



**PRESBYTERY  
OF  
NEW YORK CITY**

**CALL PACKET**  
FOR THE  
**Stated Meeting**  
**Presbytery of New York City**  
**Tuesday, January 26, 2010**  
**12:00 p.m.**

**Union Theological Seminary**  
3041 Broadway  
New York, New York 10029  
212-280-1400

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### January 26, 2010

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**CALL FOR STATED MEETING  
THE PRESBYTERY OF NEW YORK CITY  
At the Union Theological Seminary  
3041 Broadway  
New York, NY 10027  
212-280-1400  
Tuesday, January 26, 2010 at 1:00 P.M.**

In keeping with the **Standing Rules (Article V, Section B.1)**  
a Stated Meeting of the members of the  
Ecclesiastical Presbytery of New York City  
is called for Tuesday, January 26, 2010 at 1:00 P.M., with registration starting at 12:00 P.M.

The proposed docket for our meeting is enclosed with this call packet. The General Council has approved the proposed docket utilizing the Consent Agenda. Items listed on the Consent Agenda are to be approved as a group. These reports are included in the packet for you to read and evaluate prior to the meeting. If there is an item, or items, that you think need in-depth discussion prior to a vote, please request that it be removed from the Consent Agenda.

The proposed docket includes a Special Order of the Day at 5:30 p.m. the report of the Committee on Nomination, which included election of the Moderator, Moderator-Elect and General Assembly Commissions and a General Assembly YAD.

Items of note:

- The annual Rev. Dr. Martin Luther King, Jr./Rosa Parks Worship Service and Celebration of the Lord's Supper will be lead by Rev. Dr. Donald Shriver, Honorably Retired member of the Presbytery of New York City and President Emeritus, Union Theological Seminary.
- Presentation by the proposed consultant, Rev. Richard Blackburn of the Lombard Mennonite Peace Center
- This meeting will have Memorial Moments for our departed sister and brothers, Rev. Arabella Meadows-Rogers, Rev. Richard Preston, Rev. Julio Garcia and Victor Machioro.
- The new 2010 clergy ID cards will be available at the registration table.

Please note that there is an item in the report of the Committee on Standing Rules and Overtures that calls for an amendment to the Standing Rules. Pursuant to section V.B.4 of the Standing Rules of the Presbytery of New York City the quorum for this meeting shall consist of 50 ministers and 50 elders, with the elders representing not less than 40 churches.

Sessions are reminded to notify the Stated Clerk's Office prior to the meeting if there are changes in their designated Elder Commissioner or if they are designating an Alternate Commissioner for this meeting.

Pursuant to action of the Presbytery the Call Packet is available online. If you desire a paper copy please notify Carmen Austin, in writing or by email [SCA@presbynyc.org](mailto:SCA@presbynyc.org), and a packet will be mailed to you. Some paper call packets will be available at registration on the information table.

We look forward to seeing each of you at the upcoming meeting on Tuesday, January 26<sup>th</sup>. I encourage each of you to make every effort to attend. If you have any questions or concerns, do not hesitate to call me at 212-870-2221 extension 4333 or my Assistant, Carmen Austin at extension 4374.

**Respectfully submitted,**

**Rev. Cornell A. Edmonds  
Stated Clerk**

*"To be a Christian without prayer is no more possible than to be alive without breathing."*

Rev. Dr. Martin Luther King, Jr.

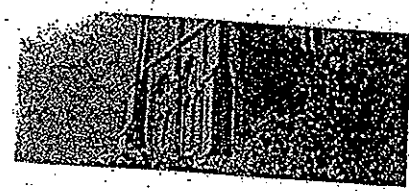
## MEETING PRAYER

An Affirmation from the Presbyterian Peacemaking Program based on the Writings of Dr. Martin Luther King, Jr.

**"I refuse to believe that we are unable to influence the events which surround us. I refuse to believe that we are so bound to racism and war, that peace, brotherhood and sisterhood are not possible. I believe there is an urgent need for people to overcome oppression and violence, without resorting to violence and oppression. I believe that we need to discover a way to live together in peace, a way which rejects revenge, aggression and retaliation. The foundation of this way is love. I believe that unarmed truth and unconditional love will have the final word in reality. I believe that right temporarily defeated is stronger than evil triumphant. I believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits. I believe that what self-centered people have torn down, other-centered people can build up. By the goodness of God at work within people, I believe that brokenness can be healed. 'And the lion and the lamb shall lie down together, and everyone will sit under their own vine and fig tree, and none shall be afraid.'" Amen.**

# UNION

Union Theological Seminary in the City of New York

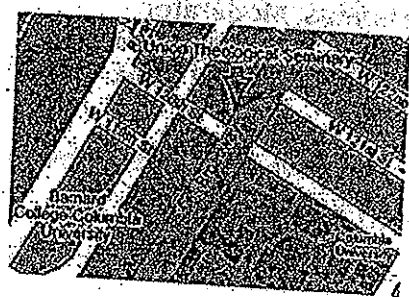


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Union Theological Seminary  
 3041 Broadway at 121st Street  
 New York, New York, 10027  
 212-662-7100

## Public Transportation

Four bus lines (M4, M5, M60, M104) and one subway line (#1 local) will bring you very close to Union. The M60 bus from LaGuardia airport stops at 120th Street and Broadway, one block from the Seminary's main entrance.

## Subway

If you are already in Manhattan, the easiest way to get to Union is by Subway. A single ride is \$2.00, but you can put additional money on a Metrocard for future rides. (Your Metrocard can also be used on a city bus. A transfer from subway to bus is free with your Metrocard within two hours of the original use.)

The goal is to get onto the #1 local train and stay on until you get to the 116th Street Station (Columbia University). Do not use the IRT express trains (Nos. 2 and 3), which follow a different route above 96th Street and will take you quite a distance from Broadway. If you find yourself on the #2 or #3, be sure to transfer at 96th street to the local train (#1). At the 116th Street Station, make a left after the turnstiles and take the right exit out of the station. You will now be on the west side of Broadway, walking north. Barnard College will be on your immediate left. Union Theological Seminary's main entrance is located at 121st St. and Broadway (open 24 hours a day, 7 days a week). The entrance is marked by two banners with Union's logo on them.

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**Docket of the Stated Meeting  
Presbytery of New York City  
Tuesday, 26 January 2010**

Union Theological Seminary  
3041 Broadway (at 121st Street ), New York, NY 10027  
Elder Yvonne Armstrong, Moderator  
Rev. Dr. J. Perry Wootten, Moderator-Elect  
Rev. Cornell A. Edmonds, Stated Clerk

12.00 PM Enrollment (Socializing, light refreshments)

**PROPOSED DOCKET**

1.00 PM Opening Worship with the Lord's Supper

Rev. Donald Shriver preaching

2.15 PM Constituting the Presbytery Meeting Rev. Cornell A. Edmonds

- a. Establishing a quorum, accepting excused absences
- b. Election of Docket Clerks
- c. Presentation and adoption of the Docket
- d. Reception of new members and seating of Corresponding Members
- e. Introduction of Commissioners attending for the first time
- f. Review and approval of minutes of the November 17, 2009 and December 8 2009 meetings
- g. Reports not requiring action:
  - Report of the Moderator
  - Report of the Council on Ministry and Nurture
  - Report of the Council on Witness to Society and the World
- h. Consideration of the Consent Agenda
  - NO REPORTS

**[2.30 PM Items of new business are due at the Stated Clerk's table by this time.]**

2.30 PM Words of Welcome

2:35 PM Report of General Council Rev. Margaret Orr Thomas  
Presentation by Lombard Mennonite Peace Center

3:35 PM Report of the Stated Clerk Rev. Cornell A. Edmonds  
Report of the Administrative Commissions

3:45 PM Report of the Acting Executive Presbyter Rev. J. Oscar McCloud

**PLEASE NOTE: All motions and amendments must be written on the Motion Form, found on the back page of the ballot package, and given to the Stated Clerk before being presented from the floor. *Thank you.***

4.05 PM Report of the Council on Administrative and Support Services  
January 26, 2010  
Stated Meeting of PNYC

	• Financial Issues	Elder James Parson
4.20 PM	Personnel Committee	Elder Ian Amritt
4:35 PM	Report of the Committee on Standing Rules and Overtures	Rev. Euton Williams
4.50 PM	Report of the Committee on Ministry	Rev. Carmen Rosario
5.10 PM	Announcements, Concerns and celebrations, Memorial Moments	
5.25 PM	Report of the Committee on Preparation for Ministry	Rev. Mieke Vandersall
5.45 PM	Report of the Committee on Nominations	Elder Chris Kim
6.00 PM	New business	
6.10 PM	Meeting closed with prayer, blessing of meal	
6.15 PM	Dinner	

**Cornell Edmonds**

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**From:** orrthomas@aol.com  
**Sent:** Wednesday, January 13, 2010 3:17 PM  
**To:** Yvonne Armstrong  
**Cc:** Oscar McCloud; Cornell Edmonds  
**Subject:** News of a fellow presbyter, in case you haven't seen it

## Portrait Unveiling & Reception for President Emeritus Shriver

**February 15, 2010**  
The Refectory 5 p.m.

Join us for the portrait unveiling of President Emeritus Donald Shriver Jr. in Union's refectory. The unveiling will be followed by a reception to celebrate Mr. 16 years of leadership as Union's president of the board of directors.

Donald Shriver Jr. has long taken an international voice in examining ethical issues related to race relations, youth, business, politics and medicine.

An ordained Presbyterian minister, he was president of Union Theological Seminary in New York from 1975 to 1991 and taught ethics there until 1996 as the William E. Dodge Professor of Applied Christianity. He also has taught at Jewish Theological Seminary, Emory University's Candler School of Theology, and Columbia University's schools of business, law, international affairs and journalism.

Before teaching, he was pastor of a congregation in North Carolina and a Presbyterian minister at North Carolina State University.

Shriver, who has belonged to the U.S. Council on Foreign Relations since 1988, has traveled to 55 countries including India, Germany, South Korea, South Africa, England, Ireland and Belgium.

A member of the American Theological Society and former president of the Society of Christian Ethics, Shriver also has engaged in Jewish-Christian dialogue in several countries. He was a fellow of the American Academy in Berlin and visiting senior scholar of the Institute for Justice and Reconciliation in Cape Town, South Africa.

Shriver has written 13 books about ethics. His previous works include *The Unsilent South: Prophetic Preaching in Racial Crisis* (1965), *The Lord's Prayer: A Way of Life* (1983) and *An Ethic for Enemies: Forgiveness in Politics* (1995). He is now working on a new book about his former teacher, H. Richard Niebuhr of Yale University. His Grawemeyer Award-winning book, *Honest Patriots: Loving a Country Enough to Remember Its Misdeeds*, was translated into German last year.

Shriver earned a doctorate in religion and society from Harvard University and degrees from Davidson College, Union Theological Seminary and Yale University Divinity School. He also has received six honorary degrees.

This event is free and open to the public.

## **CM&N Report for Call Packet for January 2010 Presbytery Meeting**

Leadership Development Day (formerly called Officers' Training Day) will be held at Brick Presbyterian Church on Saturday, February 6, 2010. The theme for this year's event is Church Administration. There will be a special workshop on Small Church Administration. There will be programs and workshops for elders, deacons, clerks of session, youth leaders, pastors, and commissioned lay pastors. Workshops in Korean and Spanish will be offered for elders and deacons. A new workshop this year will have a panel sharing their experiences in alternate forms of ministry.

CM&N at its meeting in December heard reports on the Presbytery-wide youth event held on Saturday, November 21<sup>st</sup>, at Eastchester Church in the Bronx with the theme "Sold Out for Such a Time as This," planned its budget for 2010, and met with the pastor and session of Redeemer Presbyterian Church of East Brooklyn about its plans for the future. CM&N is continuing its discussion and planning of how it can best meet the needs of congregations in the Presbytery.

The Presbytery of New York City  
The Council for Witness in Society and the World  
January, 2010

PRISON/REENTRY MINISTRY AND ADVOCACY

**Next Criminal Justice Sunday**  
February 14, 2010 (2<sup>nd</sup> Sunday in February)

**Invite A Speaker to Your Congregation**

- ~ A Formerly Incarcerated Person
- ~ A Family Member of A Person Who Is/Has Been Incarcerated

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**SPEAKERS**

(All individuals listed are formerly incarcerated except the Rev. Liz Alexander)

\* *Participates in the Prison/Reentry Working Group of the Presbytery of NYC*

Rev. Henry Fury\*, Designated Pastor, United Presbyterian Church of Ridgewood  
hfury@verizon.net

Ricardo "Shepp" Sheppard\*, Prison Partnership Coordinator, Hudson River  
Presbytery Sheppard 626@yahoo.com  
*Shepp is also the contact for a broad network of additional formerly incarcerated speakers/preachers, including many who are graduates of New York Theological Seminary programs.*

William Eric Waters\*, Program Director, Community-Based Services,  
The Osborne Association Wwaters@osborneny.org

The Osborne Association operates a broad range of treatment, educational, and vocational services for people involved in the adult criminal and juvenile justice systems, including currently and formerly incarcerated people, their children, and other family members. .

Speakers available through the Church of Gethsemane:

Rev. Elizabeth Alexander\* (family member)      Ronald Begins\*  
Gerard Howard\*      Helene Means      Ray Rios  
Nathaniel Wright

Min. Chibueze Okorie\* (fighting deportation as a non-citizen immigrant with a long-ago conviction)

Contact Rev. Elizabeth Alexander: 718-499-6704, ext. 202  
ealexander@mindspring.com

**Speakers available through Hudson Link**

Contact Sean Pica: 914-941-0794 sean\_pica@yahoo.com

Hudson Link helps people who are incarcerated prepare for more constructive and meaningful lives now, and upon reentering society, by giving them the opportunity to experience the positive effects of learning at the college level.

**Speakers available through JusticeWorks Community** (formerly incarcerated and family members)

Contact Julie Mormando: 718-499-6704, ext. 208 julie\_mormando@hotmail.com

JusticeWorks Community, founded in 1992 in response to the tripling of the female prison population in ten years, promotes just, humane and effective criminal justice policies, emphasizing alternatives to incarceration for women with children.

**Speakers available through The Women's Prison Association**

Contact Chandra Villanueva: 1-646-292-7750 cvillanueva@wpaonline.org

WPA is the nation's oldest service and advocacy organization committed to helping women with criminal justice histories.

**GRANT MAKING**

Revised Proposal Guidelines follow.

**COUNCIL FOR WITNESS IN SOCIETY AND THE WORLD**

**Presbytery of New York City**

475 Riverside Drive, Room 1600 New York, NY 10115 212/870-2221, ext. 4249

**Grant Proposal Guidelines**

*(Revised December 17, 2009)*

*The Presbytery of New York City's mission is to "embody God's love, proclaim God's word, and promote God's justice." One of the ways that the Council for Witness in Society and the World (CWSW) supports this is through its grant making program. Specifically, CWSW promotes "mission":*

- *in activities that offer services: from food for the hungry grown in church-yard gardens to reaching out in love to people in prison and those who are trying to put their lives back together after an experience of incarceration,*
- *in activities designed to promote structural change: policy-level action such as the passage of just and humane comprehensive immigration reform at the federal level,*
- *in global settings: for example, CWSW has provided critical funding to the Presbyterian program of accompaniment with Presbyterians in situations of danger in Colombia.*

*CWSW provides support for this work to projects both within and beyond Presbyterian contexts. These are described below.*

*CWSW particularly welcomes the opportunity to support mission projects in congregations within the Presbytery of New York City – most especially those who have not yet received any CWSW funding.*

**Deadlines:** Proposals may be submitted three times per year, by the following dates:  
October 1<sup>st</sup>  
February 1<sup>st</sup>  
May 1<sup>st</sup>

**Approved funds are disbursed approximately 10 weeks after the proposal deadline.**

Typically, grant amounts range from \$2,000 to \$10,000 (maximum grant). Grants must be spent within the year after funds are received, and for purposes outlined in the grant proposal. Additional funding may be re-applied for on an annual basis (though refunding is not guaranteed) – a *Final Report* from the previous grant must be submitted before a new proposal can be considered.

The Council for Witness in Society and the World (CWSW) nurtures and financially supports causes linked to the ministries of the church. The foundation of CWSW's work is the *Standing Rules* of the Presbytery of New York City. A copy of the section related to CWSW is attached below.

**The program contexts of projects funded by CWSW are:**

- ❖ **Congregation-based Mission:** Contributing financially to the missions of individual PNYC congregations that serve their communities:
  - through direct service, such as: ESL programs, legal assistance for immigrants, soup kitchens, programs for people who are homeless, etc; and
  - through working at the policy-level to address critical issues in their communities and beyond.
- ❖ **PNYC Specific Mission Encouragement:** Areas in which CWSW is working to expand mission involvement by congregations in the PNYC: such as ministries to current and formerly incarcerated persons, immigration-related services and legislative advocacy, police/community relations, poverty, campus ministry, etc.
- ❖ **Faith Community Collaboration:** Supporting umbrella organizations that help faith leaders develop relationships across congregation, denomination, and/or tradition lines; and those that help the aggregate voice of the faith community be heard on critical social/moral issues.

- ❖ Community Organizations: Supporting organizations that are doing essential work in the city but do not have a specific congregation connection.
- ❖ Global Witness: As members of the global human family we connect where we can: when interest, need and opportunity suggest that the Presbytery's resources would be well-spent in support of specific initiatives outside of the United States, such as – most recently: Colombia and India.
- ❖ Training Scholarships: Scholarships are intended to increase awareness and competence in the areas of mission and social witness, and to support leadership development among members of the Presbytery of New York City and its churches.

**Special consideration will be given to projects that:**

- are based in congregations that have not previously received CWSW funding
- have a very specific goal or are time-limited
- increase the capacity of individuals and congregations within the Presbytery
- use/increase Presbyterian connectionalism
- maintain a Presbyterian denominational presence in civil society

**Proposals: The following information shall be included in all grant proposals:**

1. *Grant Request Summary Form* (see below)
2. Cover letter containing:
  - a. Project name
  - b. Project address
  - c. Project phone number and email address
  - d. Names and titles of proposal originators
  - e. Name and title of project director, if different from originator
  - f. Years previously funded by CWSW
  - g. The specific amount requested
3. Project's Purpose Statement and Vision Statement
4. Brief description of the project
5. Project history
6. Catchment/service area of the project
7. Catchment/service population of the project
8. Identification of Board of Directors and Project Director

9. Ministry Plan
  - a. Goals and objectives
  - b. Statement of how project relates to the goals of the Presbytery of New York City and how it advances the purposes of CWSW pursuant to Section III. K. 1. Of the Standing Rules of the Presbytery of New York City (attached)
  - c. Numerical impact statement
10. Income and Expense Statements for the coming year, with a balanced budget and identification of all other actual or projected funding sources.
11. Budget (income and expense) for three prior years, if applicable
12. If your organization is not a church, please include proof of not-for-profit status.
13. **Proposals for projects based in PCUSA entities (congregations, validated ministries, etc.) require endorsement by the session or equivalent oversight body – please attach.**

**Post-funding Requirements:**

An *Interim Progress Report* and *Final Report* will be required to describe how the CWSW grant was used. Forms for each report will be provided. *Future funding will not be considered if these reports have not been submitted.*

**How to Submit a Grant Proposal to CWSW**

**Prepare the proposal as described herein and submit it to CWSW, Presbytery of New York City, 475 Riverside Drive, Ste. 1600, New York, NY 10115-2221, 212-870-2221. Fax: 212-870-2737. For more information contact: Annie Rawlings (phone: ext. 4249; email: [socialwitness@presbynyc.org](mailto:socialwitness@presbynyc.org)).**

**COUNCIL FOR WITNESS TO SOCIETY AND THE WORLD**  
Presbytery of New York City  
475 Riverside Drive, Room 240 New York, NY 10115 212/870-2221, ext. 4249

**Grant Request Summary Form**

*(This is a one-page-only document. Do not add attachments.)*

**Project Name:**

**Sponsoring Congregation/Organization:**

---

**Year Project Founded:**

**Year Organization Founded:**

**Grant period to which funding will be applied:**

**Amount of Request:**

**What specifically would a CWSW grant enable you to do:**

**Brief Description of Project (if applicable, include a description of the sponsoring organization):**

**Project History:**

**Amount of Project Budget:**

**Amount of Total Organization Budget:**

**Funding history: CWSW-funded or endorsed grants and other funding from Presbyterian sources over the past 3 years (please list year, type of grant, amount):**

**COUNCIL FOR WITNESS TO SOCIETY AND THE WORLD**  
**Presbytery of New York City**  
475 Riverside Drive, Room 240 New York, NY 10115 212/870-2221, ext. 4249

**Responsibilities as outlined in the Standing Rules**

*(Approved January 28, 1997, Updated August, 1999)*

- a. Assist the Presbytery's member churches to address social justice issues at the congregational and neighborhood levels, helping congregations to establish linkages or cooperative efforts where appropriate.
- b. Assist the Presbytery to be an agent of corporate mission for addressing those social and economic justice issues which are appropriately addressed on an inter-congregation or Presbytery-wide level.
- c. Assist the Presbytery to establish and maintain those ecumenical relationships which will enlarge the life and mission of the church within the Presbytery's district.
- d. Have particular oversight of the Presbytery's specialized ministries in areas such as:
  1. youth ministry
  2. campus ministry
  3. ministries with the aging
- e. Cooperate where appropriate with the other Councils of the Presbytery.
- f. Interpret to the churches of the Presbytery, to the Presbytery itself, and to civil and corporate powers the mission of the Church and its particular expression by the Presbytery and its membership.
- g. Provide such other services as may be assigned to it by the Presbytery.

Report of the General Council  
of the Presbytery of New York City

January 26, 2010

The General Council has met in regular and called meetings on December 8 before the Presbytery meeting of that date, on January 4, and again on January 12. Additionally, some of its members gathered informally after the Presbytery meeting on December 8 with the representatives of the Synod of the Northeast who had come to report to the Presbytery.

**For information**

1. The Council continues to be concerned about the length of presbytery meetings and, through its Docket and Worship Committee, has tried to tailor the agenda to conform to a specific time frame.

2. At the request of the Board of Trustees, the chair of the Council named three persons to join with three from CASS and three from the Trustees to consult about the financial situation of the Presbytery. This is not intended to be a conversation that brings all those affected by the budget together. It is intended, however, to be a means for beginning a more coordinated conversation with bodies through which financial recommendations are filtered to the presbytery and the Trustees for their consideration. (It is recognized that the budget adopted in November will need revision.)

3. The Council completed a previously organized process for selection of a financial officer for the presbytery by hearing a report of the search committee and authorizing the hiring of Elder James Tse as the regularly appointed Controller and Technical Officer, effective January 4, 2010.

4. The Council is cooperating with the Synod's Presentation-Monitoring-Reporting Committee (PMR) in its drafting of a covenant and set of general benchmarks for its relationships with us in response to the action of the Synod on October 17, 2009. These will be available later, following the final appointment of an advisory group that will work with the Council.

**For action**

The General Council, having voted that the Lombard Mennonite Peace Center be hired as the consultant to work with the General Council and the Presbytery for the next 12-18 months, moves that the Presbytery concur with this decision.

**Background to the action item**

The council met with the Rev. Richard Blackburn of the Lombard Mennonite Peace Center on December 8. Prior to that time, he had been interviewed by phone by the Acting Executive Presbyter (AEP). The Rev. Mr. Blackburn was recommended by a nearby Executive Presbyter, an executive of the Synod of the Northeast, a staff member of the PC(USA) General Assembly, and several Presbytery staff and members. The council asked that the AEP make efforts to check the availability and skills of other possible consultants. It voted at its January 12 meeting for the selection of the Lombard Center by a substantial margin of votes.

The Council requests that the Presbytery concur with this decision and that individual presbyters and commissioners commit themselves personally to participate in the program to be organized by the consultant.

The Council has authorized the AEP to apply for grants from the Synod of the Northeast and the Synod Presbytery Partnership Fund to assist with the cost of the consultant. This funding should cover up to half the approximately \$40,000.00 total required. The Council has also heard that one of the Presbytery's councils has recommended that a part of the unspent Peacemaking funds of the Presbytery be to this project. A leader of one of our caucuses and an individual in the Presbytery have shown interest in providing funding toward the consultancy process. Others who may wish to participate in this way may submit a check, marked for costs of the consultant, to the office of the Presbytery.

Respectfully submitted,

Margaret Orr Thomas, General Council Chair  
(written in the absence of Perry Wootten, Moderator-Elect)

# Stated Clerk's Report

Presbytery of New York City

January 4, 2010

1. **REMINDER**

By action of the Presbytery at the November 18, 2009 Stated Meeting, it was approved:  
*“to disseminate the Call Packet via e-mail and make the Call Packet available on the web effective March 2009. Those wishing to receive Call Packets via U.S. Postal Mail will make their desires known to the Presbytery by notifying the Stated Clerk and that additional paper copies be available at the meeting for members to use.”*

Please send a written note or email, no telephone calls, to Carmen Austin at the Presbytery office if you wish to have a paper copy of the call packet mailed to you. There will be a limited number of paper copies available at the Presbytery meeting. Thank you for your cooperation.

2. **Session Records Review 2010**

<u>Review Date</u>	<u>Materials due</u>	<u>Borough</u>
Wed. February 10	February 3	Bronx
Wed. April 14	April 7	Queens
Wed. June 2	May 26	Brooklyn/Staten Island
Wed. October 13	October 6	Manhattan

3. **2010 Clergy Identification cards**

The Clergy identification cards for 2010 have arrived, and will be available at the clergy sign-in table at the Presbytery meeting.

4. **2009/2010 Presbytery Directory**

The updated 2009/2010 Directory of the Presbytery of New York City will be available in digital format in early February 2010. In order to do our part towards being environmentally friendly, paper copies of the directory will be available only upon request.

5. **2009 Presbytery Meeting Dates (LOCATIONS NEEDED!!!)**

<u>Date</u>	<u>Location</u>	<u>Materials Due</u>
March 27, 2010	First Chinese PC	March 10, 2010
May 18, 2010	TBD (Eastchester PC)	April 29, 2010
September 25, 2010	TBD (University Heights PC)	September 8, 2010
November 16, 2010	TBD	October 28, 2010

6. **Necrology Report.**

Necrology Report for 2009 is attached

Respectfully submitted,

Rev. Cornell A. Edmonds  
Stated Clerk

## Presbytery of New York City

### Remembrance List

January 1 – December 31, 2009  
Necrology Report -- 2009

Church Name	Name of Elder or Minister	Date of Death	Number of Years of Ordained Service
<b>Bronx</b>			
Beck Memorial	NONE		
Eastchester Presbyterian Church	Elder Andrew McNulty	09-23-09	17
Fourth PC	NONE		
Riverdale Presbyterian Church	Elder Marion Stone	03-10-09	
Throggs Neck	NONE		
<b>Brooklyn</b>			
Bedford Central PC	NONE		
Bay Ridge United Church	Elder Ruth Haraldsen	10-31-09	12
	Elder Margaret (Peggy) Buck	12-05-09	16
	Elder Victoria Lee	1-17-09	12
Beverly Presbyterian Church	NONE		
Church of the Living Christ	NONE		
Lafayette Avenue Presbyterian Church	Elder Mary Elizabeth Smith	12-09-09	19
Glennmore Avenue Presbyterian Church	NONE		
Zion Presbyterian Church	NONE		
First Presbyterian Church of Brooklyn	Elder Margaret Appenzellar	10-31-09	30
First Spanish Presbyterian Church of Brooklyn	NONE		
Memorial Presbyterian Church	Elder Carmen Ayala	06-05-09	11
<b>Manhattan</b>			
Brick Presbyterian Church	Elder Alexander Beam, MD	05-15-09	45
Fourth Presbyterian Church, NYC	NONE		
First PC in the City of New York	NONE		
Church of the Covenant	NONE		
First Chinese	NONE		
St. James	NONE		
	Elder Dr. Alton Wareham	02-21-09	40
	Elder George Copeland	12-28-09	60
	Elder Isaac Holmes	06-30-09	35
	Elder Marietta P. Bennett	02-04-09	25
Madison Avenue Presbyterian Church			

Church Name	Name of Elder or Minister	Date of Death	Number of Years an Elder
Emmanuel Presbyterian Church	Elder Mary Anne Schwalbe	09-14-09	14
Rutgers Presbyterian Church	NONE Elder Catherine Curry	07-09-09	30
<b>Queens</b>	NONE		
First of Springfield Gardens	NONE		
Ridgewood Presbyterian Church	Elder Joseph D. Phoenix, Sr.	03-21-09	14
St. Albans	Elder Everton W. Talbot	11-26-09	13
North -- Queens	Elder Michael Munson	02-09-09	33
First PC of Whitestone	Elder John Toum Bacaris	04-06-09	26
Queens Chinese	Elder John Hermann	08-28-09	17
First United PC of Queens Village	NONE NONE NONE		
<b>Staten Island</b>			
Calvary Presbyterian Church	Elder Anthony Delle Donne	03-20-09	2
<b>MINISTERS</b>			
Rev. Victor J. Marchioro		12-01-08	
Rev. J. Metz Rollins, Jr.		01-07-09	
Rev. Julio Garcia		09-28-09	
Rev. Chenoweth Jones Watson		10-23-09	
Rev. Arabella Meadows-Rogers		12-17-09	
Rev. Richard Preston		12-19-09	

Necrology Report for 2009 is listed above, we are still receiving additional reports from congregations and the report may be supplemented at the presbytery meeting.

**West-Park Presbyterian Church Administrative Commission  
Report to Presbytery, January 2010**

The West-Park Presbyterian Church Administrative Commission ("The AC") has been diligently at work as it continues towards its deadline of May 2010.

Much of that work, throughout the entire fall, has focused on issues related to the property. Unfortunately, diligence and hard work do not always translate into victory, and we are grieved to report that the church lost its battle with the City Landmarks Commission, which voted to designate the West-Park Presbyterian Church as a landmark on January 12, 2010. This, of course, makes the sale of the property enormously more complicated, as any buyer will basically need to maintain the current façade of the church building, which obviously makes it of limited appeal to many buyers. The loss in property value is staggering: literally tens of millions of dollars that could have been used to support the ministry of Jesus Christ in New York City in countless possible ways, which would of course have also included social witness ministries of benefit to both the neighborhood and the city. The Commission will reflect further on these implications in its final report in May.

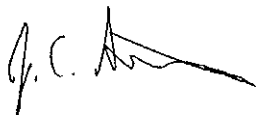
In the meantime, **we urge EVERY MEMBER/COMMISSIONER OF PRESBYTERY to write to Council Member Gale Brewer** and express your profound displeasure at both her support of landmarking WPPC and her insensitive and deceitful statement released when the vote was taken (see Attachment 1 to this report). Please use your own words, but points you could make would include the important distinction between a congregation and a building; the legacy of social action of the congregation in addressing the needs of vulnerable Upper West Siders (the homeless, those with HIV/AIDS, etc.) that this action is effectively ending by ensuring the congregation cannot remain independently operational; the government infringement on the freedom of religious expression and activity, and so on. Individual letters and resolutions from Sessions are both encouraged, and those in her district are particularly urged to respond as soon as possible. The level of activism in favor of involuntarily landmarking West-Park Presbyterian Church has been energetic and well-organized, and **they have spoken openly about targeting other small churches on the West Side now that they have succeeded with West-Park**, so it is important that we demonstrate a strong level of religiously-based opposition. You can reach her at this address:

Council Member Gale A. Brewer  
563 Columbus Avenue  
New York, NY 10024

Having lost this battle, the AC will continue to help the church explore the real estate market under the new strictures, having already helped managed the procurement of brokers who can do so. The church has found a buyer for its second manse who has been approved by the co-op board, so this will generate income needed to resolve some outstanding capital bills as well as ensure the church's ability to operate responsibly up to the May deadline.

The congregation is continuing to explore the possibility of partnering with one or more other congregations on the Upper West Side, and the AC continues to be very supportive of those efforts.

Respectfully submitted on behalf of the Commission,



J.C. Austin

ATTACHMENT 1, West-Park Administrative Commission Report  
Press Release from Offices of Council Member Gale Brewer

BREWER DECLARES LPC VOTE A WEST SIDE VICTORY

Landmarks Preservation Commission Grants Landmark Status to West Park Presbyterian Church

January 12, 2010 - "Today's landmarking of the West Park Presbyterian Church is a huge victory for the West Side," said Council Member Gale A. Brewer (D-Manhattan). "After battling for years over the fate of the 116 year-old church, today we have saved a great building. But we've also preserved a spiritual and everyday landmark for our neighborhood, protecting not only architecture, but history, heritage, and quality of life."

The NYC Landmarks Preservation Commission's designation of the church, at West 86th Street and Amsterdam Avenue, as an official New York City landmark, "also adds another architectural treasure to the Upper West Side/Central Park West Historic District," said Brewer.

"The soaring bell tower and beautiful, shining red brownstone of West Park Presbyterian Church is a beacon to West Siders and worshipers," she said.

"A superb example of the Richardsonian Revival style, it has grace, bold massing and scale, and it is perfectly fitted to its site." Added Brewer, "It epitomizes the definition of a landmark building that all New Yorkers can relate to and be proud of."

"There is more to do," Brewer said. "This momentous designation sets the stage for the congregation, neighbors, Community Board 7, elected officials, and preservation groups to work in concert for the church's spiritual and adaptive renewal."

Council Member Brewer expressed her deep gratitude for the support of the community, preservation groups, and the members of the Commission. "I want particularly to thank Chair Robert Tierney," she said, "and the Commission members who prefaced their vote by saying:

"This church is a sculpture given to us..."

"It stops you in your tracks..."

"Its Romanesque form and massing will be a great addition to the already landmarked Belnord across the street..."

"I could hardly sleep last night because I was so excited about voting for this designation..."

"We will work with anyone and everyone to find a new use as we cannot afford to let this church go."

**PRESBYTERY OF NEW YORK CITY**  
**REPORT OF THE COUNCIL FOR ADMINISTRATIVE  
AND SUPPORT SERVICES (CASS)**  
**January 26, 2010**

At the November 2009 meeting of the Presbytery the Annual Budget presented by CASS for 2010 was approved despite the fact that questions were raised regarding the following line items on the Revenue side.

- 1) Fifth Avenue Air Rights \$75,000.00
- 2) Additional 1% draw down from Endowment, \$80,000.00 approximately.
- 3) Restructuring of Personnel. Estimated cost reduction \$200,000.00

It is questionable whether the Presbytery can continue carrying \$75,000.00 as a budgetary item going forward.

Secondly, the Board of Trustees has not approved the additional 1% draw down, and finally,

No restructuring of Personnel has been approved by Presbytery.

The impact on the 2010 budget if these items are removed is a \$355,000.00 shortfall in revenue. This is no simple matter, and it should be addressed at today's meeting. In addition, mission giving is down and Apportionment revenue is still a major problem.

**Interim Executive Search Committee**

CASS has been asked to provide \$15,000.00 to fund the Interim Executive Search Committee's work in finding an Executive Presbyter.

**Cass has approved the request, and would like to make a motion that the Presbytery approves the expenditure of \$15,000.00 from sources other than the 2010 budget.**

Respectfully,

James H. Parson  
Chair/CASS

Presbytery of New York City

Personnel Committee Report

January 26, 2010

Subsequent to the Presbytery narrowly defeating the staff restructure plan proposed by the Personnel Committee in November, the Committee was left without direction in order to meet the budget line restrictions. A budget was approved by the Presbytery that calls for the salaries and benefits to be cut down by \$225,000 from \$1,049,000 in the 2009 budget. In order to address these budget restrictions, the Personnel Committee is requesting directions from the Presbytery in order to move forward. As such we are asking Presbytery to tell us what changes it wants to see in the staffing structure in the Presbytery office given the current fiscal constraints.

Depending on Presbytery's response, the Personnel Committee will, in consultation with the Acting Executive Presbyter and General Council, bring to the March meeting of Presbytery one or more options that address the personnel budget and the adjustment in the staffing of Presbytery.

In order for the Personnel Committee to obtain guidance from Presbytery, the Committee requests that Presbytery vote on the following:

1. Does the Presbytery wish to see change in the current staffing structure?

YES ( )

NO ( )

If the majority vote is YES, which of the following options is preferable?

2. Reduce total number of staff to comply with the projected personnel budget?

YES ( )

NO ( )

3. Reduce the compensation of each staff member in order to balance the personnel budget?

YES ( )

NO ( )

Committee on Standing Rules and Overtures  
Presbytery of New York City  
January 26, 2010

The Committee on Standing Rules and Overtures duly met on Wednesday, December 16, 2009 and reports that it took the following actions:

1. To recommend affirmative action by the Presbytery of New York City upon the attached overture regarding amendment of section G-6.0106b of the Book of Order, from the sessions of the Riverdale Presbyterian Church, the Rutgers Presbyterian Church, the Union Church of Bay Ridge, the West Park Presbyterian Church, the Broadway Presbyterian Church and the St. James Presbyterian Church, .
2. To recommend affirmative action by the Presbytery of New York City upon the attached overture regarding Afghanistan from the session of the Rutgers Presbyterian Church.
3. To recommend affirmative action by the Presbytery of New York City by concurrence with the Presbytery of Baltimore, upon the attached overture regarding HIV Awareness from the sessions of the West Park Presbyterian Church and Jan Hus Presbyterian Church.
4. To recommend affirmative action by the Presbytery of New York City by concurrence with the Presbytery of New Castle, upon the attached overture regarding Amendment to the Directory of Worship, from the session of the West Park Presbyterian Church.
5. The Committee on Standing Rules and Overtures recommends to the Presbytery of New York City to Amend Section V.A.8. of the Standing Rules of the Presbytery of New York City to read as follows:

*“All items requiring Presbytery action which have been received by the Stated Clerk at the time of the mailing of the call to a stated meeting shall be mailed out with the call. No other items of business may be docketed, with the exception of items introduced under miscellaneous business with the express consent of the Presbytery, as provided below.*

1. *Must be docketed at the beginning of the meeting when the docket is approved;*
  2. *Shall be referred to the next stated meeting; unless*
  3. *It is determined by the moderator and stated clerk that the business should not wait until the next stated meeting, then such new business shall be docketed at the end of the meeting and require a 2/3 majority vote to approve”*
6. The Committee on Standing Rules and Overtures recommends to the Presbytery of New York City to repeal and delete Section V.A.9. of the Standing Rules of the Presbytery of New York City.

~~“The Stated Clerk shall be notified, not later than the time specified on the adopted docket of a stated meeting of the Presbytery, of any matter to be introduced under the item of miscellaneous business. At that time the Stated Clerk shall report to the Presbytery all requests received for the docketing of miscellaneous business, and no other new business shall be in order thereafter. The Presbytery shall decide whether to docket time or not.”~~

**Rationale for Amending sections V.A.8 and 9;**

This amendment is proposed to clarify our Standing Rules so that the presbytery has proper notice of any business requiring action, unless urgent business has arisen between the time of the call mailing and the presbytery meeting. By providing that any Miscellaneous (New) Business received under this section must be docketed at the beginning of the meeting when the docket is approved and referred to the next stated meeting; unless it is determined by the moderator and stated clerk that the business should not wait until the next stated meeting, then such new business shall be docketed at the end of the meeting and require a 2/3 majority vote to approve. The right of the present and absent members is protected as best as constitutionally possible.

**Costs:**

None  
January 26, 2010  
Stated Meeting of PNYC

The Presbytery of New York City respectfully overtures the 219<sup>th</sup> General Assembly of the Presbyterian Church (USA) to do the following:

Direct the Stated Clerk of the General Assembly to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the current text of G-6.0106b;

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

be stricken, and replaced by the following:

*“Those who are called to office in the church are to lead a life in obedience to Jesus Christ the Head of the Church, striving to follow him through the witness of the Scriptures, and through the historic discernment of those Scriptures expressed in the Confessions of the church. Living obediently, we are called to proclaim the Gospel to all peoples, to love neighbor and enemy, and to express the love of Christ in authentic, faithful relationships with others. Persons who are ordained and/or installed are nonetheless sinners in need of God’s grace. The governing bodies of the Church are called to be communities of support and accountability, as together we labor to be an obedient people, and seek to be disciples of the living Christ.”*

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#### RATIONALE

At the very core of our Reformed identity are these words from Paul, “for by grace you have been saved through faith, and this is not your own doing; it is the gift of God...” We acknowledge that there is nothing we can do to earn God’s grace – nothing we can do to earn God’s calling in our lives – nothing we can do that lifts us above our neighbor in the loving eyes of God which know no partiality.

The present and much debated text of G-6.0106b steps beyond this core understanding. The current language, “persons refusing to repent of any self acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons elders, or ministers of the Word and Sacrament,” supposes that ordained persons can manage the task of repentance for all forms of sin in their lives. This is impossible, and the very notion a scandal to the Gospel. If we could live lives utterly free from sin, if we could be wholly repentant, we would not need the grace of God in Jesus Christ. Indeed, Paul would remind us, “You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace.” (Galatians 5:4)

And yet, this does not free us to set aside God’s claim upon our lives. God’s gift of grace comes wrapped in the life of faith. With faith comes obedience. Obedience is founded in relationship. God calls – God’s children obey.

The governing bodies of the church are communities of sinners, ever working out this call to obedience, with fear and trembling, with joy and compassion. We look to Scripture, to each other, and to the community of saints whose voices ring in our Confessions, seeking God's will for each moment of our lives. In faith, we leave God room to be God – humbly acknowledging that we cannot mend our brokenness by ourselves – and that God can speak a new word in a new time if God chooses to do so, through the Living Word, Jesus Christ.

Ordination in the church is not a mark of sinlessness. Ordination is a sign by which the church recognizes a person's response to the call of God to a particular office despite their sin. It is not their works that have prepared them, nor their works that will sustain them, but the grace of God that is bestowed in baptism that alone is sufficient for their calling.

The present language of G-6.0106b also errs in lifting up one form of sin above the rest. The text, "among these standards is the requirement to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness," is a thin attempt to avoid the many sins of all our lives by setting apart some as inherently more sinful than others.

The question has been asked, debated, and argued, "Is homosexuality a sin?" This overture will not seek to resolve the question – many responses are available on both sides of the debate.

Rather, this overture invites us to consider the many avoided questions of our sinfulness – Is it a sin when we fail to love our enemies? Is neglect of our environment a sin? Is it sinful to hoard away wealth when God's children are hungry? Is it a sin when we fail to welcome the alien, the widow, the orphan? Is it a sin that we who sing "I love to tell the story" fail to tell neighbor and stranger of Christ's presence in our lives?

A catalogue of the serial, unrepentant sinfulness of our lives would fill many books. Gratefully, the Grace of Jesus Christ would fill many more; indeed, if all of it were written down, the world could not contain the books that would be written.

## Overture on Afghanistan War

Page 1 of 4

The Presbytery of New York City respectfully overtures the 219<sup>th</sup> General Assembly of the Presbyterian Church (USA) to do the following:

Direct the Stated Clerk of the General Assembly to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

- 1) Declare itself in opposition to further military operations by the United States in Afghanistan.
- 2) Call upon the United States Government to:
  - a) pursue non-combative actions, and only those, in vigorous pursuit of stability, prosperity, and peace in Afghanistan and in the region;
  - b) cooperate with the United Nations and Afghanistan's neighbors in the stabilization process; and
  - c) cooperate with the United Nations in providing and overseeing greatly expanded aid to Afghanistan for the delivery of humanitarian services and economic development assistance.
- 3) Direct the Office of the PC (U.S.A.) General Assembly, in conjunction with ecumenical partners, to take the following actions, where appropriate assigning responsibilities to the Presbyterian Peacemaking Program, the Presbyterian Washington and UN Offices, or other entities of the General Assembly Mission Council:
  - a) Communicate to the United States President and Congress the position of this Assembly as set forth in Paragraph 2 above;
  - b) Further urge the President and Congress to commit the United States government to the use of peaceful means for the making of peace and for the pursuit of national interests, concentrating upon diplomacy, international collaboration, and material aid for education, the reduction of poverty, and the broadening of political enfranchisement in Afghanistan and elsewhere;
  - c) Encourage congregations and individual Presbyterians to pray for the people of Afghanistan and all fighting forces there, particularly those who have been wounded or who have lost loved ones and to engage in advocacy and actions for peace;
  - d) Call upon the United States Government to provide adequate healthcare and rehabilitation, including psychiatric care, trauma therapy, and substance abuse programs for members and veterans of its armed forces;

- e) Ask the United States Government to tabulate Afghanistan war casualties among all parties, civilian and military, and make a general inventory of destruction so that the human and material costs of the war may be assessed and the moral obligations of reconstruction and restitution be kept before the conscience of the nation;
- f) Provide congregations and presbyteries with materials appropriate for studying the effects of the present war in Afghanistan and of non-combative actions the United States might take in pursuit of the region's stability, prosperity, and peace;
- g) Direct the General Assembly Mission Council, through its Peacemaking Program and the Advisory Committee on Social Witness Policy (ACSWP), to convene a seminary- and college-wide review of peace studies, including peacemaking opportunities appropriate to the need to demilitarize U.S. international relations, and to report the results of this study to the 221st General Assembly (2014).

#### RATIONALE:

Afghanistan is frequently called “the graveyard of empires.” Today it has become an illustration of Jesus’ saying that “those who take the sword will perish by the sword” (Matthew 26:52). There is widespread opinion, in military as well as civilian circles, that the war cannot be won on the battlefield. Whether any modern war can truly be won is debatable, but there is scant reason to think the United States can find military victory where so many empires of the past have failed.<sup>1</sup>

The war being conducted in Afghanistan as a NATO operation with major participation by United States forces does not have the support of most Afghans. Such support as there has been is declining.<sup>2</sup> This works to the long-range advantage of the Taliban and Al Qaeda, whose defeat is the apparent aim of the United States Government. This war, like most, is counterproductive.

Although the war in Afghanistan is by no means the largest in recent times, its human costs are immense. At least 18,000 Afghans have been killed<sup>3</sup> and tens of thousands more have been injured – mostly non-combatants – since the U.S.-led international intervention began in 2001. As of late 2009, Operation Enduring Freedom, as it is called, had cost the United States some 800 fatalities plus more than 2,500 seriously wounded.<sup>4</sup> There is also a rising and alarming rate of drug and alcohol usage by our fighting forces, doubtless a reaction to stress, and perhaps related to ambivalence about the mission they are being asked to pursue.<sup>5</sup> Furthermore, there is widespread corruption among Afghan leaders, often related to the opium trade; and the August 2009 election was marred by considerable voting fraud. The use of US unmanned drones has accounted for many civilian casualties and has led to increased resentment among Afghans.

The war’s financial costs are also huge: more than \$273 billion, according to the Center for Defense Information.<sup>6</sup> To bring about peace, stability, and the reduction of terrorism, such a sum would produce far better results if spent on goods and services of benefit to the people of

Afghanistan and its neighbors: education, health care, economic development, food security, poverty reduction, and the like. The Rand Corporation has determined that political work, local law enforcement, and peacekeeping would be more effective than increases in military force.<sup>7</sup>

The current situation in Afghanistan provides an opportunity to shift American resources and strategy in a far more productive direction than at present. It is too costly and breeds too much resentment. The long-range interests of the United States require less reliance on military strategies for spreading democracy, reducing terrorism, and providing for our own safety. The root of war, especially in our time, is injustice, usually expressed as severe economic inequity. Hunger and desperation do not nourish peace.

Jesus' warning that one cannot serve two masters is highly relevant in international affairs. A nation cannot pursue peace while waging war, nor justice through militarism. The centuries-long attempt by many churches and Christians to justify war as a strategy of peace is coming apart in our time. Wars such as the one in Afghanistan increasingly result in the rape and killing of civilians, the destruction of their homes, and the devastation of lands, economies and social structures.

The gospel of and about Jesus Christ is a gospel of peace and peacemaking. There is no more appropriate time for a church to proclaim the peace of Christ and to pursue its mandates than when a country and its government are pursuing the horrors and futility of a misbegotten war.

It is not the province of a church to devise a template of government strategies; we are not a political party. But it is our responsibility to call the nation and the world to the way of peace and to resist the logic of war. That is at the heart of the biblical vision and the gospel of Christ. "For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength." (1 Corinthians 1:25, NRSV)

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Endnotes:

1. Powerful armies that met defeat in Afghanistan include those of Alexander the Great in the 4th Century BCE, the British in the 19th Century CE, and the Soviet Union in the 20<sup>th</sup>
2. ABC News/BBC/ARD National Survey of Afghanistan, ANALYSIS by GARY LANGER, Feb. 9, 2009. "In 2005 ... 83 percent of Afghans expressed a favorable opinion of the United States – unheard of in a Muslim nation. Today just 47 percent still hold that view, down 36 points, accelerating with an 18-point drop in U.S. favorability this year alone." – URL: <http://abcnews.go.com/PollingUnit/story?id=6787686&page=1>
3. United for Peace and Justice, Fact Sheet #1, online at <http://unitedforpeace.org/article.php?id=4019>

4. See: <http://www.defenselink.mil/news/casualty.pdf>

5. "... figures shows that by the end 2005 of the 104 000 who had sought medical help after serving in the wars in Iraq and Afghanistan 32,010 were suffering from post traumatic stress disorder depression drug addiction or alcoholism... Proportionally, that's three times as many as those who returned from Vietnam.... A Pentagon health study found that the rate of binge drinking in the Army shot up by 30 percent from 2002 to 2005 and they concluded, that it may signal an increasing pattern of heavy alcohol use in the Army'.... 3,057 veterans of the Iraq and Afghanistan wars were diagnosed with potential drug dependency from 2005 to 2007, according the Veteran Health Authority. From 2002 through 2004 only 277 veterans were diagnosed with a drug dependency." Center on Conscience and War, *Reporter*, Vol. 66, No. 2 (2009), p. 3.

6. Precise figures are not available. According to the Congressional Research service, almost \$143 billion had been appropriated for Operation Enduring Freedom by the end of 2008. OEF principally refers to Afghanistan, while including some operations in the Horn of Africa, the Philippines, and "elsewhere." See the Center for Defense Information, <http://www.cdi.org/friendlyversion/printversion.cfm?documentID=4072>.

Outlays increased considerably with the increase in troop strength in 2009, although the amount is not available at the date of writing this overture. In May, 2009, the Department of Defense announced that in 2010 the cost of running the war in Afghanistan would exceed the cost of the conflict in Iraq. It requested \$130 billion for "overseas contingency operations," mostly for Afghanistan. See "Sign of the Times: Afghanistan War Costs Higher Than Iraq," By Nathan Hodge, May 7, 2009. URL: <http://www.wired.com/dangerroom/2009/05/sign-of-the-times-afghanistan-war-costs-higher-than-iraq/>

Taken together, these figures suggest that the cost of waging war in Afghanistan has been at least \$273 billion, not counting whatever was spent in 2009.

7. United for Peace and Justice Fact Sheet #1, online at <http://unitedforpeace.org/article.php?id=4019>

## Overture: On Encouraging all Presbyterians to Know Their HIV Status

The Presbytery of New Castle, recognizing that the HIV and AIDS pandemic is a critical matter for our faith and God's justice, overtures the 219th General Assembly (2010) of Presbyterian Church (U.S.A.) to encourage all Presbyterians, especially Ministers of the Word and Sacrament, ordained Elders and Deacons to "Know Their Status" and to work with the Presbyterian AIDS Network (PAN) to provide voluntary HIV testing at all General Assembly level conferences and at least annually at Presbytery meetings.

Rationale:

*"Silence kills, stigma kills."*  
Archbishop Desmond Tutu, July 2004

In the United States and around the world people not only fail to get tested for HIV but fear getting tested. In the United States more than 1 million people are estimated to be HIV positive, but fully 25% do not know their status because they have never been tested. Fear combined with stigma has helped fuel the AIDS pandemic globally as people fail to promote prevention and access the treatment they require.

Lack of testing and treatment particularly imperils spouses, especially women. In Kenya, for example, 450,000 married couples are estimated to be "discordant" (i.e., one is infected, usually the man, and the other not). UNAIDS warns that globally 5 million women, primarily married women, are endangered because they and their partner do not know their HIV status.

Key leaders of the church provide a great witness when they willingly and publicly undergo voluntary testing for HIV. The recent voluntary HIV tests taken by the Lutheran bishops sent a clear message to clergy and laity in the US and around the world, that testing is critical if we are to address and slow this pandemic. When then Senator Barack Obama journeyed to Kenya, he and his wife Michelle voluntarily and publicly were tested as a way to demonstrate to the public the importance of testing and of everyone "knowing their status".

Presbyterian leaders undertaking voluntary HIV testing would serve to highlight the HIV and AIDS pandemic, help break down the stigmatization and the stranglehold of fear associated with HIV and AIDS and encourage all PCUSA members and partners to "Know Their Status".

*"For the churches, the most powerful contribution we can make to combating HIV transmission is the eradication of stigma and discrimination..."*  
*The Ecumenical Response to HIV/AIDS in Africa,*  
*World Council of Churches 2001*

## OVERTURE TO AMEND THE DIRECTORY FOR WORSHIP

The session of the Jan Hus Presbyterian Church and the West Park Presbyterian Church overtures the Presbytery of New York City to concur with the Presbytery of Baltimore, which at its Stated Meeting on November 19, 2009, voted to approve (75 in favor, 62 against, 1 abstention) that the following overture be sent to the 219<sup>th</sup> General Assembly of the Presbyterian Church (U.S.A.) [2010];

THAT the Directory For Worship of The Book of Order be amended in the following manner: (strike through indicates portions to be deleted; italics indicate additions)

W-4.9001      Marriage is a gift God has given to all humankind for the well-being of the entire human family. Marriage is a ~~civil contract~~ *covenant* between a ~~woman and a man~~ *two people* and according to the laws of the state also constitutes a civil contract. For Christians marriage is a covenant through which a ~~man and a woman~~ *two people* are called to live out together before God their lives of discipleship. In a service of Christian marriage a lifelong commitment is made ~~by a woman and a man to each other~~ *between two people*, publicly witnessed and acknowledged by the community of faith.

W-4.9002      a. In preparation for the marriage service, the minister shall provide for a discussion with the ~~man and the woman~~ *two people* concerning

(The remainder of this section remains the same)

W-4.9004      The service begins with the scriptural sentences and a brief statement of purpose. The ~~man and the woman~~ *two people* shall declare their intention to enter into Christian marriage and shall exchange vows of love and faithfulness. The service includes appropriate passages of Scripture, which may be interpreted in various forms of proclamation. Prayers shall be offered for the couple, for the communities which support them in this new dimension of discipleship, and for all who seek to live in faithfulness. In the name of the triune God the minister shall declare publicly that the ~~woman and the man~~ *two people* are now joined in marriage.

(The remainder of this paragraph remains the same)

W-4.9006      A service of worship recognizing a civil marriage *or civil union* and confirming it in the community of faith may be appropriate when requested by the couple. The service will be similar to the marriage service except that the opening statement, the declaration of intention, the exchange of vows by the ~~husband and wife~~ *couple*, and the public declaration by the minister reflect the fact that the ~~woman and man~~ *two people* are already ~~married to one another~~ *united* according to the laws of the state.

I  
Marriage: Sharing God's Gift Equitably in the Church:  
Rationale for an Act of Pastoral Ministry

The Directory For Worship defines marriage as "...a gift God has given to all humankind for the well-being of the entire human family." (W-4.9001) A gift conferred by God can only be denied by God the giver of the gift.

God's gift of marriage within the Church is an act of pastoral care by "which Christians offer [support] to one another in daily living in times of need and of crisis in personal and communal life..." (W-6.1003) Pastoral care is a ministry of the whole Church. But it is especially incumbent upon elders, deacons, and ministers of the Word and Sacrament, as a duty and responsibility which they are bound to perform by Christ's law of love, that they share the gift of pastoral care equitably with all people within the Church. (W-6.1003, W-6.3002, G-6.0304, G-6.0402, G-6.0202)

Currently in our churches and communities same gender couples are living together in loving, committed, monogamous relationships. They are raising children, caring for aging parents and making positive contributions to their communities. These couples include new and long time members of the Presbyterian Church (USA). Their relationships are equivalent to a marriage in every way but formal recognition by the church and by most states in which they live, though some states are recognizing their relationships as marriages or civil unions.

By changing the definition of marriage in the Directory for Worship we would recognize committed, life-long relationships that are already being lived out by our members. We would honor and support the love and commitment they practice in their lives every day. We would bear witness to the love of God as it is expressed between these couples and as we offer that love to them on behalf of the church.

In addition, as the legal recognition of same gender relationships goes through transitions throughout the country, PC (USA) clergy and sessions are faced with complex decisions regarding ecclesiastical authority and property use. Ministers of the Word and Sacrament currently can face ecclesiastical charges if they follow the mandate of their office to provide pastoral care equitably in the church and thus perform marriage ceremonies or civil unions that may be legal in their state. Ruling elders who follow the mandate of their office to extend the pastoral ministry of the church to all members face a similar liability by authorizing the use of church property for such marriages. Same gender couples who are members of the Presbyterian Church (USA) can come to their Minister and request that Minister to perform their marriage as an agent of the state, only to be denied that important time of pastoral care and ministry because of church law. Broadening the language to offer marriage to any two people removes the religious barriers faced by Ministers, Sessions, church members, and other Christians while continuing to honor the laws of each state. Changing the language in this way emphasizes that the Directory for Worship defines marriage within the bounds of our denomination and does not determine what is legal or illegal in civil law.

For the good of loving, monogamous same gender couples in our church and for the community and for the greater ministry of our Clergy, Sessions and Churches we propose these changes to the Directory for Worship.

II  
Biblical and Theological Rationale

A search of marriage in the Scripture reveals a broad spectrum of historical marriage practice, some of which we consider foreign today, including: Solomon's many wives and concubines (1 Kings 11:3), levirate marriage (Deut. 25:5-6 and Matthew 22:23-32), wives sharing female servants with their husband to increase progeny (Genesis 29-30), divorce and remarriage as equal to adultery (Mark 10:12), and women being commanded to remain silent in church and only ask their husbands for instruction at home (1 Corinthians 14:33-36).

We believe the central passage about marriage in the Bible is also the central passage of the Bible as a whole, though it does not mention the word "marriage." It is Matthew 22:37-38: "He said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets." In addition, we are reminded of the centrality of love in all our decisions in 1 John 4:16b: "God is love, and those who abide in love abide in God, and God abides in them." Other meaningful and relevant passages about love that apply to marriage are John 13:34: "I give you a new commandment. Just as I have loved you, you should love one another. By this everyone will know that you are my disciples, if you have love for one another," and Romans 12:10: "love one another with mutual affection; outdo one another in showing honor." Then Paul reminds us in Galatians 3:28 that in Christ so many of the boundary lines we draw between one another are erased. "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."

With passages like these firmly in our hearts and minds we work to interpret the whole message of Scripture through the lens of Christ. We strive to discern the love, grace, and salvation of God as revealed in the historical and social context in which the Scriptures were written. Then we ask how we may live out that love, grace, and salvation in our own historical and social context.

This mode of biblical interpretation is at the heart of our Reformed tradition. It is an essential of Reformed faith that the seat of ultimate authority in the church, inclusive of the church's understanding of the witness of Scripture and the Confessions, is Jesus Christ.

"Obedience to Jesus Christ alone identifies the one universal church and supplies the continuity of its tradition." (BOC 9.03)

"...The Church, in obedience to Jesus Christ, is open to the reform of its standards of doctrine as well as of governance." (Book of Order G-2.0200)

"When controversy arises about the right understanding of any passage or sentence of Scripture or for the reformation of any abuse within the Kirk of God, we ought not so much ask what [men] have said and done before us, as what the Holy Ghost uniformly speaks in the body of the Scriptures and what Christ Jesus himself did and commanded." (BOC 3.18; See also BOC 5.010 and 9.29, 9.30)

Some of the more helpful passages that speak specifically of marriage remind us that the purpose of marriage in a Christian context is that two people support each other as disciples of Jesus Christ. Paul warns of the entanglements of marriage for life as a disciple as well as the benefits it provides for those who do not have the gift of celibacy (1 Corinthians 7). Jesus uses strong rhetoric to warn against the way marriage may pull us away from our devotion to God: "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes and even life itself, cannot be my disciple." (Luke 14:25, 26) But, when marriage does empower two people to live lives of service, self-sacrifice, simplicity, and sharing God's love in

Christ, then the marriage is fulfilling the spirit of Christ as proclaimed in Scripture. It is our conviction and experience that loving, monogamous, homosexual relationships enable gay and lesbian people to find support and empowerment to live as more faithful disciples of Jesus Christ.

But, perhaps the most meaningful word related to marriage in the Bible is from Galatians 6:2: "Bear one another's burdens, and in this way you will fulfill the law of Christ." In addition to being a definition of servanthood and discipleship, this could be read as a definition of marriage. In our churches today there are Christian men and women bearing one another's burdens in the context of life-long, loving, monogamous homosexual relationships. They are raising children, caring for parents, contributing to their neighborhoods, communities, and churches. We find no biblical warrant for denying them full access to "...a gift God has given to all humankind for the well-being of the entire human family." (W-4.9001) Again we assert that a gift conferred by God can only be denied by God the giver of the gift.

The communal story of the early Church clearly demonstrates that the Church led by God's grace in Jesus Christ grasped new understandings of the expansiveness of the distribution of God's gifts to all humankind and changed its beliefs and actions accordingly. Philip's encounter with the Ethiopian eunuch (Acts 8:26, 27, 35, 38) and Peter's visions in which God taught him that nothing God created was common or unclean (Acts 10:15,19,20a, 23b, 28, 29a, 47) show that the Church was pressed to change its entire perspective on how God worked in the world and was challenged to dismantle understandings that had been accepted for centuries, e.g., that Jews have nothing to do with unclean gentiles.

The proper pastoral response to the neighbor in need (Lk. 10:25-37) is to break through any social, legal, or religious taboos that cause us to see another human being in need as less than ourselves and unworthy of God's gifts freely given. The rule of love (Deut. 6:5; Lk. 10:27, 37b) will not permit us to withhold the performance of the duties of pastoral care on the basis of our judging another person common or unclean.

In the Church today loving committed same gender couples who hear the good news of God's grace in Jesus Christ that enables them to give themselves in covenant to one another are saying, "Look, here is our love. What is to prevent us from receiving God's gift of marriage – God's gift to all humankind for the well-being of the entire human family?"

The proposed changes to the Directory For Worship regarding marriage insure that God's gift of marriage shall be shared equitably in the Church in fulfillment of the Church's pastoral ministry and its communal story as the Body of Christ.

# COMMITTEE ON MINISTRY

## Revised Report to the Presbytery of New York City Meeting on January 26, 2010

The Committee on Ministry, having met on December 15, 2009 and January 5, 2010 wishes to make the following report to the Presbytery:

### I. RECOMMENDED FOR ACTION BY THE PRESBYTERY OF NEW YORK CITY

#### A. Committee on Ministry Report Consent Agenda

1. The following items from part one (I) of this report be approved using a single motion as a consent agenda: C1, C2, D1, D2

#### B. Validated Ministries

COM recommends to presbytery that it validate the following position: Associate for Media and Education at the Center for Church Life, Auburn Theological Seminary. Upon validating this position, COM then recommends that Kellie Anderson-Picallo be examined for ordination to validated ministry as the Associate for Media and Education at Auburn Theological Seminary. Pending sustaining her examination COM recommends that she be received into membership of the Presbytery of New York City upon her ordination.

1. Her Terms of Call shall be:

- This position will begin on or about November 15, 2009; this is an ongoing, part-time exempt position as stipulated by Auburn's Personnel Policy Manual.
- Salary for this position will be \$25,000, of which \$12,000 should be designated as a ministerial housing allowance.

#### C. Terms of Call

1. To report the amended Terms of Call for Rev. Dr. Ondrej "Andrew" Stehlik, Rutgers Presbyterian Church's nominee for pastor/head of staff. Effective immediately

Cash Salary	\$ 68,000
Housing, maintenance and furniture allowance	\$ 25,000
Social Security Offset (15.3% of Effective Salary)	<u>\$ 14,229</u>
Effective Salary	\$107,229
<i>Cash Salary</i>	\$ 68,000
<i>Housing, maintenance and furniture allowance</i>	\$ 25,000
<i>Social security offset to be used to used for pension purposes</i>	<u>\$ 7,115</u>
<b><i>Effective salary for pension purposes</i></b>	
<b>\$100,115</b>	
Full medical, pension, disability, and death coverage under the Board of Pensions (31.5% of Effective)	
Salary for pension purposes	\$31,536
(Medical: \$19,522/ Pension \$11,013/ Death \$1,002)	
<b>*Other benefits (by voucher):</b>	
Medical deduction reimbursement allowance	\$ 2,000
Transportation allowance	\$ 2,000
Study allowance	\$ 3,000
Book and resource allowance	\$ 650

Professional expenses

\$ 2,000

\*Receipts under "Other Benefits" are acceptable up to total of \$9,650 regardless of line drawn on.

Total package \$148,415

Paid vacation leave of 5 weeks annually with 5 Sundays.

Paid continuing education leave of 2 weeks annually with 2 Sundays which is cumulative up to 6 weeks.

Moving expenses up to \$6,000 (with receipts)

2. To report the change in Terms of Call for Rev. Ray Bagnuolo Stated Supply Pastor at Jan Hus Presbyterian Church. Rev. Bagnuolo has elected to move into the manse to be more accessible to the congregation and the community. Therefore he will no longer receive the housing allowance. All other aspect of his term shall remain the same.

The new Terms of Call effective January 1, 2010 shall be:

Salary	\$40,815
Housing & Utilities	\$0
Total	\$40,815

Social Security	\$3,582
Transportation	\$2,000
Vacation	1 Month
Study leave – Time	2 Weeks
Study Allowance	\$1,000
BOP Dues	\$18,371
2009 Compensation	\$67,890

#### **D. Change Rolls on which the names of Ministers are recorded**

1. That the presbytery move the names of the following member from the roll of Active Members to the roll of Members-at-Large:
  - a. Rev. Ruth-Aimée Belonni-Rosario
2. To remove the following member from the roll of active members, and later to grant the member a Certificate of Transfer if the member provides the name of the church to the stated clerk:
  - a. the Rev. Carmen Goetschius, at the request of the Stated Clerk of the Presbytery of Philadelphia, who reports that at the November 5, 2009 meeting of COM Rev. Goetschius has been (received into membership and approved to serve as Temporary Supply Pastor at the Arch Street Presbyterian Church, effective October 1, 2009

#### **E. Commissioning of Lay Pastors**

1. To recommend to the Presbytery, on the basis of all steps being including a psychological assessment that Presbytery commission Elder Ted Hickman to Duryea Presbyterian Church for a period of three (3) years, with these permissions (from G-14.0562)
  - Lead worship and preach
  - Moderate Session meetings under the supervision of and when invited by the moderator of the session appointed by the presbytery.
  - Bible Study
  - Prayer Meeting

- Visitation of Sick and Shut-in with Elders/Deacons
- Administer the Sacraments
  - Communion
  - Baptism
- Care, Nurture and Development of Congregation
- Outreach Ministry
- Marriage and Funerals (state law must allow and Presbytery permission must be granted)
- Special Services (Lenten and Advent)

Compensation shall be:

Cash Salary            10 hours per week at \$350.00/week  
 Vacation:              4 weeks (increased from the original request of 2 weeks)  
 Study Leave:          Elder Hickman shall be given enough time as is needed to complete one Lay Pastor course a year, as COM and CPLM guidelines require (amended from the original request)

**II. FOR INFORMATION TO THE PRESBYTERY OF NEW YORK CITY**

**A. Appointment/Reappointments of Moderators of Session**

1. Rev. Luis Espinosa-Batista at San Andres Presbyterian Church
2. Rev. Carlton Knight at Laconia Presbyterian Church

**B. Appointment/Reappointment of Temporary Pastoral Relationships**

1. Re-appoint Rev. Anne Conroy as Temporary Supply Associate Pastor at First Chinese Presbyterian Church, effective January 1, 2010, for six months up to June 30, 2010.
2. Appoint Rev. Bayer Lee to serve as First Chinese Presbyterian Church's part-time Temporary Pulpit Supply Pastor, effective January 1, 2010, for six months up to June 30, 2010.

His Compensation shall be:

<b>Compensation</b>	<b>Per Day Rate</b>	<b>Per Annum*</b>
1. Cash salary	\$120	\$12480
2. Housing allowance	\$120	\$12480
3. Subtotal	\$240	\$24960
4. Social Security	\$ 18.36	\$1909.44
5. Total	\$258.36	\$26869.44
6. Vacation	one month	

\*Based on two days per week

**C. Ordination/Installation Plans**

1. Approved the Installation Administrative Commission for Rev. Ondrej (Andrew) Stehlik at Rutgers Presbyterian Church to be held on Sunday, January 24, 2010 at 4:00  
 The Commission Members shall be:

<b>Ministers</b>	<b>Elders</b>
Rev. Mary B. Speers Union Church of Bay Ridge	Elder Yvonne Armstrong, Moderator Riverdale Presbyterian Church
Rev. Dr. J. Oscar McCloud Minister Member/ Acting EP	Elder Margaret Santos Fifth Avenue Presbyterian Church

Rev. Patrick H. O'Conner First Presbyterian Church of Jamaica	Elder Nora Lidell Rutgers Presbyterian Church
Rev. Cathy Stilwell Calvary Presbyterian Church	Elder James Parson The Church of the Master
Rev. Dr. Scott Black Johnston Fifth Avenue Presbyterian Church	Elder Lloyd Johnson Eastchester Presbyterian Church
Rev. In Whan Rheem Minister Member	
<b>Other Participants</b>	
Rev. Jan Dus (Czech Rep.)	Ecumenical Greeting
Rev. Emrys Tyler Susquehanna Valley Presbytery	Sermon
Mary Lynne Flowers Synod of the Northeast	Charge to Pastor
Elder R. Wellington Jones Rutgers Presbyterian Church	
Rev. Patricia Raub Susquehanna Valley Presbytery	
Rev. Barbara Renton Susquehanna Valley Presbytery	

**D. Permission to Labor Within the Bounds/Without the Bounds**

1. First Chinese Presbyterian Church to have Rev. Joseph Lee the Executive Presbyter of the San Jose Presbytery to work within the bounds of the New York City Presbytery.

**E. Approval of a Mission Review to authorize the session to call a congregational meeting to elect a (D) PNC or (D) APNC as appropriate.**

1. Faith Presbyterian Church

**F. The Committee on Ministry continues to pray for all of the churches in the NYC Presbytery at each of its meetings.**

## Mark Your Calendar

### **COM Meetings for 2010**

February 2, 2010

March 2, 2010

April 13, 2010

June 8, 2010

July 13, 2010

September 7, 2010

October 12, 2010

November 2, 2010

December 7, 2010

### **Materials Deadline for COM**

January 19, 2010

February 16, 2010

March 30, 2010

May 25, 2010

June 29, 2010

August 24, 2010

September 28, 2010

October 19, 2010

November 23, 2010

**If you are submitting material to COM please submit them to [com@presbynyc.org](mailto:com@presbynyc.org) or by mail to the Presbytery office marked for the attention of Yzette Swavy-Lipton. Material received after the deadline, per the COM Manual, are usually deferred until the following meeting.**

Kellie Anderson-Picallo

**A Statement of Faith**

I believe and trust in a sovereign God who inspires us to do justly, love mercy and walk humbly as we live out our abundant lives in faith. I believe in a living God made known to us through the Trinity who creates, redeems and sustains us in service to brothers and sisters who are in need. All who thirst and hunger for God will be nourished through discipleship and service in Christ's name and we are justified by the gift of grace through our faith in Jesus Christ.

I believe that in Jesus Christ, the amazing power of God walked among us as the Word made flesh. Jesus is our Savior, our teacher and the Prince of Peace whose life gives our lives meaning and direction. Just as Jesus came into the temple and turned the tables upside down, Jesus comes into our lives and turns everything we know upside down and suddenly we understand who is our neighbor and who is poor and who is rich. In Jesus Christ, death does not have the last word and the resurrection assures that God, in love, calls a new creation into life. The promise of the cross is that God gave everything for us to live our life as forgiven sinners.

I trust in God the Holy Spirit who sanctifies and binds us together as the body of Christ. The Holy Spirit gives us the courage to work for a broken and fearful world and calls each woman and man in humble service. We are empowered by the Spirit to serve Christ in our daily lives, and to seek and offer forgiveness to all of our neighbors in grateful response.

I believe in the Bible which bears witness to God's revelation in Jesus. I believe that our Scriptures must be read with one hand on the front cover and another hand on the back to experience the fullness of God's faithfulness. The Bible was written by people and inspired by God to be a living word that speaks to us in our changing world. Guided by the Holy Spirit and informed by our Reformed theology, we live out our Christian lives while studying, challenging and discovering our everlasting God through Scripture.

Through the binding and uniting powers of the Holy Spirit we are nourished and nurtured by our two Sacraments as a community of Christians. Claimed by the waters of baptism, fed with the bread of life and filled with the cup of salvation we experience the risen Lord. The sacraments remind us of our common identity as we embark on a journey to publicly live out the kingdom of God.

I believe that the Church is the community of sinners united by its faith in Jesus Christ and called to share the good news while we work to see that no person should ever go hungry or suffer alone. As the body of Christ we pray for and present the world to God in worship and mission. As reconciled believers we strive to live out the biblical vision of an inclusive community open to all who seek a relationship with Jesus. I believe that Provider God has called each church member with unique gifts and we give all of our time, talent and treasure in grateful stewardship.

I believe, trust and rejoice that as humble servants of Christ there is nothing that can separate us from the love of God in Christ Jesus.

## Job Description

Television, film, new media and the Internet have become the new public square in our rapidly changing world. The *Associate for Media and Education* for Auburn Theological Seminary will further the understanding of media as a powerful pulpit and a catalyst for change for pastors, lay leaders and the church.

### **Responsibilities:**

**Education and Outreach:** Develop educational materials for faith leaders and communities of faith that begin with Scripture and use the common language of media to further peace and unity in God's kingdom. Implement strategies to make media coverage of religion truly inspiring. Educate pastors, lay leaders and the church how the media can witness to Jesus Christ, and be a catalyst for change in the systems and structures that lead to oppression, hunger and injustice.

**Training Workshops:** Equip religious leaders to communicate effectively with the media through group workshops. Support these faith leaders by identifying and using the best messages and materials on religion and newsmaking events.

**Denominational Development:** Building on knowledge of Presbyterian worship and polity, the Associate will work with Presbyterian congregations, agencies, seminaries and denominational leadership to affect change at a local level through media.

**Consultations:** Consulting to religious leaders and organizations on current topics that will be receiving news coverage or have potential for religious dialogue in the media.

**Media Development:** Equipping media professionals to cover religion accurately and engagingly and build relationships with journalists that promote responsible coverage of key theological issues. Working with film companies and documentary projects to highlight key theological issues and how these issues can shape a broader conversation in the church.

**Fundraising:** Develop, staff and direct programs that promote media literacy as a platform of ministry for faith, justice and mission in the church.

**Expectations:**

- Part-time schedule with regular office hours
- Ordained to the Ministry of Word and Sacrament in the Presbyterian Church (USA) or certified ready to receive a call
- M. Div., Seminary-trained
- Pastoral sensitivity to needs of the church and faith leaders
- Trained journalist with media expertise
- Knowledge of Presbyterian process, polity, theology and culture
- Theological understanding of different religious traditions and their intersections for peacemaking
- Strong writing, editing and curriculum-building experience
- Preaching and worship leadership skills
- Ability to coordinate and lead workshops with experienced faith leaders

**Accountability**

- The Associate for Media and Education will report to the Director of Auburn Media.

**Terms of Call**

- This position will begin on or about November 15, 2009; this is an ongoing, exempt position as stipulated by Auburn's Personnel Policy Manual.
- Salary for this position will be \$25,000, of which \$12,000 should be designated as a ministerial housing allowance.

## Rev. Julio Garcia – Memorial Moment

Micah 6:6-8

Rev. Cornell A. Edmonds  
Presbytery of New York City

January 26, 2010

Brothers And sisters, in 1624 the Reverend John Donne wrote in his *XVII Meditation*, “No man is an island, Entire of itself. Each is a piece of the continent, A part of the main. If a clod be washed away by the sea, Europe is the less. As well as if a promontory were. As well as if a manner of thine own. Or of thine friend's were. Each man's death diminishes me, For I am involved in mankind. Therefore, send not to know For whom the bell tolls, It tolls for thee.

On September 28, 2009, the bell tolled for each of us when the Lord called the Rev. Julio Garcia home. This afternoon we briefly pause to bear witness to the life death and resurrection of our Lord Jesus Christ and offer thanksgiving to God, for the Reverend Julio Garcia’s four score and five years of fruitful and impact filled life and his 51 years of ordained ministry.

The measure of any person is the sermon they preach with their life. Rev. Julio Garcia used his life to preach a glorious sermon and we memorialize that today. It seems bitterly cruel when death comes to the door step of someone like Rev. Garcia. However we know God offers not short cuts that we might pass over rather than through the valley of the shadow of death. Through that walk the righteous are escorted with the blessed assurance of God’s rod and staff.

When Rev. Garcia was eulogized the words of Micah 6:6-8 was used to offer comfort to those gathered. Micah was selected because he was known as one of the “minor prophets.” The term "minor prophet" originated around the late fourth century A.D. and it referred not to the stature of the writer but to the length of the book. Minor prophets were just as significant as major prophets like Isaiah, Jeremiah or Ezekiel, but God used them in different ways to bring about the same purpose. Rev. Garcia, like Micah, carried out his ministry in the midst of the major prophets of his day, persons like Martin Luther King, Edler Hawkins, Isadore Martinez and Metz Rollins to name a few. Fittingly, his contributions to the Kingdom of God, were just as significant, but the length of the things written about him are not as long.

When you examine all the variants of his name, “Julio,” it simply means, “God’s child.” It could not have been a more appropriate name, because his ministry reflected what the Lord requires all God’s children.

**Do justice.** I first met, Rev. Garcia and his wife, Zaida around 1990, shortly after my family moved to the Bronx and visited the Riverdale Presbyterian Church. In my first encounter with him it was apparent that he was a master of many languages, Spanish, English and body language. As he stood their talking his body movements spoke as loudly as his vocal chords. It was easy to get distracted from his words if you watched the animated gestures of his arms, shoulders and head move in a beautiful symphony of communication.

I quickly learned that he indeed had important things to say about justice by his word and deed. While reading an article in Periscope about the late Edler Hawkins and his role in the civil rights movement the name Julio Garcia jumped from the page. The section detailed the sacrifices for justice of courageous clergy, which included going to jail to protest unjust laws. Rev. Garcia’s pursuit of justice and dignity for the common person would lead him to the jails of the south and to the parishes of the north. His record in this Presbytery reveals that he served faithfully in any capacity that would advance the Kingdom of God. It is worth mention that he served with such utter dedication and personal sacrifice that his beautiful wife, Zaida revealed to me, that through their 64 years of marriage he was too busy for an argument.

**Love Kindness.** Has there ever been a gentler man? Rev. Garcia, a gentleman from Puerto Rico, labored for 16 years as an associate pastor at St. Augustine, a historically Black church. Kindness was his tool to make this cross cultural experience a Pentecost experience worthy of God saying, “Well done my good and faithful servant.” His kind service included ministry to young persons and teaching Spanish to English speakers and English to Spanish speakers, so that age and language would no longer be a barrier to the diverse people of faith in this Presbytery and this City.

His embodiment of kindness did not end at St. Augustine, he carried it with him in his service at many other churches in this Presbytery, including; St. Luke’s, Memorial, First Spanish, Ft. George, San Andres, Hunts Point Church, Crossroads, Home and Ft. Washington, to mention a few. His record reveals that when he was needed to serve at a church that lacked the financial resources to compensate him fully, he petitioned the Presbytery to consent to compensation terms the church could afford, because his retirement benefits could adequately provide for his family’s needs.

**Walk Humbly.** When I saw Rev. Garcia’s name in the magazine article about Edler Hawkins. I brought the article to church the next Sunday and asked are you that Julio Garcia? He sheepishly acknowledged it was him. He then went on to talk in glowing terms about the others in the article. Never mentioning a word about himself, other than to express his gratitude at being able to serve in their midst. I stood there as this man expressed gratitude to God about being able to go to jail for what is right. Minor Prophet – Major Man.

Rev. Garcia’s later years would prove to be a struggle, yet through it all he maintained a humble ministry of presence at the Riverdale Presbyterian Church until his end of days, blessing the place, when able, with his intoxicating smile.

Vaya con Dios our brother.

Presbytery of New York City  
Committee on Preparation for Ministry

2009 ANNUAL REPORT

Presbytery's Committee on Preparation for Ministry (CPM) met 10 times in 2009; two meetings were half-day retreats on Saturdays to serve as Annual Visitations.

In 2009, CPM enrolled no new Inquirers. Herewith, actions taken by the Committee in 2009:

4 Inquirers were enrolled as Candidates:

David Coello (First Spanish)  
Diane Ford (First Manhattan)  
Rosemarie Napoli (Gethsemane)  
Talitha Phillips (Broadway)

3 Inquirers withdrew from the process:

Michael Amo-Adu (Bethel Reformed)  
Grace Kim (First Manhattan)  
Laura Weber (Fifth Ave.)

7 Candidates were Certified Ready to Receive a Call:

Kellie Anderson-Picallo (First Manhattan)  
Elaine Connolly (Jan Hus)  
Alison Geiger (First Manhattan)  
Tom Harley (Fifth Ave.)  
Caroline (Anderson) Jinkins (Fifth Ave.)  
Meagan Manas (First Brooklyn)  
Paul Mowry (First Brooklyn)

Census as of December 31, 2009: 43 Under Care

- 13 Inquirers: Len Carrell, Ellen Clemot, Jane Duffield, Doug Grace, Marcia Lewis, Derrick McQueen, Chris Peet, Annie Rawlings, Starr Tomczak, Susan Webb, Denise Welsh, Young Mi-Yi
- 13 Candidates: David Coello, Joseph Collazo, Joanne Fong, Diane Ford, Olivia Hines, Laura Joseph, Rosemarie Napoli, Beatrice Neil, Talitha Phillips, Kathryn Poethig, Virginia Richbourgh, Joanne Rodriguez, Tina Serlin
- 17 Certified: Kellie Anderson-Picallo, Ariane Arpels-Josiah, Letitia Campbell, Aqueelah Collier, Elaine Connolly, Marianne Farrin, Jason Ferris, Alison Geiger, Tom Harley, Caroline (Anderson) Jinkins, Chenyangu Khonje, Meagan Manas, Paul Mowry, Nancy Neal, Esther Sohn, Takako Terino, Eric Toodles

**COMMITTEE ON PREPARATION FOR MINISTRY  
REPORT TO THE PRESBYTERY OF NEW YORK CITY**

January 26, 2010

**The Committee on Preparation for Ministry, having met on December 21, 2009, wishes to make the following recommendation to Presbytery:**

- I. That the following person be **enrolled as a candidate**, in accordance with the Book of Order (G-14.0305d):

Talitha Phillips  
Church: Broadway Presbyterian Church  
Session Liaison: Hilda Koehler  
CPM Advisor: Elder Luberta Mays

*[FOR THE INFORMATION OF PRESBYTERY]*

- II. That the following person is **certified as ready to receive a call**, in accordance with the Book of Order (G-14.0310a):

Tom Harley  
Church: Fifth Avenue Presbyterian Church  
Session Liaison: William Brown  
CPM Advisor: Rev. Andy James

SERVICE OF WORSHIP  
FOR THE RECEPTION OF CANDIDATES FOR THE  
OFFICE OF MINISTER OF THE WORD AND SACRAMENT

**EXHORTATION TO THE CANDIDATE**

*Moderator:* *Talitha*, you have been recommended by the Committee on Preparation for Ministry to be taken under care by this Presbytery with the understanding that candidates must be active members of the church who believe themselves called by God to the ministry of the Word and Sacrament, and who accept the care and guidance of the Presbytery in their course of study and practical training in preparation for the office of minister of the Word and Sacrament.

You have been examined to the satisfaction of this Presbytery, which now requires you to give answers to these questions as prescribed by our Constitution.

**THE CONSTITUTIONAL QUESTIONS**

*Moderator:* Do you believe yourself to be called by God to the ministry of the Word and Sacrament?

*Candidate:* I do so believe.

*Moderator:* Do you promise, in reliance upon the grace of God, to maintain a Christian character and conduct and to be diligent and faithful in making full preparation for this ministry?

*Candidate:* I do so promise.

*Moderator:* Do you accept proper supervision of the Presbytery of New York City in matters that concern your preparation for this ministry?

*Candidate:* I do so accept.

*Moderator:* Do you desire now to be received by this Presbytery as a candidate for the ministry of the Word and Sacrament in the Presbyterian Church (USA)?

*Candidate:* I do so desire.

**CHARGE TO THE CANDIDATES**

*Moderator:* *Talitha*, you are hereby required to continue to be an active member of your church and subject to the concern and discipline of its session. Further, in matters pertaining to your preparation for the ministry, you are under the oversight of this Presbytery. I now direct that your name be recorded on the Presbytery's rolls of candidates.

**PRAYER**

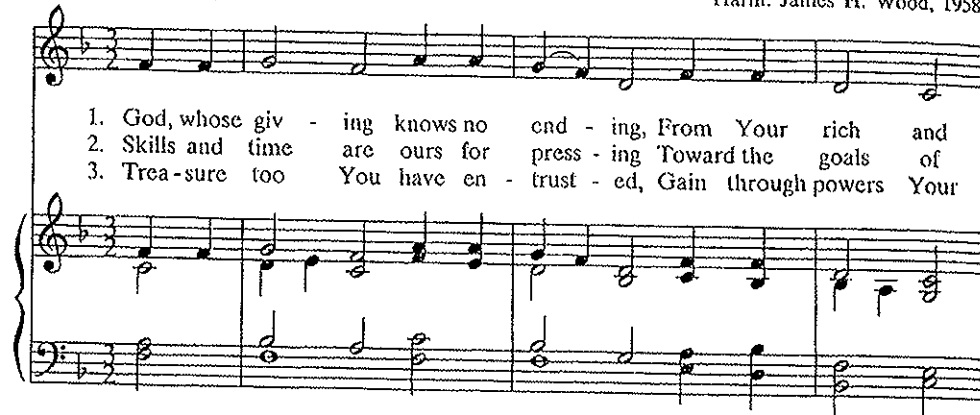
**HYMN** "Holy Spirit, Lord of Love"

# 422 God, Whose Giving Knows No Ending

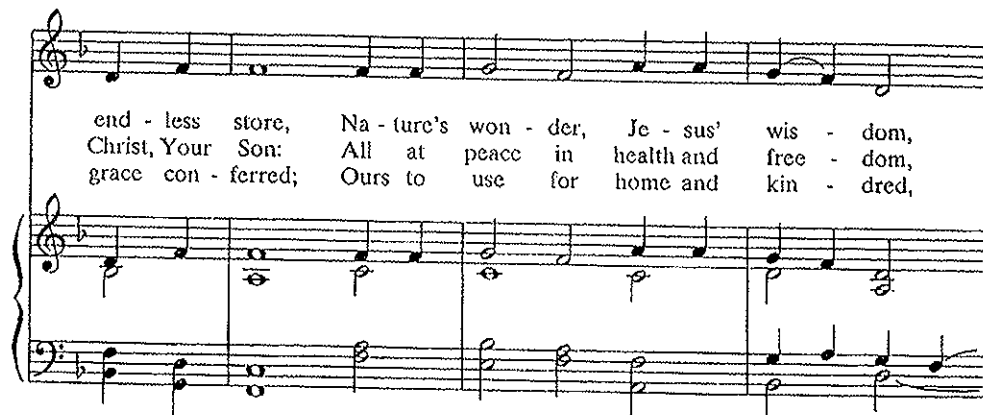
BEACH SPRING 8.7.8.7 D

Robert L. Edwards, 1961

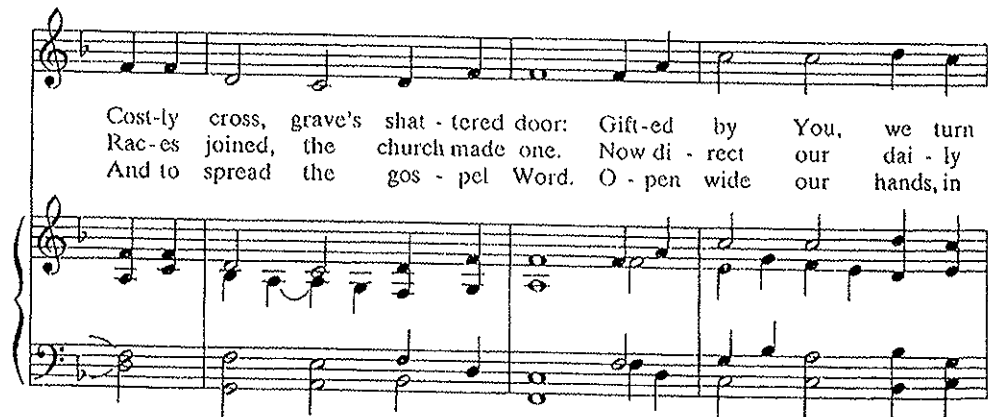
*The Sacred Harp*, 1844  
Harm. James H. Wood, 1958



1. God, whose giv - ing knows no end - ing, From Your rich and  
2. Skills and time are ours for press - ing Toward the goals of  
3. Trea - sure too You have en - trust - ed, Gain through powers Your



end - less store, Na - ture's won - der, Je - sus' wis - dom,  
Christ, Your Son: All at peace in health and free - dom,  
grace con - ferred; Ours to use for home and kin - dred,



Cost - ly cross, grave's shat - tered door: Gift - ed by You, we turn  
Rac - es joined, the church made one. Now di - rect our dai - ly  
And to spread the gos - pel Word. O - pen wide our hands, in

to You, Of-fering up our - selves in praise; Thank-ful  
 la - bor, Lest we strive for self a - lone; Born with  
 shar - ing, As we heed Christ's age - less call, Heal - ing,

song shall rise for - ev - er, Gra-cious do - nor of our days.  
 tal - ents, make us ser - vants Fit to an - swer at Your throne.  
 teach - ing, and re - claim - ing, Serv-ing You by lov - ing all.

## Report of the Committee on Nominations

### PRESBYTERY OF NEW YORK CITY

January 26, 2010

The Committee on Nominations having duly met June 15, 2009, September 3, 2009, October 28, 2009 and December 17, 2009. Among the committee's consideration in making the nominations for General Assembly commissioner was a review of a roster of all Presbytery of New York City commissioners to the General Assembly for the past ten years.

#### 1999

Rev. John Gump  
Rev. Jim Speer  
Elder John Gingrich  
Elder Robert Washington

#### 2000

Elder Archibald Broomfield  
Elder Paula Damiani  
Rev. Nancy Ledger  
Rev. Donald Olinger

#### 2001

Rev. C. Lee MacCallum  
Rev. Young Kuen Yoon  
Elder Emmanuel Goued-Njayick  
Elder Dee Matthews

#### 2002

Rev. Carl Bowers  
Elder Socorro De Jesus-Foxworthy  
Rev. Anna Taylor Sweringen  
Elder James Tse  
YAD Charles Glenn

#### 2003

Rev. James Reese  
Elder Heana Chiong  
Rev. Miriam Shelton  
Elder Chris Kim  
YAD Karen White

#### 2004

Rev. Charles Brewster  
Elder Nydia Murphy  
Rev. Diane Lacey Winley  
Elder John M. Rhodes  
YAD Lydia Tembo

#### 2006 (Bi-Annual Assembly)

Rev. Ann Conroy  
Elder Chris Kim  
Rev. Oscar McCloud  
Elder Norman Bumgardner  
YAD Kevin Moreaux

#### 2008 (Bi-Annual Assembly)

Rev. Margaret Thomas  
Elder Celia Sanchez  
Rev. Grace Bowen  
Elder Adolfo Griffith  
Rev. Stanley Jenkins  
Elder Yvonne Armstrong  
YAD Samantha Santiago

After careful and prayerful consideration of all constitutional and mandates and guidance and respectful deliberation upon all names received and vote within the committee;

#### **I. The Committee recommends that the following persons be elected to leadership roles:**

Moderator: Rev. J. Perry Wootten  
Moderator Elect: Elder Effie Bynum (Church of the Master)

**II. The Committee recommends that the following persons be elected to as Commissioner to the General Assembly:**

**Rev. J. Perry Wootten**, as Moderator  
**Elder Effie Bynum** (Church of the Master), as Moderator-Elect

**Rev. Carmen Rosario**

Supply Pastor of the Fort Washington Presbyterian Church, who has been active in the life of the Presbytery, serving on the Committee on Ministry as its Vice-Chair and most recently as its chair;

**Elder Rene Stoudt** (Duryea)

Active Elder on the Session of Duryea PC, who has been active in the life of the Presbytery serving on the Nominating Committee;

**Elder Peng Leong** (First Chinese)

Active Elder on the Session of the First Chinese PC, who has been active in the life of the Presbytery, serving on the CM&N

**Rev. Hi Chul Yang**

Pastor of the Faith Presbyterian Church, who has been active in the life of the Presbytery serving on various committees, including the CWSW and SARC for the Bedford Park PC.;

**III. The Committee recommends that the following persons be elected to as Youth Advisory Delegate to the General Assembly:**

**Travis Cameron** (Duryea)

Elder Chris Kim, chair