$ 3,200.00
Total Designated	\$ 961,392.00	\$ 879,092.60	\$ 1,278,200.00
Interest Income	\$ 9,796.30	\$ 2,766.32	\$ 5,300.00
Designated for Presbytery Only	\$ 59,995.98	\$ 21,987.27	\$ 44,500.00
Other Income	\$ 71,919.30	\$ 64,011.04	\$ 164,750.00
Total Revenues before Transfers	\$ 1,103,103.58	\$ 967,857.23	\$ 1,492,750.00
Transfers			
Transfer to Pilgrimage	\$ 10.10	\$ 14.57	\$ -
Total Transfers	\$ 10.10	\$ 14.57	\$ -
Benevolent Disbursements	\$ 396,035.90	\$ 351,303.45	\$ 510,153.06
Program Expenses			
Committees & Partnerships	\$ 27,048.25	\$ 26,771.95	\$ 39,200.00
Salary and Benefits	\$ 525,673.85	\$ 504,508.28	\$ 787,681.26
Administrative Costs	\$ 118,383.84	\$ 73,954.95	\$ 155,500.00
Total Program Expenses	\$ 671,105.94	\$ 605,235.18	\$ 982,381.26
Total Transfers and Disbursements	\$ 1,067,141.84	\$ 956,538.63	\$ 1,492,534.32
Change in Net Assets	\$ 35,951.64	\$ 11,304.03	\$ 215.68
Other Revenues	\$ -	\$ -	\$ -
Other Expenses	\$ -	\$ -	\$ -
Net Operating Total	\$ 35,951.64	\$ 11,304.03	\$ 215.68



THE PRESBYTERY OF GREATER ATLANTA  
2019 BENEVOLENCE GIVING RECORDS  
9/30/19

\*See explanation on final report page regarding each column.

CHURCH	COLUMN 1 OPERATIONAL SUPPORT PLEDGE	COLUMN 2 OPERATIONAL SUPPORT RECEIVED	COLUMN 3 PER CAPITA ASSESSMENT \$26.95	COLUMN 4 PER CAPITA RECEIVED	COLUMN 5 TOTAL RECEIPTS TO PRESBYTERY BUDGET (Column 2 + Column 4)	COLUMN 6 SPECIAL DESIGNATIONS	COLUMN 7 NON-BUDGETED DESIGNATIONS	COLUMN 8 TOTAL OF ALL RECEIPTS (Column 5 + Column 6 + 7)	MEMBERSHIP 12/31/18	MEMBERSHIP 12/31/17
PEACHTREE			\$181,589.10		\$0.00		\$2,454.00	\$2,454.00	6788	6738
ROSWELL	\$45,000.00	\$45,000.00	\$64,248.80	\$64,248.80	\$109,248.80			\$109,248.80	2405	2384
TRINITY ATLANTA	\$125,000.00	\$93,749.00	\$57,673.00	\$57,673.00	\$151,422.00		\$560.00	\$151,982.00	2152	2140
First PRES-ATLANTA	\$50,000.00	\$25,000.00	\$49,749.70	\$49,749.70	\$74,749.70	\$1,869.78	\$1,493.94	\$78,113.42	1889	1846
KOREAN COMMUNITY			\$50,369.55	\$5,000.00	\$5,000.00			\$5,000.00	1704	1869
SHALLOWFORD		\$4,392.00	\$28,243.60	\$21,183.03	\$25,575.03		\$5,683.33	\$31,258.36	1066	1048
NORTH AVENUE *		\$15,009.03	\$24,670.05	\$16,542.00	\$31,551.03	\$8,868.03	\$1,115.00	\$41,534.06	936	919
ALPHARETTA	\$25,000.00	\$18,749.97	\$23,015.30	\$17,261.28	\$36,011.25	\$4,324.44	\$20.00	\$40,355.69	833	854
DECATUR	\$22,170.00	\$22,170.00	\$21,829.50	\$21,829.50	\$43,999.50	\$17,062.50	\$5,062.50	\$66,124.50	814	810
ST LUKES	\$27,100.00	\$20,000.00	\$20,320.30	\$20,185.00	\$40,185.00	\$468.00		\$40,653.00	750	754
First AFRICAN		\$8,272.75	\$20,589.80	\$11,083.74	\$19,356.49			\$19,356.49	718	764
JOHNS CREEK	\$0.00	\$0.00	\$18,164.30	\$6,204.77	\$6,204.77	\$4,721.94		\$10,926.71	672	674
MORNINGSIDE	\$0.00	\$0.00	\$14,795.55	\$14,795.55	\$14,795.55	\$2,735.54	\$135.33	\$17,666.42	554	549
MCDONOUGH	\$9,693.00	\$7,269.75	\$14,984.20	\$14,984.20	\$22,253.95	\$3,787.90	\$2,350.00	\$28,391.85	535	556
First PRES-LAGRANGE	\$9,600.00	\$3,750.00	\$13,933.15	\$10,500.00	\$14,250.00	\$5,143.56	\$210.54	\$19,604.10	529	517
BUROD		\$1,980.00	\$14,445.20	\$9,222.50	\$11,202.50		\$1,124.13	\$12,326.63	512	536
PLEASANT HILL	\$21,000.00	\$10,500.00	\$15,307.60	\$15,307.60	\$25,807.60	\$967.00		\$26,774.60	508	568
CENTRAL		\$32,024.97	\$16,870.70	\$16,871.00	\$48,895.97	\$376.78	\$1,616.39	\$50,889.14	493	626
NORTHMINSTER	\$36,000.00	\$4,000.00	\$13,043.80	\$8,837.86	\$32,837.86			\$32,837.86	474	484
MOUNT VERNON	\$15,000.00	\$10,000.00	\$12,936.00	\$7,761.60	\$17,761.60	\$1,671.00	\$681.00	\$20,113.60	480	480
NEWNAN	\$0.00	\$6,000.00	\$10,348.80	\$6,899.36	\$12,899.36	\$1,181.34		\$14,080.70	397	384
CLAIRMONT	\$0.00	\$0.00	\$10,294.90	\$7,487.20	\$7,487.20			\$7,487.20	366	382
EASTMINSTER	\$0.00	\$0.00	\$9,702.00	\$7,761.60	\$7,761.60		\$100.00	\$7,861.60	356	360
NORTH DECATUR	\$15,000.00	\$7,500.00	\$9,755.90	\$9,755.90	\$17,255.90		\$937.92	\$18,193.82	353	362
WESTMINSTER	\$0.00		\$9,728.95	\$4,864.48	\$4,864.48	\$1,676.00		\$6,540.48	341	361
OAKHURST		\$2,999.97	\$7,761.60	\$5,821.47	\$8,821.44	\$1,282.20	\$1,094.00	\$11,197.64	304	288
NEW LIFE			\$18,245.15	\$6,500.00	\$6,500.00			\$6,500.00	300	677
GOOD SHEPHERD	\$0.00		\$8,165.85		\$0.00		\$1,755.00	\$1,755.00	285	303
FAYETTE	\$0.00		\$7,222.60	\$5,416.95	\$5,416.95	\$991.00		\$6,407.95	268	268
First PRES-COVINGTON	\$10,000.00	\$7,500.01	\$7,788.55	\$5,780.28	\$13,280.29	\$559.00		\$13,839.29	257	289
CARROLLTON	\$3,000.00	\$4,135.00	\$7,815.50	\$1,651.00	\$5,786.00	\$576.00	\$250.00	\$6,612.00	235	290
RADCLIFFE		\$1,500.00	\$6,333.25	\$6,333.25	\$7,833.25			\$7,833.25	235	235
NORTHWEST	\$10,000.00	\$7,500.00	\$7,195.65	\$7,195.65	\$14,695.65	\$1,247.26		\$15,942.91	232	267
LOYD	\$5,200.00	\$3,899.97	\$5,794.25	\$5,794.25	\$9,694.22			\$9,694.22	225	215
ST ANDREWS		\$3,000.00	\$6,548.85	\$6,549.00	\$9,549.00	\$1,036.95	\$18.46	\$10,604.41	222	243
LAWRENCEVILLE		\$1,500.00	\$5,524.75	\$4,143.75	\$5,643.75	\$1,004.20		\$6,647.95	218	205
CONYERS	\$0.00		\$5,794.25	\$5,794.25	\$5,794.25	\$638.00	\$552.46	\$6,984.71	202	215
MORROW			\$5,416.95	\$5,416.95	\$5,416.95	\$540.00	\$690.00	\$6,646.95	198	201
First PRES-PEACHTREE CITY			\$6,144.60		\$0.00	\$2,000.00	\$1,678.00	\$3,678.00	191	228
COVENANT	\$12,000.00	\$7,000.00	\$5,281.20	\$3,465.16	\$10,465.16	\$1,221.92	\$10.96	\$11,698.00	189	196
KOREAN CENTRAL			\$4,851.00		\$0.00			\$0.00	180	180
CROSSROADS	\$1,000.00	\$500.00	\$4,069.45	\$4,096.40	\$4,596.40	\$600.00		\$5,196.40	165	151

THE PRESBYTERY OF GREATER ATLANTA  
2019 BENEVOLENCE GIVING RECORDS  
9/30/19

\*See explanation on final report page regarding each column.

CHURCH	COLUMN 1 OPERATIONAL SUPPORT PLEDGE	COLUMN 2 OPERATIONAL SUPPORT RECEIVED	COLUMN 3 PER CAPITA ASSESSMENT \$26.95	COLUMN 4 PER CAPITA RECEIVED	COLUMN 5 TOTAL PRESBYTERY TO BUDGET (Column 2 + Column 4)	COLUMN 6 SPECIAL DESIGNATIONS	COLUMN 7 NON-BUDGETED DESIGNATIONS	COLUMN 8 TOTAL OF ALL RECEIPTS (Column 5 + Column 6 + 7)	MEMBERSHIP 12/31/18	MEMBERSHIP 12/31/17
KAIROIS			\$3,907.75		\$0.00			\$0.00	152	145
NORCROSS	\$4,200.00	\$2,921.00	\$3,934.70	\$2,951.04	\$5,872.04	\$613.00	\$25.00	\$6,510.04	146	146
STOCKBRIDGE	\$5,000.00		\$4,743.20	\$4,000.00	\$4,000.00	\$256.00	\$30.00	\$4,286.00	145	176
OGLETHORPE	\$4,000.00	\$3,000.00	\$3,773.00	\$2,142.52	\$5,142.52			\$5,142.52	140	140
HAMILTON MILL	\$10,000.00	\$10,500.00	\$3,584.35	\$2,688.30	\$13,188.30			\$13,188.30	137	133
DRUID HILLS	\$4,500.00	\$4,500.00	\$4,069.45	\$4,069.45	\$8,569.45	\$617.45	\$100.00	\$9,286.90	131	151
HILLSIDE	\$2,500.00	\$825.00	\$3,287.90	\$3,287.90	\$4,112.90	\$1,745.00		\$5,857.90	129	122
First PRES-MONROE			\$3,557.40		\$0.00		\$334.00	\$334.00	128	132
SMYRNA			\$3,368.75	\$3,368.75	\$3,368.75			\$3,368.75	127	125
EMORY	\$4,000.00	\$3,000.00	\$3,341.80	\$3,341.80	\$6,341.80	\$2,250.00	\$1,299.00	\$9,890.80	123	124
RICE MEMORIAL	\$2,500.00		\$3,180.10	\$3,180.10	\$3,180.10	\$219.20		\$3,399.30	118	118
CHURCH OF THE MASTER	\$3,000.00		\$2,695.00	\$2,695.00	\$2,695.00	\$365.00		\$3,060.00	104	100
MEMORIAL DRIVE			\$2,748.90		\$0.00		\$1,456.08	\$0.00	102	102
AUSTELL		\$3,176.68	\$2,614.15	\$2,614.15	\$5,790.83	\$3,004.67		\$10,251.58	100	97
PHILADELPHIA			\$2,721.95	\$1,360.98	\$1,360.98			\$1,360.98	96	101
GOOD NEWS GARDEN			\$2,937.55		\$0.00			\$0.00	89	109
COLUMBIA			\$2,479.40	\$1,239.70	\$1,239.70	\$900.00		\$2,139.70	88	92
FAIRVIEW	\$2,500.00	\$750.00	\$3,287.90	\$1,050.00	\$1,800.00	\$455.33	\$32.67	\$2,288.00	86	124
First PRES-JONESBORO	\$7,500.00	\$3,100.00	\$2,371.60	\$1,830.00	\$4,930.00	\$1,870.82		\$6,800.82	86	88
TIMBERIDGE			\$2,263.80	\$2,263.80	\$2,263.80			\$2,263.80	83	84
TRINITY DECATUR	\$2,300.00	\$2,300.00	\$2,263.80	\$2,263.80	\$4,563.80			\$4,563.80	81	84
GUM CREEK			\$2,560.25	\$2,156.00	\$2,156.00			\$2,156.00	80	95
BETHANY			\$2,560.25		\$0.00	\$375.00	\$897.50	\$1,272.50	77	95
PRESBY CHURCH OF THE RESURRECT'N			\$3,260.95		\$0.00			\$0.00	75	121
ROCK SPRING		\$2,500.00	\$2,398.55	\$2,398.55	\$4,898.55			\$4,898.55	73	89
ATLANTA TAIWANESE			\$1,940.40		\$0.00			\$0.00	67	72
KELLEY	\$3,000.00	\$3,000.00	\$2,991.45	\$2,991.45	\$5,991.45			\$5,991.45	66	111
HANBIT			\$1,778.70	\$1,778.70	\$1,778.70			\$1,778.70	66	66
SUMMIT OF SOUTH FAYETTE			\$1,805.65		\$0.00			\$0.00	65	67
JACKSON	\$2,000.00	\$1,400.00	\$1,509.20	\$1,056.44	\$2,456.44			\$2,456.44	57	56
GRACE KOREAN	\$0.00	\$0.00	\$1,131.90	\$1,000.00	\$1,000.00			\$1,000.00	52	42
CRISTO PARA TODAS LAS NACIONES			\$1,212.75		\$0.00			\$0.00	50	45
DALLAS-DODD	\$0.00		\$1,158.85	\$1,158.85	\$1,158.85			\$1,158.85	35	43
HEMPHILL MEMORIAL			\$970.20	\$835.45	\$835.45			\$835.45	35	36
WESTHILLS			\$889.35	\$292.00	\$292.00			\$292.00	33	33
ATLANTA KOREAN	\$200.00	\$400.00	\$727.65	\$1,347.50	\$1,747.50			\$1,747.50	29	27
Ebenezer	\$400.00	\$400.00	\$700.70	\$700.70	\$1,100.70			\$1,100.70	26	26
First PRES-MANCHESTER WM SPRGS.			\$646.80	\$646.80	\$646.80			\$646.80	24	24
GREENVILLE			\$646.80	\$646.80	\$646.80			\$646.80	24	24
FRIENDSHIP	\$3,000.00		\$592.90	\$592.90	\$0.00			\$0.00	24	22
LUTHER HAYS			\$619.85	\$0.00	\$0.00			\$0.00	23	23
BARNESVILLE			\$592.90	\$592.90	\$592.90			\$592.90	22	22

**THE PRESBYTERY OF GREATER ATLANTA  
2019 BENEVOLENCE GIVING RECORDS  
9/30/19**

\*See explanation on final report page regarding each column.

CHURCH	COLUMN 1 OPERATIONAL SUPPORT PLEDGE	COLUMN 2 OPERATIONAL SUPPORT RECEIVED	COLUMN 3 PER CAPITA ASSESSMENT \$26.95	COLUMN 4 PER CAPITA RECEIVED	COLUMN 5 TOTAL RECEIPTS TO PRESBYTERY BUDGET <small>(Column 3 + Column 4)</small>	COLUMN 6 SPECIAL DESIGNATIONS	COLUMN 7 NON-BUDGETED DESIGNATIONS	COLUMN 8 TOTAL OF ALL RECEIPTS <small>(Column 5+Column 6+7)</small>	MEMBERSHIP 12/31/18	MEMBERSHIP 12/31/17
NEW PRESBYTERIAN CHURCH OF GA.			\$565.95	\$565.95	\$565.95			\$565.95	21	21
FIRST PRES-BREMEN	\$0.00		\$431.20	\$431.20	\$431.20			\$431.20	15	16
TALLAPOOSA			\$242.55		\$0.00	\$190.00		\$190.00	14	9
FELLOWSHIP			\$215.60		\$0.00			\$0.00	9	8
CHURCH OF THE NEW COVENANT			\$1,913.45	\$1,913.45	\$1,913.45			\$1,913.45	0	71
COLLEGE PARK			\$1,778.70	\$1,778.70	\$1,778.70			\$1,778.70	0	66
<b>BENEVOLENCE TOTAL</b>	<b>\$517,363.00</b>	<b>\$436,675.10</b>	<b>\$949,636.15</b>	<b>\$566,606.76</b>	<b>\$1,003,281.86</b>	<b>\$79,411.81</b>	<b>\$33,767.21</b>	<b>\$1,116,460.88</b>	<b>33988</b>	<b>35239</b>
<b>INDIVIDUAL GIVING TOTAL</b>								<b>\$11,336.02</b>		
<b>OVERALL TOTAL</b>		<b>\$436,675.10</b>		<b>\$581,770.26</b>				<b>\$1,142,960.40</b>		

If there is an error, please send a written request for correction to Gwen Hairston, Financial Support Specialist, at the Presbytery Office via email at ghairston@atlpcusa.org. Your written request will expedite our ability to respond. If you have any questions, contact Gwen Hairston at 404-898-0711, ext.125.  
\*Received North Avenue Per Capita for 2018 in 2019

## COUNCIL

### **For Information**

Council has made the decision to move forward with exploration of the Matthew 25 initiative in the denomination. This initiative focuses on three components of the text in Matthew 25: Congregational Vitality, Systemic Racism and Systemic Poverty. Next February 8, our preacher at the Stated Meeting will be Diane Moffett, Chair of the Presbyterian Mission Agency to launch the program and its excitement in the church.

### **For recommendation:** (part of the omnibus motion)

Elect the following people to serve on the Nominating Committee:

Class of 2022: Vivian Hodo (Druid Hills Presbyterian)

Mark Roberson (Roswell Presbyterian)

## NEW CHURCH DEVELOPMENT COMMISSION

### **For information:**

Dream. Build. Connect. That is what you as the Presbytery of Greater Atlanta are known for doing. In fact, in the month of October alone, eleven different Presbyteries reached out to partner with us on new worshiping communities.

Why?

- We currently have 26 new communities formally under care and are working with three others which are in early stages of development.
  - Together they connect with an average of 4800 people every week.
- In 2019, six new communities officially began:
  - Spiritual Wellness Center – a community for young adults seeking purpose, meaning and spiritually satisfied lives. Led by Angela Wyatt
  - Iglesia Presbiteriana Hispana – a community building around the day laborers and migrant workers of Sandy Springs. Led by Ricardo Green
  - Casa Brasil – our first Brazilian community of faith, providing connection, support and empowerment for the Brazilian people of John’s Creek area. Led by Ivette and Rafael Viana
  - David’s Court – an online and face to face faith community, largely meeting via Facebook Live. Led by Ebenezer Alonge
  - Crossings Community Presbyterian Church – a Korean faith community dedicated to effectively bridging generational divides. Led by KiMan Kim
  - W.A.Y.S. (With All Your Strength) – a set of Crossfit based communities of faith and justice, including one developing in Clarkston. Led by Liz and Nick Johnson

- We have outstanding organizers, leaders, commissioners and coaches.
- We have cohorts, training, retreats, coaching, leadership profiling and more.
- We have outstanding partner churches and individuals with key roles in making it all happen. In fact, these six new communities are networked with:
  - Columbia Presbyterian Church
    - Hosting Spiritual Wellness Center and Atlanta Mizo
  - On the Way Presbyterian Church
    - Starting Casa Brasil
  - North Avenue Presbyterian Church
    - Supporting David’s Court
  - Columbia Theological Seminary
    - Hosting David’s Court
  - Johns Creek Presbyterian Church
    - Hosting Casa Brasil and Crossings Community PC
  - Kairos
    - Supporting W.A.Y.S.

It takes an entire Presbytery. Thank you. You are doing important work.

If you would like to connect or collaborate, feel free to reach out: Mary Cox: [applestar98@gmail.com](mailto:applestar98@gmail.com) or Lindsay Armstrong: [larmstrong@atlpusa.org](mailto:larmstrong@atlpusa.org)

## CALVIN CENTER

### **For Information:**

As this Covenant Agreement comes before the Presbytery today it has been slightly modified from the original agreement signed on July 1, 2013. The only substantive change in the document is to move the review and renewal date to every five years rather than every four. The other changes were wordsmithing and grammar corrections and do not alter the content of the agreement.

Respectfully submitted as Chairperson of the Board,  
The Rev. Dr. Russ Weekley

### **For Recommendation** (part of the omnibus motion)

## COVENANT AGREEMENT

**This agreement** is entered into as of November 12, 2019 between the **Presbytery of Greater Atlanta, Inc.** (“PGA”) and **Calvin Center, Inc.** (“Calvin Center” or “CC”).

## **I. Parties**

PGA is a non-profit Georgia corporation qualified as a tax-exempt entity under 26 U.S.C. § 501 (c)(3), governed by a Board of Directors (“PGA Board”) and operating under the umbrella of the Presbyterian Church USA (“PC (USA)”). Calvin Center is also a non-profit Georgia corporation qualified as a tax-exempt entity under 26 U.S.C. § 501 (c)(3), formed for the purpose of operating a camp and conference center ministry primarily for the benefit of PGA, its member churches and other Christian and religious groups. Calvin Center is governed by a Board of Directors (the “CC Board”) as set forth herein.

## **II. Relationship Between the Parties**

This Covenant Agreement affirms a present and historic relationship with mutuality of purpose and support. To fulfill its role in its relation to PGA, Calvin Center operates under the direction of the CC Board, the members of which are elected by the CC Board and confirmed by the PGA Board. The CC Board directs the operations, programs and fund-raising activities for Calvin Center and seeks to fulfill Calvin Center’s obligations pursuant to this Covenant Agreement. Calvin Center holds all of its property in trust for PGA which, in turn, holds all of its property in trust for the PC(USA), in conformance with Book of Order § G.4.0203; accordingly, CC may not buy, sell or encumber any of its property without approval from the PGA Board; provided however, that no approval will be necessary for a loan of less than 20% of the prior fiscal year’s gross revenue (with a security interest).

## **III. Duties and Responsibilities of Calvin Center to PGA**

- A.** The CC Board covenants to offer staff leadership and physical facilities for appropriate training events, programs, seminars, and similar activities, including at least two each year specifically designed to meet the needs of PGA, its member churches, and its other organizations and institutions. Calvin Center and its staff will consider the needs of the members of the Presbyterian congregations of all size in PGA as well as to PGA as an entity of ministry.
- B.** The CC Board and its staff will maintain the real property, fixtures, equipment, and tangible assets of Calvin Center in good working order and repair and will make improvements as finances allow and need requires.
- C.** If at any time Calvin Center, Inc. is formally dissolved, declares bankruptcy, or had a receiver appointed, its real and personal assets remaining after provision for payment of valid debts and liabilities shall be distributed to PGA or its successor.
- D.** The CC Board will operate Calvin Center according to its Bylaws. Calvin Center will provide at least an annual financial review report, prepared according to the Book of Order (presently §G3.0113) to PGA, along with periodic updates as requested and appropriate or pursuant to request by PGA Board, its Executive Presbyter or its Director of Operations.
- E.** A majority of the CC Board will be clergy members of PGA or members of PGA churches. The CC Board will submit newly elected board members to PGA for its confirmation.
- F.** Calvin Center will strive to provide programming relevant to the Reformed tradition.
- G.** Calvin Center will cooperate and collaborate with other PGA entities, including actively participating in Coordinating Council, seeking ways to support PGA and its member churches and its other organizations and institutions through programs and opportunities which address training and programming needs of PGA and its member churches.

## **IV. Duties and Responsibilities of PGA to Calvin Center**

- A.** PGA provides Calvin Center an affiliation with the Presbyterian Church (USA) and recognizes Calvin Center as an entity related to PGA through this Covenant Agreement and the Book of Order. PGA will encourage the full use of Calvin Center by Presbyterian

individuals and churches. PGA recognizes Calvin Center as one of its Presbyterian entities providing ecumenical programs.

- B.** PGA will give Calvin Center first consideration as a site for its programs each year and will also encourage congregations and individuals to give Calvin Center first consideration for their programs and conferences.
- C.** PGA will collaborate with Calvin Center in planning and sponsoring at least two conferences each year designed to meet the needs of the Church.
- D.** PGA staff and leaders will support and interpret the mission of Calvin Center by being well informed about its programs and policies.
- E.** PGA will provide Calvin Center a seat on the Coordinating Council or its successor and regular opportunities to report in PGA meetings.
- F.** PGA will promptly and reasonably confirm newly-elected Directors submitted by the CC Board.
- G.** PGA will support Calvin Center through inclusion of financial support in its annual budget and will encourage all PGA churches to participate in the financial support of Calvin Center.

**V. Review and Renewal of Covenant Agreement**

The Parties will review and reaffirm the Covenant Agreement at least every five years.

**IN WITNESS WHEREOF**, the parties sign this Covenant Agreement, which is effective as of the date written above.

**THE PRESBYTERY OF  
GREATER ATLANTA, INC.**

**CALVIN CENTER, INC.**

By: \_\_\_\_\_  
**Chip Blankinship**, Director of Operations

By: \_\_\_\_\_

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Addendum 7: Presbyterians for a Better Georgia Partnership

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Addendum 10: Committee Descriptions

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## **ADDENDUM #1**

### **Minimum Compensation Standards**

**COM Approval:** October 17, 2019

**PGA Approval:** N/A

These **Minimum Compensation Standards** apply to all churches with full-time pastoral services of a Minister of the Word and Sacrament (Teaching Elders) and full-time educators. All Terms of Call should meet or exceed these Minimum Compensation Standards. They should also be considered as guidelines to prorate compensation for part-time calls, except that paid time off for vacation and continuing education leave should not be prorated for part-time calls. These standards are written for the situation of a congregation calling a minister to fill a vacancy. Calls, Terms of Calls and annual changes in either or both should be approved by the Committee on Ministry.

The compensation guidelines are based on the Cost of Living Adjustment published by the Social Security Administration.

For 2020, the COLA increase is 1.6%. COM's policy is to take the average of the last three years of COLA. Therefore, for 2020, our increase is 2.13%. All congregations are encouraged to review the history of salary increases and consider giving this as a minimum increase to all clergy and educators. The COLA increase applies to all clergy and certified Christian educators presently serving congregations. In addition to the COLA increase, in 2013 the Presbytery increased the minimum amount in order to more closely align with other professionals such as school teachers with Masters degrees in Dekalb county whose present average is over \$43,000. The 2020 minimum effective salary is \$44,286.42.

Ministers called by congregations are considered by the IRS to be "employees" for income tax purposes, and yet "self-employed" for purposes of Social Security taxation. Ministers are exempt from withholding for income taxes or for Social Security taxes. Instead, they are required to pay quarterly estimated income taxes and self-employment Social Security taxes (SECA). At the end of the year, one's salary and certain cash allowances are reported in Block 1 of a W-2, upon which both income and SECA taxes must be paid. One's housing allowance is reported in Block 14 of a W-2, upon which only SECA taxes must be paid (to the extent that the Housing Allowance is used specifically for this purpose). Both income and SECA taxes must then be paid on any Housing Allowance received in excess of what the IRS allows.

The following six categories and annual amounts are required parts of these standards for calendar year 2020:

#### **I. Salary and Housing:**

NOTE: The cash amounts for Salary plus Housing Allowance is the effective salary for a pastor serving a congregation. For 2020 the minimum effective salary is \$44,286.42. The minimum effective salary is increased by 1% for each year of service compounded beyond ordination, for up to 30 years of service.

The pastor may adjust how the salary and housing will be divided, so that the Pastor receives the maximum tax benefit of a housing allowance. For more information, see VI.2. below.

#### **II. Benefits**

1. Full Pension (including death and disability coverage) and Medical Benefits through the Board of Pensions. Dues for 2020 for installed pastors are 37% of the total of Salary, any deferred compensation (such as employer contributions to a 403 (b) Plan), and Housing Allowance as a minimum ("Effective Salary"). Professional Expenses above and other benefits may be included also. SECA amounts in excess of 50% must also be included as part of Effective Salary for calculating benefits dues. For further information and publications, see <http://www.pensions.org>.

2. At least one-half of Social Security (SECA) based on Salary and Housing Allowance.
3. Four weeks paid vacation.
4. Two weeks of Continuing Education per year, which can be accumulated up to six weeks.
5. Moving Expenses - actual.
6. Expenses for First Call program, if applicable. (See VI.6. below.)

### **III. Continuing Education Expenses:**

Continuing Education and Professional Books expense minimum of \$1,000.

This expense should be set up under an Accountable Reimbursement Plan and substantiated by adequate documentation before reimbursement by the church. (See below for further information.)

### **IV. Professional Expenses:**

Any combination of the following, minimum \$4,100:

1. Dental coverage
2. Church Business Travel Expenses
3. Additional Continuing Education Expense
4. Cell Phone
5. Other Church Business and Professional Expenses

These expenses should be set up under an Accountable Reimbursement Plan and substantiated by adequate documentation before reimbursement by the church. This is beneficial to the pastor since Professional Expense Allowances paid directly to ministers are reportable as taxable income in Block 1 of a W-2, and deductible only to the extent they exceed 2% of adjusted gross income. It is also beneficial to the church because cash allowances are included in effective salary for purposes of calculating Board of Pensions dues. The church should set up an accountable reimbursable plan for the church business use of a minister's personal car. The published IRS business mileage rate will be used and can be found at [www.irs.gov](http://www.irs.gov).

### **V. Annual Review**

1. Consideration of a merit increase, cost of living increase and changes in Fair Rental Value of the Manse.

### **VI. Additional Standards**

1. Any additional agreements shall be in writing and shall become part of the terms of call when approved by the presbytery.
2. The designation for Housing or Manse Allowance shall be approved before the calendar year begins in order to meet Internal Revenue Service requirements. From Church Treasurer Alert, October 2002: "Relevance to church treasurers: The tax code now limits the nontaxable portion of a church-designated housing allowance for ministers who own their home to the annual fair rental value of the home (furnished, plus utilities), beginning in 2002. As a result, ministers who own their home will not pay federal income taxes on the amount of their compensation that their employing church designates in advance as a housing allowance, to the extent that A) the allowance represents compensation for ministerial service, B) is used to pay actual housing expenses, and C) does not exceed the annual Fair Rental Value of the home (furnished, plus utilities)."
3. Churches may want to consider leasing an automobile for a minister. All personal use shall be included as income to the minister.
4. The budgeted amount for Travel is an estimate and should be negotiated on a yearly basis in light of the current IRS rate and the miles a pastor drives on church business.
5. Churches are encouraged to develop creative ways to compensate clergy, such as extra vacation time, a Sunday off each quarter, use of a parishioner vacation home in the mountains, beach, etc.

6. If it is a first call situation, the church will allocate sufficient money in the pastor's Continuing Education allowance to cover the cost of the Presbytery of Greater Atlanta's First Call Program (\$400.00 annually) and will allow for the necessary time commitment of 5 days annually above the required 2 weeks of Continuing Education.

For example:

**2020 Minimum Annual Compensation for Full-Time Installed Pastor**

Effective Salary (Includes Salary and Housing)		\$ 44,286.42
SECA Allowance (7.65% of Effective Salary)		\$ 3,387.91
Board of Pensions Dues		
Medical	\$ 11,071.61	
Pension	\$ 4,871.51	
Death and Disability	\$ 442.86	
Total Board of Pensions		\$ 16,385.98
Continuing Education and Books		\$ 1,000.00
Professional Expenses (Dental, Travel Expense, Addt'l. Continuing Ed., Cell Phone, etc.)		<u>\$ 4,100.00</u>
<b>Total Minimum Compensation</b>		<u><u>\$ 69,160.31</u></u>

## ADDENDUM #2

**SoulCare/Self Care Break**

**Presbytery of Greater Atlanta**

**November 12, 2019**

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Self Reflection Starts the Journey:

*Self Care Self Assessment checklist* – FaithTrust Institute

*Delegation Self Assessment* E.Stanley Ott, Barnabas Leadership Institute

### Bibliography

Addiction and Grace: Love and Spirituality in the Healing of Addictions (Plus) by Gerald G. May

The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World by Peter Scazzero

Feed My Shepherds: Spiritual Healing and Renewal for Those in Christian Leadership by Flora Slosson Wuellner

How to Lead When You Don't Know Where You Are Going: Leading in a Liminal Season by Susan Beaumont  
Practicing Our Faith: A Way of Life for a Searching People by Dorothy C. Bass

Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry (Transforming Resources) by Ruth Haley Barton, Leighton Ford, et al. (2018 revised from 2008 Ruth Haley Barton original)

You Are the Beloved: Daily Meditations for Spiritual Living by Henri J M Nouwen

www.buildingoneanother.com\_– podcast (daily email with sign up) about encouragement written and produced by E. Stanley Ott, pastor, leadership consultant, Leading Moments, LLC, Lee Zehmer, pastor First Pres Lexington NC

Coming soon! SoulCare/SelfCare Corner on the Pastor to Pastor Team webpage [www.atlpcusa.org/pastortopastor](http://www.atlpcusa.org/pastortopastor)

*SoulCare*  
*SelfCare*

## ADDENDUM #3

FaithTrust Institute, [www.faithtrustinstitute.org](http://www.faithtrustinstitute.org)  
Course Workbook, Healthy Boundaries 201 – Beyond Basics

### SELF-CARE A SELF-ASSESSMENT CHECKLIST

#### Exercise

As spiritual leaders, all of us are at risk of crossing boundaries inappropriately, thereby violating our role and abusing those who are vulnerable. But this risk of doing harm to those we serve or supervise can be considerably reduced through self-knowledge and self-care. If we understand our personal history and its effects on us, our behavior and perceptions are less likely to be shaped by that history. If we are aware of our personal needs and are taking care of those needs in appropriate ways, we are less likely to impose those needs inappropriately upon our ministerial relationships. Furthermore, if we are aware of the power implicit in our role and how that power affects those we serve and supervise, we are less likely to misuse that power.

Use this checklist to assess your risk of violating boundaries. If you answer "no" to the first question in "Personal History" skip to the questions under "Psychosexual Integration." An answer of "no" to any question, except the first, indicates an area in which self-awareness and self-monitoring are crucial.

#### Personal History

- |     |    |  |
|-----|----|--|
| Yes | No | Does my personal or family history include sexual abuse, alcohol and drug abuse, or other family dysfunction?                                      |
| Yes | No | Am I coming to terms with the issues and feelings involved in my personal history? Am I able to identify areas in my history where I need healing? |
| Yes | No | Am I taking steps to address the areas where I need healing?   |

#### Psychosexual Integration

- |     |    |   |
|-----|----|---|
| Yes | No | Have I discussed my sexual history with someone (a professional or a friend)?   |
| Yes | No | Am I comfortable with my sexual orientation?  |
| Yes | No | Do I monitor my sexual fantasies for inappropriate persons, such as children, clients, congregants, employees, etc.?  |
| Yes | No | Are my personal friendships and intimate relationships appropriate—namely, age-appropriate and not involving anyone with whom I have a professional relationship? |
| Yes | No | Am I able to identify my emotional/sexual needs and meet them appropriately?  |

**SELF-CARE INVENTORY**  
**Exercise**

I take a real vacation each year.

I walk every day.

I have an interest/hobby that has nothing to do with my job.

I have a pet and I spend time with her /him. I have regular prayer time each day.

I am active in an organization that has no connection to my job.

I have one close friend with whom I can talk honestly.

I spend time gardening.

I fast from electronic activity (email, Facebook, etc.) at least one day a week.

I read at least one book a month for pleasure.

I play a musical instrument and practice regularly.

I take off at least 1.5 days per week.

I meet regularly with a spiritual director or therapist.

I meet regularly with a colleague with whom I can honestly share.

I exercise regularly.

I do not smoke.

I try to eat healthy, regular meals.

I listen to relaxing music regularly.

I try to get sufficient sleep.

I am careful how much alcohol I consume.

I get an annual physical.

## Personal/Professional Self

- |     |    |  |
|-----|----|--|
| Yes | No | Am I meeting my personal needs outside of my work setting?   |
| Yes | No | Do I acknowledge the power inherent in my professional role?   |
| Yes | No | Am I aware of the effects of that power on those with whom I interact, for example, the attraction that power holds for some people? |
| Yes | No | Am I aware of the consequences to me of my violating the boundaries that derive from my role as a spiritual leader?                  |
| Yes | No | Do I have a consultation or supervision setting in which I can discuss these questions?  |

Fran Ferder, FSPA, Ph.D., D.Min., and John Heagle, M.A., J.C.L., L.M.H.C., are the co-directors of Therapy & Renewal Associates (TARA); Used with permission.

### For those with a partner:

I eat most evening meals with my partner/ family.

My partner and I get away for an overnight at least once every 6 months.

### For those with children at home:

I attend most of my children's extra-curricular activities. Once a month I do something special with my children.

## What other self-care strategies do you use

### Read and Reflect:

"For the sake of others' welfare, do not neglect your own welfare. Understand your highest purpose and turn toward it.

*(Dhammapada, The Self:10)*

"The people of Israel shall keep the Sabbath, making the Sabbath an enduring covenant for generations to come."

*(The Torah, Exodus 31:16)*

"The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, 'Come away to a deserted place all by yourselves and rest a while.' For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves.

*(Mark 6:30-32, NRSV)*

## **ADDENDUM #4**

### **DELEGATION SELF ASSESSMENT**

*E. Stanley Ott, Barnabas Leadership Group*

**For each of the following questions, answer Yes or No regarding the way you usually deal with delegation.**

**Don't think too long on a question; go with your first reaction.**

1. I spend more time than I should doing work my subordinates could do.
2. I often find myself working while my subordinates are idle.
3. I believe I should be able to personally answer any question about any project in my area.
4. My "in box" mail is usually full.
5. My subordinates usually take initiative to solve problems without my direction.
6. My operation functions smoothly when I am absent.
7. I spend more time working on details than I do planning or supervising.
8. My subordinates feel they have sufficient authority over personnel, finances, facilities, and other resources for which they are responsible.
9. I have bypassed my subordinates by making decisions that were part of their jobs.
10. If I were incapacitated for an extended period of time, there is someone who could take my place.
11. There is usually a big pile of work requiring my action when I return from an absence.
12. I have assigned a job to a subordinate primarily because it was distasteful to me.
13. I know the interests and goals of every person reporting to me.
14. I make it a habit to follow up on jobs I delegate.
15. I delegate complete projects as opposed to individual tasks whenever possible.
16. My subordinates are trained to maximum potential.
17. I find it difficult to ask others to do things.
18. I trust my subordinates to do their best in my absence.
19. My subordinates are performing below their capacities.
20. I nearly always give credit for a job well done.
21. Subordinates refer more work to me than I delegate to them.
22. I support my subordinates when their authority is questioned.
23. I personally do those assignments only I can or should do.
24. Work piles up at some point in my operation.
25. All subordinates know what is expected of them in order of priority.



## Scoring

Give one point for each "Yes" for numbers 5, 6, 8, 10, 13, 14, 15, 16, 20, 22, 23, and 25; and one point for each "No" for numbers 1, 2, 3, 4, 7, 9, 11, 12, 17, 19, 21, and 24.

## Interpretation

- **Scores 20-25:** You follow excellent delegation practices that help the efficiency and morale of your work group. These skills maximize your effectiveness as a leader and help develop the full potential of your subordinates.
- **Scores 15-19:** Your score is adequate, but nothing special if you are striving for excellence in leadership. To correct the deficiency, review the questions you missed and take appropriate steps so that you will not repeat these delegation mistakes.
- **Scores 14 and below:** Delegation weakness is reducing your effectiveness as a leader. The overall performance of your work group is lower than it should be because either you are unable or unwilling to relinquish power to others. In addition, delegation mistakes may cause dissatisfaction among subordinates. At the least, they will not develop job interest and important skills unless you improve in this area.

## Suggestions for delegation

1. Don't delegate the bad jobs, saving the good ones for yourself.
2. Share power with subordinates.
3. Know your subordinates.
4. If you delegate work that is not within a subordinate's normal job, be sure to explain why.
5. Delegate work evenly among all subordinates.
6. Once you have delegated a task, follow up to make sure the job is done properly, being careful not to oversupervise.
7. Delegate only if you have confidence that the subordinate is capable of handling the assignment.
8. Define responsibilities for each subordinate and make this information known to others.
9. Delegate in such a way that a subordinate receives instruction from only one person and is held accountable to only one person.
10. When you delegate authority, be sure to back your subordinate if that authority is questioned.
11. Let employees know what decisions they have the authority to make and delegate decisions to the lowest possible level where they can be competently exercised.
12. Delegate with consistency.
13. Delegate whole tasks so that subordinates can see projects through to completion; allow sufficient time to get jobs done.
14. Insist on clear communication when delegating work.
15. Reinforce good performance.
16. Make good use of questions when delegating work.
17. When you assign tasks, be sure they can be accomplished.
18. Explain the importance of assignments.
19. Learn to live with the work that is not done to the way you would do it.

20. Avoid delegating tasks that are pets, personal, and petty.

21. Follow the three D's for all work: Do it, delegate it, or Ditch it.

If you have suggestions or comments on this page--delegate it!

## ADDENDUM #5

**BIG SHOES**

**To Walk**

“The church is called to engage those structures and systems, which create or foster brokenness and distortion. Christians respond to these calls through... cooperation with agencies and organizations committed to these ends.”  
**From our Book of Order**

**To Grow**

Ending Hunger in our Presbytery  
P.A.T.H. Grant

**To Fill**

By the year 2025, everyone in the Atlanta Community Food Bank’s 29 County service area will have access to the nutritious meals they need... when they need them.  
**We can get on board with this!**

**HUNGER WALK/RUN**  
**Sunday, March 15, 2020**  
**@ THE BACKYARD**

Presbyterians Greater Atlanta Hunger Ministries  
Atlanta Community Food Bank

### HOW, WHEN AND WHERE ARE WE CALLED?

Many Christians feel called to faraway places to spread the gospel when people are hungry right in their midst! A life of contemplation and action rarely leads us far from where we are or as author Rachel Naomi Remen observes, “It’s not about healing the world by making a huge difference. It’s about healing the world that touches you, that’s around you.”

People are turning to faith communities that are responding to calls to action in their communities over churches not addressing the spiritual and material needs of the present. Former Interim Executive Presbyter, Jane Fahey has observed that we Presbyterians are moving into a missional phase in our development and there’s encouraging evidence of this all around us. Author and activist Brian McLaren also describes a movement from organized religion to organizing religion - religion organizing around the care of our people right here in the communities where we live. We are seeing the fruits of this calling in the growth of our Hunger Walk program yet with any organization experiencing the uncertainty that comes with change, it’s one step forward and two steps back. Our participation in the Hunger Walk/Run, helps fund our annual Presbyterian Answer To Hunger (P.A.T.H.) Grants.

We respond best to life’s distractions by renewing our focus and responding to initiatives like the one our Atlanta Community Food Bank is calling us to now – that by 2025, **EVERY PERSON** in ACFB’s 29 county service area will have access to the nutritious meals they need, when they need them.

Welcome to the Kingdom, folks! We invite you to go out and form teams, raise money and come together at **THE HOME DEPOT BACKYARD ON SUNDAY, MARCH 15, 2020** to be counted among God's people proclaiming God's Kingdom right here in our city!

**REGISTRATION OPENS SOON!**

More information can be found at: [www.atlpcusa.org/events/hunger-walkrun-2020](http://www.atlpcusa.org/events/hunger-walkrun-2020)

**CONTACT:**

-Ruling Elder Carlos Moore - [ellos@aol.com](mailto:ellos@aol.com).

-Rev. Phil Brown - [philbrown@slpres.org](mailto:philbrown@slpres.org)

## ADDENDUM #6



The flowers each represent the P's" in this year's flourishing theme. The flower on the left is a Passion flower, the flower in the middle is a Camelia which means "helper to the priest" in Latin (Priesthood), and the flower on the right is an Alstroemeria which symbolizes devotion, following your dreams, and achieving your aspirations, both in a material and spiritual sense (Purpose).

## ADDENDUM #7

### Presbyterians For a Better Georgia Announces: New Board--2019/2020 Legislative Priorities—November Legislative Forum

Healthcare and Housing top the agenda for the coming legislative season of advocacy by **Presbyterians for a Better Georgia**. Approved by the Mission Council at its Fall Meeting, the Partner Church's representatives acknowledge the high priority need for better access to healthcare, including mental health services, and affordable and safe housing for all Georgians. In addition, the new ministry structure of PBG was reviewed by chairperson Shelli Latham, and a new board was elected.

Policy Advocate, Elizabeth Appley, Esq., provided an update on the legislative accomplishments of 2019 as well as the challenges for the upcoming session. Karen Turney, Events Coordinator, presented the theme for the November Forum: "***Faith-Based Civil Discourse: Bridging the Divide in 2020***".

**SAVE THE DATE**

Presbyterians for a Better Georgia presents...

**LEGISLATIVE FORUM**

***Faith-Based Civil Discourse: Bridging the Divide in 2020***

**THURSDAY, NOVEMBER 14, 2019**

**DRUID HILLS PRESBYTERIAN CHURCH**  
1025 PONCE DE LEON AVE NE - ATLANTA, GA

Join faith leaders in a discussion with Georgia state legislators about public policy, plus learn about issues central to this year's legislative session and how to be equipped for the 2020 election cycle. This event is free and refreshments will be served! Register today at [www.p4bg.org](http://www.p4bg.org).

**DOORS OPEN AT 6:30PM | EVENT STARTS AT 7PM**

Stay connected!   

Register today at [www.p4bg.org/events](http://www.p4bg.org/events), and be sure to invite a friend. This is an event you do not want to miss!

For more information about all of the above, and more importantly, about **your** work through PBG, go to [www.p4bg.org](http://www.p4bg.org) or find us on Facebook at <https://www.facebook.com/P4BGA>. You can become a member! Join Today –as an individual or as a church—to make your voice heard.



# Partnership Newsletter

## Education Holds the Key to Haiti's Future.

Rural schoolchildren on the Haitian island of Gonave are finding their dreams of pursuing a degree in nursing or receiving vocational training in computers quickly fading. La Gonave Haiti Partners has worked alongside the Episcopal Church of Haiti for 3 decades to build and support Kindergarten to 6th grade schools, providing a fundamental education to students in remote communities.

Then in 2015, the Haitian Ministry of Education changed the mandate for a fundamental education by requiring students to continue through the 9th grade to receive a certificate of graduation. The costs of room, food and transportation to St. Francis d'Assisi Middle School in the port city of Anse-a-Galet were out of reach for most rural families. In 2017, only 5 students from the primary schools in remote communities could afford to continue to middle school at St. Francis; in 2018, 3 were enrolled. Parents worried about the safety and supervision of their children in the city. They knew that their students would have better academic success living at home.

To expand educational opportunity for rural school children, LaGonave Haiti Partners is building and equipping a new middle school campus that will be located within walking distance of 5 Episcopal primary schools near the thriving market community of Palma. St. Marthe and St. Marie Middle School will offer 7th, 8th and 9th grade education to approximately 120-150 students each year. Once completed, the campus will include 3 classroom buildings, a computer lab/library, recreational area, cafeteria, latrines and cisterns.

Let's make the dreams a reality for the young people living on the island of Gonave. Email [info@lagonavepartners.org](mailto:info@lagonavepartners.org) for how you can help.

*by Bob Scarr, La Gonave Haiti Partners Board*

CAMPUS LEGEND	
A	Guest House
B	Cistern
C	Kitchen/Dining
D	Classrooms
E	Classrooms
F	Bathrooms
G	Classrooms
H	Cistern
I	Administration
J	Computer Lab/Library
K	Recreation/Landscaping
L	Fence and Gate
Phase I	Phase II



### Saluting St. Francis d'Assisi School Students

Congratulations to the terminal class of St. Francis d'Assisi School. All 35 students received their certificates of graduation. In the 9th grade of the fundamental school, 36 of the 41 students passed their exams.

Visit [lagonavepartners.org](http://lagonavepartners.org) and follow us on Facebook and Instagram.

## ADDENDUM #9

# Presbytery Partnership Newsletter

## October 2019

**AMIS - Atlanta Ministry with International Students** - Contact Irene Wong, [irene@amis-inc.org](mailto:irene@amis-inc.org), website - [www.amis-inc.org](http://www.amis-inc.org)

AMIS had a wonderful 42nd Annual Welcome Concert and Reception on September 21st at Spelman College Sisters Chapel. The Morehouse Glee Club performed for almost 300 students and volunteers in attendance. International students and scholars came from 12 different area colleges/universities and represented about 40 nations.

AMIS welcomes volunteers who would like to invite local international students to join their Thanksgiving celebrations (Nov. 28) to sign up at: [amis-inc.org/thanksgivingvolunteer](http://amis-inc.org/thanksgivingvolunteer). If anyone would like to serve as a host during our upcoming Christmas International House program (December 18-28), you can learn more at: [amis-inc.org/cihvolunteer](http://amis-inc.org/cihvolunteer).

For more info, go to [www.amis-inc.org](http://www.amis-inc.org), or contact Rev. Irene Wong at [irene@amis-inc.org](mailto:irene@amis-inc.org), or call at 470-851-1248

## **Buckhead Christian Ministry (BCM)**

Buckhead Christian Ministry - Contact Tiffany Banks, Director Volunteer and Community Relations, email -[tiffanybanks@bcmatlanta.org](mailto:tiffanybanks@bcmatlanta.org); phone 678-399-8411; website - [bcmatlanta.org](http://bcmatlanta.org)

For more than 30 years, BCM has worked to prevent hunger and homelessness for people facing life-disrupting events such as a job loss, a reduction in work hours, or a medical problem. By meeting basic needs through our Emergency Assistance Program, as well as providing access to housing, life skills, education, employment services, debt relief, and other supportive services through our Housing and Financial Education programs, BCM helps individuals and families stabilize their lives and achieve financial independence.

With the recent expansion and growth of BCM's programs, there is a HUGE need for volunteer support. BCM has a variety of volunteer opportunities that include welcoming and greeting guest, answering BCM's Helpline, live packing groceries in the food pantry, assisting in our thrift store by providing customer service and sorting incoming donations, and serving as a budgeting and job skills coach. The first step to getting connected with BCM is to attend a Volunteer 101 training session. Limited space is available so please register in advance of the training session you would like to attend. To reserve your seat, click the following link: <https://www.surveymonkey.com/r/BCMVolunteerTraining>.



**Casa Materna Ana Sayre** - Barbara Gifford, 404-425-3570  
[barbara\\_gifford@bellsouth.net](mailto:barbara_gifford@bellsouth.net); Brenda Smith, [joycee1@att.net](mailto:joycee1@att.net)

I am so very sorry to tell you there is nothing for the future of Casa Materna Ana Sayre to report. The Casa closed its doors this month due to several very unfortunate circumstances. Although our organization still exists, we can only explore what the future may bring in another section of Guatemala.

**Earth Covenant Ministry** - Contact Kate McGregor Mosley, [kate@gipl.org](mailto:kate@gipl.org)  
No Report

**Joining Hands for Justice in Israel and Palestine** - Contact Sarah Humphrey,  
[sarah.h.humphrey@gmail.com](mailto:sarah.h.humphrey@gmail.com) website [www.jhjpi.com](http://www.jhjpi.com)  
Upcoming event:

Thursday, October 24 - 12:15 p.m. Luncheon at Columbia Seminary - Richards Center, Ellis Room  
- Speaker is Rev. Dr. Mae Elise Cannon, Executive Director of Churches for Middle East Peace  
([www.cmep.org](http://www.cmep.org)) No charge - RSVP to Sarah Humphrey, [sarah.h.humphrey@gmail.com](mailto:sarah.h.humphrey@gmail.com)

**LaGonave Haiti Partners-** [info@lagonavepartners.org](mailto:info@lagonavepartners.org)

BUILDING A BRIGHTER FUTURE FOR RURAL HAITIAN STUDENTS

THE NEED: Education ends with the 6th grade for most students in rural schools on the Haitian island of Gonâve. Families can not afford the cost of room and board to send their 12-year-old children to middle school in a distant city. Without a 9th grade certificate of graduation, these students can not attend high school or even receive vocational training. Their dreams of a bright future fade.

THE SOLUTION: Join La Gonâve Haiti Partners in building a centrally located rural middle school. Students will live at home while they continue their education through the 9th grade. The proposed campus includes cisterns, solar power, sanitation, classrooms and a computer lab. Operating expenses include teacher salaries, books and school lunches for up to 150 children from five neighboring communities.

JOIN US: Presentations of the St. Marthe et St. Marie Middle School Campus are available to church groups. For information or to schedule a presentation, email us at [info@lagonavepartners.org](mailto:info@lagonavepartners.org).

**Peacemaking Partnership** - Contacts: KathleenAllen - mkathleen44@yahoo.com; Mel Coe - [mcoe@bellsouth.net](mailto:mcoe@bellsouth.net)

The Peacemaking Partnership will be meeting on the third Saturday in October and November from 10:00 to 11:30 at North Decatur PC. Traditionally we do not meet in December but will meet in January for our planning retreat.

October 6th is World Community Sunday, and several churches within the Presbytery take up the Peace and Global Witness Offering. At a recent Partnership meeting the group voted to combine the Peacemaking Partnership and the World Mission Partnership into one Partnership (note: members of WMP are also members of PP). A motion to Council has been made to combine the two Partnerships under the new name Peace and Global Witness Partnership.

In addition to our monthly newsletter, members of the Partnership are available to speak at PGA congregations about what the Partnership does.

### **Presbyterians Caring for Chaplains and Military Personnel Partnership** - Contact Rev. Bill Nisbet, [wonisbet@bellsouth.net](mailto:wonisbet@bellsouth.net)

Presbyterians Caring for Chaplains continues, on the national level, to recruit, endorse and support Federal Chaplains for the military, VA and Federal Prisons so that "All May Practice in Peace." Two retreats were conducted in the West and in Montreat for chaplains and their families over the summer. I attended part of the Montreat retreat. There are three members of this Presbytery who serve on active Federal Service and one Pastor of a Congregation in this presbytery who is exploring service in the Georgia National Guard.

**Presbyterians for a Better Georgia Partnership** - Contact Rev. Shelli Latham, [pastorshelli@dhpc.org](mailto:pastorshelli@dhpc.org); website - [www.p4bg.org](http://www.p4bg.org)  
Facebook at <https://www.facebook.com/P4BGA>

Healthcare and Housing top the agenda for the coming legislative season of advocacy by Presbyterians for a Better Georgia. Approved by the Mission Council at its Fall Meeting, the Partner Church's representatives acknowledge the high priority need for better access to healthcare, including mental health services, and affordable and safe housing for all Georgians. In addition, the new ministry structure of PBG was reviewed by chairperson Shelli Latham, and a new board was elected.

Policy Advocate, Elizabeth Appley, Esq., provided an update on the legislative accomplishments of 2019 as well as the challenges for the upcoming session.

Events upcoming - Issues Forum - "Faith Based Civil Discourse: Bridging the Divide in 2020" - Thursday, November 14, 2019 - Druid Hills Presbyterian Church - 7pm

Advocacy Training - Tuesday, January 28, 2020 - First Presbyterian Church of Atlanta - (evening)  
Day at the Capitol - Wednesday, February 12, 2020 - Central Presbyterian Church - 7:30 am  
Register at [www.p4bg.org/events](http://www.p4bg.org/events)

**Presbyterian Youth Ministry Collaboration Partnership** - Contact Rev. Allysen Schaaf, [aschaaf@dpchurch.org](mailto:aschaaf@dpchurch.org)

PYMCoA is planning its annual Presbytery Middle School Retreat Nov. 1-3, 2019 at the Calvin Center. The registration deadline is October 20th. Our theme for the weekend is "Created to Connect." We will explore we are all created to connect- to God, to each other, and to ourselves. It will be a weekend full of fun, music, energizers, recreation and enjoying time together as the body of Christ in God's beautiful creation at the Calvin Center. Keynote speakers: Rev. Aisha Brooks-Lytle and Rev. Andy Morgan. Churches should register as a group and plan to bring enough adults for the number of middle schoolers they bring.

Questions about the retreat should be directed to Rev. Jennie Sankey at [Jennie@pleasanthillpc.org](mailto:Jennie@pleasanthillpc.org)

Sign up on the Calvin Center website here: [https://calvincenter.org/program/middle-school-retreat/?fbclid=IwAR0wQSDpuW--qziMY5\\_Ey4l0Zu2eEY7vaZgcOqTR\\_VPUjwisIUEixrx9GZU](https://calvincenter.org/program/middle-school-retreat/?fbclid=IwAR0wQSDpuW--qziMY5_Ey4l0Zu2eEY7vaZgcOqTR_VPUjwisIUEixrx9GZU)

**Street Grace Partnership** - Contact April Henderson, Director of Outreach, email - [april@streetgrace.org](mailto:april@streetgrace.org); phone 678-809-1479; website - [StreetGrace.org](http://StreetGrace.org)

We are having our Demand An End 5k Race on October 26th. We would like everyone to come out and participate. We are especially looking to have a record number of youth participation due to the average age of entry into child-sex trafficking is the age of 14.

Participants can run or walk. Registration is now open and I have a discount code for youth and churches. To register, go to [www.streetgrace.org](http://www.streetgrace.org) and click on Events.

(Youth Discount 50% off. Code: SG19Youth. Faith Leaders and Church Members Discount, 20% off. Code: SGFaith)

Join Street Grace to learn how to fight human trafficking by changing the laws through our Policy Trainings. September 12, October 10th and November 7th. Please go to Street Grace website at [www.streetgrace.org](http://www.streetgrace.org) and click on events to register.

**Westminster Christian Fellowship at Georgia Tech** - contact Neale

Hightower, 404 403 4500/ [nealeh1@bellsouth.net](mailto:nealeh1@bellsouth.net)

Secondary contact Jon Keyser/ 678 773 9224/ [jon@gt-wcf.org](mailto:jon@gt-wcf.org)

Website and Facebook page: Facebook: WCF at Georgia Tech/ website:<http://gt-wcf.org>

During the month of August, WCF and North Avenue Presbyterian provided airport pickup for more than 300 incoming Chinese students at Georgia Tech and coordinated temporary housing

for 170 of these students. We are following up with them in the coming months through our weekly dinner program and Chinese student fellowship. If you can host a student in your home for a few days in early August next year, please let us know.



Our general college group recently got back from their fall retreat. We took twenty students (half freshmen!) up

to Lake Allatoona for a relaxing weekend. The theme of the weekend was "Dialogue" as we discussed what it means to improve the dialogue in different parts of our lives.



**World Mission Partnership** - Contact Rev. Fahed Abu-Akel, [fabuakel@gmail.com](mailto:fabuakel@gmail.com)  
Rev. Fahed Abu-Akel representing the World Mission Partnership requests that the partnership be retired in favor of the Peacemaking Partnership including world mission matters under a new name of Peace and Global Witness Partnership.

### **UKirk Atlanta**

The mission of the UKirk Atlanta board is to serve God through relationship-based ministry on Atlanta area college campuses, to create supportive, faithful communities of students who seek together to engage faith in their everyday lives, and to build connections between college students and PC(USA) congregations.

Primary Contact - Sarah Hooker, 763-516-3862, [sarah@ukirkatlanta.com](mailto:sarah@ukirkatlanta.com),  
[www.ukirkatlanta.com](http://www.ukirkatlanta.com)

## ADDENDUM #10

### Presbytery Committees/Commissions

Please find additional information and interest forms at [www.atlpcusa.org/committees](http://www.atlpcusa.org/committees). Terms for all committees/commissions are ordinarily 3 years with eligibility for re-election to a maximum of 6 years.

**Bills and Overtures Committee/General Assembly Commissioner** – Ruling/teaching elders who serve as Commissioners to General Assembly are expected to meet with other presbytery commissioners in the spring prior to the GA meeting, prepare for GA by reading and studying materials, attend and participate in the committee to which assigned and the entire General Assembly and report on the meeting as requested upon return. Following GA, this group serves as the Bills and Overtures Committee for 2 years. Members discuss the overtures sent from the Assembly for a vote and make recommendations or not. Other meetings may be called if overtures arise from within the presbytery. Electronic communication is essential.

The **COM, Committee on Ministry**, provides care of congregations, pastors and educators. Members of COM are ordained ruling/teaching elders with a high level of understanding of how congregations function, an ability to offer advice in difficult situations, creative openness to the work of the Spirit, an ability to keep confidences and a high level of commitment to the work of COM. The COM meets for 2 hours each month and as needed as a member of one of four COM subcommittees.

The **CPM, Committee on Preparation for Ministry**, are ordained ruling/teaching elders who work with inquirers and candidates under the care of the Presbytery as they discern their call to ministry and move through the steps and requirements for ordination as Teaching Elders in the PC (USA). After training a CPM member is assigned one or more Inquirers to follow through the process. Liaison responsibilities require time in addition to the monthly 3+ hour meetings.

The **Council** is composed of ordained ruling/teaching elders who are well informed about the Presbytery in order to guide, plan and envision the staff and direction to be taken. Members are expected to attend 6 meetings at the Presbytery office of 2-hour duration, 2 meetings devoted to planning and visioning and an occasional short-term task force meeting.

The **Committee on Representation, COR**, is responsible for developing procedures and mechanisms for promoting and reviewing the Presbytery's implementation of the church's commitment to inclusiveness and representation. COR meets 2-4 times/year at the Presbytery office.

#### **Examinations Commission**

The Examinations Commission is composed of ordained ruling/teaching elders who represent the theological diversity of the denomination and are highly knowledgeable about Reformed Theology, biblical interpretation methods and the polity of the church. This Commission examines all ministers who wish to be received into the Presbytery for membership and, occasionally, examines candidates for another presbytery. Meetings are from 1-3 hours each month on the third Thursday afternoon at the Presbytery office.

The **Grants Committee** considers applications, selects and awards three primary grants each year to churches and organizations within the Presbytery of Greater Atlanta. Meetings are ordinarily in May and October. Members are expected to read grants which are distributed electronically prior to meetings.

The Presbytery **New Church Development Commission** is a team of people committed to starting healthy, relevant, diverse, and vital new PCUSA worshipping communities in the Greater Atlanta area. Meetings are at the Presbytery office on weekdays six times a year for two hours. Team work outside of meetings is expected as are meetings with new worshipping communities.

The **Operations Committee** manages the financial and business processes of the Presbytery including the budget, investments, banking, auditing, property, and technology. It serves as the Board of Directors for the Presbytery. The Operations Committee meets quarterly at the Presbytery office. Each member serves on one or more sub-committees that meet monthly, bi-monthly or quarterly.

The **Permanent Judicial Commission** is the Presbytery body that exercises church discipline through judicial process on disciplinary cases and remedial cases. Members are ruling/teaching elders with knowledge of and experience using the Book of Order and are proficient with and responsive to electronic mailings. A meeting is held each January to train new members. Other meetings are called when necessary.

The **Personnel Committee** assists the Executive Presbyter as Head of Staff and other staff as necessary, develops position descriptions, conducts annual performance reviews, provides input and assistance when new staff are considered and maintains a Personnel Manual. Meetings are quarterly on weekdays at the Presbytery office and at other times as needed.

A **Synod Commissioner** is a ruling/teaching elder that meets with the Synod of South Atlantic each year in September for two days in South Carolina, Georgia or Florida. Periodically Commissioners meet as committees in Jacksonville, FL in the spring. Additional telephone meetings may be required. The Synod Commissioner serves a 4-year term.

The **Presbytery Worship and Planning Committee** assists the Moderator and Council in planning worship and the order of business for stated Presbytery meetings. Ruling/teaching elders should have knowledge of Presbytery leaders' gifts and talents, a sense of history of previous meetings, an understanding of the Reformed Tradition and the liturgical year, be highly motivated, organized and creative and attend Presbytery meetings. Meetings are ordinarily held 7-8 weeks prior to each of the four meetings of the Presbytery at the host church. Other meetings may be called for the purpose of long range planning.



I am interested in serving on the following committees/commissions:

I am interested in serving on the following: (check as many as apply)

- |   |   |
|---|---|
| <input type="checkbox"/> General Assembly Commission/Bills<br>& Overtures Committee | <input type="checkbox"/> New Church Development<br>Commission |
| <input type="checkbox"/> Committee on Ministry                                      | <input type="checkbox"/> Nominating Committee                 |
| <input type="checkbox"/> Committee on Preparation for<br>Ministry                   | <input type="checkbox"/> Operations Committee                 |
| <input type="checkbox"/> Committee on Representation                                | <input type="checkbox"/> Permanent Judicial Commission        |
| <input type="checkbox"/> Council  | <input type="checkbox"/> Personnel Committee                  |
| <input type="checkbox"/> Examinations Commission                                    | <input type="checkbox"/> Synod Commission                     |
| <input type="checkbox"/> Grants Committee   | <input type="checkbox"/> Worship and Planning Committee       |
|   | <input type="checkbox"/> Where Needed                         |

I offer the following gifts/qualities/skills to a committee/commission: (*Examples: Financial Planning, Multilingual, Funds Development, Bookkeeping, Musician, Liturgist, Listener, etc.*)

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In the Presbytery, I have served in the following ways (any presbytery):

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Age:

- 25 and Under  
 26-35  
 36-45  
 46-55  
 56-65  
 Over 65

Gender Identity: \_\_\_\_\_

Cultural/ Ethnic Heritage: \_\_\_\_\_

Physical Limitations: \_\_\_\_\_

What else would you like us to know about you that would be helpful?

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Thank you for your interest in serving.