

**Presbytery of Detroit
Minutes of the Stated Meeting
November 20, 2021**

The Presbytery of Detroit convened with prayer in a stated meeting at 9:07am via Zoom technology.

The Moderator declared the presence of a quorum.

The Moderator appointed Elder Suzanne Lewand Assistant to the Stated Clerk.

The Moderator welcomed all new ministers and commissioners.

Upon motion of Rev. Tim Marvil, Presbytery approved the following as Omnibus #1 by unanimous consent:

Approve the docket as presented.

Excuse all continuing minister and elder members of Presbytery who have asked to be excused.

Seat all eligible corresponding members.

Approve the special standing rules for virtual meetings.

Report from Adrienne Adams, Synod of the Covenant Commissioner, and Rev. Chip Hardwick, Interim Synod Executive, presented jointly: Rev. Hardwick reported that Elder Adams would be nominated as Vice Moderator of the Synod. Elder Adams reported that the Synod had a new mission statement. Rev. Hardwick reported that the Synod and Michigan Black Presbyterians Caucus would jointly prepare a prerecorded December 26th service for congregations to use. Also, the Synod had a preaching workshop available the first Wednesday of each month. Detroit Presbytery won five of the eleven grants awarded for Matthew 25 initiatives.

The following corresponding members were seated: from Twin Cities Presbytery, Elder Elona Street-Stewart (General Assembly Co-Moderator); Rev. Gregory Bentley, from North Alabama Presbytery (General Assembly Co-Moderator); and Rev. Chip Hardwick, from Miami Valley Presbytery.

Transitional General Presbyter's Report: Rev. Floretta Barbee-Watkins welcomed the Co-Moderators. Rev. Barbee-Watkins shared the "highlight reel" of the Presbytery, including development of a website, an online Advent sermon series, the creation of an Anti-Racism Committee and a Bylaws Committee, a proposed balanced budget, and a Pastors About Companionship retreat emphasizing resilience. Rev. Barbee-Watkins shared that this time was so challenging for pastors that it was becoming known as "The Great Resignation" as many pastors burned out. In this liminal season, the Presbytery would be called to learn to communicate more effectively, more frequently, and more thoughtfully.

Associate Executive Presbyter's Report: CRE Charon Barconey shared three acronyms in her report: IDI, VCI, and Matthew 25. CRE Barconey reported having recently Intercultural Development Inventory training which would be helpful in assisting the Presbytery to develop intercultural competency. CRE Barconey also reported that the Vital Congregations Initiative would be beginning in January 2022. At the last Presbytery meeting, CRE Barconey had called the Presbytery to read the book of James, and specifically, "hearers and doers of the Word." CRE Barconey shared a video with the Presbytery and inspired the Presbytery regarding the challenges of its past and present that "the hottest fires forge the

strongest steel.”

Worship: The assembly celebrated worship. Rev. Lindsey Anderson, Rev. Jasmine Smart, Rev. Gregory Bentley, Rev. Kevin Johnson, Elder Sharon Moore, Elder Adam Delezenne, Rev. Julie Delezenne, and Elder Elona Street-Stewart assisted in leading worship.

Rev. Smart introduced the General Assembly Co-Moderators. The Co-Moderators shared words of welcome and blessings to the Presbytery; Elder Street-Stewart expressed that “you are our relatives, and your land is our land.” Rev. Bentley shared words of kinship from Psalm 30 and that many of Rev. Bentley’s community migrated from Lower Alabama to Detroit. Rev. Bentley shared the symbolism of the Sankofa symbol of the bird going back to get the egg, symbolizing good medicine from the past; and the bird standing in the river, the powerful sacred waters. Rev. Bentley called the Presbytery, in harmony with the PCUSA, to remorse, repentance, and reparation for the sins of genocide and slavery, and all the sins of institutional racism. Rev. Bentley recommended *The Color of Law* and *The Warmth of Other Suns* for understanding the history of Detroit.

Rev. Jenny Saperstein preached on 1 Kings 21:1-19 and Luke 13:6-9, lifting up the ways that the law’s manipulation to promote injustice in the sham trial of Naboth and the theft of his vineyard by Ahab and Jezebel parallels the history of genocide of Native Americans. Rev. Saperstein noted that Ahab surprisingly listened to Elijah’s rebuke and call to repent. Rev. Saperstein also recognized that in Luke’s gospel, the plant could only grow and become healthy with fertilization by manure. Rev. Saperstein challenged the Presbytery to bear fruits worthy of repentance, even if this involved digging up the “manure” of painful truths, by disrupting the social order, to help protect the vulnerable, and to call out and address injustice. This process would be messy, and would even stink at times, but this work would eventually bear the fruit of Christ’s kingdom. An offering was taken towards the repair of Native American churches.

The Presbytery observed a brief recess.

Treasurer’s Report: Treasurer Mike Gaubatz presented the report. **Appendix A.** The Treasurer reported that the Presbytery expenses had been cut greatly due to staff reductions, and a small surplus was expected for 2021.

The Stated Clerk gave reminders as to Zoom protocols.

Trustees’ Report: Rev. Kara Hildebrandt reported on behalf of the Trustees. **Appendix B.** The Trustees would research possibilities for investment in minority owned businesses. The Presbytery was moving forward with a newly designed website. Faith In Action grants were still available.

Report of the Committee on Nominations: Rev. Ruthanne Herrington reported on behalf of the committee. **Appendix C.**

The following Permanent Judicial Commission terms have expired in 2021: Rev. Neeta Nichols, Elder Mark Hartmann.

The following nominees were presented as commissioners to General Assembly (Elder Taylor was

nominated from the floor; the additional commissioners were presented by the Committee):

General Assembly Commissioners

GA 2022	Rev Charles Sadler, Jr	Royal Oak, Starr
GA 2022	Rev Jasmine Smart	Bloomfield, Kirk in the Hills
GA 2022	Rev Bethany Peerbolte	Birmingham, First
GA 2022	Elder Stephen Benton	Grosse Isle
GA 2022	Elder Mary Lloyd	Grosse Pointe, Memorial
GA 2022	Elder Daryl Taylor	Detroit-Hope
GA 2022-YAAD	Elder Lelia Humphries	Detroit, Westminster
Alternate Clergy	Rev Ruthanne Herrington	Member-At-Large
Alternate Elder	CRE Josh Archey	Walled Lake, Cross Roads
Alternate YAAD	VACANCY	

Presbytery elected the commissioners by unanimous consent.

The following nominees were presented by the Committee as commissioners to the Synod of the Covenant:

Class 24	Rev Garrett Mostowski	Detroit, Fort Street
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The vote by secret electronic ballot was tallied as followed:

Yes: 86 (99%)
No: 1(1%)

The following nominees were presented by the Committee as officers of Presbytery:

Moderator 2022:	Rev Jasmine Smart	Bloomfield, Kirk in the Hills
Vice-Moderator 2022:	Elder Kevin Smith	Warren, First

The vote by secret electronic ballot was tallied as followed:

Yes: 89 (98%)
No: 2(2%)

The following nominees to committees, commissions, and ministry teams were presented by the Committee:

Committee on Ministry (COM)

Chair-22	Rev Melissa Allison	Ann Arbor, Westminster
Class-22	VACANCY	
Class-23	VACANCY	
Class-24	Rev Jasmine Smart	Bloomfield Hills, Kirk in the Hills
Class-24	Elder Richard Turner	Detroit, Fort Street

Class-24	Rev Neeta Nichols	H.R.
Class-24	Elder Suzanne Lewand	Royal Oak, First
Class-24	Rev Ashley Ashley	Plymouth, First
Class-24	Rev Teresa Peterson	Canton, Geneva
Class-24	Elder Bob Trombley	
Class-24	VACANCY	
Class-24	VACANCY	
Class-24	VACANCY	

Committee on Preparation (CPM)

Co-Chair	Elder Marilyn Thibodeau	Northville, First
Co-Chair	Rev Jim Faile	At-Large
Class-22	VACANCY	
Class-22	VACANCY	
Class-23	Elder Deborah Fair	Detroit, Westminster
Class-24	Rev Paul Stunkel	H.R.
Class-24	VACANCY	
Class-24	Rev Anders Edstrom	Berkley, Greenfield
Class-24	VACANCY	
Class-24	VACANCY	
Class-24	VACANCY	
Class-24	VACANCY	

Congregational Development and Transformation Ministry Team

Chair-22	VACANCY	
Class-24	Rev Scott Miller	Berkley, Drayton
Class-24	VACANCY	

Leadership Equipping Ministry Team

Chair-22	Rev Joel Puntigam	Livonia, St. Timothy
Class-24	Rev Roxie Davis	H.R.
Class-24	VACANCY	

Mission Interpretation Ministry Team

Chair-22	Elder Adam Delezenne	Warren, First
Class-24	Rev Kara Hildebrandt	Lincoln Park
Class-24	Eder Adam Delezenne	Warren, First

Multicultural Ministries Ministry Team

Chair-22	VACANCY	
Class-23	Rev Sarah Logemann	Detroit, Fort Street
Class-24	Elder Lorn Coleman	Detroit, Calvary

Class-24 Rev Karen Stunkel Detroit, Westminster
Class-24 Rev Kevin Johnson H.R.

New Church Development Ministry Team

Chair-22 Rev John Pavelko H.R.
Class-24 Elder Janifer Binion Detroit, Calvary
Class-24 Rev Edwin Estevez Bloomfield Hills, Kirk in the Hills
Class-24 Elder Ann Lyke South Lyon, First

Permanent Judicial Commission

Chair-22 VACANCY
Class-27 Elder Elizabeth Baergman Grosse Pointe, Memorial
Class-27 VACANCY

Planning and Visioning Ministry Team

Chair-22 Elder Stefanie Lewis Detroit, Hope

Class-22 VACANCY
Class-23 VACANCY
Class-24 Elder Tracy Knox Detroit, Calvary
Class-24 Elder Chris Bloodworth Detroit, Fort Street
Class-24 Elder Stefanie Lewis Detroit, Hope

Presbytery Operations Ministry Team

Class-22 Elder Suzanne Lewand Royal Oak, First
Class-23 Rev Patricia Jacobs Rochester Hills, University
Class-24 Elder Patrick Swaney Warren, Celtic Cross
Class-24 VACANCY

Committee on Representation

Chair-22 Rev Barbara Swartzel Detroit, Hope
Class-24 Rev Gwangwoo Ju Southfield, KPCMD
Class-24 Elder Chris Bloodworth Detroit, Fort Street

Social Justice Ministry Team

Chair-22 VACANCY

Class-24 Rev Sarah Logemann Detroit, Fort Street
Class-24 Elder Douglas Kee Plymouth, First
Class-24 Julie Ogg Pontiac, First

Trustees

Chair-22 Nominated by Trustees
Class-23 Elder Ben Beale Birmingham, First

Class-24	Elder Robert Lee	Southfield, KPCMD
Class-24	Elder Karen Strandholm	Lincoln Park
Class-24	Elder Ellen Schreuder	Detroit, Calvin East

The vote by secret electronic ballot was tallied as followed:

Yes: 76 (100%)
 No: 0 (0%)

Upon motion of Rev. Ruthanne Herrington, the following individuals were moved for the offices listed:

COM

Class of '24	Elder Ronald Hughes	Livonia, Rosedale Gardens
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Congregational Development

Chair '22	Rev. Laura Kelsey	Pontiac, First
Class of '24	Rev. Laura Kelsey	Pontiac, First

Multi-Cultural Ministry

Chair '22	Elder Mary Lloyd	Grosse Pointe, Memorial
Class of '24	Elder Mary Lloyd	Grosse Pointe, Memorial

The vote by secret electronic ballot was tallied as followed:

Yes: 93 (100%)
 No: 0(0%)

Motion carried.

Coordinating Cabinet: Rev. Jasmine Smart reported for the Coordinating Cabinet. **Appendix D.** Rev. Smart's report included the following reports.

Strategic Planning Committee: Rev. Kara Hildebrandt reported for the Committee. Rev. Hildebrandt reported that the Committee held 21 hours of listening with NorthStar Strategies and would move forward to Town Hall listening sessions.

Budget: Elder Kevin Smith reported for the Planning and Visioning Ministry Team. Elder Smith reported the priorities used in planning the budget. Further, Elder Smith noted that Detroit's per capita was below per capita for Presbyteries of similar size, leading to the recommendation of an increase in per capita to \$21.60. Elder Smith reported that the Presbytery needed to live within its means and therefore cuts were recommended to propose a balanced budget for the first time in several years.

Rev. Hildebrandt also reported regarding investments of the Presbytery. Rev. Hildebrandt reported that some of the endowment funds were managed by the Presbytery but owned by congregations or other Presbyteries.

After discussion regarding staff reductions, terms of call for called staff (5% increase), and new church development, upon motion of Planning and Visioning, Presbytery approved the operating budget presented in Paper E-1a. *See Appendix D*. The votes were tallied by secret electronic ballot as follows:

Yes: 69 (81%)
No: 16 (19%)

Motion carried by the required two-thirds.

Upon motion of the Planning and Visioning Team, and after discussion regarding per capita, Presbytery approved the pass-through budget presented in Paper E-1a. *See Appendix D*. The votes were tallied by secret electronic ballot as follows:

Yes: 85(96%)
No: 3 (4%)

Motion carried by two-thirds.

Presbytery Policy P-2, Sexual Misconduct: The Stated Clerk reported that the new policy sought to be proactive with boundaries and bystander training and to provide a process for responding to rumors and informal allegations. Upon motion of Coordinating Cabinet, Presbytery amended the current P-2 Sexual Misconduct by substituting in full P-2 as presented in Paper E-4. **Appendix E**.

Yes: 77 (95%)
No: 4 (5%)

Motion carried.

Nominations to Nominating Committee:

Yes: 86 (100%)
No: 0 (0%)

Motion carried.

Location of February 26, 2022 Meeting: Upon motion of Coordinating Cabinet, and after discussion, Presbytery approved the location of the February 26, 2022 meeting as Detroit-Westminster, with hybrid participation by Zoom. The votes were tallied by secret electronic ballot as follows:

Yes: 75 (96%)
No: 3 (4%)

Motion carried.

Overture from Giddings-Lovejoy Presbytery to Offer an Apology for the Sin of Slavery: Upon motion of the Anti-Racism Committee after consultation with Coordinating Cabinet, Presbytery concurred

in the overture of Giddings-Lovejoy Presbytery in Paper E-2. **Appendix F.** The votes were tallied by secret electronic ballot as follows:

Yes: 72 (90%)

No: 8 (10%)

Motion carried.

Overture from Utah Presbytery to Further Engagement in Eastern Europe: Upon motion of the Social Justice Ministry Team after consultation with Coordinating Cabinet, Presbytery concurred in the overture of Utah Presbytery in Paper E-3. **Appendix G.** The votes were tallied by secret electronic ballot as follows:

Yes: 70 (92%)

No: 6 (8%)

Motion carried.

Mission Interpretation Ministry Team – Thika Workgroup: Elder Timothy Ngare reported that the Presbytery of Detroit was focused on drilling fresh water wells. Detroit’s partnership had been lifted up by the Moderator of the Presbyterian Church of East Africa. Elder Ngare also reported on Thika’s work for a Day of Peace in Kenya.

The Presbytery observed a brief recess.

Committee on Preparation for Ministry (“CPM”): Rev. Jim Faille reported for the Committee. **Appendix H.** The Committee presented Wesley Smith to move from Inquirer to Candidate. The Presbytery had the opportunity to question the candidate on the candidate’s sense of call. Upon motion of the Committee, Presbytery arrested and sustained the examination and approved moving Wesley Smith to candidate. The votes were tallied by secret electronic ballot as follows:

Yes: 72 (100%)

No: 0 (0%)

Motion carried. Motion carried. The Moderator asked the constitutional questions of the Inquirer, who answered them in the affirmative and was moved to Candidate.

Committee on Ministry: Rev. Melissa Allison reported for the Committee. **Appendix I.**

Presbytery had the opportunity to examine Elder Caleb Jones on Elder Jones’s statement of faith and sense of call. Elder Jones responded to questions about the Presbyterian Church (USA), particularly about the difference between Baptist and Reformed beliefs surrounding infant baptism. Upon motion from Elder Binion, Presbytery sustained the examination and approved commissioning Elder Jones as a Commissioned Ruling Elder, and approved the following contract: Part time Commissioned Ruling Elder (avg. 25 hrs/week) contract between **Ruling Elder Caleb Jones and St. John’s Presbyterian, Detroit**, effective January 1, 2022. **Terms of Call:** Cash Salary \$26, 971, BoP Medical - \$4,029, Medical

Vision/Dental Flex account \$1,000, Professional Expense - \$1,000. **Total cost to the church - \$33,000.** Vacation-4 weeks including 4 Sundays; Study Leave-2 weeks including 2 Sundays. Church to pay for and allow pastor to attend the Pastor's in Transition Workshop.

The votes by secret electronic ballot were tallied as follows:

Yes: 70 (98%)

No: 1 (2%)

Motion carried. The Moderator asked the constitutional questions of the CRE Candidate, who answered them in the affirmative.

Upon motion from the Committee, Presbytery approved the following calls and contracts by unanimous consent:

Grosse Pointe Memorial's Call to the Rev. Dr. Jeffrey Lincicome effective January 3, 2022, with the following terms: Effective Salary \$148,750; Board of Pensions \$48,375; SECA \$11,379; Medical Deductible \$2,400; Continuing Education \$2,100; Professional Expenses \$6,700; **Total Compensation \$219,704**; Vacation 5 weeks including 5 Sundays; Continuing Education 2 weeks including 2 Sundays; one time moving expense up to \$20,000 (or actual cost); and request transfer of his credentials from Seattle Presbytery.

The Interim Pastor contract between the **Rev. Teresa Peterson and Geneva Presbyterian Church**, effective October 15, 2021 **Terms of Call:** Cash Salary and Housing - \$56,000, Deferred Fidelity - \$4000, BoP Medical - \$16,200, BoP Pension - \$5100, BoP Death/Disability - \$600, BoP Temporary Disability - \$300, Social Security reimbursement \$4,590, Medical Vision/Dental Flex account \$2,200, Study Allowance - \$2000, Professional Expense - \$3,500. **Total cost to the church - \$94,490.** Vacation-4 weeks including 4 Sundays; Study Leave-2 weeks including 2 Sundays. Church to pay for and allow pastor to attend the Pastor's in Transition Workshop.

The Assistant Pastor contract between the **Rev. Edwin Estevez and Kirk in the Hills, Bloomfield Hills**, effective April 12, 2021. **Terms of Call:** Salary - \$15,800; Housing Allowance - \$64,200; Board of Pensions Medical - \$29,600, BoP Pension - \$6,120, Optional dental - \$1,632, Medical deductible \$1,200, Continuing Ed - \$1000, Professional expense - \$1,600, other (cell phone) - \$600, **Total Cost to Church - \$121,752.**; Vacation-4 weeks including 4 Sundays; Study Leave-2 weeks including 2 Sundays, Church to pay for and allow pastor to attend the Pastor's in Transition Workshop. In addition, Kirk in the Hills will comply with Presbytery of Detroit's Paternity policy, provide a scholarship from Harrington Theological Endowment fund to assist with cost of tuition to obtain a DMin. One time moving expenses up to \$10,000.

The Interim Pastor contract between the **Rev. Mary Bahr-Jones and Milford Presbyterian Church** effective October 1, 2021. **Terms of Call:** Cash salary - \$45,000, Housing allowance - \$28,600, BoP Medical - \$19,861, BoP pension - \$6253, BoP Death/Disability - \$736, BoP Temporary Disability - \$368, Social Security Reimbursement - \$5627, Other - \$1500, Medical Deductible - \$2000, Study Allowance - \$1000, Profession expenses - \$2500. Total cost to church - \$113,405. Vacation-5 weeks including 5 Sundays; Study Leave-2 weeks including 2 Sundays. Church to pay for and allow pastor to attend the Pastor's in Transition Workshop.

Upon motion from the Committee, Presbytery approved the following commissions by unanimous consent:

The Service of Ordination for **Hannah Lundberg** as Resident Minister at **Ann Arbor First Church** on Saturday, October 30, 2021, 10:00 a.m., with the following persons as the Administrative Commission: Moderator David Bunch; Teaching Elders Renee Roederer and Jay Sanderford; and Ruling Elders Susan Cares (Ann Arbor First) and Mary Lloyd (Grosse Pointe Memorial); and Corresponding Member Rev. Kirsten Kleper, Presbytery of Des Moines.

The Service of Ordination for **Joseph Chapman** at **Ann Arbor Northside Church** on Sunday, November 7, 2021, 3:00 p.m., with the following persons as the Administrative Commission: Moderator David Bunch; Teaching Elders Mary Bahr-Jones and Renee Roederer; and Ruling Elders Diane Hockett (Ann Arbor First) and Sharon Lean (Ann Arbor Northside).

The Service of Installation for the **Rev. Jenny Saperstein** as Part-time Pastor of **Ann Arbor Northside Church** on Sunday, October 24, 2021, 3:00 p.m., with the following persons as the Administrative Commission: Moderator David Bunch; Teaching Elders Jill Mills, David Downton, and Lindsey Anderson; and Ruling Elders Adam Delezene (Warren First), Joan Penner-Hahn (Ann Arbor Northside), and Mary Lloyd (Grosse Pointe Memorial).

The Service of Installation for the **Rev. Theda McBryde** as Part-time Pastor of **Garden City Church** on Sunday, November 14, 2021, 2:00 p.m., with the following persons as the Administrative Commission: Moderator David Bunch; Teaching Elders Catherine McCloskey-Turner, Joel Puntigam, and Nate Achterhof; Ruling Elders Mike Smith (Garden City), Ellen Schreuder (Detroit Calvin East), and Therese Robison (Detroit Jefferson Avenue); and Corresponding Member Rev. Charlotte Ellison of Lake Michigan Presbytery.

Upon motion from the Committee and by unanimous consent, Presbytery approved forming an Administrative Commission for Westminster Presbyterian, Detroit (see **Appendix J**), and approved appointing Martha Blenmen, Maynard Timm and Angela Ryo to the Westminster Administrative Commission.

Upon motion from the Rev. Tim Marvil, Presbytery granted Rachel Brownson, a minister in good standing in the Reformed Church in America for more than five years, an exemption from written examinations pursuant to G-2.0505a(2), by unanimous consent.

Upon motion from the Rev. Tim Marvil, Presbytery by unanimous consent granted transfer to Rev. Rachel Brownson to the Presbytery of Detroit, and validated Rev. Brownson's ministry. The Moderator asked the constitutional questions of the Rev. Brownson, who answered them in the affirmative.

The Committee presented the following actions taken by the authority granted to it for the information of Presbytery:

Stated Clerk's Report: The Stated Clerk's report was presented. **Appendix K.**

Upon motion from the Rev. Tim Marvil, and by way of a Motion to Amend Something Previously

Adopted, Preabytery approve the minutes of July 13, 2021 (corrected to add the Presbytery roll).

Upon motion of Elder Smith, Presbytery approved the following as part of omnibus motion #2:

1. MINUTES: Approved the minutes of September 28, 2021. (Paper H-2).

2. ADMINISTRATIVE COMMISSIONS:

Approved the reports of the following Administrative Commissions:
Reports of Administrative Commissions for Ordination and Installation
Interim Report of the Administrative Commission for St. John's Detroit

3. REVIEW OF RECORDS: Approve the following results of the Review of Records, which was held on October 30, 2021:

Approved Without Exceptions:

Ann Arbor--First
Ann Arbor--Westminster
Ann Arbor--Westminster
Belleville
Birtmingham--First
Brighton
Calvary—Ann Arbor
Dearborn—Cherry Hill
Dearborn—First
Detroit—Hope
Detroit—Calvary
Detroit--Jefferson Avenue
Farmington--First
Grosse Ile
Grosse Pointe Memorial
Korean Presbyterian Church of Metro Detroit
Lincoln Park
Livonia—St. Paul's
Livonia--Rosedale Gardens
Milford
Northbrook
Plymouth--First
Pontiac--First
Rochester Hills—University
Royal Oak—First
Southfield--New Hope
Southfield--New Hope
Southminster
Warren--Celtic Cross
Warren—First
Ypsilanti—First

Approved:

Allen Park
Calvin East
Clarkston—Sashabaw
Detroit—Broadstreet
Highland Park—Park United
Lakeshore--Fort Gratiot
Lakeshore--St. Clair Shores
Northville--First
South Lyon
Shelby Twp--St. Thomas

Approved With Exceptions:

Grosse Pointe Woods
Howell—First
Mt. Clemens—First
Novi--Faith Community
Saline
Walled Lake—Crossroads
Waterford—Community
White Lake PC
Garden City
Westland--Kirk of Our Savior

Reviewed--Pending Approval After Financial Review Documented:

Ann Arbor--Northside Detroit--Gratiot Ave.
Detroit—Westminster
Royal Oak--Starr
Troy--Northminster

Reviewed—Not Approved At This Time:

Southfield—Covenant

Presbytery adjourned with prayer at 2:17pm.

The next meeting of the Presbytery will be February 26, 2021, at 9:00am, at Westminster Presbyterian Church of Detroit and via Zoom.

ATTEST:

Marianne J. Grano

Marianne Grano, Stated Clerk

ATTACHMENT ONE: THE ROLL

APPENDICES:

Appendix A, Treasurer's Report

Appendix B, Trustees' Report

Appendix C, Nominations Report

Appendix D, Coordinating Cabinet Report

Appendix E, Sexual Misconduct Policy

Appendix F, Giddings-Lovejoy Overture

Appendix G, Utah Overture

Appendix H, Committee on Preparation for Ministry Report

Appendix I, Committee on Ministry Report

Appendix J, Westminster-Detroit Administrative Commission

Appendix K, Stated Clerk's Report

The Presbytery of Detroit
Statement of Revenues and Expenditures
From 1/1/2021 through 9/30/2021

*100 - Operating Fund
(In Whole Numbers)*

	<u>This Period</u> <u>Actual</u>	<u>Year to Date</u> <u>Actual</u>	<u>Annual Budget</u>	<u>Percent of Total</u> <u>Budget Remaining</u>
				25% of the year remains
Revenue				
<i>Shared Mission</i>	11,836	86,713	150,000	42 %
Per Capita	24,170	206,682	348,759	41 %
Investments (Fund 200)	15,519	115,951	153,505	24 %
Joy & McKay Endowments	14,221	144,192	166,604	13 %
Social Justice	0	6,300	6,000	-5 %
Presbyterian Women	0	0	1,200	100 %
Other	0	1,000	0	
Total Revenue	<u>65,746</u>	<u>560,838</u>	<u>826,068</u>	<u>32%</u>
Expense				
Representation	0	0	600	100 %
Committee on Ministry	500	1,178	14,600	92 %
Preparation for Ministry	0	1,764	3,800	54 %
Trustees	7,533	91,208	133,200	32 %
Presbytery Operations	35,674	347,043	627,565	45 %
<i>Congregation Develop't & Transform'n</i>	0	500	9,000	94 %
<i>Social Justice</i>	(1,250)	21,850	31,050	30 %
<i>Mission Interpretation</i>	400	13,069	51,300	75 %
<i>Leadership Equipping Ministry Team</i>	671	2,411	23,500	90 %
<i>New Church Dev/Redevelopment</i>	0	17,500	17,500	0 %
<i>Multicultural Ministry Team</i>	0	800	16,000	95 %
Planning & Visioning	0	2,743	1,000	-174 %
Coordinating Cabinet	0	525	3,200	84 %
Total Expense	<u>43,528</u>	<u>500,591</u>	<u>932,315</u>	<u>46 %</u>
Revenues Over (Under) Expenditures	<u>22,218</u>	<u>60,247</u>	<u>(106,247)</u>	

Total Shared Mission Received YTD:

86,713

Total Shared Mission Spending YTD:

56,130

The Presbytery of Detroit

Balance Sheet

As of 9/30/2021

(In Whole Numbers)

	OPERATING FUNDS	RESTRICTED & ENDOWMENT FUNDS
Cash	73,738	269,302
Total Cash	73,738	269,302
Investment Securities		
General Investments	4,291,226	0
Endowment - Comerica	1,724,207	20,098,438
Investment - P.I.L.P	1,583,309	0
Total Investment Securities	7,598,742	20,098,438
Receivables		
Church Loan Receivable - Module	56,000	0
Church Line of Credit Receivable	0	0
Misc Receivables	(878)	1,130
POD Grant Mortgage	432,393	0
Total Receivables	487,515	1,130
Other Assets		
	0	0
Total Other Assets	0	0
Total Assets	8,159,995	20,368,870
Miscellaneous Liabilities		
Accounts Payable - Module	0	24,617
Other	791,498	1,512
Total Miscellaneous Liabilities	791,498	26,129
Notes Payable to Presbyterian Church (U.S.A.)		
PCUSA Grant Mortgage Receivable	(194,018)	0
PCUSA Grant Mortgage Reserve	194,018	0
PCUSA Guaranteed Loans	(904,663)	0
P.I.L.P. Guaranteed Loans	(2,759,015)	0
Right-of-Use Asset	(134,487)	0
Lease Liability	134,487	0
Note Payable - PCUSA	904,663	0
Note Payable P.I.L.P	2,759,015	0
Total Notes Payable to Presbyterian Church (U.S.A.)	0	0
Notes Payable Others		
Pass Thru - Other	0	0
Total Notes Payable Others	0	0
Total Liabilities	791,498	26,129
Unrestricted Net Assets/Equity		
	4,920,924	1,797,369
Total Unrestricted Net Assets/Equity	4,920,924	1,797,369
Restricted Net Assets/Equity		
	2,447,572	18,545,372
Total Restricted Net Assets/Equity	2,447,572	18,545,372
Total Net Assets/Equity	7,368,497	20,342,741
Total Liabilities & Net Assets/Equity	8,159,995	20,368,870

**Presbytery of Detroit
Report of the Trustees
November 20, 2021**

The Trustees report the following for the information of Presbytery:

1. The Trustees released \$25,000 of Faith in Action grants to Samaritas for immigrant and refugee resettlement, and \$25,000 to Southwest Detroit Immigrant and Refugee Center to assist asylum seekers and immigrants.
2. The trustees moved \$300,000 for Faith In Action Grants from the Comerica checking account to the PILP Mission Market account.
3. The Trustees directed the Audit Committee to forego reporting of mid-term assets and depreciation.
4. The Trustees directed the Business Manager and the Treasurer to obtain three bids from CPA firms and return with a recommendation.
5. The Trustees authorized the Business Manager to set up an ACH for the monthly payment to US Bank for the new copier lease.
6. The Trustees authorized the Business Manager to set up an ACH payment to the Board of Pensions for the monthly health care/pension/benefits payment.
7. The Trustees approved the contract for Ralph Walker Designs for a new Presbytery website.

Presbytery of Detroit
Committee on Nominations

November 20, 2021

At the meeting on November 1, 2021, the Committee on Nominations, upon motion, adapted the following resolution to present to the Coordinating Cabinet which is also presented to the Presbytery of Detroit.

The Nominating Committee is informing you of the concern regarding the lack of interest and diversity of General Assembly applicants and requests the Coordinating Cabinet to make this issue a priority.

We would empathize also, the concern applies to all committees, ministry teams and work groups. It is important for us to remember the vows we took at our ordination as a Teaching Elder and Ruling Elder as found in the Book of Order. (W-4.4003)

“Will you **share** in government and discipline serving **councils** of the church?” (Ruling Elders)

“Will you be **active** in government and discipline, serving in the **councils** of the church?”
(Teaching Elders)

This slate has many vacancies which this committee has tried and continue trying to fill, in some cases, it is significant. Of course, nominations can be made from the floor by you or someone else. It is our hope that you will contact this committee before the next presbytery meeting to fill some of these vacancies.

The Committee on nominations is submitting the following slate for nomination.

Position/Class	Nominee	Church affiliation
General Assembly Commissioners		
GA 2022	Rev Charles Sadler, Jr	Royal Oak, Starr
GA 2022	Rev Jasmine Smart	Bloomfield, Kirk in the Hills
GA 2022	Rev Bethany Peerbolte	Birmingham, Ffirst

GA 2022	Elder Stephen Benton	Grosse Isle
GA 2022	Elder Mary Lloyd	Grosse Pointe, Memorial
GA 2022	VACANCY	

GA 2022-YAAD	Elder Lelia Humphries	Detroit, Westminster
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Alternate Clergy	REV Ruthanne Herrington	
Alternate Elder	CRE Josh Archey	Walled Lake, Cross Roads
Alternate YAAD	VACANCY	

Synod of Covenant Commissioners

Class 24	Rev Garrett Mostowski	Detroit, Fort Street
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Officers of the Presbytery

Moderator- 22	Rev Jasmine Smart	Bloomfield , Kirk in the Hills
Vice-moderator 22	Elder Kevin Smith	Warren, First

Committee on Ministry (COM)

Chair-22	Rev Melissa DeRosia	Ann Arbor, Westminster
Class-22	VACANCY	
Class-23	VACANCY	
Class-24	Rev Jasmine Smart	Bloomfield Hills, Kirk in the Hills
Class-24	Elder Richard Turner	Detroit, Fort Street

Class-24	Rev Neeta Nichols	H.R.
Class-24	Elder Suzanne Lewand	Royal Oak, First
Class-24	Rev Ashley Ashley	Plymouth, First
Class-24	Rev Teresa Peterson	Canton, Geneva
Class-24	Elder Bob Trombley	
Class-24	VACANCY	
Class-24	VACANCY	
Class-24	VACANCY	

committee on Preparation (CPM)

Co-Chair	Rev Jim Faile	At-Large
Co-Chair	Elder Marilyn Thibedaeu	Northville, First
Class-22	VACANCY	
Class-22	VACANCY	
Class-23	Elder Deborah Fair	Detroit, Westminster
Class-24	Rev Paul Stunkel	H.R.
Class-24	Rev Mark Phillips	Dearborn, Cherry Hill
Class-24	Rev Anders Edstrom	Berkley, Greenfield
Class-24	VACANCY	
Class-24	VACANCY	
Class-24	VACANCY	
Class-24	VACANCY	

Congregational Development and Transformation Ministry Team

Chair-22	VACANCY	
Class-24	Rev Scott Miller	Berkley, Drayton
Class-24	VACANCY	

Leadership Equipping Ministry Team

Chair-22 Rev Joel Puntigam Livonia, St. Timothy

Class-24 Rev Roxie Davis H.R.

Class-24 VACANCY

Mission Interpretation Ministry Team

Chair-22 Elder Adam Delezenne Warren, First

Class-24 Rev Kara Hildebrandt Lincoln Park,

Class-24 Eder Adam Delezenne Warren, First

Multicultural Ministries Ministry Team

Chair-22 VACANCY

Class-23 Rev Sarah Logemann Detroit, Fort Street

Class-24 Elder Lorn Coleman Detroit, Calvary

Class-24 Rev Karen Stunkel Detroit, Westminster

Class-24 Rev Kevin Johnson H.R.

New Church Development Ministry Team

Chair-22 Rev John Pavelko H.R.

Class-24 Elder Janifer Binion Detroit, Calvary

Class-24 Rev Edwin Estevez Bloomfield Hills, Kirk in the Hills

Class-24 Elder Ann Lyke South Lyon, First

Permanent Judicial Commission

Chair-22 VACANCY

Class-27 Elder Elizabeth Baergman Grosse Pointe, Memorial

Class-27 VACANCY

Planning and Visioning Ministry Team

Chair-22	Elder Stefanie Lewis	Detroit, Hope
Class-22	VACANCY	
Class-23	VACANCY	
Class-24	Elder Tracy Knox	Detroit, Calvary
Class-24	Elder Chris Bloodworth	Detroit, Fort Street
Class-24	Elder Stefanie Lewis	Detroit, Hope

Presbytery Operations Ministry Team

Class-22	Elder Suzanne Lewand	Royal Oak, First
Class-23	Rev Patricia Jacobs	Rochester Hills, University
Class-24	Elder Patrick Swaney	Warren, Celtic Cross
Class-24	VACANCY	

Committee on Representation

Chair-22	Rev Barbara Swartzel	Detroit, Hope
Class-24	Rev Gwangwoo Ju	Southfield, KPCMD
Class-24	Elder Chris Bloodworth	Detroit, Fort Street

Social Justice Ministry Team

Chair-22	VACANCY	
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Class-24	Rev Sarah Logemann	Detroit, Fort Street
Class-24	Elder Douglas Kee	Plymouth, First
Class-24	Julie Ogg	Pontiac, First

Trustees

Chair-22	Nominated by Trustees	
Class-23	Elder Ben Beale	Birmingham, First
Class-24	Elder Robert Lee	Southfield, KPCMD
Class-24	Elder Karen Strandholm	Lincoln Park
Class-24	Elder Ellen Schreuder	Detroit, Calvin East

(must be nominated by the Presbytery)

Committee on Nominations

Class-23	VACANCY	
Class-24	Elder Jim Hooper	Grosse Pointe, Memorial
Class-24	VACANCY	
Class-24	VACANCY	

**Presbytery of Detroit
Report of the Coordinating Cabinet
September 28, 2021**

The Coordinating Cabinet recommends that Presbytery:

1. Approve the 2022 Budget, including Per Capita of \$21.60 for 2022. *See* Paper E-1.
2. Elect Elder Jim Hooper (Memorial—Grosse Pointe) to the Nominating Committee, class of 2024.
3. Approve the location of the February 26, 2022 meeting as Detroit-Westminster, with hybrid participation by Zoom.

The Coordinating Cabinet reports the following for the information of Presbytery:

1. Cabinet approved the docket as amended.
2. Cabinet considered the formation of a separate Budget and Finance Committee. This item has been postponed to the February Coordinating Cabinet meeting.
3. Cabinet reviewed the overture concurrence recommendations of Social Justice and the Anti-Racism Committee. *See* Papers E-2 and E-3.

Presbytery of Detroit

2022 Operating (Fund 100) Budget PROPOSAL

Based on total membership of 17,699 as of 12-31-20

	2021 Approved Budget	2022 Proposed Budget
Revenue		
<i>Shared Mission (POD portion)</i>	150,000	140,000
Per Capita (POD portion @\$21.60 per member)	\$ 348,759	\$ 382,298
Less: Per Capita Arrearages	(15,000)	(15,000)
Prior Year Per Capita Receipts	15,000	15,000
Income from Fund 200 Capital Investment	39,505	44,245
Income from Fund 200 Cash Investment	100,000	100,000
Income from Joy Endowment	153,684	172,126
Income from McKay Endowment	12,920	14,470
Interest from PILP Investments	14,000	11,000
Presbyterian Women	1,200	
PCUSA Grant: Hunger Coordinator	6,000	6,300
	<u>\$ 826,068</u>	<u>\$ 870,439</u>
Expenses		
<i>Congregational Development</i>	9,000	9,000
<i>Social Justice</i>	31,050	30,000
<i>Mission Interpretation</i>	51,300	46,500
<i>Leadership Equipping</i>	23,500	25,300
<i>New Church Development</i>	17,500	15,000
<i>Multicultural</i>	16,000	6,200
<i>Mission Auxiliary Fund</i>		8,000
<i>Shared Mission Subtotal</i>	148,350	140,000
Nominations	-	-
Representation	600	-
Committee on Ministry	14,600	14,600
Committee on Preparation for Ministry	3,800	4,000
Trustees	133,200	141,383
Operations	627,565	522,756
Planning and Visioning	1,000	13,000
GA Meeting cost		8,000
Antiracism Committee		23,000
Coordinating Cabinet	3,200	3,700
	<u>\$ 932,315</u>	<u>\$ 870,439</u>
Revenues Over (Under) Expenses	(106,247)	-

Presbytery of Detroit

2022 Mission Pass-Thru (Fund 600) Budget PROPOSAL

Based on total membership of 17,699 as of 12-31-20

	2021 Approved Budget	2022 Proposed Budget
Revenue		
Per Capita Apportionment GA (\$8.98 per member)	168,269	158,937
Per Capita Apportionment Synod (\$3.25 per member)	61,103	57,522
Shared Mission GA	31,875	30,810
Shared Mission Synod	5,625	5,438
Offerings (OGHS, Pentecost, Peacemaking, etc)	150,000	110,000
PCUSA Personnel, Disaster, Etc	46,000	21,000
Income from Joy Fund for 3 Presbyteries	38,409	43,031
Income from Joy Fund for Fort Street	192,048	215,158
Income from Connor Fund for Fort Street	16,615	18,614
Income from Ranney Balch Fund to be distributed	46,731	52,354
POD Extra-Commitment Opportunites (ECO)	27,000	14,000
GA & Other Synod Grants	40,000	10,000
Synod Campus Ministry Grants	6,000	6,000
	<u>\$ 829,675</u>	<u>\$ 742,864</u>
Expenses		
Per Capita Apportionment GA	168,269	158,937
Per Capita Apportionment Synod	61,103	57,522
Shared Mission GA	31,875	30,810
Shared Mission Synod	5,625	5,438
Offerings (OGHS, Pentecost, Peacemaking, etc)	150,000	110,000
PCUSA Personnel, Disaster, Etc	46,000	21,000
Distribution of Joy Fund to 3 Presbyteries	38,409	43,031
Distribution of Joy Fund to Fort Street	192,048	215,158
Distribution of Connor Fund to Fort Street	16,615	18,614
Distribution of Ranney Balch Fund	46,731	52,354
POD Extra-Commitment Opportunites (ECO)	27,000	14,000
GA & Other Synod Grants	40,000	10,000
Synod Campus Ministry Grants	6,000	6,000
	<u>\$ 829,675</u>	<u>\$ 742,864</u>
Revenues Over (Under) Expenses	-	-

Note: All budgeted expenses are subject to receipt of the budgeted revenues.
If revenues are different than budgeted, expenses will be adjusted to match them.



2022 Budget Request

Presbytery of Detroit

Our Mission: Transforming and Strengthening Congregations to be Missional, Pastoral, and Prophetic

Our Vision as a Matthew 25 Presbytery: Actively engaging the world around us

Committee / Ministry Team: Social Justice Ministry Team

Committee Contact: Mary Lloyd, Elder

TOTAL REQUESTED:

\$ 30,500

Committee Goal What is the goal and how does it support the Mission and/or Matthew 25 Initiatives?	Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?	Sub-Committee or Workgroup (if applicable)	2022 Budget Request
Actively work to alleviate and eliminate hunger and its causes. Responding to hunger needs.	Provide opportunities and support for congregations and individuals working to eradicate systematic poverty through allevating hunger.	Hunger Ministry	\$ 27,000
Provide opportunities to address areas of concern throughtout the metropolitan urban context and how the Presbytery can work together and gain competency in relationships across Metro Detroit.	Local gatherings for local relationship building and collaborative justicework in the Presbytery of Detroit. This can include all three areas of Matthew 25 initiative.	Metropolitan Urban Ministry	\$ 500
Build awareness and increase the energy around the prison experience and plight of families of prisoners.	Inform and call to action congregations seeking to connect in service to families affected by family members in jails or prison by collabatively working with Wayne County Jail Ministry.	Prison Ministry	\$ 500
Build resiliency within the Presbytery so that preparedness for disaster have less impact on communities within the Presbytery. Resulting in congregations being vital to their communities and bridging areas in southeastern Michigan that are underserved.	Provide opportunitiees for churches and individuals to restore families and homes affected in flooding and heavy rainfall. Build capacity able to respond after local water disasters.	Water Justice	\$ 2,500



2022 Budget Request

Presbytery of Detroit

Our Mission: Transforming and Strengthening Congregations to be Missional, Pastoral, and Prophetic

Our Vision as a Matthew 25 Presbytery: Actively engaging the world around us

Committee / Ministry Team: Mission Interpretation Ministry Team

Committee Contact: Adam Delezenne

TOTAL REQUESTED:

\$ 46,500

Committee Goal What is the goal and how does it support the Mission and/or Matthew 25 Initiatives?	Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?	Sub-Committee or Workgroup (if applicable)	2022 Budget Request
Nourish spiritual growth and teach the attributes of God as we provide food and goods. Blessing others and teaching them to rise up and be the hands and feet of Jesus Christ.	Our activities include providing open times for food, meals, clothing and household distribution. Nourish relationships by praying, teaching and exhibiting the love of Christ. Continue to collaborate and develop partnerships with churches and groups from the Presbytery of Detroit as well as other agencies to provide the necessary tools to achieve our goals.	Second Mile Center	\$ 5,000
We are an inclusive community seeking intentional relationships and an intelligent faith. We want First Pres Ann Arbor to be a church home away from home for students in the Ann Arbor Area.	We provide weekly gatherings for our students for food, fellowship and study, one-on-ones with pastors, local service opportunities, weekend retreats and out of state mission trips in partnership with Presbyterian Disaster Assistance and/or PC(USA) Mission Co-Workers.	Ann Arbor Campus Ministry	\$ 4,500
Introduce college students to the christian faith and disciple them. We will teach them to have vision for the building their friend's faiths. We will continue to be multi-ethnic community of believers. We will practice racial reconciliation.	We meet weekly and teach the basics of the christian faith with small groups for deeper discussion and faith growth. Group outings including meals, bonfires, rollerskating, hiking, or other activities. We will plan a spring break opportunity to serve in mission together. We will plan racial reconciliation town halls and implement them.	EMU Campus Ministry	\$ 5,000
Build relationships with students at Oakland University, Oakland County Community College and Rochester University. Providing leadership opportunities for students through music ministries, faith formation gatherings, and mission partnerships with various ministries like Neighborhood House.	Worship services which University students will lead with various musical genres, and other events where we will gather students for fellowship and ministry.	Oakland University Campus Ministry	\$ 4,500
Encourage and promote international missional in our congregations, encourage mission co-workers and connect them with churches in the POD, and enhance our sense of world-wide community.	The Month of Mission Event to be held in October 2022.	Month of Mission	\$ 1,500

<p>Committee Goal What is the goal and how does it support the Matthew 25 and/or Mission Initiatives?</p>	<p>Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?</p>	<p>Sub-Committee or Workgroup (if applicable)</p>	<p>2022 Budget Request</p>
<p>Provide camperships (scholarships) for children in need in the Detroit Presbytery so that campers can experience God's love and creation, and grow in their faith</p>	<p>We meet to determine criteria for campership applications, create and distribute information for applying throughout the presbytery. We review applications, and award camperships to campers</p>	<p>Camperships Workgroup</p>	<p>\$ 5,000</p>
<p>Nourish relationships between people, churches and ministries in the Presbytery of Detroit and Thika Presbytery in Kenya.</p>	<p>Support the partnership between POD and Thika Presbytery through personal interactions (visits), provide leadership to the Kenya Mission Network, and engage in special projects with the Thika Presbytery.</p>	<p>Thika Partnership</p>	<p>\$ 5,000</p>
<p>Provide for the spiritual and personal growth of the children at the Middelburg Care Village in Middelburg, Mpumalanga, South Africa</p>	<p>Engage the international and local communities in supporting the Care Village through the building of a chapel onsite and engaging people to share their talents with the children. In collaboration with the MCV Board and the Care Village Outreach Board, we will bring in tutors to assist the children in their studies and technical training.</p>	<p>Care Village Workgroup</p>	<p>\$ 6,000</p>
<p>Enable opportunities for new and emerging mission within the Presbytery of Detroit.</p>	<p>Award small grants (\$500-\$1000) to applicants according to published process and criteria. Receive reports from recipients on the results.</p>	<p>Emerging Mission Projects</p>	<p>\$ 10,000</p>



2022 Budget Request

Presbytery of Detroit

Our Mission: Transforming and Strengthening Congregations to be Missional, Pastoral, and Prophetic

Our Vision as a Matthew 25 Presbytery: Actively engaging the world around us

Committee / Ministry Team: Leadership Equipping MT

Committee Contact: Joel Puntigam

TOTAL REQUESTED:

\$ 34,700

Committee Goal What is the goal and how does it support the Mission and/or Matthew 25 Initiatives?	Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?	Sub-Committee or Workgroup (if applicable)	2022 Budget Request
Provide support and education for educators and lay people in educational ministry.	Arrange for and provide PCUSA approved instructors for courses. Provide scholarships for courses and conferences Create a platform for educators in our Presbytery to connect for ideas and conversation. This could possibly be a facebook group. Maintain physical copies of reformed curriculum Maintain a working list of each church and contact person for education ministry within the church.	Educational Ministries Workgroup	\$ 12,000
To care for our incoming pastors. To provide a space and time for their care.	We will offer 2 retreats in 2021 for all clergy in the POD. The retreats will have themes of compassion, peace, justice, and health.	Pastors About Companionship WG	\$ 3,000
To welcome new clergy into our presbytery.	We will host a gathering that will bring new clergy together. The gathering will serve as a welcome to the city of Detroit and the POD.	Pastors About Companionship WG	\$ 1,000
To attend to the mental health of the clergy in our presbytery	We will offer grants to those who need to look after their mental health	Pastors About Companionship WG	\$ 2,000
Network and collaborate with others to stay up to date with latest trends in young adult ministry	Sponsor a young adult to attend a national young adult gathering to learn more about how others are being successful in young adult ministry	Young Adult WG	\$ 1,500

<p>Committee Goal What is the goal and how does it support the Matthew 25 and/or Mission Initiatives?</p>	<p>Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?</p>	<p>Sub-Committee or Workgroup (if applicable)</p>	<p>2022 Budget Request</p>
<p>Understand young adult demographics, concentration, and trends within the metro Detroit area</p>	<p>Consult external firms to gather/share demographic data</p>	<p>Young Adult WG</p>	<p>\$ 2,000</p>
<p>Improve social media engagement and online presence</p>	<p>hardware (computer microphone) for podcasts marketing expenses for events subscriptions for Zoom, Discord, Meetup, etc.</p>	<p>Young Adult WG</p>	<p>\$ 1,000</p>
<p>To support, encourage and equip people to be leaders in the Body of Christ through the renewal of their faith. Our hope is that through exploring their relationship with God, they will grow in their trust of God and will use their God-given talents more effectively as God's servants.</p>	<p>We will accomplish this by conducting three day Renewal Weekends at Echo Grove Retreat Center in the Spring and the Fall of 2022</p>	<p>Great Lakes Pilgrimage WG</p>	<p>\$ 1,000</p>
<p>To provide opportunities for the youth and youth workers of our presbytery to attend Triennium</p>	<p>Empower our youth to embrace their faith and better understand what God is calling them within the body of Christ. High School youth will spend four days in fellowship with youth from around the world learning about God, working on mission projects, and worshipping in a uniquely youthful space.</p>	<p>Presbyty Youth Connection WG</p>	<p>\$ 8,100</p>
<p>To connect youth and churches to combat systemic racism and poverty through local mission to develop solidarity throughout the Presbytery.</p>	<p>Provide a mission experience that expresses the inspiring story of Detroit while addressing the reality of racism and poverty in our city. Participants will work with local mission partners and experience the unique treasures of Detroit.</p>	<p>Presbyty Youth Connection WG</p>	<p>\$ 2,700</p>
<p>To connect youth workers on a quarterly basis</p>	<p>Encourage vital youth ministry in the presbytery by encouraging youth workers, connecting colleagues, and providing resources for brave faith developing spaces. Quarterly meetings will bring our youth workers together to share successes and examine hardships together.</p>	<p>Presbyty Youth Connection WG</p>	<p>\$ 400</p>



2022 Budget Request

Presbytery of Detroit

Our Mission: Transforming and Strengthening Congregations to be Missional, Pastoral, and Prophetic

Our Vision as a Matthew 25 Presbytery: Actively engaging the world around us

Committee / Ministry Team: Multicultural Ministries Team

Committee Contact: Karen Stunkel

TOTAL REQUESTED:

\$ 11

Committee Goal What is the goal and how does it support the Mission and/or Matthew 25 Initiatives?	Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?	Sub-Committee or Workgroup (if applicable)	2022 Budget Request
MLK Worship Service This service provides an opportunity for congregations to consider structural racism in the context of worship	We will prepare a video worship service to be used by congregations on MLK Sunday.		\$ 1
Storytelling Project By using personal stories, this project will demonstrate the impact of systemic racism in our presbytery and in our community.	We will organize storytelling events that illustrate the diversity in our presbytery and our community so that church members learn more about the effects of systemic racism. Depending on circumstances, this will be done either in person, via Zoom, or pre-recorded.		\$ 10
	NOTE: There is a glitch in the total. We are requesting \$11,200.		



2022 Budget Request

Presbytery of Detroit

Our Mission: Transforming and Strengthening Congregations to be Missional, Pastoral, and Prophetic

Our Vision as a Matthew 25 Presbytery: Actively engaging the world around us

Committee / Ministry Team: Committee on preparation for Ministry

Committee Contact: Jim Faile Marilyn Thibodeau

TOTAL REQUESTED:

\$ 4,000

Committee Goal What is the goal and how does it support the Mission and/or Matthew 25 Initiatives?	Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?	Sub-Committee or Workgroup (if applicable)	2022 Budget Request
Guiding those under care as Inquirers, Candidates in preparation for Ordained ministry, and Commissioned Ruling Elders for service to the churches within the Presbytery	Psychological Assessments for those under care.		\$ 3,500
	General Committee Expenses		\$ 500



2022 Budget Request

Presbytery of Detroit

Our Mission: Transforming and Strengthening Congregations to be Missional, Pastoral, and Prophetic

Our Vision as a Matthew 25 Presbytery: Actively engaging the world around us

Committee / Ministry Team: Trustees

Committee Contact: Kara Hildebrandt

TOTAL REQUESTED:

\$ 155,700

Committee Goal What is the goal and how does it support the Mission and/or Matthew 25 Initiatives?	Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?	Sub-Committee or Workgroup (if applicable)	2022 Budget Request
Provide Office Space for the POD staff to work and physical meeting space for the work of the Presbytery	Office Rent & Security		\$ 49,200
Provide office equipment and supplies for the POD staff and work of the committees	Computer equipment, software and support; Copier Leases; Office Supplies; Telephone, Internet, and Telecommunications; etc.		\$ 84,500
Protect the assets of the Presbytery	Background Checks, Annual Financial Audit, Insurance coverage, Legal Consultation Fees		\$ 22,000



2022 Budget Request

Presbytery of Detroit

Our Mission: Transforming and Strengthening Congregations to be Missional, Pastoral, and Prophetic

Our Vision as a Matthew 25 Presbytery: Actively engaging the world around us

Committee / Ministry Team: Operations

Committee Contact: Chip Tallinger

TOTAL REQUESTED:

\$ 522,756

Committee Goal What is the goal and how does it support the Mission and/or Matthew 25 Initiatives?	Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?	Sub-Committee or Workgroup (if applicable)	2022 Budget Request
Provide Executive Leadership of the Presbytery	Employ the Transitional General Presbyter, Associate Executive Presbyter, and Stated Clerk (includes a 5% increase in salary over 2021)		\$ 325,116
Provide staffing for the office and hunger work of the Presbytery	Employ the Office Manager, Business Manager, and Hunger Action Coordinator		\$ 188,390
Provide for the general costs of staffing the Presbytery	Workers' Comp insurance, Payroll service, Professional & Staff Development,		\$ 9,250



2022 Budget Request

Presbytery of Detroit

Our Mission: Transforming and Strengthening Congregations to be Missional, Pastoral, and Prophetic

Our Vision as a Matthew 25 Presbytery: Actively engaging the world around us

Committee / Ministry Team: P&V

Committee Contact: Kevin Smith

TOTAL REQUESTED:

\$ 12,500

Committee Goal What is the goal and how does it support the Mission and/or Matthew 25 Initiatives?	Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?	Sub-Committee or Workgroup (if applicable)	2022 Budget Request
Presbytery Assemblies	To help cover music, speakers, day care cost, publicity, media tools, ect for the Presbytery meetings.		\$ 2,500
Strategic planning	This will help with tesing new technology, subscribe to strategic data, general work group costs, ect as deamed necessary.	Strategic planning workgroup	\$ 10,000



2022 Budget Request

Presbytery of Detroit

Our Mission: Transforming and Strengthening Congregations to be Missional, Pastoral, and Prophetic

Our Vision as a Matthew 25 Presbytery: Actively engaging the world around us

Committee / Ministry Team: Coordinating Cabinet

TOTAL REQUESTED:

Committee Contact: Dave Bunch (bunchdc@att.net)

\$ 0

Committee Goal What is the goal and how does it support the Mission and/or Matthew 25 Initiatives?	Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?	Sub-Committee or Workgroup (if applicable)	2022 Budget Request
Cabinet is a coordinating body of the Ministry Teams and Committees of Presbytery. (Continued below)	Resource Materials		200
Cabinet will challenge the Ministry Teams and Committees in providing support and encouragement to Matthew 25 churches...	Babysitting for presbytery meetings		500
...and providing regular reports as to the outcomes of those endeavors. (Continued below)	Meeting expense (Leadership retreat)		1000
Cabinet is also requesting additional funding for an expanded "Leadership retreat" rather than "Cabinet retreat".	Moderator travel		300
	Moderator training		1500

Committee / Ministry Team: _____

Committee Goal What is the goal and how does it support the Matthew 25 and/or Mission Initiatives?	Potential activities to achieve goal What types of activities does the committee plan for the year, keeping in mind the need to be flexible as conditions change?	Sub-Committee or Workgroup (if applicable)	2022 Budget Request
	NBPC Donation		100
	Gifts/flowers		100

Presbytery of Detroit
 Total Invested Assets* and Budgeted
 Sources of Income (as of 2021-10-31)

\$27,851,000

ENDOWMENTS

\$20,775,000

**CAPITAL FUND
(FUND 200)**

\$7,076,000

**ANNUAL
RECEIPTS for
Mission Support
and Operating
Fund Activities
(2020 Budget)**

\$873,000

**Connor
Fund**

\$750,000

100%

Joy Fund

\$17,333,000

50%

10%

40%

**McKay
Fund**

\$583,000

**Ranney
Balch Fund**

\$2,109,000

**Ranney
Balch
Grants**

\$52,000

**General
Investments**

\$4,414,000

Designated Fund

\$1,782,000

**PILP Investments
(to secure
Church loans)**

\$880,000

Fort Street Presbyterian

\$19,000 + \$215,000

3 Other
Presbyteries

\$43,000

Per Capita

\$381,000

Income from
Capital Fund
(Fund 200)
Investments

\$155,000

Income from
McKay Fund

\$14,000

Income from
Joy Fund

\$172,000

Shared Mission

\$145,000

Hunger Grant

\$6,000

- Restricted to income only by Will
- Restricted to income only by Trustee Policy
- Presbytery Assets (Fund 200)
- Operating Fund (Fund 100)
- Mission Support (Fund 100)

* Total POD Assets includes Invested Assets as above, plus Church Notes Receivables and Cash.

Sexual Misconduct Policy

Presbytery of Detroit

POLICY P-2

Introduction:

It is the policy of the Presbyterian Church (U.S.A.) that all church members, church officers, non-member employees, and volunteers of governing bodies and entities of the church are to maintain the integrity of their ministerial, employment and professional relationships at all times. **Sexual misconduct** (see Attachment A, Definitions) is a violation of an individual's integrity. Such behavior is sinful, and violates the teachings of the Church, as well as the covenantal relationship by which we are called to live with God and with one another. Sexual misconduct in any form is never permissible.

Scripture affirms that we are created in the image and likeness of God. To harass sexually or abuse another person is to deny that value. Scripture and our faith in Jesus Christ calls us to standards of responsible conduct in all of life, including sexual behavior. Sexual misconduct is a behavior that represents unjust use of power by persons in positions of responsibility and leadership to exploit persons who are vulnerable by virtue of the inherent trust that resides in authoritative positions in the church. Sexual misconduct ruptures pastoral relationships and is an indication of the brokenness of the person perpetrating such misconduct. This rupture injures and harms victims with wounds that may require extended care before healing occurs. This rupture betrays Christ and the pastoral offices of the church in that it abuses the power and authority of ministry by changing its focus from healing and redemption to exploitation and gratification. Furthermore, it tarnishes the symbol of Christ as Healer, and Savior; and it rends the local parish and the whole body of Christ in ways that require special efforts for healing deep, long lasting wounds.

The purposes of this Policy are:

1. To prevent and eliminate sexual misconduct within the Presbytery of Detroit.
2. To safeguard individuals and communities from abuse through any form of sexual misconduct.
3. To seek justice by assuring effectiveness of the church's administrative, investigative and judicial process in determining truth, protecting the innocent, and dealing appropriately with those who victimize others.
4. To assure appropriate care and promote proper healing for all individuals and communities where sexual misconduct has occurred.

Protection of children and vulnerable adults in this regard requires especial care and caution. Presbytery policies relating to protection of children and vulnerable adults are contained in a separate policy. Persons may be found to be in violation of both policies and may be subject to proceedings

under both policies.

Statement of Policy:

The Presbytery of Detroit proclaims that Ministers of the Word and Sacrament, Certified Christian Educators, and Commissioned Ruling Elders who are members of or serving within the bounds and under the direction of the Presbytery of Detroit; officers and employees of the Presbytery of Detroit; and the volunteers and lay persons serving on Presbytery committees, boards, councils and commissions, and other entities in support of Presbytery programs:

- shall exercise responsible sexual behavior and maintain the integrity of employment and professional relationships at all times;
- shall not engage in sexual misconduct as defined in this Policy (see Attachment A);
- shall deal with allegations of sexual misconduct with seriousness;
- shall report accusations or instances of sexual misconduct to the appropriate Presbytery officials;
- shall maintain confidentiality in recognition of the effects of reported sexual misconduct on the reputation and effectiveness of all involved;
- shall respect the alleged offender's presumption of innocence; and
- shall comply with all applicable local, state, and federal laws.

Prevention and Implementation

1. General Policy: The Presbytery of Detroit will take appropriate steps to inform all those covered by this Policy and all sessions of the standards of conduct set forth in this Policy and the procedures to be followed for effective response when receiving a report of sexual misconduct. The Presbytery shall further encourage all sessions to establish policies, procedures and practices related to sexual misconduct and to inform members, employees, volunteers, and candidates of the Presbytery's and session's policies and procedures with respect to sexual misconduct.

2. Training and Education: The Presbytery, through its appropriate entities, shall annually present an educational program (the "Training") designed to explain the need for this Policy, to acquaint persons with its contents, and to guard against sexual misconduct. The Presbytery of Detroit will require that all new ministers, all Commissioned Ruling Elders, all Certified Christian Educators, members of Coordinating Cabinet, officers of the Presbytery, and all employees of the Presbytery attend the Training within the first year of ministry within the bounds and under the direction of the Presbytery, and each five (5) years thereafter. Failure to attend will result in dissolution of the relationship. Honorably retired ministers are exempt provided they agree in writing not to serve the Presbytery in a leadership position or serve any congregation or other entity in active ministry. Additionally, each congregation will be required to send a member to either the

Training or a bystander training program offered by Presbytery every three (3) years. There will be a training event presented annually.

3. Acknowledgement: The following persons are required to sign a written acknowledgement (see Attachment B) that they have received and read a copy of this Sexual Misconduct Policy, and that they agree to conduct themselves in accordance with this Policy: Ministers of the Word and Sacrament, Certified Christian Educators, and Commissioned Ruling Elders who serve within and at the direction of the Presbytery of Detroit; officers and employees of the Presbytery of Detroit; and the volunteers and lay persons serving on Presbytery committees, boards, councils and commissions, and other entities in support of Presbytery programs. Such signed acknowledgement will be kept in the person's personnel file or other appropriate file of Presbytery. It is further the policy of Presbytery that employees and volunteers other than ministers undergo a criminal background check.

4. Ministers of the Word and Sacrament: All ministers seeking new calls within the Presbytery of Detroit shall complete the Personal Information Form currently being distributed by including the portions relating to sexual misconduct. The Committee on Ministry, in addition to pastor nominating committees, is responsible for obtaining previous employer references on all ministers or candidates seeking ordination and/or service within the bounds or under the jurisdiction of the Presbytery of Detroit.

5. All Other Presbytery Staff and Volunteers: All successful applicants for Presbytery staff positions, or other persons so directed by an entity which reports to the Presbytery, shall complete a criminal background check which shall be kept in Presbytery files until the individual dies, leaves the Presbytery, or ceases to serve in any ministerial role within the Presbytery for a period of five (5) years.

6. Responding to Reference Request: The Stated Clerk and Executive staff (including the general or executive presbyter, associate executive(s), and/or persons serving in a temporary capacity as executive) are authorized to respond to sexual misconduct inquiries directed to the Presbytery about former or current Presbytery employees. They shall provide information regarding any allegations, inquiries, and administrative or disciplinary action related to sexual misconduct of the individual involved. The response, however, shall be limited to information that is a matter of public record or in the individual's own personnel file that is maintained by the Presbytery.

7. Distribution of Policy: A copy of this Policy shall be made available to all those covered by it and to any persons who requests a copy. The Policy shall be made available to all persons who accuse others of misconduct as well as those accused by misconduct.

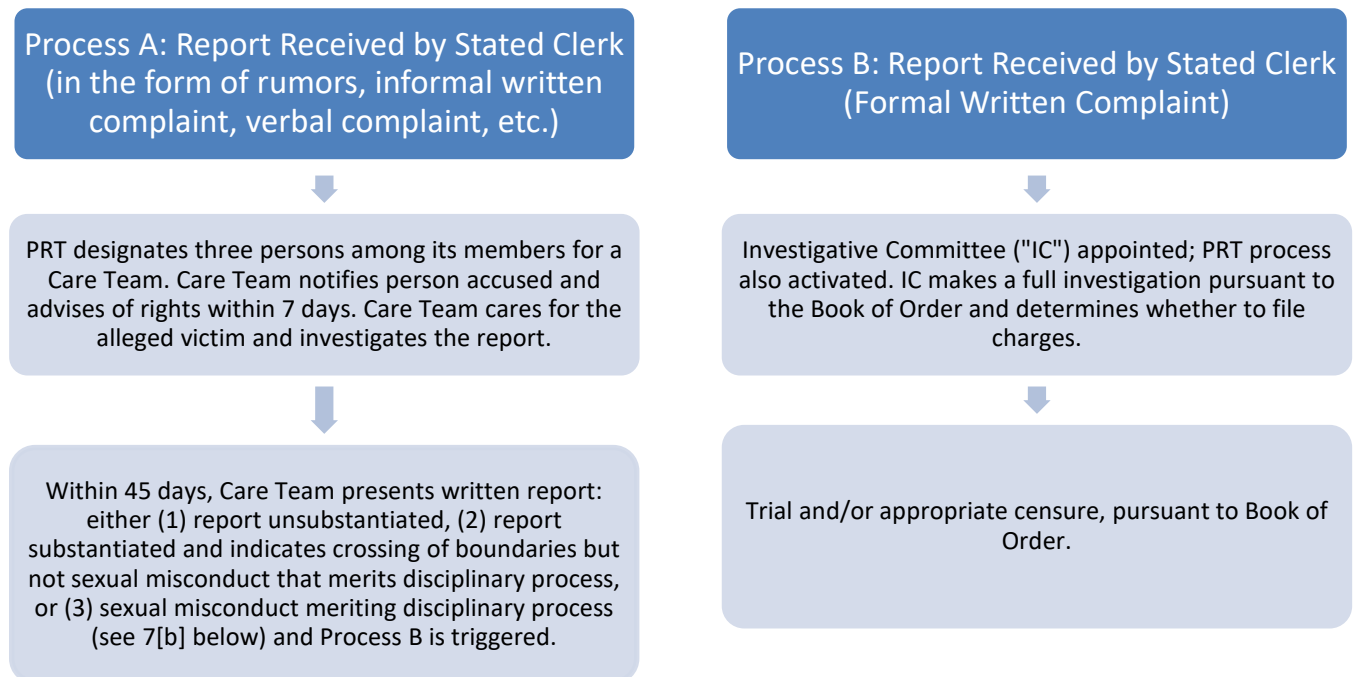
Response Procedures:

Independent procedures: Under this policy, any professional sexual misconduct which (1) involves unwanted physical contact or physical contact that involves an intrinsic imbalance of power, including, but not limited to, contact between a pastor and a member of a congregation; or (2) includes behavior which may be a violation of the Constitution of the Presbyterian Church (USA); or (3) includes conduct which, in the majority opinion of the Care Team, should result in suspension and/or termination, automatically begins the disciplinary process outlined in the Book of Order under the Rules of Discipline.

However, the Care Team process outlined in this Policy is not intended to supplant either processes under the Book of Order, or processes under secular law, particularly in terms of mandated reporting of abuse to the civil authorities in cases of criminal sexual conduct involving a child or older adult. Additionally, under the Book of Order, a written statement of sexual misconduct submitted to the Stated Clerk (after verification that the written statement is intended as a statement of alleged offense under the Rules of Discipline) shall be directed to an Investigative Committee.

The Book of Order and secular processes may take place concurrently, before or after the Care Team process, or not at all, depending on the facts and circumstances of the individual case.

The following flowchart describes the process for receiving and responding to reports of sexual misconduct:



1. Receiving the Initial Report:

A. Claims of sexual misconduct should never be taken lightly or disregarded and allowed to circulate without concern for the integrity and reputation of the reporter of the victim, the alleged offender, and the Church. Claims shall be dealt with as matters of highest confidentiality both before and after they have been submitted to appropriate authorities as outlined below.

B. Reports of sexual misconduct may occur in a variety of ways. Because a governing body or entity cannot control to whom the reporter will first speak, it is important that all officers, employees, and persons highly visible to church members and visitors understand how reports of alleged sexual misconduct incidents are to be directed to the proper persons.

C. *The first persons to learn of an incident of sexual misconduct should not undertake an inquiry alone or question the reporter or the alleged offender.* If the reporter is hesitant to share information, the person receiving the initial report has a special pastoral responsibility to encourage willingness to speak, lest the Church be unable to respond because no one is able to give firsthand information.

- i. When a person believes that they have been the victim of sexual misconduct perpetrated by a person covered by this Policy, or when a non-victim reporter believes a person covered by this Policy has committed an act of sexual misconduct, they should report the incident, preferably in writing, to the Stated Clerk. If the report is not received in writing and the complaining victim or reporter declines to put it in writing, then the Stated Clerk shall summarize in writing all of the information orally conveyed to them, and mail a copy of the same to the complaining victim or reporter with a request that they contact the Stated Clerk if there are any errors in the account.
- ii. The Stated Clerk will then notify the Presbytery Response Team (“PRT”), the Chair of the Committee on Ministry, and the Chair of Operations if the individual accused is an employee.
- iii. If the alleged offender is the Stated Clerk of the Presbytery, the report shall be made to the Chair of Coordinating Cabinet, who will notify the PRT.

2. Documentation

All allegations and responses to allegations should be written, signed, and dated. They should be detailed and specific. Any report of the PRT to the Stated Clerk and/or Committee on Ministry must be written.

3. Unavailability of a written allegation from a reporter

A. If a reporter is unable or chooses not to submit a written allegation to the PRT, the PRT may continue the investigation if there appears to be sufficient additional evidence that the alleged sexual misconduct occurred.

B. In addition, there are several different circumstances in which the Stated Clerk may receive information about a person covered by this Policy allegedly engaging in sexual misconduct.

- i. **Rumors:** Second-hand or third-hand rumors may be passed to a Stated Clerk. It is important to try to acquire some actual evidence or a first-hand report in order to determine if professional misconduct of a sexual nature occurred. It is impossible to act on information which is presented **only** as rumor.
- ii. **First-hand information from a third party:** In this situation, someone may come forward with information based on their witnessing a person covered by this Policy in violation of the Policy. They may be willing to file a report but the recipient of the alleged sexual misconduct may have no interest in a report. This person may see themselves as a consenting adult in a sexual relationship with the person covered by this Policy and in no way a victim of sexual misconduct. In this case, there is good cause to proceed. The procedures outlined in this document should be implemented because the alleged offender may have engaged in sexual misconduct.
- iii. **A confession by a person covered by this Policy without a victim's report:** In this case, there is good cause to proceed. The procedures outlined in this document should be implemented because a person's acknowledgement that they engaged in sexual misconduct is the best evidence available.

4. Presbytery Response Team

A. The PRT is an entity of seven (7) ministers, elders, and members of churches of Presbytery of Detroit responsible for coordinating Presbytery's response under this Policy to reports of alleged sexual misconduct. The PRT is charged with the responsibility to assure that an objective, effective, expeditious, and caring response is made to reports of sexual misconduct.

B. Members of the PRT shall be elected by the Presbytery upon nomination by the Committee on Nominations. The PRT shall be composed of three classes of approximately equal size. In bringing forth nominations for the PRT, the Committee on Nominations shall follow the Presbytery's guidelines for diversity. Terms of service shall be three years, except that members may be elected to shorter terms in order to establish classes or to fill unexpired terms. The PRT shall designate one member as the Chair.

C. The PRT shall receive training on how to respond to reports of sexual misconduct, and on the legal, administrative, and disciplinary procedures of the Presbytery. Such training should be updated and/or refreshed annually.

D. When notified by the Stated Clerk or executive that a report of alleged sexual misconduct has been received, the PRT shall convene three (3) persons from among its members to serve as a Care Team to handle the report. The Care Team will work with and be available to the reporter, the alleged offender, and the families involved. The Chair of the

PRT shall periodically follow up with the Care Team, monitor their progress, and offer any needed assistance and support.

E. Care Team members are exempt from being cited to appear as witnesses in an ecclesiastical judicial trial under the Rules of Discipline. Presbytery recognizes that service on a Care Team constitutes “good cause” for refusing to testify under D-7.0204 and D-11.0203.

5. Functions of the Care Team

A. The Care Team shall perform the following functions:

1. Receive the written claim of sexual misconduct from the Stated Clerk or Executive;
2. In cases involving allegations of physical abuse or criminal sexual conduct, the Care Team shall first confirm that a report has been made to the appropriate governmental body. (See definition of “Mandated Reporter” in Attachment A, Definitions.)
3. One or more members of the Care Team shall meet with the reporter to informally review the report, or with the alleged victim to hear the accusation firsthand. The alleged victim may be accompanied by persons (limited to two) whom they wish to have present for support. If the reporter is different from the alleged victim, the Care Team shall review the information that is the basis for the report, and the source(s) of that information. If the report is found by the Care Team to be credible, they will attempt to contact the alleged victim. All communications with the reporter and/or the alleged victim shall be confidential.
4. The Care Team shall inform the alleged victim of the different remedies that the victim may pursue. These may include filing a formal written statement of alleged offense to initiate inquiry by an investigating committee under the Rules of Discipline.
5. In no more than seven days after the convening of the Care Team, the Care Team shall advise the alleged offender, in writing, (A) of the allegation and advise the alleged offender to have no further contact of any sort with the reporter, the alleged victim, or the alleged victim’s family; (B) that they may want to obtain legal counsel or other advocate since the accusation could result in church disciplinary procedures or civil or criminal court action, in addition to any other necessary support; and (C) that a written response to the accusations is requested.
6. Gather information regarding the allegations from the reporter, if not the alleged victim, and others who may have knowledge or information relating to the allegation;
7. The Care Team shall provide a written copy of this Policy to the alleged victim or third party reporter and the alleged offender, and seek adherence to this Policy by all parties involved;
8. Prepare a written report of the case for submission to the appropriate person, committee of the governing body, or entity.

B. During or as a result of its review of information, the Care Team:

1. Shall recommend that all parties involved seek professional psychological or certified pastoral counseling throughout the Care Team process;

2. Shall recommend immediate actions for the pastoral care of the reporter, the alleged victim, the alleged offender, the families of all parties involved, congregations and governing bodies;

3. Shall recommend actions to be taken within the congregation, governing body, or entity;

4. Shall at all times treat the alleged offender with Christian kindness and respect, and may meet with the alleged offender if requested. Prior to the meeting, the alleged offender shall be advised of their rights according to the "Rules of Discipline";

5. Must tell the alleged victim if the alleged offender has admitted to the misconduct;

6. If there has been no admission of misconduct and the allegation is to be pursued, advise the reporter or alleged victim of the option of filing a written statement of alleged offense with the Stated Clerk of Presbytery or the Clerk of Session pursuant to the Rules of Discipline.

C. The Care Team shall not:

1. Advocate for any party involved;

2. Act as legal counsel for any party involved;

3. Act as counselors to any party involved;

4. Replace the functions of the Committee on Ministry, Council, or Investigating Committee;

5. Enforce a specific remedy or disciplinary action;

6. Breach the confidentiality of information received.

D. Final Report of the Care Team: Within 45 days from the date the Care Team first receives the written report of alleged sexual misconduct, the Care Team shall submit a written final report to the Chair of the PRT and to the appropriate committee of the governing body or person. A copy shall be given to the reporter and the alleged offender. The final report shall include:

- Name and address of parties involved;
- A summary of the allegations;

- A summary of the facts as stated by the parties involved;
- A summary of the Care Team's actions to date;
- The remedy, if any, sought by the reporter and/or alleged victim;
- The Care Team's findings to date, and whether the alleged sexual misconduct is substantiated;
- The Care Team's recommendation for possible further actions, recommendations which may include, at any time before an Investigating Committee is established, leave of absence for any party;
- A list of the Care Team's members and the date of the report.

6. Responses When Allegation is Not Substantiated

In cases where the allegation is not substantiated, a record of the process and its conclusion will be provided to the alleged offender and may be included in his/her personnel file.

7. Responses When Allegation is Substantiated

A. If the Care Team concludes that the offense and consequences of professional conduct show poor professional judgment or crossings of boundaries, the Care Team will recommend that the Committee on Ministry, Personnel Committee, or other appropriate entity take the following steps:

1. Issue an advisory of corrective action. Clear guidance shall be provided in order for the offender to accomplish the necessary corrective action.
2. Issue a warning in response to a situation of unquestionably inappropriate and unwise behavior but which is not clearly professional misconduct of a sexual nature.
3. Issue a reprimand in response to the situation. This action will be recorded and placed in the offender's personnel file as well as in the Committee on Ministry files.

B. If the Care Team concludes that the offense and consequences of professional sexual misconduct:

- (1) involves unwanted physical contact or physical contact that involves an intrinsic imbalance of power, including, but not limited to, contact between a pastor and a member of a congregation; or
- (2) includes behavior which may be a violation of the Constitution of the Presbyterian Church (USA); or
- 3) includes conduct which, in the majority opinion of the Care Team, should result in

suspension and/or termination,

The Care Team shall recommend that the Committee on Ministry, Operations, or other appropriate entity follow a course of disciplinary action in accordance with the BOOK OF ORDER as follows:

1. The Care Team shall file a formal statement of alleged offense with the Stated Clerk. In the case of a minister member of Presbytery, the Committee on Ministry shall take prompt and necessary steps as provided for within the Book of Order for the good of the church and to protect others from further harm. Possible steps include placing the offender on a restricted status, and/or suspending the offender from ministerial responsibilities. If the minister is installed in a pastoral relationship to a church, the steps shall be taken in consultation with the session of the church.
 2. In the case of a minister serving in an uninstalled pastoral relationship to a church or a person serving as commissioned ruling elder or other lay supply relationship, the Committee on Ministry in consultation with the session shall take prompt and necessary steps which serve the good of the church and which protect others from further harm. Such steps may include the suspension or termination of the pastoral or supply relationship to the congregation. In the case of a person who has been trained and recommended by Presbytery to serve as commissioned ruling elder but is not currently serving a church, the Committee on Ministry may determine that it will not approve that individual for service to any church until it is satisfied that appropriate rehabilitation has taken place.
 3. In the case of a certified Christian educator serving a congregation of the Presbytery, the Committee on Ministry shall counsel with and support the session through administrative steps needed to assure the good of the church and to protect others from further harm.
 4. In the case of an employee of the Presbytery who is not a minister member of Presbytery, the Personnel Committee of Council shall take prompt and necessary steps as provided for within Presbytery's Personnel Policies for the good of the Presbytery and to protect others from further harm. Such steps may include the suspension or dismissal of the employee.
 5. In the case of persons serving as officers of the Presbytery (but not on staff), or as volunteers and lay persons serving on Presbytery committees, boards, councils and commissions, and other entities in support of Presbytery programs, the Presbytery Council, division, committee commission, or other appropriate entity shall take prompt and necessary steps to assure the well being of the Presbytery and to protect others from further harm. If the person was elected to position by Presbytery, the entity may recommend that Presbytery rescind his or her election.
- C. Record keeping: In the case of a church professional, the Care Team's report along with documentation of the action taken in response thereto, shall be placed in the offender's personnel file. In the case of a volunteer, the action shall be recorded by

the governing body in a file maintained by the appropriate governing body official in order to prevent inadvertent reassignment.

- D. Response to Secondary Victims: The offender's family, peers and the congregation are also victims of the professional and misconduct of a sexual nature. They too deserve attention and sensitivity to the hurt and pain that they are experiencing.
1. Family Members of the Offender – The Committee on Ministry will reach out to family members with Christian care and concern.
 2. Co-Workers of the Offender – The Committee on Ministry will schedule a meeting to inform the offender's co-workers of the actions taken regarding the offender and to provide an opportunity for discussion.
 3. Congregation – In conjunction with the local leadership, it is recommended that the Stated Clerk, in consultation with the Committee on Ministry, communicate in writing with every member of the congregation the findings and action taken in the course of disciplinary process, and/or by the Committee on Ministry. The Committee on Ministry will offer a trained consultant to educate the congregation regarding professional misconduct of a sexual nature in the ministerial relationship. This will help attend to the congregation's grief, anger, and other reactions. Three-, six-, nine-, and twelve-month follow-up contacts will be made by the Committee on Ministry or its representative with the local congregation to assess whether or not further help is needed. Additional follow-up contacts will be made if needed.
- E. Restoration to Ministry: If a minister has been excluded from the exercise of ordained office as the result of having committed sexual misconduct, Presbytery may consider restoration to ministry upon a showing of the following:
1. Unequivocal acknowledgement of responsibility for harm done to victim(s), as reflected in a letter of apology.
 2. Genuine remorse for harm done.
 3. Repentance – a fundamental change in behavior and understanding, which may be accomplished through appropriate therapy.
 4. Offering of appropriate restitution to victim(s).
8. Media Contact: Any inquiries from the media regarding an allegation of sexual misconduct must be directed to the Stated Clerk, Chair of Committee on Ministry, or other designated official of the Presbytery or entity involved. Questions from the media shall not be addressed by any member of the Care Team.

Judicial Process Under the Rules of Discipline:

At any point, a reporter or victim alleging sexual misconduct may initiate disciplinary

action against the alleged offender as provided for by submitting a formal written statement of the alleged offense to the Stated Clerk of Presbytery if the alleged offender is a member minister of Presbytery, or to the Clerk of Session in the church of membership of the alleged offender if they are not a member minister. The Stated Clerk or Clerk of Session shall refer the allegation to the appropriate investigating committee (D-10.0202) that shall meet as soon as possible after its formation. The Stated Clerk shall have authority to appoint the Investigative Committee after consultation with the Executive Presbyter or if the Executive Presbyter is the person alleged against, the Stated Clerk shall consult with the Chair of Coordinating Cabinet. Any allegation against the Stated Clerk under this section may be submitted to the Stated Clerk of the Synod of the Covenant. The investigating committee shall conduct its investigation in accordance with D-10.0202. The investigating committee shall maintain regular contact with the person making the allegations, keeping them informed about the status of the investigation. Under no circumstances should the investigating committee contact the offender without first advising the person making the allegations of the date of that contact.

Administrative Process:

Following a report of sexual misconduct against a staff member of the Presbytery of Detroit or a member of Presbytery serving a church or agency, the appropriate committee (COM or Operations) shall consult with the reporter and/or victim, the alleged offender, and the involved Session or board of oversight to ascertain whether the circumstances would be aided by the alleged offender being advised to take an administrative leave. If the alleged offender refuses and the Presbytery believes it imperative, the Presbytery may proceed under G-2.0904 or the personnel policy to remove the person, observing the requirements for hearings and fair procedures of G-3.0109 as appropriate. The COM may also request that an administrative commission be appointed to deal with the discord caused by the alleged misconduct.

A church that has experienced sexual misconduct by the pastor shall be under the direction of the Presbytery for a year. The COM shall insure that an interim pastor is called who has skills in confronting and processing issues that are the result of the pastor's conduct. Similar appropriate steps shall be taken when a church has experienced sexual misconduct by its associate pastor.

Legal Action:

The PRT or Care Team may find it necessary or required under mandatory reporting laws to take legal action by reporting an offense to the appropriate authorities. In no circumstance will other responses under this policy be understood to preclude legal action.

Conclusion:

After all the procedures outlined above have been carried out the PRT shall coordinate an evaluation, seeking responses from persons and groups involved in the response to the allegation of misconduct.

End of Document
Attachments Follow Below

ATTACHMENT A

DEFINITIONS

Adultery: Sexual conduct that violates the marriage vows of one or both participants.

Allegation: An assertion, avowal or claim that may lead to an accusation or charge.

Alleged Offender: Person against whom an allegation has been made.

Book of Order: The Book of Order is the second part of the Constitution of the Presbyterian Church (U.S.A.). It contains the Form of Government, the Directory for Worship and the Rules of Discipline. (The first part of the Constitution of the PCUSA is The Book of Confessions.)

Boundaries: In a professional helping relationship (such as pastor/member of congregation, youth leader/youth group member, counselor/client), the limits or parameters which must be honored and observed by the helping professional in order to maintain the primary purpose or function of the relationship. The focus on the primary purpose or function of the relationship becomes blurred and can be lost if a boundary is crossed.

Investigative Committee: Convened by the Session or Stated Clerk to investigate reports of sexual misconduct.

Church: When capitalized refers to the Presbyterian Church (U.S.A.); when spelled with the initial “c” in lower case refers to local churches.

Commissioned Ruling Elder: An elder granted a local commission by the Presbytery to lead worship and preach the Gospel. See Book of Order G-2.10.

Committee on Ministry (COM): The Presbytery committee which serves as pastor and counselor to the ministers in the Presbytery, facilitates the relations between congregations, ministers, and the Presbytery and seeks to settle difficulties on behalf of Presbytery when possible and expedient. See Book of Order G-3.0306.

Confidentiality: An assurance that information will be kept private and only shared with persons who have a need to know.

Congregation: A general term to describe members and participants of a particular church.

Employee: Any person hired or called to work for the Presbytery or any church or related organization within the jurisdiction of the Presbytery for salary or wages.

Entity: Any congregation, camp, program, or office managed by a board, committee, council, or other body whose membership is accountable to a governing body.

Governing Body: A representative body composed of elders and ministers of the Word and Sacrament; these are sessions, presbyteries, synods, and the General Assembly. A governing body may establish entities such as day care centers, conference centers, camps, homes for the aged, or other mission entities. A governing body may have both church members and non-members as employees.

Inquiry: The process described in the Rules of Discipline to determine whether charges should be filed based upon allegations of an offense received by a governing body. See Book of Order D-10.0200.

Investigation: Term generally used by police, secular prosecutors, and child protective services when responding to allegations of an offense. Term is also used interchangeably with Inquiry in the Rules of Discipline.

Mandated Reporter: A person who is required by law to report any and all suspected incidents of child, elder, or vulnerable adult abuse, including sexual abuse that come to their attention. In Michigan, clergy are mandatory reporters.

Persons Covered: This policy includes the ministers, officers and employees of the Presbytery of Detroit, and the volunteers and lay persons serving preaching and pastoral functions, including those who serve on Presbytery committees, boards, councils and commissions, and other entities in support of Presbytery programs.

Reporter: The person claiming knowledge of sexual misconduct by a person covered by this policy or a person alleging to have been abused by a person covered by this policy. The reporter may or may not have been the victim of the alleged sexual misconduct. A person such as a family member, friend, or colleague may be a non-victim reporter.

Response: Action taken by the governing body or entity when a report of sexual misconduct is received. It may include (1) inquiry into facts and circumstances, (2) possible disciplinary action (administrative and/or judicial), (3) pastoral care for victims and their families and others, and (4) pastoral care and rehabilitation for the accused and care for their families.

Presbytery Response Team: The committee established by this policy to coordinate Presbytery's response to reports of alleged sexual misconduct.

Secular (Civil) Authorities: The governmental bodies whether city, county, state, or federal who are given the responsibility to investigate, criminally prosecute, and/or bring civil charges against individuals accused of sexual crimes or offenses against adults and children.

Secular (Civil) Law: The body of municipal, state, and federal laws often referred to collectively as civil and criminal law. (Note: Prohibited behavior addressed by this policy may result in criminal and/or civil charges filed under secular [civil] law.)

Sexual Abuse: Sexual involvement or contact by clergy or other persons covered by this policy with a person within the professional relationship including any person under the age of eighteen years, any person over the age of eighteen years who lacks the mental capacity to consent, or any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position. See Book of Order D-10.0401(b).

Sexual Harassment: Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

1. Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment, or their continued status in an institution,
2. Submission to or rejection of such conduct by an individual is used as the basis for employment decisions affecting such individual,
3. Such conduct has the purpose or effect of unreasonably interfering with an individual's work performance by creating an intimidating, hostile, or offensive working environment based on the declared judgment of the affected individual, or
4. An individual is subjected to unwelcome sexual jokes, unwelcome or inappropriate touching, sexual propositions, or other conduct of a sexual nature, or display of sexual materials that insult, degrade, and/or sexually exploit others.

In determining whether conduct is sexual harassment, the standard to be applied is that of the reasonable person of the same gender as the victim. Lack of intent to harass is no defense.

Sexual Malfeasance: Any impropriety or wrongdoing resulting from sexual conduct within a ministerial or professional relationship. Examples of such conduct include adultery, indecent exposure, unwelcome sexual advances, requests for sexual favors, and verbal or physical conduct of a sexual nature. This definition is not meant to restrict church professionals from having normal mutual, social, intimate, or marital relationships.

Sexual Misconduct: Comprehensive term used in this policy and its procedures to include:

1. Sexual Harassment as defined above.
2. Rape or sexual contact by force, threat, or intimidation.
3. Sexual Malfeasance as defined above.
4. Production or distribution of pornography as defined by actions or policy statements of the General Assembly, Presbyterian Church(USA).
5. Sexual conduct that involves unwanted physical contact or physical contact that involves an intrinsic imbalance of power, including, but not limited to, contact between a pastor and a member of a congregation.
6. Behavior which may be a violation of the Constitution of the Presbyterian Church (USA).

Victim: Person who claims to have been, or is alleged to have been, injured by sexual misconduct by a person covered by this policy. (See Reporter above.)

Volunteer: A person who provides services for governing bodies and entities of the Church and receives no benefits or remuneration. Volunteers include persons elected or appointed to serve on boards, committee, and other groups, and persons requested to perform specific functions for the Presbytery. Reimbursement for travel expenses and other out-of-pocket expenses is not remuneration.

Vulnerable Adult: Any person eighteen-years-old or older without the developmental or cognitive capacity to consent.

ATTACHMENT B

Presbytery of Detroit

Employee/Volunteer Questionnaire

I am not currently under investigation for, nor have been convicted of (1) criminal sexual conduct, (2) neglect of a child, (3) or physical/mental abuse. I certify that (a) no civil, criminal, or ecclesiastical complaint has ever been sustained or is pending against me for sexual misconduct; and (b) I have never resigned or been terminated from a position for reasons related to sexual misconduct.

Signature

Date

NOTE: If you are unable to make the above certification you may instead give a description of the complaint, termination, or the outcome of the situation and any explanatory comments you care to add.

Acknowledgment of Receipt of Sexual Misconduct Policy

I hereby acknowledge that I have this day received a copy of the "Sexual Misconduct Policy" of the Presbytery of Detroit; that I have read the Policy, understand its meaning, and agree to conduct myself in accordance with the Policy, and agree to the release of information mentioned above.

Signature

Date

Witness

Date

Witness

Date

Recommendation

The Presbytery of Giddings-Lovejoy overtures the 225th General Assembly (2022) to offer *AN APOLOGY TO AFRICAN AMERICANS FOR THE SIN OF SLAVERY AND ITS LEGACY* and to approve the following statements:

1. That the PC(USA) and its members, in the spirit of the CONFESSIO OF BELHAR as a framework for considering matters of truth, unity and reconciliation acknowledge that:

White supremacy is a conscious, calculated effort to perpetuate and institutionalize white supremacy and privilege through legal systems as well as economic and physical intimidation. After the Civil War, white Americans controlled economic and political systems that resulted in lynching, Jim Crow Laws, Black Codes, white citizens' councils, slavery through incarceration, poverty, racial profiling, the school to prison pipeline, and mass incarceration; all intended to harm or further enslave African Americans. Even today we continue to prolong racial inequality through codifying white supremacy. As white Presbyterians we apologize for being complicit for the last 400 years in perpetuating these injustices.

We recognize as people of faith that the only appropriate path to healing and reconciliation is to acknowledge the wrongs that we, the Presbyterian Church, as part of the institutional church structure, were and are complicit in perpetuating. This was done through interpretation of selected scriptures and rationalization to justify human bondage and perpetuate white supremacy and privilege. We apologize for this transgression.

We acknowledge that Black lives have been devalued beginning with slavery and their human dignity continues to be circumvented through the economic and legal systems that are racist as institutions. We apologize for benefiting from and continuing to be part of this social, economic, and legal construct. We recognize that the presence and persistence of racism in ourselves and our institutions is the result of the sin of slavery.

We recognize the necessity of building a trusting relationship between White Americans and African Americans. A first step to healing and reconciliation can only be done by acknowledging that slavery is the economic, artistic, and religious foundation on which this country is built.

The Presbyterian Church U.S.A apologizes to African Americans both in the church and outside of the church for all the wrongs that have been done throughout our history and those that are on-going.

2. That the PC(USA), in the spirit of Christ in John 13: 35 "By this everyone will know that you are my disciples, if you have love for one another" and 1 John 4: 12 "No one has ever seen

God, but if we love one another, God lives in us and God's love is perfected in us" (NRSV), adopt and use:

A LITANY OF REPENTANCE

As white Christians we repent of our complicity in the belief in white supremacy: the belief that people of European descent are superior in intelligence, skills, imagination, and perseverance. We acknowledge that this belief in white supremacy has been the foundation of, and an excuse for, atrocities against people of African descent in the United States and in the world.

We repent of our failure to recognize and take responsibility for the legacy of slavery.

We repent of the injustice, pain, humiliation, and suffering imposed on African Americans by our ancestors and ourselves through actions and inaction. We repent of our complicity in failing to act in mutual loving relationship.

We repent of closing our eyes to the degradation and injustice forced upon African Americans who were enslaved, segregated, terrorized, and imprisoned.

We repent of covering our ears to the crying of families torn apart, to the sound of human flesh being struck, while songs of freedom and heavenly grace flow from our lips.

We repent that we have failed as an institution and as individuals to use our voices to abhor and end lynching, segregation, and racial profiling. We regret our generations of silence on these issues so that we could maintain a comfortable life in our churches, homes, and communities.

We repent of shutting our hearts to the experiences of fellow humans whose stories of pain, suffering, hardship, struggle, love and joy mirror our own life journeys, yet are deprived of privilege and marred by racism. We have turned our backs and walked away pretending not to see, yet we saw, pretending not to know, yet we knew, and convincing ourselves that we were not complicit, yet we are.

We now know that we as white Christians have benefitted directly and indirectly from these injustices. We name ourselves as complicit and repent.

Finally, we repent of our violent actions to suppress Black agency. African Americans, since the time of slavery, have actively pursued their freedom...built this country...laid foundational structures...and demonstrated their capacity to fully participate in the construction of this American society in spite of white supremacy.

As repentance means turning and going the other way, with Christ's help we seek to do so. At the same time, we commit ourselves to walking with people of African

descent toward the goal of healing, reconciliation, and eliminating racism as we seek to dismantle white privilege.

Direct the Stated Clerk of the PC(USA) to share this apology with all of the congregations of the PC(USA) on behalf of the denomination. The means of sharing this apology shall be coordinated with the Racial Equity Advocacy Committee (REAC) and the Special Committee on Racism Truth and Reconciliation (SCRTR).

3. Therefore, we recommend that the PC(USA) act on the following concerns:
 - Direct the PC(USA) and the Office of Public Witness to refute arguments and new laws that prohibit the teaching of a fully-inclusive history of the United States. God commanded the people to remember the difficult times in their history, the mistakes they would rather forget. “Tell your children of it, and let your children tell their children, and their children to another generation.” (Joel 1:3, NRSV)
 - Direct the Presbyterian Mission Agency and the Office of the Stated Clerk to develop curriculum about slavery and its legacy for children, youth and adults to foster repentance that leads to metanoia (“a transformative change of heart”) with the assistance of a qualified consultant, and to designate appropriate budget resources. The purpose of this curriculum is spiritual change that leads to apology, reconciliation, and acts of restorative justice including reparations. In this way the PCUSA might further the growth of “beloved community” in our midst.
 - Encourage congregations, presbyteries, and synods to prepare a history of their community to facilitate and deepen their study and understanding of these issues and to share the resources they find helpful in that preparation with the larger church.
 - Commit the PCUSA to restorative justice/reparations and direct the Presbyterian Mission Agency and the Office of the Stated Clerk to provide tools and budget resources for congregations, presbyteries, and synods to enact restorative justice measures in their communities that will close gaps in economics, health, education, environmental well-being, and the criminal justice system created out of the legacy of slavery and white supremacy. These gaps have existed since our development as a country and still exist today.
4. Direct the Office of the General Assembly to share this apology with the National Council of Churches.
5. Direct the General Assembly to commend this apology to the entire PC(USA) in all its expressions for their use in the work of reconciliation among all peoples.

Rationale

When reviewing the 2016 PCUSA Curriculum on Racism, the Giddings-Lovejoy Dismantling Racism and White Privilege Team noticed it named the need for repentance and jumped to reconciliation. Yet as an African-American member pointed out, an apology is necessary before reconciliation is possible. Thus Giddings-Lovejoy Presbytery approved *AN APOLOGY TO OUR AFRICAN AMERICAN SISTERS AND BROTHERS FOR THE SIN OF SLAVERY AND ITS LEGACY* in its February 2020 Presbytery meeting as the needed missing piece. We present now to General Assembly *AN APOLOGY TO AFRICAN AMERICANS FOR THE SIN OF SLAVERY AND ITS LEGACY* to make whole a good work already begun.

Biblical and Theological Underpinnings for Apology Overture

²³ So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, ²⁴ leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. – Matt. 5:23-24 NRSV

¹⁶ So then, from this point on we won't recognize people by human standards. Even though we used to know Christ by human standards, that isn't how we know him now. ¹⁷ So then, if anyone is in Christ, that person is part of the new creation. The old things have gone away, and look, new things have arrived! ¹⁸ All of these new things are from God, who reconciled us to himself through Christ and who gave us the ministry of reconciliation. ¹⁹ In other words, God was reconciling the world to himself through Christ, by not counting people's sins against them. He has trusted us with this message of reconciliation. ²⁰ So we are ambassadors who represent Christ. God is negotiating with you through us. We beg you as Christ's representatives, "Be reconciled to God!"
~ 2 Corinthians 5:16-20 CEB

"The Spirit enables people to receive forgiveness as they forgive one another and to enjoy the peace of God as they make peace among themselves. In spite of their sin, the Spirit gives people power to become representatives of Jesus Christ and his gospel of reconciliation to all. ~ Confession of 1967, 9.20, *Book of Confessions*

²⁷ All of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Greek; there is neither slave nor free; nor is there male and female, for you are all one in Christ Jesus. - Galatians 3:27-28 CEB

"One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, 'Which commandment is the first of all?' Jesus answered, 'The first is, 'Hear, O Israel the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your

mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." -Mark 12:28-31 NRSV

We trust in God the Holy Spirit

[who] gives us courage

to hear the voices of peoples long silenced,

and to work with others for justice, freedom, and peace.

~ *Brief Statement of Faith*, lines 52, 66, 70, 71, *Book of Confessions*

We believe

- “that Christ’s work of reconciliation is made manifest in the church as the community of believers who have been reconciled with God and with one another;
- that unity is, therefore, both a gift and an obligation...a reality which must be earnestly pursued and sought...;
- that this unity of the people of God must be manifested and be active in a variety of ways;
- that we need one another and upbuild one another, admonishing and comforting one another....
- that the credibility of this message [of reconciliation] is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity....
- that God has revealed God’s self as the one who wishes to bring about justice and true peace among people....”

~ *The Confession of Belhar*, from 10.3, 10.5, 10.7, *The Book of Confessions*

The Confession of 1967 gave the church an agenda of action items in a section entitled RECONCILIATION IN SOCIETY. There follow rich paragraphs describing the work to be done in the areas of · racism, · international peace, · poverty, · gender. In paragraph a, the church confessed;”

“The church is called to bring all people to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore, the church labors for the abolition of all racial discrimination and ministers to those injured by it.” *BofC* 9.44

However, a critical step has been omitted: a confession by participants of their complicity, either overtly or unconsciously, in the very problems described. Gifts continue to be brought to the altar, but reconciliation demands that those who have benefitted from the injustice, even if not obviously taking part, apologize for their participation. Without the honest reckoning with past behavior, the tendency is to want to rush from an unpleasant present to a utopian future without apologizing for a destructive past. Cries for redress of past wrongs, for example, The Black Manifesto of 1969, were not heard and true progress was not made. Especially the events of recent years and months have put the problems created by centuries of racial injustice into stark relief and it is past time to be held accountable for the past wrongs, to confess our

sin through apology to those who have suffered because of our sins and those of our forebears, and to seek ways to genuinely reconcile with one another. In the words of Rabbi Abraham Joshua Heschel, “Few are guilty but all are responsible.”

WHITE SUPREMACY IN THE PRESBYTERIAN CHURCH:

“Power concedes nothing without a demand. It never did and it never will.”

– Frederick Douglass 1857.

The Doctrine of Discovery was proclaimed by Pope Nicolas V in a 1452 letter to Portuguese King Alfonso V. It gave Alfonso the right to enslave into perpetuity “Saracens (Muslims) and pagans and any other unbelievers.” This facilitated the Portuguese slave trade from West Africa. Three years later, in 1455, Pope Nicholas V wrote to Alfonso again, giving him his blessing to claim the lands of “other unbelievers.” So, it is not surprising that enslaved Africans were brought to North America as early as 1619 to labor on lands claimed under this doctrine. The U.S. Supreme Court in **1823 upheld that doctrine.**

When Presbyterians began immigrating to the Colonies, slavery was already established and some Presbyterians became enslavers. Since then, a tension has existed in the Presbyterian church over condoning or condemning white supremacy and privilege.

- Reverend Francis Makemie, an enslaver, organized the first American presbytery in 1706.
- During the **1740 and 50’s** Samuel Davies, an enslaver and educator, held that enslavement was ordained by God, but also championed their literacy and spiritual welfare. In contrast, George Bryan, a Philadelphia Presbyterian leader in the 1750’s, was an abolitionist. During the American revolutionary era, it was natural that Presbyterian Colonists would be more questioning of the morality of enslavement.
- In **1776**, Jacob Green, a pastor of the Presbyterian Church in Hanover New Jersey, asked: “Can it be believed that a people contending for liberty should, at the same time, be promoting and supporting Slavery?” Abolitionist Presbyterian George Bryan helped pass a 1780 colonial Pennsylvania law mandating gradual emancipation.

As the Colonial Period ended, slavery was on the wane in the Northern Colonies, but entrenched in the Southern ones. The Presbyterian Church straddled that divide.

During the periods of the Confederation and the early United States, enthusiasm for abolishing slavery continued. The Presbyterian Church’s general assembly spoke against enslavement several times. However, reform was quickly mired down over two issues, how to emancipate the enslaved and how to treat free African Americans.

- Between 1787 and 1817 the General Assembly supported the abolition of slavery, but did not strongly support manumission or consider disciplining enslavers.

- In **1818**, the General Assembly described enslavement as inconsistent with the law of God but at the same time defrocked the Reverend George Bourne of Virginia, for condemning enslavers as sinners. It also declared that in slaveholding regions there are conditions that “render an immediate and universal emancipation inconsistent...with the safety and happiness of the master and the slave.”
- The General Assembly also called on all Presbyterians “to patronize and encourage the society formed for colonizing in Africa.” Robert Finley, director of Princeton Seminary, was among the founders of this movement. Removal of free African Americans appealed to the enslavers’ white supremacy and to the antislavery advocates it moved toward abolition without antagonizing the enslavers.
- During the 1830s, Presbyterian evangelist Charles Finney spoke out against slavery, but considered African Americans as inferior and was opposed to the integration of the races. This thinking became the basis for Jim Crow laws.
- When the issue of slavery threatened to split the church, the General Assembly of 1836 postponed further discussion based on a committee report that stated that “slavery was recognized in the Bible and that to demand abolition was unwarranted interference in state laws.” During the 19th, century two schools of thought emerged among Presbyterians. The anti-slavery activists comprised the new school and were perceived by the conservative wing as a threat to social order. This was the beginning of the North – South schism. The Old School church split along sectional lines at the start of the Civil War in 1861.
- When the Scottish immigrant Covenanters and Seceders formed the United Presbyterian Church of North America (UPNA) in 1858, opposition to slavery was one of their five founding tenets.

The Presbyterian church could claim that it was in theory anti-slavery based on its 1818 statement, but in fact the majority of its leadership was heavily contaminated by white supremacy. James Thornwell and others proposed a positive theological defense of slavery. Charles Hodge and Robert Breckinridge took an accommodationist stance, denying that it was sinful but calling for its eventual and gradual elimination. Albert Barnes was the only prominent theologian who argued that it was sinful and preached abolition. The enslaver, the accommodationist and the abolitionist all shared the same communion table. The Presbyterian Church’s failure to take prompt action in early colonial times, or to take a strong stand later on makes it complicit in normalizing chattel slavery, one of the most vicious systems ever to exist in the USA.

African American Christians saw the essence of Christ’s message more clearly than white Christians. Free African Americans in the north created a Presbyterianism that had an anti-slavery, anti-white supremacy theology. African American attendance at Northern Presbyterian churches was not forbidden, but could lead to difficulties. For example, in 1794 at Scotch Presbyterian Church in New York City, African American

Katy Ferguson had to be escorted by the pastor to the communion table. As African Americans became Presbyterians, race, class and their own preferences pushed them to form separate congregations. In these churches, with an African American minister, they enjoyed freedom of worship as well as freedom from the paternalism of white pastors. The first of these churches was First African Presbyterian Church in Philadelphia in 1807. Prior to the Civil War, African American Presbyterian Churches were also found in New York state, New Jersey, Washington D.C., and Maryland.

This was an era when most Presbyterian Ministers were trained by apprenticeship to another pastor rather than in seminary. Nevertheless, Theodore Wright became the first African American to graduate from Princeton Theological Seminary in 1828. These educated pastors and their congregants were the seeds of the African American middle class. They were abolitionists and dedicated opponents of white supremacy. They educated a generation of African American Presbyterians that would continue the fight against white supremacy into the Jim Crow era and beyond.

White Supremacy, developed in the Presbyterian and other Christian denominations during the nearly 250 years of enslavement did not vanish but became the force behind new laws that systemically perpetuated white supremacy and economic exploitation of African Americans after the end of Reconstruction.

In 1865, intense northern hostility toward the defeated south provided the political will to keep federal troops in the south for the next twelve years. It was a radical, but ultimately unsuccessful, attempt to establish civil and political equality for African Americans. The U.S. Army withdrew in 1877, leaving the progress African Americans had made at the mercy of southern terrorists and severely limiting the ability of all churches to support relief for African Americans. At the same time liberal Presbyterian leadership was presented with a series of other social issues such as: the burgeoning industrial economy, an increasing secularization of society, scientific challenges to interpretation of the Bible and the Prohibition movement.

White supremacist ideology within the Presbyterian leadership made it easier to address these problems instead of tackling the very difficult issue of African American civil rights. Paternalistic views, like those of Presbyterian evangelist Charles Finney who considered African Americans inferior to whites, were prominent in both Presbyterian leadership and laity. Newspapers, north and south, increasingly reflected language and images that reinforced these views. Thus by 1910 legalized white privilege had returned with a vengeance; in the south, enslavement-based agriculture morphed into share cropping, slave patrols morphed into Black Code laws, and the strict hierarchy of enslaver and enslaved morphed into Jim Crow segregation laws. In the north and mid-west, de facto segregation that had existed prior to the Civil War hardened.

The Presbyterian church's indifference to racial reforms in the late 19th and early 20th centuries betrayed African Americans and played a significant role in the return of white supremacy. In contrast, African American Presbyterians like Francis Grimke, a founding

member of the NAACP, continued to speak out against racism within and without the Church. He and other anti-racist proponents were passionate and eloquent, but nevertheless a minority.

After Reconstruction was dismantled, white supremacy dominated the Presbyterian Church's race relations policy, a policy driven by its members' views rather than by adherence to the gospels or even Church declarations. The lynching of African Americans was condemned by the General Assembly in 1899. Yet, the Presbyterian Church was more interested in driving biblical scholar Arthur McGiffert from its midst in 1900 than in removing Wilmington clergyman Robert Elwood, who in 1903 was responsible for inciting the lynching of African American George White. After a trial and a reprimand by the PC U.S.A. he was allowed to continue in his ministry in Wilmington, until eventually accepting a call to a large congregation in Leavenworth, Kansas.

The Presbyterian church did nothing concrete to support African American civil rights until 1923 when it supported the Dyer Anti-Lynching Act. It would take until 1946 for the General Assembly to address racial equality within the body of the Church directly. Still by 1957, the Committee on Social Education and Action lamented that "further exhortation only emphasizes the gulf between what we profess and what we do." This era of indifference seemed to end with the *Presbyterian Confession of 1967*. However, in 1969, when The Black Manifesto was introduced by James Foreman, the Presbyterian Church refused to follow the recommendations by Black pastors who supported greater inclusion of Black members in the hierarchy of the Church and requested \$5,000,000 in reparations.

What is the current state of white supremacist attitudes in the Presbyterian Church?

Racism has always been an endemic problem and is currently on the rise. Spokespersons for white supremacist ideology are gaining celebrity status by self-publicizing their views on social media. Terrorism against African Americans and other people of color has dramatically increased over the last decade. Evil is present in our country against which the church must take a stand, or stand for nothing. Hopefully, the questions are not if, but when and how. A radical discipleship, one of courage and love, is necessary.

Since the Civil Rights era there has been progress in dismantling white supremacy. But Robert Jones, Southern Baptist scholar and sociologist, concludes that white privilege and white supremacy are stronger in mainstream Protestantism (and Catholicism) than in the religiously unaffiliated. He finds views that ignore the horrific history of racist oppression against African Americans. White Christians' feelings towards African Americans have become more benevolent since the civil rights movement, yet many within the church still blame African Americans for what are clearly after-effects of the original sin of enslavement and do not understand systemic, structural racism.

Since 1967, fifty years of internal reform have given the Presbyterian Church more concrete expressions of the church's commitment to anti-racism: *Facing Racism: A*

vision of the beloved community (1999), addition of the *Belhar Confession* to the *Presbyterian Book of Confessions* (2016) the, *Declare an Imperative for the Reformation of the Presbyterian Church (U.S.A) in being a Transformative Church in This Intercultural Era* (2016) and *Facing Racism: A Vision of the Intercultural Community – Churchwide Antiracism Policy* and *Facing Racism: A Vision of the Intercultural Community Antiracism Study Guide*. (2016) These documents, along with the Confession of 1967, serve as a solid foundation for the actions that are to come after the Apology. The PCUSA has been complicit in the making of that scarred history.”

The negative use of the term “Critical Race Theory” is an example of the kind of argument that requires a solid response using historical data and Biblical mandates. For we can only solve our equity issues if we learn exactly what the causes and effects of racism are. The aim is to foster a sense of responsibility for our history, not to make people feel guilty. Together then we might begin to solve issues created by white privilege.

It is time for the Word to become our deeds. James 2: 14-17

HISTORY OF RACISM IN ST. LOUIS

Specific examples of racism are necessary in order to bring home the brutality and terror associated with it. Abolitionist and free press martyr Elijah Lovejoy wrote newspaper columns that “invoked rape and the ripping apart of families to force his readers to face slavery’s atrocities in terms that were raw and draped in horror.” Since this Overture originated in the St. Louis area, it is essential to address its long and important African American history.

Enslavement in St. Louis began with the early Jesuits, who most likely owned enslaved peoples. In 1699, Jesuits, at their settlement at the mouth of the River des Peres, may have been enslavers. St. Stanislaus Seminary enslaved people who lived in multiple dwellings as shown by an 1830s map. St. Louis University students are currently working on a project to document the school’s role in slavery.

In the mid nineteenth century the O’Fallon building, one of Washington University’s earliest structures, was named after John O’Fallon, the head of a grand jury that refused to indict the mob that burned Francis McIntosh to death. On the other-hand the founder of the school, William Greenleaf Eliot, and his wife, Abigail, were instrumental in assisting freedom seekers.

In 1780, enslaved people helped successfully defend St. Louis, then under Spanish rule, against the British and their Native American allies at the Battle of Fort San Carlos during the Revolutionary War. This prevented British access to the Mississippi Valley. African Americans toiled on the 19th century farms and plantations in Wildwood, Bridgeton, Florissant and other areas to bring profit to the white man. African Americans wrote our local history and enabled us to live our lives of privilege.

At one time, there were over twenty dealers of enslaved people in St. Louis. The most prominent was Bernard Lynch. Slave auctions, mostly as part of probate sales, were probably held on the grounds of the first two log structures of the old Catholic Church and then later at the Old Courthouse. The Underground Railroad played an important role in the area and many freedom suits were heard at the Old Courthouse, including the famous Dred and Harriet Scott case, which helped precipitate the Civil War.

African American John Buckner was hanged to death from a railroad bridge in St. Louis County in 1894, without due process or a trial. In 1836, biracial boatman, Francis McIntosh, was burned alive by a mob in downtown St. Louis, without due process or a trial. Elijah Lovejoy, pastor and publisher, wrote that McIntosh burned for eighteen minutes and begged to be shot. Lovejoy preached at Old Des Peres Presbyterian Church in St. Louis County in the early 1830s, and also in St. Charles, Missouri as well as Alton, Illinois. For his strong abolitionist views, he himself was killed by a proslavery mob in Alton while defending his printing press. The last area lynching occurred in 1942 in Sikeston when Cleo Wright was murdered.

The 1917 East St. Louis Massacre was described as the worst labor related violence and among the worst race riots in U.S. history – 250 African Americans killed, 6,000 left homeless and 7.8 million dollars in damaged property (in 2019 dollars).

Mill Creek Valley, an African American neighborhood, was leveled in 1954 for redevelopment – around 20,000 people, 95% of them African American, were displaced. Well-known African American protests include the 1943 Jefferson Bank & Trust demonstration, led by Norman Seay and the 1943 Southwestern Bell pickets.

Percy Green, founder of ACTION, and Richard Daly, climbed the Arch in 1964 to protest the exclusion of African Americans from jobs related to the building of the Arch.

William Lacy Clay, Sr., led protests over the closing of the African American Homer G. Phillips Hospital.

Restrictive covenants, redlining and other racist real estate practices have a long tradition in St. Louis. The legality of housing covenants was challenged in the 1946 *Shelley v. Kraemer* housing covenant case. Cote Brillante Presbyterian Church and the Waggoner Place Methodist Episcopal Churches helped fund Kraemer on the pro covenant side. When such covenants were deemed unconstitutional, white flight followed. In 1954 Cote Brillante closed and then reopened as an African American congregation on the same site.

Third Presbyterian Church was also impacted by white flight from North St. Louis. In 1955 the church took a vote and said there were “too many Negroes moving into this community. We don't know how to minister to them and we don't want to minister to them so we vote to close.”

Racism in contemporary times rears its ugly head in the police shooting of Michael Brown and the Ferguson uprising, the acquittal of policeman Jason Stockley, other local shootings involving police and African Americans, the resurgence of white supremacist groups and continuing discriminatory real estate practices and voting regulations. The killing of Michael Brown led to the founding of The Black Lives Matter movement.

Sundown towns, where Black people had to be out of town by sundown, were located throughout rural Illinois and Missouri. The Ku Klux Klan has a historical and current presence in Missouri. The Aryan Nation headquarters are in Wood River, IL. Other hate groups are spread throughout Missouri, with two located within the current boundaries of the Presbytery of Giddings-Lovejoy.

The rich history of St. Louis includes the heroic actions of the Underground Railroad conductors, preachers and abolitionists, freedom lawsuits, the United States Colored Troops in the Civil War and more. Let us remember forever the souls who fought to overcome racism: the Roberson Brothers, Rev. John Berry and Mary Meachum, Rev. John Anderson, Dred and Harriet Scott, Priscilla Baltimore, Annie Malone, Archer Alexander, Charlton Tandy, James Milton Turner, Peter and Nancy Jane (Rutledge) Hudlin, Fr. Moses Dickson, Caroline Quarlls, Elijah Madison, Elijah Lovejoy, William Greenleaf Eliot, Josephine Baker, Norman Seay, James Buford, Percy Green and many others.

This history of St. Louis Metro and southeast Missouri is scarred by the legacy of slavery and racism. We acknowledge that the history of the St. Louis region is scarred by the legacy of slavery and racism and that the Presbytery of Giddings-Lovejoy has been complicit in the making of that scarred history.”

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OVT-047: Overture for Engagement and Education with Eastern Europe

The Presbytery of Utah submits this overture to the 225th General Assembly (2022): that World Mission expand its presence in the region of Russia, Belarus, and Ukraine to listen deeply and broadly to the many different voices in the region. The people in each of these three nations are struggling under the weight of multiple conflicts and crises, both inside their countries and in their relationships with each other. It is important for the Church to understand these conflicts and to be aware of our own country's participation in them. The purpose of this proposed increased presence in the region is to educate our constituency about the complexities of the situations, enabling Presbyterians to evaluate critically and neutralize the effects of propaganda.

The Matthew 25 vision of PC(USA) encourages us to “actively engage in the world,” challenging us not only to boldly take action in our own communities and nation, but to reach out to others in the world, to hear their pain, to understand their challenges, and to be instruments of peace, love, and justice.

Actions Recommended

Three study trips have already been accomplished during this time of war in Ukraine, two sponsored by The Office of Middle East and Europe and one jointly sponsored with the International Peacemaking Program. In each case, a small group of staff and constituents met with church leaders in Russia and Ukraine to listen and explore their understanding of the conflict and the church's role in it.

These were powerful trips for the small number who participated, but the impact on the broader church's understanding has not been significant.

To expand that impact, we ask the Office of Middle East and Europe in collaboration with the Office of Compassion, Peace and Justice, to include the International Peacemaking Program and the Office of Public Witness, to implement the following actions:

- Conduct annual study tours of 6-8 Presbyterians accompanied by staff,
- Engage in discussions, in-person or virtually, with a diversity of voices from Orthodox and Protestant churches and faith-based Non-Governmental Organizations (NGOs) in the three countries,
- Utilize Presbyterian News Service to publish articles that help Presbyterians understand the complexities within the region and our own country's engagement in the region,
- Develop and distribute a toolkit for churches interested in learning more and/or participating in future study tours,
- Develop a reading list for churches who want to understand the conflicts in the region,
- Develop and distribute study guides in cooperation with the Belarus, Ukraine, and Russia Mission (BURM) Network,
- Identify opportunities for youth engagement across the region, that would include youth from the United States.

Rationale:

As observers in the United States, we sometimes find ourselves participating or taking sides in the conflicts of the region, without fully grasping the many different points of view and the historical complexities that influence them.

There is clearly a serious need for reconciliation between Russia and Ukraine, but the need is also great within Ukraine itself among churches, cultures, and language groups. We need reconciliation between the United States and Russia, as well as between the United States and Ukraine; a reconciliation that is only possible when we listen for understanding to the diverse voices within these two countries.

The current conflict in Belarus began between the government and the people, particularly the younger generation, complicated by the regional geo-political context and the threat of Russian interference, and exacerbated by the tension between Russia and the West.

We need to hear what the churches in these countries are (or are not) doing toward reconciliation and peacemaking, and reflect on our own role in the process. The effect of our sanction policies is that ordinary people are being impoverished and are struggling.

There is a pattern of division across the globe, with increasing efforts to separate people. By expanding our awareness and understanding of positive steps toward peacemaking and negative steps that deepen the divides or violate human rights, we are better able to recognize similar patterns in our own context.

The current global trends demand that we, the Church, work intentionally with others to overcome propaganda that fuels divisions by seeking to build bonds of trust. It is only through efforts to understand and appreciate each other that we are able to engage ecumenically and become witnesses for peace and unity in the Body of Christ.

Desired Outcomes

With these focused actions:

- Presbyterians will have the tools they need to evaluate critically what they hear in the media.
- A larger community will develop of Presbyterians committed to peacemaking in this context and globally.
- Local congregations will be better equipped to engage with global partners, enriching both.
- The Church will have a better-educated constituency who are more prepared to be advocates for peace and justice.
- The Church will expand its Matthew 25 vision of eradicating systematic poverty, dismantling racism, and building congregational vitality through dialogue with partners in the region.
- The youth of all four countries do not carry the weight of our history, which propaganda preys on, and therefore will play a meaningful role in dialogue.

Financial Impact

The cost of implementing this overture is relatively small and might include:

- Cost of preparing and distributing information,
- Partial scholarships, particularly for youth engagement, which are a powerful investment in the future.

The cost of study tours for staff will be covered by participants, so the only cost for World Mission is staff time. In order to make this time, we acknowledge the necessity of a shift in priorities, but the critical nature of the situation in this region warrants the investment.

Commonwealth of Independent States - European States



The map on the left (Commonwealth of Independent States – European States) shows the countries of interest, Belarus, Ukraine, and Russia, for the Belarus, Ukraine, and Russia Mission (BURM) Network.

In the map above, Crimea, annexed in 2014 by Russia is shown in orange. The conflict area between Russia and eastern region of Ukraine is also shown in orange.

Committee on Preparation for Ministry Report to Presbytery November 20, 2021

FOR INFORMATION

- The Bible Content Exam will be offered this winter, 10:00 am Friday, February 4, 2022 at Troy, Northminster. CRE Nancy Bass will proctor. Registration is open November 1 through December 31, 2021.
- Senior Ordination Exams schedule winter 2022:
 - January 1 – Exegesis book announced.
 - January 27-29 – Worship, Polity, Theology exams.
 - February 3 – Exegesis Exam deadline
 - February 7-11 – Reading period
 - February 14 – Results released
 - Registration November 1 – December 31, 2021
- CPM approved \$878.00 reimbursement to CRE Joshua Archey for expenses incurred during Interim Training II from CRE training funds.
- CPM met with Inquirer Wesley Smith (First, Port Huron, Pittsburg Seminary) for Annual Consultation and examination to be moved to candidacy.
- CPM met with Inquirer Kate Mackie (St. Paul's, Livonia, ETS) for Annual Consultation and examination to be moved to candidacy. Ms. Mackie will be presented to the Presbytery for examination at the February 2022 meeting.

FOR ACTION

- CPM presents Inquirer Wesley Smith (First, Port Huron, Pittsburg Seminary) for examination to be enrolled as a candidate. A brief biography and his Statement of Faith are attached.

Wesley Smith Statement of Faith November 2021

I believe in one God, the Creator eternal of all things seen and unseen. I believe the one God is constituted by three persons, of one substance - creating one blessed Trinity. I believe the first is God, the second is the Word, and the third is the Holy Spirit.

I believe what has come into being in God is life, and life abundant. I believe in the divine esa; that the world created is marked by and filled with signs of the loving intention of the Creator. I believe that the world is fundamentally good. I believe that God decided to be a God for others; so delighting in creation and desiring to share it with beings that are not God's self. I believe that humanity was created good, and created in the image of God. I believe that the air we breathe is an apportionment of the divine ruach, and that we come to life only through God.

I believe that humanity has a propensity to fail in its way of relating to God and creation. I believe this is "sin" in the world, missing the mark of right relation to God and others. I believe that we humans are often short sighted and seeking our own gain. Often, as a result of self-centered fear; we habitually tend to look for ways to exult ourselves as lords over creation and others. Often with (ultimately false) hope for perceived security or prosperity. When we lose sight of the God that sustains all things, when we lose reverence for the sovereignty of God, we look to assert and establish the foundations of our identity in/upon things which are bound to fail.

I believe God created the world in which we live, and that God has made Godself manifest to creation continually, showing God's commitment to all that is. I believe that the Word was made flesh within creation as our Lord Jesus the Christ. I believe Christ was the bearer of two natures, divine and human. I believe that Christ dealt with sin, showing us how to live according to the will of God in his life, death, and resurrection. I believe that the Grace of God is a free gift to those upon whomever God chooses to bestow it, there is nothing one may do to earn, or lose, this gift from God.

I believe that this gift frees humans to respond with a life of gratitude and determination, as Christ has shown us; that is, to work for justice in God's world, and care for their fellow humanity. With the knowledge that God desires all to be saved, as is stated in the scriptures, I hope for the redemption of all mankind - but this is up to God alone. I believe in the forgiveness of sins, the resurrection of the body, and the life everlasting. I find my hope and comfort in Christ, and hold onto faith in the work of the Trinity, the one God - for the coming of the kingdom of heaven on earth.

Biography:

My name is Wes Smith, I'm 30 years old and grew up in Fenton and Hartland, Michigan. I've spent most of my time as a Presbyterian hopping the line between Lake Huron and Detroit Presbytery. I am the oldest of 3 siblings, a husband, a new father, and 3rd year Seminary student at Pittsburgh Theological Seminary. I enjoy hiking, camping, reading, drawing, graphic design, gaming, and genealogy.

In my younger years I remember life in two different presbyterian congregations, before we moved and entered into a "church shopping" period as a family. In middle school we finally settled on attending First Pres. of Fenton, Michigan. When I was in middle school one of the associate pastors made a point of regularly inviting me to attend youth group. I eventually agreed, and found a safe and supportive place where I could both explore who I was as a person, and grow in faith. The entire congregation embraced the youth, and my time at First Pres. Fenton was profoundly positive for me. In my Junior and Senior years I began to participate on the leadership team of the Alma Youth Mix, and to begin helping out with the middle school youth group at church. By the time I was a senior, I was contemplating a call to youth ministry, motivated by the love I was shown as a youth and the life that comes from participation in church life. My youth pastor at that time drove me around Michigan to interview other youth workers, and they all told me "If you can do anything else and be happy, do that." Perhaps it was over-scrupulous, but I thought I could be happy doing Graphic Design. So I pursued that.

I attended SVSU from 2009-2013, where I received a Bachelor's Degree in Graphic Design. I continued in leading the Alma Youth Mix during that time, and in the summers I worked as a camp counselor at Camp Greenwood. There I met my wife, and in 2014 I moved to Port Huron, and began attending First Pres. Port Huron. After some time there I was offered a position as a Youth Coordinator for the congregation, and agreed to do so. In Port Huron I also worked as a Graphic Designer, and this period of my life was especially clarifying for me; in that I could see which vocation was more lifegiving. During this time I sensed and acknowledged the continued presence of, and desire to - serve in and with the church. As a part of this I felt led to begin searching for Seminaries, and begin the Inquiry process.

My wife and I moved to Pittsburgh to attend Pittsburgh Theological Seminary in August 2019. Since then I have grown in my theological understanding, and have had experience serving with Shadyside Presbyterian Church and as a Hospital Chaplain at UPMC Shadyside. Over the last three years at Seminary I have had many opportunities to better clarify my call. I now feel that I have gifts and desire for pastoral care work in the church; and feel motivated to serve in that realm whether that be in a parish or chaplaincy setting.

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Presbytery of Detroit

November 20, 2021

REPORT OF THE COMMITTEE ON MINISTRY

RECOMMENDATIONS TO THE PRESBYTERY

THE COMMITTEE ON MINISTRY RECOMMENDS THAT PRESBYTERY:

Calls/Contracts

1. **By motion, approve** the Part time Commissioned Ruling Elder (avg. 25 hrs/week) contract between **Ruling Elder Caleb Jones** and **St. John's Presbyterian, Detroit**, effective January 1, 2022. **Terms of Call:** Cash Salary \$26,971, BoP Medical - \$4,029, Medical Vision/Dental Flex account \$1,000, Professional Expense - \$1,000. **Total cost to the church - \$33,000.** Vacation-4 weeks including 4 Sundays; Study Leave-2 weeks including 2 Sundays. Church to pay for and allow pastor to attend the Pastor's in Transition Workshop.
2. **By motion, approve Grosse Pointe Memorial** Call to the **Rev. Dr. Jeffrey Lincome** effective January 3, 2022, with the following terms: Effective Salary \$148,750; Board of Pensions \$48,375; SECA \$11,379; Medical Deductible \$2,400; Continuing Education \$2,100; Professional Expenses \$6,700; **Total Compensation \$219,704;** Vacation 5 weeks including 5 Sundays; Continuing Education 2 weeks including 2 Sundays; one time moving expense up to \$20,000 (or actual cost); and request transfer of his credentials from Seattle Presbytery.
3. **By motion, approve** the Interim Pastor contract between the **Rev. Teresa Peterson** and **Geneva Presbyterian Church**, effective October 15, 2021 **Terms of Call:** Cash Salary and Housing - \$56,000, Deferred Fidelity - \$4000, BoP Medical - \$16,200, BoP Pension - \$5100, BoP Death/Disability - \$600, BoP Temporary Disability - \$300, Social Security reimbursement \$4,590, MedicalVision/Dental Flex account \$2,200, Study Allowance - \$2000, Professional Expense - \$3,500. **Total cost to the church - \$94,490.** Vacation-4 weeks including 4 Sundays; Study Leave-2 weeks including 2 Sundays. Church to pay for and allow pastor to attend the Pastor's in Transition Workshop.
4. **By motion, approve** the Assistant Pastor contract between the **Rev. Edwin Estevez** and **Kirk in the Hills, Bloomfield Hills**, effective April 12, 2021. **Terms of Call:** Salary - \$15,800; Housing Allowance - \$64,200; Board of Pensions Medical - \$29,600, BoP Pension - \$6,120, Optional dental - \$1,632, Medical deductible \$1,200, Continuing Ed - \$1000, Professional expense - \$1,600, other (cell phone) - \$600, **Total Cost to Church - \$121,752.;** Vacation-4 weeks including 4 Sundays; Study Leave-2 weeks including 2 Sundays, Church to pay for and allow pastor to attend the Pastor's in Transition Workshop. In addition, Kirk in the Hills will comply with

Presbytery of Detroit's Paternity policy, provide a scholarship from Harrington Theological Endowment fund to assist with cost of tuition to obtain a DMin. One time moving expenses up to \$10,000.

5. **By motion, approve** the Interim Pastor contract between the **Rev. Mary Bahr-Jones and Milford Presbyterian Church** effective October 1, 2021. **Terms of Call:** Cash salary - \$45,000, Housing allowance - \$28,600, BoP Medical - \$19,861, BoP pension - \$6253, BoP Death/Disability - \$736, BoP Temporary Disability - \$368, Social Security Reimbursement - \$5627, Other - \$1500, Medical Deductible - \$2000, Study Allowance - \$1000, Profession expenses - \$2500. Total cost to church - \$113,405. Vacation-5 weeks including 5 Sundays; Study Leave-2 weeks including 2 Sundays. Church to pay for and allow pastor to attend the Pastor's in Transition Workshop.

Installation Commissions

1. **By motion, approved** the Service of Ordination for **Hannah Lundberg** as Resident Minister at **Ann Arbor First Church** on Saturday, October 30, 2021, 10:00 a.m., with the following persons as the Administrative Commission: Moderator David Bunch; Teaching Elders Renee Roederer and Jay Sanderford; and Ruling Elders Susan Cares (Ann Arbor First) and Mary Lloyd (Grosse Pointe Memorial); and Corresponding Member Rev. Kirsten Kleper, Presbytery of Des Moines.
2. **By motion, approved** the Service of Ordination for **Joseph Chapman** at **Ann Arbor Northside Church** on Sunday, November 7, 2021, 3:00 p.m., with the following persons as the Administrative Commission: Moderator David Bunch; Teaching Elders Mary Bahr-Jones and Renee Roederer; and Ruling Elders Diane Hockett (Ann Arbor First) and Sharon Lean (Ann Arbor Northside).
3. **By motion, approved** the Service of Installation for the **Rev. Jenny Saperstein** as Part-time Pastor of **Ann Arbor Northside Church** on Sunday, October 24, 2021, 3:00 p.m., with the following persons as the Administrative Commission: Moderator David Bunch; Teaching Elders Jill Mills, David Downton, and Lindsey Anderson; and Ruling Elders Adam Delezene (Warren First), Joan Penner-Hahn (Ann Arbor Northside), and Mary Lloyd (Grosse Pointe Memorial).
4. **By motion, approved** the Service of Installation for the **Rev. Theda McBryde** as Part-time Pastor of **Garden City Church** on Sunday, November 14, 2021, 2:00 p.m., with the following persons as the Administrative Commission: Moderator David Bunch; Teaching Elders Catherine McCloskey-Turner, Joel Puntigam, and Nate Achterhof; Ruling Elders Mike Smith (Garden City), Ellen Schreuder (Detroit Calvin East), and Therese Robison (Detroit Jefferson Avenue); and Corresponding Member Rev. Charlotte Ellison of Lake Michigan Presbytery.

Administrative Commissions

1. **By motion, approve** forming an Administrative Commission for **Westminster Presbyterian, Detroit**. [See attached motion]

2. **By motion, approve** appointing Martha Blenmen, Maynard Timm and Angela Ryo to the Westminster Administrative Commission.

Transfers

1. **By motion, approved** the transfer of **Rev. Dana Wilmot** to Presbytery of Detroit from Kiskiminetas Presbytery.
2. **By motion, approved Rev. Rachel Brownson** for examination for transfer from the Reformed Church in America by the Presbytery of Detroit at its November 2021 meeting. Recommend approval of her transfer.

Information

1. **By motion, PC** approved the **Saline First Presbyterian Church** MIF for a Designated Pastor.
2. **By motion, PC** approved the **St. Clair Shores Lake Shore Church** MIF for a Designated Associate Pastor
3. **By motion,** allow **Littlefield Presbyterian** to work with the Trustees to determine the best process going forward in regard to their building and property.
4. **By motion,** PC approved the Self Study Report from **Walled Lake Crossroads Church** and agreed to engage the Session in conversation regarding options for the future.
5. **By motion, PC** granted **Mt. Clemens First** permission to seek a Designated Pastor for a 5-year term, allowed them to maintain their previously elected PNC, and approved their MIF.
6. **By motion, PC** granted **Shelby St. Thomas** permission to seek a Designated Pastor for a 5-year term and allowed them to proceed to elect a DPNC
7. **By motion, approve Rev. Marjorie Wilhelmi** as moderator to **St. Thomas Presbyterian Church.**
8. **By motion, approved Rev. Rufus Hatcher** as moderator to **Trinity Community Church.**
9. **By motion, approved** adding **Linda Singley, CRE** to Pulpit Supply list.
10. **By motion, approved** allowing **Rev. Dana Wilmot** to labor within the bounds and officiate at the baptism of his grandson at the UCC Church in Birmingham, MI on November 7, 2021
11. **By motion,** approved appointing **Rev. Tim Marvil** CO-Moderator of the Committee on Ministry.
12. **By motion,** the 2022 Committee on Ministry budget will remain the same as 2021.

**Recommendation from the Committee on Ministry
to the Presbytery of Detroit regarding
an Administrative Commission for Westminster Church of Detroit**

November 20, 2021

At the request of the Westminster Church of Detroit Session, the Committee on Ministry recommends that the Presbytery:

1. **Designate an Administrative Commission** to work with Westminster Church of Detroit with the following function, powers, and responsibilities:

Function:

The commission shall visit Westminster Church of Detroit which has been reported to be affected with disorder and inquire into and settle the difficulties therein. (G-3.0109b(5)) The purpose is to provide guidance and assistance to Westminster Church of Detroit as it seeks to discern and resolve issues related to the administration of Camp Westminster.

Powers:

The commission shall inquire, listen, investigate, advise, and mediate by whatever means seem most reasonable in order to assist the Session secure resolution.

Focus Items:

1. Discovery regarding the assets and financial management of Camp Westminster, a mission and ministry of Westminster Church, which may include a forensic audit.
 2. Clarify the limits and permissions of the lease with the Michigan Department of Natural Resources.
 3. Assess the Camp's storage and retention of documents are in compliance with best practices outlined by PC(USA) and member camping organizations.
 4. Clarify the current governance structure of the Camp and make recommendations consistent with best practices.
 5. Clarify the fiduciary responsibilities of Westminster Church and the Camp as well as make recommendation for fulfilling those fiduciary responsibilities.
2. **Appoint the following persons** to serve as members of the Administrative Commission to work with Westminster Church of Detroit, Michigan. The quorum for the commission shall be a majority of its members.

Ruling Elders: Martha Blenman (Birmingham First)
Maynard Timm (Bloomfield Hills Kirk)

Teaching Elder: Angela Ryo

RECOMMENDATIONS OF STATED CLERK MARIANNE GRANO
TO THE PRESBYTERY OF DETROIT
NOVEMBER 20, 2021

RECOMMENDATIONS UNDER BUSINESS

FOR ACTION AS A MOTION TO AMEND SOMETHING PREVIOUSLY ADOPTED:

Approve the minutes of July 13, 2021 (corrected to add the Presbytery roll) (Paper H-1).

FOR ACTION AS OMNIBUS MOTION (2):

1. MINUTES: Approve the minutes of September 28, 2021. (Paper H-2).

2. ADMINISTRATIVE COMMISSIONS:

Approve the reports of the following Administrative Commissions:

Report of the Administrative Commission for the Ordination of Joseph Chapman (Paper H-3)

Report of the Administrative Commission for the Installations of

Interim Report of the Administrative Commission for St. John's Detroit

Interim Report of the Administrative Commission for Covenant Church Southfield

3. REVIEW OF RECORDS: Approve the following results of the Review of Records, which was held on October 30, 2021:

Approved Without Exceptions:

Ann Arbor--First

Ann Arbor--Westminster

Ann Arbor--Westminster

Belleville

Birmingham--First

Brighton

Calvary—Ann Arbor

Dearborn—Cherry Hill

Dearborn—First

Detroit—Hope

Detroit—Calvary

Detroit--Jefferson Avenue

Farmington--First

Grosse Ile

Grosse Pointe Memorial

Korean Presbyterian Church of Metro Detroit

Lincoln Park

Livonia—St. Paul's

Livonia--Rosedale Gardens

Milford

Northbrook

Plymouth--First

Pontiac--First

Rochester Hills—University

Royal Oak—First
Southfield--New Hope
Southfield--New Hope
Southminster
Warren--Celtic Cross
Warren—First
Ypsilanti—First

Approved:

Allen Park
Calvin East
Clarkston—Sashabaw
Detroit—Broadstreet
Highland Park—Park United
Lakeshore--Fort Gratiot
Lakeshore--St. Clair Shores
Northville--First
South Lyon
Shelby Twp--St. Thomas

Approved With Exceptions:

Grosse Pointe Woods
Howell—First
Mt. Clemens—First
Novi--Faith Community
Saline
Walled Lake—Crossroads
Waterford—Community
White Lake PC

Reviewed--Pending Approval After Financial Review Documented:

Ann Arbor--Northside
Detroit--Gratiot Ave.
Detroit—Westminster
Garden City
Royal Oak--Starr
Troy--Northminster
Westland--Kirk of Our Savior

Reviewed—Not Approved At This Time:

Southfield—Covenant

Not Reviewed:

FOR INFORMATION

1. TRANSFERS COMPLETED:

From Detroit Presbytery:
The **Rev. Brooke Pickrell**, to **Lake Huron**

2. EDUCATIONAL EVENT: The Stated Clerk has given a presentation entitled Seven Shalls of the Book of Order which is available on the Presbytery website under Clerk's Corner. This presentation may be

helpful for congregations and sessions in educating membership on the requirements of the Book of Order, particularly in terms of Presbyterian governance and polity.

3. WEBSITE COMMITTEE: The website committee is seeking to create a website that:
 - effectively communicates the Presbytery's identity, mission, and vision,
 - lends us credibility in the community, and
 - shows hospitality to congregations, pastors, committee members, and potential pastors,

In a format that facilitates ease-of-use by all.

A contract with Ralph Walker Designs has been approved by Trustees. The anticipated completion date is January 1, 2022. The website will include a Document Center where papers and other documents will be centrally located and will be indexed such that they may be filtered for members of Presbytery to find necessary documents. The Presbytery now has the opportunity to share the Spirit of patience with one another in making this transition which will ultimately better serve the Presbytery.

4. HYBRID MEETINGS: The February 26, 2022 meeting is planned as a hybrid meeting held at Detroit—Westminster. The Presbytery also seeks resources to assist congregations in hybrid meeting best practices. Congregations or sessions with resources to share are encouraged to contact the Stated Clerk.

**Report of the Administrative Commission of the Presbytery of Detroit
for St. John's Presbyterian Church
November 9, 2021**

Greetings, friends in Christ,

The Administrative Commission continues to work alongside St. John's Presbyterian Church to address the pastoral, administrative, and financial needs of the church in this time and place. Together with the Committee on Ministry, the AC has been working with St. John's COM liaison Diane Agnew, Elder Rosy Latimore, and Elder Sharon Moore of St. John's to install part-time pastoral leadership beginning January 1st, 2022, to meet the spiritual, educational, and pastoral needs of the members and friends of St. John's Presbyterian Church. Meanwhile, pastoral needs are being met with weekly pulpit supply arranged by Rev. Laura Kelsey and the Worship Ministry Team of St. John's. Worship continues in-person and on Zoom each Sunday. Ruling Elder Tim Ngare and Rev. Paul Stunkel are working with the Personnel and Finance Teams. A new Treasurer, Mr. David Harmon, has been elected.

The Hunger Ministry, under the leadership of Mrs. Bette Harmon, continues to serve those in need monthly with a drive-up/walk-up food distribution the third Friday of every month from 9-11 am. With God's help, we are working with purpose for a brighter future for St. John's and the surrounding community.

Grace and Peace,

Joshua Archey, CRE
Clerk of the Administrative Commission

Rev. Lindsey Anderson, Co-Chair
Rev. Laura Kelsey, Co-Chair
Elder Rosy Latimore
Elder Tim Ngare
Rev. Paul Stunkel

11/20/2022 PRESBYTERY MEETING ROLL

POD STAFF			
Tanya	Kudla	POD	POD
Sarah	Leight	POD	POD
CANDIDATE			
Rachel	Brownson	candidate for transfer of ordination from the RCA	Ann Arbor
Wesley	Smith	Port Huron	Port Huron
COORDINATING CABINET			
Dave	Bunch	Moderator	
Michael	Gaubatz	Treasurer	
Mary	Lloyd	Chair of SJMT	
Jasmine	Smart	Vice-Moderator	
Kevin	Smith	Chair of P&V	
Chip	Tallinger	Chair of Operations	
CORRESPONDING MEMBER			
Adrienne	Adams	Commissioner, Synod of the Covenant	NA
Gregory	Bentley	Co-moderator	NA
Chip	Hardwick	NA	NA
Ronald	Kilbourne	Orchard Lake Community Church	Orchard Lake
Elona	Street-Stewart	Synod Speaker	SAINT PAUL
CRE			
Dyche	Anderson	Rosedale Gardens	Livonia
Marva	Banks	Calvary Presbyterian Church of Detroit	Detroit
Steve	Benton	Grosse Ile Presbyterian	Grosse Ile, MI
Janifer	Binion	Calvary Detroit	Detroit
Manuela	Blankinship	Littlefield Presbyterian Church	Dearborn
Leigh	Bolitho	First Presbyterian Church of Brighton	Brighton
Mark	Boyle	Jefferson Avenue	Detroit
MaryAnn	Brantley	N/A	Detroit
Carol	Bunch	Geneva	Canton
Kristin	Connolly	Milford Presbyterian Church	Milford
Ann	Daniels	Northbrook Presbyterian	Beverly Hills
Chris	Davis	First Presbyterian Church of Farmington	Farmington Hills
Jennifer Day	Day	First Presbyterian Church of Ann Arbor	ANN ARBOR
Michael	Everett	Faith Community Presbyterian Church	Novi
Margaret	Flowers	Rosedale Gardens Presbyterian Church	Livonia
Patricia	Fraser	Southminster Taylor	taylor, MI
Douglas	Fryer	University Presbyterian Church	Rochester Hills
Janet	Glenn	Broadstreet Presbyterian Church	Detroit
Jacquelyn	Hines	Hope	Detroit

PATRICIA	HODGES	Northside Presbyterian Church	Ann Arbor, MI
susan	johnsom	First Presbyterian Church of Plymouth	Plymouth
Ronald	Johnson	Milford Presbyterian Church	Milford
Lori	Kendall	University Presbyterian	Rochester Hills
Stefanie	Lewis	Hope Presbyterian	Detroit
Matthew	Lozen	First Presbyterian Church Port Huron	Port Huron
Stephen	Marulis	First Presbyterian Church of Plymouth	Plymouth
Joseph	Masinick	Grosse Pointe Memorial Church	Grosse Pointe Park
E. Suzan	Maxey	Allen Park Presbyterian	Allen Park
Dianne	McCullouch	First Presbyterian Church of Northville	Northville
Joshua	McDonald	Lincoln Park Presbyterian Church	Lincoln Park
Steve	McKenny	First Presbyterian	a
Jim	Meinershagen	First Presbyterian Church of Troy	Troy
Curt	Moehlau	St. Thomas	Shelby Township
Wanda	Moon	First Presbyterian	Northville
Kathleen	Parker	First Presbyterian - Ann Arbor	Ann Arbor
Sheryl	Payne	St.Thomas - Shelby Twp	Shelby Two.
Christine	Rymal	Drayton Presbyterian	Berkley
Jenny	Sansom	NA	NA
Richard	Smith	Starr Presbyterian Church	Royal Oak
KyuYeon	Sohn	Thye New Hope Church of Michigan	Redford
Bobi	Tallinger	Kirk in the Hills	Bloomfield Hills
Bruce	Thomson	First Pres	Ann Arbor
Kay	Tuttle	Westminster	Ann Arbor
Jeff	Velis	St. Paul's Presbyterian Church, USA	Livonia, MI
Steven	Voorhees	Grosse Pointe Memorial	Grosse Pointe Farms
Kelsey	Waugh	Grosse Ile	Grosse Ile
Tom	Weaver	First Presbyterian, Plymouth	Plymouth
ROBERTA	WOLF	Crossroads Presbyterian	Walled Lake
EXCUSED			
Barbara	Swartzel	HR	
TEACHING ELDER			
Bob	Agnew	Celtic Cross	Warren
Melissa	Allison	Westminster Ann Arbor	Ann Arbor
Sam	An	New hope church	Redford (formerly Southfield)
Lindsey	Anderson	Love Rising Lutheran Church	Detroit
Linda A	Anderson	South Lyon First	South Lyon
Joshua	Archey	Crossroads Presbyterian Church	Walled Lake
Ruthanne	Azar	Second Mile	
Mary	Bahr-Jones	Milford Presbyterian Church	Milford
Floretta	Barbee-Watkins	Presbytery of Detroit	Detroit
Charon	Barconey	NA	NA
Nancy	Bass	Littlefield	Dearborn
Michael	Beckman	Kirk of Our Savior	Westland

Emily	Campbell	Plymouth, First Presbyterian	Plymouth
Joelly	Chiangong	Park United Presbyterian Church	Highland Park
Kent	Clise	First Church Northville:	Emeritus
Beth	Delaney	Southminster	Taylor
Julie	Delezenne	First Warren	Warren
Karen	Stunkel	Westminster Detroit	Detroit
James	Faile	First	Dearborn
Marianne	Grano	NA	Stated Clerk
Adam	Grosch	Lake Shore Church	Saint Clair Shores
Christina	Hallam	Northminster	Troy
Ruthanne	Herrington	NA	NA
Kara	Hildebrandt	Lincoln Park Presbyterian Church	Lincoln Park
Patricia	Jacobs	University Presbyterian Church	Rochester Hills
Michelle	James	Novi	Novi
Kevin	Johnson	NA	NA
Caleb	Jones	Littlefield Presbyterian	Dearborn
Rev. Eddie	Jusino	NA	NA
Kenneth	Kaibel	At large pastor	SOUTHFIELD
Edward	Koster	HR	Ann Arbor
Esther	Lee	Korean Presbyterian Church of Metro Detroit	Southfield
Sarah	Logemann	Fort Street Presbyterian Church	Detroit
Hannah	Lundberg	First Presbyterian Church, Ann Arbor	Ann Arbor
Julie	Madden	First Pres Birmingham	Northville
Tim	Marvil	Allen Park	Allen Park
Catharine	McCloskey-Turner	NA	NA
Daniel	Michalek	NA	NA
Scott	Miller	Drayton Presbyterian	Berkley
Garrett	Mostowski	Fort Street	Detroit
Neeta	Nichols	NA	NA
Thomas	Oxtoby	NA	NA
Bethany	Peerbolte	Birmingham	Birmingham
Teresa	Peterson	Geneva Presbyterian Church	Canton
Mark	Phillips	Cherry Hill	Dearborn
Joel	Puntigam	St Timothy	Livonia
Philip	Reed	Grosse Ile Presbyterian Church	Grosse Ile
Renee	Roederer	Michigan Nones and Dones/Community Chaplain	Ann Arbor
James	Russell	NA	Northville
Bre	Ryan	Lakeshore, Fort Gratiot	Fort Gratiot
Angela	Ryo	Kirk in the Hills	Bloomfield Hills
Charles	Sadler	Starr Presbyterian Church	Royal Oak
Jay	Sanderford	First Pres --Ann Arbor	Ann Arbor
Jenny	Saperstein	Northside	Ann Arbor
Jacqueline	Spycher	First Presbyterian Church of Northville	Northville
paul	stunkel	na	na
Hotek	Tan	Taiwanese Community Fellowship	Ann Arbor
Dana	Wilmot	NA	NA

GUEST			
Sharon	Moore	Worship Team	
Timothy	Ngare	Guest Presenter - MIMT	