Minutes of the Executive Committee of the
General Assembly Mission Council (GAMC)
Of the Presbyterian Church (U.S.A.)
The Brown Hotel
February 15, 2012
Louisville, Kentucky

CALL TO ORDER	The 213th stated meeting of the Executive Committee of the General Assembly Mission Council was called to order by chair, Mr. Michael Kruse. Mr. Kruse led the Executive Committee members in prayer and recitation of the GAMC Executive Committee Covenant.
ATTENDANCE	Those present for all or a portion of the meeting were:
Members	Steve Aeschbacher – Chair, Discipleship Mission Committee Clark Cowden – Chair, Vocation Mission Committee Alan Ford – Chair, Stewardship Mission Committee Roger Gench – Chair, Justice Mission Committee Michael Kruse – Chair Carolyn McLarnan – Vice-chair Marta Rodriguez – Member-at-large Matt Schramm – Chair, Evangelism Mission Committee Joyce Smith – Member-at-large Linda Valentine – Member ex-officio
Executive Leadership Team	Joey Bailey – Deputy Executive Director for Shared Services Roger Dermody – Deputy Executive Director for Mission Jill Hudson – Coordinator, Mid Council Relations Vince Patton – Executive Administrator Karen Schmidt – Deputy Executive Director for Communications and Funds Development
Recorder	Susan Abraham – GAMC Staff, Office of the Executive Director
Others	Terri Bate – GAMC Staff, Communications and Funds Development Sarah Sarchet Butter – Co-chair, Special Offerings Advisory Task Force Art Canada – GAMC Elected Member Bill Capel – GAMC Elected Member Martha Clark – GAMC Staff, Office of Legal Services Barry Creech – GAMC Staff, Communications and Funds Development Dave Crittenden – GAMC Staff, Communications and Funds Development Dana Dages – GAMC Staff, Office of the Executive Director April Davenport – GAMC Staff, Office of Legal Services Jean Demmler - GAMC Elected Member Carmen Fowler– Presbyterian Layman Bethany Furkin – GAMC Staff, Presbyterian News Service Jorge Gonzalez – Special Offerings Advisory Task Force Paula R. Kincaid – Presbyterian Layman Elizabeth Hinson-Hasty – Chair, Status of Women Task Force Courtney Hoekstra – GAMC Staff, Executive Director's Office Bonnie Hoff – GAMC Staff, Advisory Committee on Social Witness Policy Mike Kirk – GAMC Staff, Office of Legal Services

Sam Locke – GAMC Staff, Communications and Funds Development
Noelle Royer – GAMC Elected Member
Leslie Scanlon, Presbyterian Outlook
Karl Travis – Chair, Special Offerings Advisory Task Force
Jerry Van Marter – GAMC Staff, Presbyterian News Service

ACTION 1-EC-21512
Adoption of Agenda

Mr. Kruse reviewed and the Executive Committee **VOTED to adopt** the proposed agenda for this meeting **(Appendix1).**

ACTION 2-EC-21512
Approval of Executive Committee Minutes

The Executive Committee **VOTED to approve** the minutes of the following Executive Committee meetings as presented:
- September 21, 2011
- November 9, 2011
- November 17, 2011
- December 8, 2011
- January 25, 2012

ACTION 3-EC-21512
Chair Appointment

The Executive Committee **VOTED to ratify** the appointment of Jack Hodges to the Jinishian Memorial Governance Commission, Class of 2016.

STATUS OF WOMEN TASK FORCE REPORT

Ms. Elizabeth Hinson-Hasty, chair of the Status of Women Task Force, presented a brief summary of the report and recommendations of the Task Force to the 220th General Assembly (2012).

ACTION 4-EC-21512
GAMC Report to the 220th GA (2012)

The Executive Committee reviewed and **VOTED to forward** the Executive Director's Office portion of the GAMC report to the 220th GA (2012) to the GAMC with a recommendation to approve and forward to the General Assembly **(Appendix 2)**.

STAFF UPDATES

Mr. Roger Dermody gave an update on some recent staff changes.

Mr. Dermody also informed the Executive Committee that Mr. Chip Hardwick had been hired as the new director of Theology, Worship and Education and that a final round of interviews is being conducted for the Young Adult Catalyst position.

GAMC MEMBERS ON OTHER GENERAL ASSEMBLY AGENCY BOARDS

The Executive Committee heard a report from Ms. Valentine, with suggested directions for responding to the action taken at the September 2011 Executive Committee meeting (and confirmed by the GAMC) regarding GAMC representation on the boards of four other General Assembly agencies. This action was taken in part in response to the current difficulty of finding GAMC elected members available to serve, given the number of other board and committee positions that GAMC elected members are asked to fill.

Ms. Valentine informed the Executive Committee that staff will work with the other agencies to memorialize understandings and will recommend any necessary changes to GAMC's organizational documents.

Presbyterian Publishing Corporation – PPC, without GAMC opposition, plans to ask the General Assembly to amend the Organization for Mission to eliminate a GAMC corresponding member seat on its board. The GAMC would retain a

member position on the board for its Executive Director.

Presbyterian Church (U.S.A.) Foundation – The GAMC, without opposition from the Foundation, plans to leave unfilled a corresponding member position on the Foundation Board of Trustees. The GAMC would retain a voting member position on the Foundation Board of Trustees for its Executive Director.

Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. – No change from present arrangement; two GAMC elected members serve as voting members on the PILP board.

Board of Pensions of the Presbyterian Church (U.S.A.) – The GAMC, without opposition from the Board of Pensions, will retain a voting member position on the Board of Pensions, but leave it unfilled for the immediate future. The GAMC will also, without opposition from the Board of Pensions, retain a corresponding member position on the Board of Pensions for the GAMC chair (or designee) but leave it unfilled.

ACTION 5-EC-21512
Corresponding Members to the 220th GA (2012)

The GAMC Executive Committee **VOTED to approve** the following persons as Corresponding Members to the 220th General Assembly (2012):

Executive Committee Members:
Steve Aeschbacher – Chair, Discipleship Mission Committee
Clark Cowden – Chair, Vocation Mission Committee
Alan Ford – Chair, Stewardship Mission Committee
Roger Gench – Chair, Justice Mission Committee
Michael Kruse – Chair
Carolyn McLarnan – Vice-chair
Marta Rodriguez – Member-at-large
Matt Schramm – Chair, Evangelism Mission Committee
Joyce Smith – Member-at-large
GAMC Chair Elect
GAMC Vice-chair Elect

Others:
Linda Valentine – GAMC Executive Director
Joey Bailey – Deputy Executive Director, Shared Services
Martha Clark – General Counsel
Roger Dermody – Deputy Executive Director, Mission
Vince Patton – Executive Administrator
Karen Schmidt – Deputy Executive Director, Communications and Funds Develo
Gloria Albrecht – Chair, Advisory Committee on Social Witness Policy
Stephen Hsieh – Chair, Advocacy Committee for Racial Ethnic Concerns
Janet Martin - Advocacy Committee for Women's Concerns
Theodore J. Wardlaw - Moderator, Committee on Theological Education
Katharine Rhodes Henderson - President, Auburn Theological Seminary
Sergio Ojeda Cárcamo - President, Evangelical Seminary of Puerto Rico

ACTION 6-EC-21512
2013-2016 Mission Work Plan

Mr. Kruse presented the GAMC Mission Work Plan for 2013-2016. The Executive Committee noted an amendment to the directional goal under "General Assembly Engagement:"

> **Engage with, respond to, resource and represent the General Assembly in alignment with the vision and mission** ~~of~~ *"for"* **the General Assembly Mission Council.**

Following the presentation, the Executive Committee **VOTED to recommend (Appendix 3):**

> **That the General Assembly Mission Council approve the vision, mission, directional goal statements and core values for the 2013 - 2016 Mission Work Plan and recommend their adoption by the 220th General Assembly (2012).**

ACTION 7-EC-21512
GAMC Committee Structure

The GAMC Executive Committee, upon the recommendation of the Strategy Advisory Group, **VOTED to recommend** that the GAMC **(Appendix 4):**

1. **Reduce the number of Mission Committees from five (Discipleship, Evangelism, Justice, Stewardship and Vocation), to four (Discipleship, Leadership, Stewardship and Worshiping Communities). (Pending approval of Item F. by the 220th General Assembly (2012).)**

Proposed Committee	General Description of Committee Work
Discipleship	**equipping the church for mission, ministries of compassion, peace and justice, advocacy, mission personnel**
Leadership	**theology, theological education, financial aid for studies, Christian education leadership, chaplains, leadership trends and response, elder and leader education, racial ethnic and women's leadership, youth and young adult**
Stewardship	**oversight of budget development, monitoring and financial projections, financial reporting and policies, property, information technology, and other financial and legal matters not specifically related to individual programs. Medium and long term funds are invested by the Presbyterian Foundation; this committee oversees the financial reporting and relationship with the Foundation.**
Worshiping Communities	**worship, evangelism, church growth, racial ethnic and cross cultural congregational support, mission networks, curriculum**

2. **Construct an Executive Committee as follows:**
   (Elected for a two-year term by the Council)
   - **GAMC chair**
   - **GAMC vice-chair**

   (Elected for a one-year term by members of the respective committees)
   - **Stewardship chair**
   - **Leadership chair**
   - **Discipleship chair**
   - **Worshiping Communities chair**

   (Elected for one-year terms by the Council from a slate proposed by the GAMC Nominating Committee)
   - **At-large A**
   - **At-large B**
   - **At-large C**

3. **Amend the list of responsibilities for the GAMC Executive Committee by:**
   - **Adding "funds development strategy" and "communication**
   - **Creating a separate Personnel Committee consisting of two Executive Committee members and three other GAMC elected members. The Personnel Committee will report to the Executive Committee.**

4. **Adopt the following principles for GAMC committee service**
   - **Committees need not have the same number of members.**
   - **Every elected GAMC member will be a member of one of the four mission committees described above (except the Chair and Vice-chair of the Council).**
   - **The Executive Committee may assign particular items of business to committees as it deems appropriate, for example, depending subject matter and workload.**

5. **Authorize the Procedures Subcommittee to make the appropriate changes in the GAMC Manual of Operations, Appendix 1, Section IV, to implement the changes in Recommendations 1-4.**

6. **Establish a Governance Task Force consisting of six GAMC board members, appointed by the current chair in consultation with the incoming chair of the Council and the Executive Committee, with the following mandate. Current members could continue service on the Task Force after their term on the Council ends. Their work shall begin after the conclusion of the February 2012 GAMC meeting. The term of the task force shall end at the spring meeting of the GAMC in 2013 or earlier if the work is completed.**

   - **Do a comprehensive analysis of the committee and liaison assignments for GAMC board members and recommend any structural changes that would improve the board's ability to function.**

- **Design a standing GAMC Governance Committee (name optional) that will see to the welfare of the board members and the functioning of the board, or structure the committees in a manner in which the traditional functions of a governance committee are incorporated. Those functions might include but are not be limited to: Board job descriptions; Orientation and training of board members; Evaluation of board committee members, of board process, and board member exit interviews; Evaluate meeting content and processes; Facilitate communication between the congregations and the GAMC, to supplement the efforts of the staff, as well as to provide appropriate and effective communications between staff and board.**

- **Develop board member job descriptions.**

At the recommendation of the Procedures Subcommittee, the Executive Committee **VOTED to incorporate** the following to the mandate of the proposed Governance Task Force:

- **Review and clarify the role of the six GAMC-related committees described in the GAMC Manual of Operations as part of the assignment regarding governance, GAMC committee and liaison relationships.**

Mr. Vince Patton reviewed the next steps in the planning process using the attached Power Point slides **(Appendix 5).**

PROGRAM EVALUATION

Mr. Patton introduced the process for evaluating programs of the GAMC **(Appendix 6)**. He informed members of the GAMCX that the process had been developed in response to one of the objectives of the Strategic Planning Process to have more periodic program evaluations. Such evaluations will help staff and management to consider the following:

- Mission of the Program

- Needs of Constituents

- Impact of the Program

- Alignment with Directional Goals

- Financial Performance

Evaluations will include feedback from staff, constituents and GAMC elected members.

PROCEDURES
SUBCOMMITTEE REPORT

Ms. Carolyn McLarnan led the Executive Committee through the report of the Procedures Subcommittee.

ACTION 8-EC-21512
GAMC Missional
Relationships

The GAMC Executive Committee **VOTED to approve** the following recommendations of the Procedures Subcommittee **(Appendix 7)**:

> **That the GAMC delete the current Appendix 1, Section XI of the GAMC Manual of Operations and replace it with a new section on GAMC Missional Relationships, so that it would read:**
>
> ~~**XI. Covenant Relationships**~~
>
> > ~~**The General Assembly Mission Council is connected to a variety of organizations and networks that further its ministry with congregations. Among those are groups that have established formal linkages with the General Assembly Mission Council through Covenants of Agreement and are designated as Covenant Groups. The General Assembly Mission Council has a responsibility to review the work of each Covenant Group regularly and renew its covenant, when appropriate, as stated in the specific Covenant Agreement.**~~
> >
> > ~~**Detailed information is available on the GAMC Website at www.pcusa.org/GAMC/covenants.**~~
>
> **XI. GAMC Missional Relationships**
>
> > **There are four categories of formal GAMC missional relationships:**
> > - **Institutional relationships**
> > - **Professional associations**
> > - **Missional Partnerships**
> >   - **GAMC organization wide**
> >   - **Office partnerships**
> >
> > **A.** **Institutional Relationships**
> > **Institutional Relationships are those between the General Assembly and another organization. In these cases, the GAMC is responsible for cultivating the relationship and requesting General Assembly approval, but the relationship isn't limited in scope to the GAMC. There are relatively few of these relationships. A covenant between PC(USA) and the other organization will place the relationship in the context of the church's missional directives, describe appropriate expectations for staff services and support, as well as note any special responsibilities granted as part of the relationship.**
> >
> > **Approval: The General Assembly, upon recommendation by GAMC.**

B. **Professional Associations**
Professional Associations are related organizations of church professionals within a given area of expertise. Professional associations also serve the missional purposes of the church, and in that context the GAMC role is one of recognizing and networking leaders. A relationship agreement between the GAMC and the other organization will place the relationship in the context of GAMC missional directives and describe appropriate expectations for GAMC staff services and support.

Approval: Executive Leadership Team, upon recommendation from the respective Deputy Executive Director's leadership team, for a four-year term.
Notification: GAMC

C. **GAMC organization-wide Missional Partnerships**
GAMC organization-wide Missional Partnerships are groups whose relationship with the GAMC is not limited to a single ministry area, but extends across the work of the Council. Because covenanted groups carry out specialized ministries on behalf of the Council, their covenant is not established with an office, but rather with the Council as a whole. These organizations are linked by common cause and a specific relationship to the Council. There are relatively few of these organizations, as most of GAMC's missional relationships are with particular offices. A covenant between the GAMC and the other organization will place the relationship in the context of GAMC missional directives, describe appropriate expectations for GAMC staff services and support, as well as note any special responsibilities granted as part of the relationship.

Approval: The Executive Leadership Team (ELT), upon recommendation from the Ministry Directors Team (MDT), for a term of four years.
Notification: GAMC

D. **GAMC Office Partnerships**
GAMC Office Partnerships are relationships between a GAMC office or ministry area and another organization. These relationships are bound together by common cause and a specific relationship with another organization. An office partnership is typically limited in scope to a given office or

ministry area. An office relationship document will place the relationship in the context of GAMC missional directives and describe appropriate expectations for GAMC staff services and support.

Approval: The Executive Leadership Team (ELT), upon recommendation from the Ministry Directors Team (MDT), for a term of four years.
Notification: GAMC

ACTION 9-EC-21512
*GAMC Gift Acceptance
Policy*

The GAMC Executive Committee **VOTED to recommend (Appendix 7)**:

That the General Assembly Mission Council:

1. Adopt the Gift Acceptance Policy and add it as a new appendix to the GAMC Manual of Operations.

2. Recommend to the 220th General Assembly (2012):

   That the requirement (listed in two places) to disburse funds within 60 days of receipt be deleted from the Organization of Mission, Appendix A: Financial Issues, so that the sections would read:

The obligation of designators are to:

   a. honor restrictions that have been accepted or to consider permitting additional support of a project beyond its approved budget;

   b. ensure conformity with all applicable civil law;

   c. report back to all donors and contributors;

   d. ~~disburse money received within 60 days;~~

   e. contact all donors or contributors if restricted giving cannot be used according to its restrictions—if restrictions cannot be met and the donors or contributors do not agree to the use of funds for other purposes, the gifts are to be returned to the donor.

(Organization for Mission, Appendix A: Financial Issues, "Churchwide Mission Support," Section E.3.a-e.)

The General Assembly will observe the following minimum standards for its operations. It is expected that presbyteries and synods will also adopt and adhere to these same standards:

   (1) Provide a detailed receipt to a contributor or congregation for

all money received.

(2) **Close monthly** ~~and remit funds within sixty days of receipt.~~

(3) **Utilize the Federal Reserve system to expedite the transfer of funds whenever and wherever possible.**

(4) **Use a standardized, detailed transmittal format for transmitting data and funds electronically between presbyteries, synods, and the General Assembly.**

(5) **Establish and follow cash management policies and procedures that are designed to maximize cash management earnings.**

(Organization for Mission, Appendix A: Financial Issues, "Churchwide Mission Support," Section F.1.b)

ACTION 10-EC-21512
GAMC Areas of Service

The GAMC Executive Committee **VOTED to recommend (Appendix 7)**:

That the GAMC Manual of Operations (Section II C. Areas of Service) be amended by inserting "in addition to GAMC committees" at the end of the second sentence, and by deleting the first nine entries in the list of committees, so that the section would read:

Areas of Service: The General Assembly Mission Council may change the names, number, and structure of GAMC committees in order to carry out the goals and objectives of the Mission Work Plan using the process delineated in Appendix 11. The work of the General Assembly Mission Council is carried out by elected members and staff who may serve on GAMC committees as well as in liaison relationships.

ACTION 11-EC-21512
GAMC Related Committee Guidelines

The GAMC Executive Committee, upon recommendation of the Procedures Subcommittee, **VOTED to incorporate** the following recommendation into the GAMC Committee Structure under mandate of the proposed Governance Task Force **(Appendix 7)**:

Direct the proposed Governance Task Force to review and clarify the role of the six GAMC-related committees described in the GAMC Manual of Operations as part of its assignment regarding governance, GAMC committees and liaison relationships.

ACTION 12-EC-21512
Special Offerings Advisory Task Force Report

Mr. Kruse introduced members of the Special Offerings Advisory Task Force (SOATF), Mr. Karl Travis, chair, Ms. Sara Sarchet Butter, co-chair, and Mr. Jorge Gonzalez. Mr. Travis presented the report and recommendations of the SOATF.

The GAMC Executive Committee, upon recommendation of the Special Offerings Advisory Task Force, **VOTED to approve** the following recommendations **(Appendix 8)**:

A. General Assembly (2012) set a shared goal to be owned by the whole church to increase total Special Offering receipts to $20 million in the year 2020 – 20 by 20.

B. That the General Assembly Mission Council select, hire, and empower a Director of Special Offerings to be a public face for the offerings. This person will lead staff in Special Offerings communication and funds development and implement a strategic plan to reach congregations, presbyteries, and individuals to meet the 20 by 2020 goal.

C. That the General Assembly Mission Council engage churches and individuals directly in the life of special offerings using technologies such as credit card subscription to Special Offerings, social media messages and networks, online video to tell Special Offerings stories, texting, etc. Ensure such options allow donors to identify congregation and presbytery for proper gift acknowledgement.

D. That the General Assembly Mission Council pilot a program that offers a Special Opportunities catalog related to special offerings which offer individual Presbyterians the option to give directly to special impact areas aligned with Special Offerings.

E. That the General Assembly Mission Council clarify the mandate and reporting relationships of the OGHS-related committees including the Presbyterian Disaster Assistance Advisory Committee, the Presbyterian Self-Development of People Committee, and the Presbyterian Hunger Program Advisory Committee. (Item has been addressed in Item H. 106 "GAMC Committee Structure.")

F. That the General Assembly Mission Council review, on an annual basis, the current ministry reserve levels for Special Offering ministries from other (non-Special Offering) funding sources and establish appropriate guidelines.

G. That the General Assembly Mission Council receive the narrative report of the Special Offerings Advisory Task Force as guidance for staff in implementing Special Offering ministries and funds development efforts.

The Executive Committee approved the additional recommendations of the Special Offerings Advisory Task Force with the following amendment:

A. **Christmas Joy Offering**

    That the General Assembly Mission Council appoint a task force consisting of racial ethnic leaders from across the church to advise the GAMC on Special Offering funds used for racial ethnic church

leadership development. To impact 2014 funds allocation, the Task Force shall be appointed promptly by the chair of the General Assembly Mission Council, with a mandate to report to the April 2013 GAMC meeting. <u>**That $5000 from the Christmas Joy Offering be allocated for the work of the task force**</u>**.**

B. **That the General Assembly Mission Council reappoint members of the current Special Offerings Advisory Task Force for an additional two years to oversee the implementation of this report.**

<u>**ACTION**</u> **13-EC-21512**
Domestic Mission Task Force Report

Mr. Clark Cowden presented the report of the Domestic Mission Task Force. The GAMC Executive Committee **VOTED to approve** the following recommendations of the Domestic Mission Task Force:

1. a. **That the General Assembly Mission Council approve the formation of a Mid Council Lead Team (appointed by the DMTF) to work with the GAMC to initiate at least four annual regional gatherings in 2013 and 2014 (taking advantage of times when the Church is already together, like GA, Big Tent, Synod and Presbytery gatherings) to discuss and develop the following:**

   Listen to specific constituencies, such as, but not limited to:

   • **Rural, remote and urban Churches**

   • **Collegiate ministries**

   • **Native American congregations**

   • **Racial Ethnic/New Immigrant**

   • **Emerging leadership models for mid-councils that create safe space for innovation**

   Discuss how to provide leadership development, resources, and accountability.

1.b. **That these gatherings should be tied to specific outcomes that will be shared with congregations and mid-councils across the country and serve as inspiration for potential ministry endeavors. These specific conversations could be centered on discussing and developing:**

   • **25 ways rural, remote and urban churches are doing mission in their context,**

   • **20 examples of thriving ministry to college campuses,**

- **15 diverse recently formed worshipping communities that are on a path towards sustainability,**

- **25 congregations that are effectively becoming more multi-ethnic in character,**

- **20 places where ministry with particular racial ethnic populations are thriving, and**

- **10 Presbyteries that are staffed or organized to be safe places.**

1. c. **That the GAMC devote a percentage of the previous NMPF funds to facilitating these gatherings in 2013 and 2014.**

2. **That the General Assembly Mission Council, by 2014, would establish and begin funding a new initiative called the Developmental, Research, Experimental, Adaptive Mission (DREAM) fund. (Acts 2:17, Acts 10)**

3. **That the GAMC receive the report of the Domestic Mission Task Force and forward it to the 220th General Assembly (2012) as information.**

MEETING WITH ADVISORY COMMITTEE ON SOCIAL WITNESS POLICY (ACSWP) REPRESENTATIVES

Following introductions, Mr. Kruse welcomed representatives of the Advisory Committee on Social Witness Policy (ACSWP), Ms. Jean Demmler, Mr. Art Canada and Mr. Bill Capel. Ms. Demmler shared with the Executive Committee the functions of the Advisory Committee, the process for developing and recommending social witness policy to the General Assembly and current work in preparation for GA 2012.

ACSWP reports to the 220th General Assembly (2012) include the following:

- Summary of Activities since the 2010 General Assembly

- Peace Discernment Process

- Renewing God's Communion in the Work of Economic Reconstruction

- Human Rights and Civic Freedom: Movements for Democratic Change in the Arab World

- Human Rights Update
  o Women's Reproductive Health Care

  o Workers' Rights as Human Rights

  o Civil Liberties and National Security

REPORTS

FINANCIAL OVERVIEW

Mr. Joey Bailey presented the preliminary year-end financial reports highlighting the following:

- Total receipts were about $2 million less than anticipated.

- Utilization of restricted prior year accumulation was about $8 million less than anticipated and is now available for use in future years.

- Total expenses were also about $10 million less than anticipated.

- Utilization of the Presbyterian Mission Program Fund was $400,000 less than expected and is now available for use in future years.

FUNDS DEVELOPMENT

Mr. Sam Locke, Manager of Relationship and Development Operations, gave an update on the promotional work and strategies, such as use of Social Media tools, employed to increase awareness of the Special Offerings.

Ms. Terri Bate, director of Funds Development, presented the 2011 funds development report for World Mission. Ms. Bate reported that 80 World Mission cultivation events with over 9,300 attendees had been held through November and that ten events have already been planned for 2012. Funds Development staff have also, to date, met with over 90 presbyteries and six synods.

ACTION **13-EC-21512**
*September 2012 GAMC
Meeting*

The Executive Committee **VOTED to approve** changes to the dates and location of its meeting in September 2012 from September 12 – 13 in Seoul, Korea, to September 11 – 13 or September 12 – 14 in Louisville, Kentucky, and recommend such changes to the General Assembly Mission Council for its approval.

Rationale:

Logistical challenges have necessitated a change in plans regarding a meeting and delegation of the entire Council prior to the General Assembly of the Presbyterian Church of Korea in Seoul, Korea, in September.

In the meantime, the General Assembly Mission Council looks forward to welcoming representatives from the Presbyterian Church of Korea to the 220th General Assembly in Pittsburgh. The General Assembly Mission Council will send a small delegation to join in the celebration of the 100th anniversary of the founding of the General Assembly of the Presbyterian Church of Korea following the Council meeting in September.   The delegation will include but may not be limited
to the Stated Clerk of the General Assembly, the Executive Director of the General Assembly Mission Council, the Director of World Mission, the Chair of the General Assembly Mission Council, and the Moderator of the 220th General Assembly (subject to his or her availability). In addition, the General

Assembly Mission Council and the Presbyterian Church of Korea will hold a joint mission consultation at some point in the future.

The Presbyterian Church (U.S.A.) and the Presbyterian Church of Korea have a wonderful history of being partners in mission and look forward to continuing this relationship in the years ahead.

REVIEW OF COMMITTEE BUSINESS

Each Mission Committee Chair highlighted the business expected before their particular committees for this meeting:

Discipleship – Mr. Steve Aeschbacher reported.
- Renewal of the Covenant with Presbyterian Related Colleges
- Special Offerings and the impact on Racial Ethnic Church Leadership Development
- Responses to Referrals – including a revised paper on "Christians & Jews, People of God"
- Women of Color Task Force Report

Evangelism – Mr. Matt Schramm reported.
- Responses to Referrals, including a Strategic Plan for Collegiate Ministries
- 1001 New Worshipping Communities – recommendation to the General Assembly

Justice – Mr. Roger Gench reported.
- Responses to Referrals including the MRTI report on divestment and the Peacemaking Discernment report
- Special Offerings Advisory Task Force presentation
- Reports from the Advisory and Advocacy Committees

Stewardship – Mr. Alan Ford reported.
- Discussion with the Foundation on Investment Policy
- Revised 2012 Mission Program Budget
- 2013-2014 Budget Process
- Audit preparations
- Referrals to Communications and Funds Development

Vocation – Mr. Clark Cowden reported.
- Christian Educators Certified in 2011
- Presbyterian Council of Chaplains and Military Personnel (PCCMP) Report to GA
- Re-designation of Ida Belle Ringling Fund
- Mission Personnel Actions
- Update of Theological Student Loan Program

CLOSED SESSION
Personal and Litigation Issue

Due to lack of time, the Executive Committee agreed to move the item to the next meeting.

CLOSED PRAYER AND   Mr. Kruse closed the meeting of the Executive Committee with prayer.
ADJOURNMENT

Respectfully Submitted,

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Mr. Michael Kruse
Chair, General Assembly Mission Council

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Ms. Linda Valentine
Executive Director, General Assembly Mission Council

Draft February 7, 2012

ITEM H.100
GAMC Executive Committee
February 15, 2012
The Brown Hotel, 335 W. Broadway
Louisville, KY 40202
502-583-1234

Room – Gallery Ballroom
AGENDA

Wednesday, February 15, 2012

8:30 a.m.	**Welcome/Call to Order/Prayer**	*Michael Kruse*

Recitation of GAMC Executive Committee Covenant

We, the General Assembly Mission Council Executive Committee, called to this ministry as disciples of Jesus Christ, covenant together to:
- Seek God's will, remaining open to fresh movement of the Holy Spirit, acting boldly and creatively for the sake of the Gospel of Jesus Christ in ministry and mission
- Relate to one another with honesty, trust, respect, openness and kindness, proclaiming God's graciousness by risking and daring transformation in our lives and work
- Be faithful stewards, seeking to make wise decisions in partnership with the greater church, doing our homework, listening to all points of view, working for consensus, and faithfully supporting decisions we have made
- Worship and pray with joy and appreciation for God's guidance in doing this work.

8:40 a.m.	**ACTION ITEMS:**	*Michael Kruse*
	➢ Adoption of Agenda – **H.100**	
	➢ Approval of Minutes – **H.101**	*Michael Kruse*
	a. September 21, 2011	
	b. November 9, 2011	
	c. November 17, 2011	
	d. December 8, 2011	
	e. January 25, 2012	
	➢ Chair Appointments - **H.102**	*Michael Kruse*
8:45 a.m.	➢ Status of Women Task Force Report	*Elizabeth Hinson-Hasty*
8:50 a.m.	➢ Executive Director's Office Report to the 220th GA (2012) – **H.103**	*Linda Valentine*
	➢ Corresponding Members to the 220th GA (2012) – **H.104**	*Linda Valentine*
9:00 a.m.	➢ 2013-2016 Mission Work Plan - **H.105**	*Michael Kruse*
	➢ GAMC Committee Structure - **H.106**	*Michael Kruse*

9:30 a.m.	➤ Procedures Subcommittee Report– **H.107**	*Carolyn McLarnan*

      1. Changes to the GAMC Manual of Operations:
- GAMC Missional Relationships
- GAMC Gift Acceptance Policy
- GAMC Areas of Service

      2. GAMC Related Committee Guidelines

10:00 a.m.	BREAK	
10:15 a.m.	➤ Special Offerings Advisory Task Force (SOATF) – **H. 108**	*Karl Travis & Sarah Sarchet Butter*
11:15 a.m.	➤ Domestic Mission Task Force – **H.109**	*Clark Cowden*
11:30 a.m.	➤ Advisory Committee on Social Witness Policy (ACSWP)	*Jean Demmler & Bill Capel*
11:50 a.m.	**REPORTS:**	
	➤ Financial Overview	*Joey Bailey*
	➤ Funds Development	*Karen Schmidt*
12:10 p.m.	**ACTION ITEM:**	
	➤ September 2012 GAMC Meeting – **H.110**	*Linda Valentine*
	REVIEW OF COMMITTEE BUSINESS:	
	➤ Discipleship	*Steve Aeschbacher*
	➤ Evangelism	*Matthew Schramm*
	➤ Justice	*Roger Gench*
	➤ Stewardship	*Alan Ford*
	➤ Vocation	*Clark Cowden*
12:20 p.m.	**CLOSED SESSION -** *Personnel & Litigation Matters*	*Martha Clark*
12:30 p.m.	Adjourn with prayer	

LUNCH AND JOINT MEETING WITH COGA – *Gallery Ballroom*

12:30 p.m.	Welcome/Opening Prayer	*John Wilkinson*
	Sharing Food and Fellowship	
1:15 p.m.	Report of the Commission on Mid-Councils	*Tod Bolsinger*
2:15 p.m.	Overview/Approval of Per Capita Budget	
	Overview/Approval of GA Referral	
	Closing Prayer	*Michael Kruse*
2:45 p.m.	Adjournment	

ITEM H.103
FOR ACTION

FOR GAMC EXECUTIVE DIRECTOR'S OFFICE USE ONLY					
	A. Evangelism		D. Vocation		G. PC(USA), A Corporation
	B. Justice		E. Stewardship	X	H. Executive Committee
	C. Discipleship		F. Corporate Property, Legal, Finance		I. Audit
	P. Plenary				

Subject: Report to the 220th GA (2012)

Recommendation: That the Executive Committee recommend that the GAMC approve the Executive Director's portion of the GAMC Report to the 220th General Assembly (2012) and forward it to the General Assembly.

Background:

This report contains:

   I.   Recommendations
  II.   Referrals in Progress
 III.   Final Responses to Referrals
 IV.   Reports without Recommendations

Reports to be added pending actions of this (February) GAMC meeting:

1. 2013-2016 GAMC Mission Work Plan
2. Domestic Mission Task Force (For Information)
3. Special Offerings Advisory Task Force Recommendations to the GAMC (For Information)

General Assembly Mission Council Report to the 220th General Assembly (2012)

I. **Recommendations:**

A. **The General Assembly Mission Council recommends that the 220th General Assembly (2012) approve the following nominee to the Mountain Retreat Association, Inc.'s Board of Directors:**

> **Class of 2014:**
> **Heath Rada - General Assembly Mission Council**
>
> **Class of 2015:**
> **Dean Thompson – General Assembly Mission Council (Pending approval of the GAMC.)**

B. **The General Assembly Mission Council recommends that the 220th General Assembly (2012) confirm the following named individuals to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., Board of Directors:**

Proposed Nominees:

Class of 2016

1. Stephen Bacon	WMC	65+	Greater Atlanta	SA	AL	REN
2. Catesby Woodford	WME	56-65	Transylvania	LW	AL	REN
3. Conrad Rocha	HME	46-55	Santa Fe	SW	ALP	REN
4. Louise Westfall	WFC	46-55	Denver	ROC	FND	REN
5. Rebecca New	WFC	56-65	Southern Kansas	MAM	S	NEW
6. In Yang	AMC	46-55	Hanmi	SCH	AL	NEW
7. Connie Tubb	WFE	56-65	Grace	SUN	GAMC	NEW - (pending approval by GAMC at this meeting)

Key to report:

AMC=Asian Male Teaching Elder	AL=At Large
HME=Hispanic/Latino Male Ruling Elder	ALP=At Large PILP Corporation Nominee
WFC=White Female Teaching Elder	FND=Foundation Representative
WMC=White Male Teaching Elder	S=Synod Representative
WFE=White Male Teaching Elder	GAMC=General Assembly Mission Council Representative
WME=White Male Ruling Elder	

Statistical Information

Total membership of PILP is 15 members – **8 Nominated by the GANC** - 6 at-large, 1 Synod representative, 1 Presbytery Representative; **2 GAMC members** – nominated by GAMC; 2 **Foundation nominees** – nominated by Foundation and **3 PILP Nominated At-large**.

Class of 2014
3 Female Ruling Elders, 1 Female Teaching Elder, 2 Male Ruling Elders; 2 Male Church Members, 1 African-American, 1 Other, 6 Caucasian

Class of 2016
2 Female Teaching Elders; 1 Female Ruling Elder; 2 Male Teaching Elder; 2 Male Ruling Elders, 1 Asian American, 1 Hispanic|Latino, 5 Caucasian

<u>*Rationale*</u>

The Deliverance of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., assigns to the General Assembly Mission Council the responsibility for elections to the PC(USA) Investment and Loan Program's Board of Directors.

C. 2013-2016 GAMC Mission Work Plan
   To be inserted. Pending approval by the GAMC.

D. The General Assembly Mission Council recommends:

1. **THAT the 220th General Assembly (2012) approve changing the name of the General Assembly Mission Council, as follows:**

From :	To:
General Assembly Mission Council (organization)	**Presbyterian Mission Agency**
General Assembly Mission Council (elected)	**Presbyterian Mission Agency Board**

2. **THAT the 220th General Assembly (2012) amend the *Organization for Mission* and the *GAMC Manual of Operations* to reflect these changes.**

<u>*Rationale:*</u>

GENERAL ASSEMBLY MISSION COUNCIL (GAMC) NAME CHANGE

 The General Assembly Mission Council (GAMC) considered several options for renaming the General Assembly Mission Council organization and elected body. Two options received the most support:
- Presbyterian Mission Agency & Presbyterian Mission Agency Board
- Presbyterian Mission & Presbyterian Mission Board

After much discussion, and consideration of input from mid-council partners, "Presbyterian Mission Agency" and "Presbyterian Mission Agency Board" were chosen for recommendation to the General Assembly.

Why change our name?

The General Assembly Council (as it was originally known) has been encouraged to clarify its identity for over 7 years.
- In 2004, the Mission Work Plan called for the development of a communication strategy, due to low awareness by pastors and Presbyterians in the pews of the mission and ministry of the General Assembly Council.
- In 2007, the "General Assembly Task Force to Review the GAC" joined this effort, directing the Council to create an identity for the mission agency.
- In 2008, the Council's effort from 2004, concluded with a similar call: create an identity for the mission agency. This call was answered with a first step, approved by the General Assembly, and a majority of presbyteries: changing the name of the "General Assembly Council" to the "General Assembly Mission Council."
- In 2009, the Six Agency Review Task Force also called for a heightened identity for the mission agency.

Each of these efforts have called on the GAMC to be more intentional about the way it communicates so that those who participate in its ministries have an awareness of where these ministries originate, how to obtain additional information, and how to support the expansion of these ministries for other audiences.

The adoption of the new *Form of Government* by the General Assembly and a majority of presbyteries provides additional impetus for the name change effort. The term "council" is changing in the life of the denomination. Under the new *Form of Government*, "councils" are the term for what was once referred to as "governing bodies." Since the GAMC is not a governing body, the term "council" should no longer be part of the GAMC's name.

<div align="center">Choosing a name</div>

Building upon the work from 2007, the core identity for the GAMC is mission. Therefore it is not surprising to see "mission" central to most of the names that have been proposed:

- Presbyterian Mission
- Presbyterian Mission Agency
- Presbyterian Mission Partnership
- Presbyterian Mission Partners
- Presbyterian Mission & Ministry
- Presbyterian Ministry & Mission
- Presbyterian Mission Connection
- Presbyterian Mission Service

- General Assembly Mission
- General Assembly Mission Agency
- General Assembly Mission Partnership
- General Assembly Mission Partners
- General Assembly Mission & Ministry
- General Assembly Ministry & Mission
- General Assembly Mission Connection
- General Assembly Mission Service

- Presbyterian Church (U.S.A.) Mission
- Presbyterian Church (U.S.A.) Mission Agency
- Presbyterian Church (U.S.A.) Mission Partnership
- Presbyterian Church (U.S.A.) Mission Partners
- Presbyterian Church (U.S.A.) Mission and Ministry
- Presbyterian Church (U.S.A.) Ministry & Mission
- Presbyterian Church (U.S.A.) Mission Connection
- Presbyterian Church (U.S.A.) Mission Service

- Presbyterians in Mission
- Presbyterians in Mission Partnership

There has been discussion as to whether "mission" was a sufficient description for the work of the Council. Several individuals have suggested adding "ministries" to the name in order to indicate more fully the breadth of the Council's work. After a healthy discussion, however, the consensus has returned each time to "mission" being at the core of the Council's work, and a conclusion that the term is sufficient on its own to carry Council's identity.

After resolving that "mission" stands alone at the core, most discussion has focused on whether to use "Presbyterian," "General Assembly," or "Presbyterian Church (U.S.A.)" at the beginning of the name.

In 2007, when the Council sought input on changing its name, from General Assembly Council, to better reflect its identity, the feedback was varied. Council members narrowly chose GAMC for their name over Presbyterian Mission Board and Presbyterian Mission Council. However, among church sessions, names that included "Presbyterian" were much more highly valued.

Name	GAC Votes (Total = 44)	Sample Church Session Votes (Total = 33, one of many)
Presbyterian Mission Board	15	17
Presbyterian Mission Council	9	19
General Assembly Mission Council	18	3
Other	2	0

Most of the other General Assembly agencies also use "Presbyterian" in their name, and only the Office of the General Assembly, uses "General Assembly."

- Board of Pensions
- Office of the General Assembly
- Presbyterian Foundation
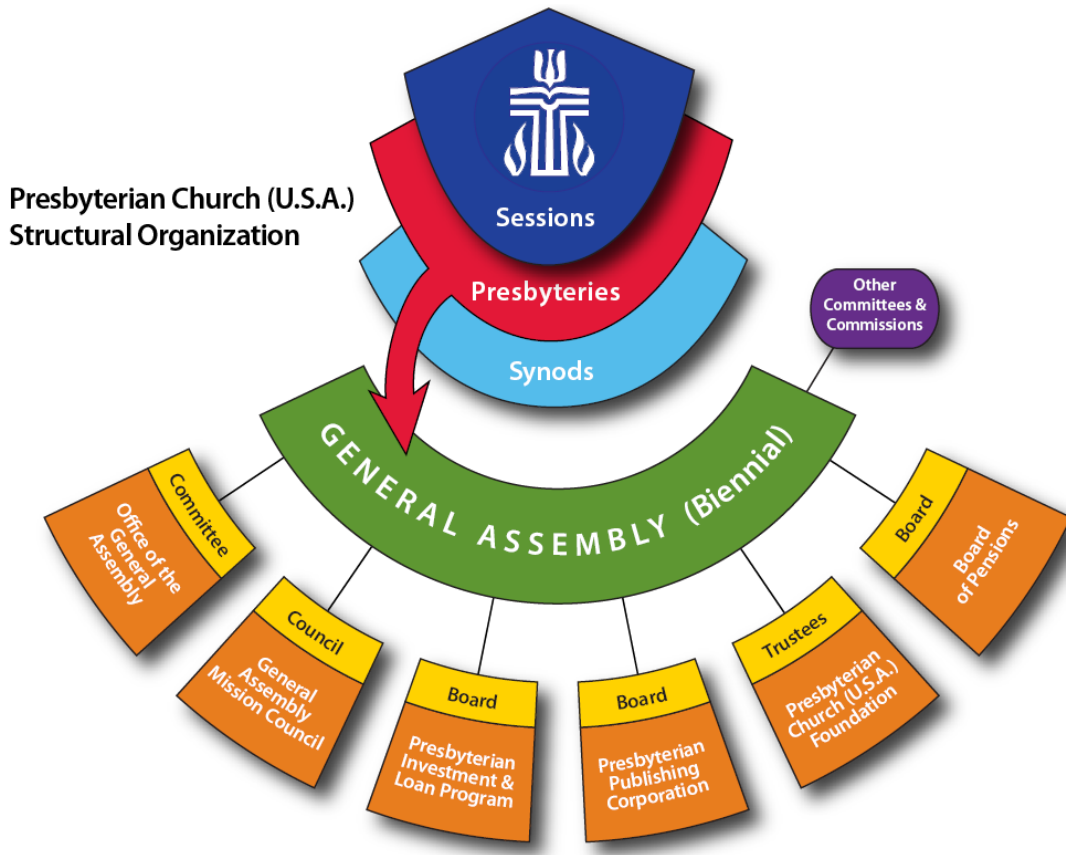- Presbyterian Investment and Loan
- Presbyterian Publishing

Therefore, "Presbyterian" was chosen as the first part of the recommended name because it is the simplest and most descriptive term for describing the mission work that we do, and it is consistent with usage by other agencies, and "Presbyterians in the pew."

The last piece of conversation has focused on whether "Presbyterian Mission" was sufficient or whether another term should be added at the end of the name. Some have felt that "Presbyterian Mission" was too strong or exclusive for a name for one of the church's agencies, since Presbyterian mission could rightly be said to be accomplished in each congregation, presbytery, and synod, and not just at the General Assembly level. Others have responded there should be no timidity in claiming a strong identity for the church's mission agency, after all, the General Assembly has given other agencies similar names without making exclusive claims.

In this conversation, the GAMC has sought to give special attention to the voices of Mid-Council (formerly known as Middle Governing Body) staff. Mid-Council staff voiced a preference for another term to be added to the name, so that it did not appear that the GAMC was claiming to be the only "Presbyterian Mission" organization in the Presbyterian Church (U.S.A.). Several options were explored (see the list above). In many casual discussions, if the current name (GAMC) isn't used, the conversational term tends to be "the mission agency." For individuals who have been confused about what the GAMC is, "the mission agency" seems to make sense. Therefore, as a means of being sensitive to the concerns of Mid Council staff and also using language that is already natural for many Presbyterians, the organizational name proposed by the GAMC is "Presbyterian Mission Agency."

<div style="text-align:center">Organizational and Governance Identity</div>

The name "General Assembly Mission Council" has also been confusing in that it presently represents both the staff organization and the governance body. Other General Assembly agencies have resolved this problem by defining their elected members as a committee, board, or trustees.

**Presbyterian Church (U.S.A.)
Structural Organization**

Sessions

Presbyteries

Synods

Other Committees & Commissions

GENERAL ASSEMBLY (Biennial)

Committee
Office of the General Assembly

Council
General Assembly Mission Council

Board
Presbyterian Investment & Loan Program

Board
Presbyterian Publishing Corporation

Trustees
Presbyterian Church (U.S.A.) Foundation

Board
Board of Pensions

In order to eliminate confusion between the staff organization and the elected governance body, the GAMC recommends that the elected body be called the "Presbyterian Mission Agency Board."

E. **The General Assembly Mission Council recommends that the 220th General Assembly (2012) approve the revised** *General Assembly Mission Council Manual of Operations.*

To be inserted. Pending approval of changes at this GAMC meeting.

Rationale

The GAMC Manual of Operations calls for the Manual to be reviewed, in conjunction with other manuals and the Organization for Mission, for consistency and relevance in the current context.

The GAMC Procedures Subcommittee has done this work and recommended changes to the GAMC. Changes to the GAMC Manual of Operations and the Organization for Mission must be approved by the General Assembly. Changes to appendices are presented to the Assembly for information.

F.   The General Assembly Mission Council recommends that the 220th General Assembly (2012) approve the following changes to the *Organization for Mission*:

1. **Delete references to the GAMC website www.pcusa.org/gamc in the following sections of the *Organization for Mission*:**
    - **Page 19. Section V. G.2. "The General Assembly Mission Council."**
    - **Page 20. Section VII. paragraph 1. ""Presbyterian Church (U.S.A.) A Corporation"**
    - **Page 20. Section VIII. A. paragraph 2. "Other General Assembly Related Corporations"**
    - **Page 21. Section VIII. B. paragraph 2. "Other General Assembly Related Corporations"**

    Rationale
    The above referenced website is defunct.

2. **Replace "Appendix 10" with "Appendix 8" in Section V. D. 4. Page 17. "The General Assembly Mission Council."**

    Rationale
    The review process for the GAMC Executive Director is outlined in Appendix 8 (not Appendix 10) of the GAMC Manual of Operations.

3. **The following terms were changed throughout the document in response to the passage of the new Form of Government:**

    - "minister" or "minister of the Word and Sacrament" changed to "teaching elder"
    - "elder" changed to "ruling elder"
    - "governing body" or "governing bodies" changed to "council" or "councils"

4. **That the requirement (listed in two places) to disburse funds within 60 days of receipt be deleted from the Organization for Mission, Appendix A: Financial Issues, so that the sections would read: - (*Pending GAMC Approval at this Meeting)***

    The obligations of designators are to:
    a. **honor restrictions that have been accepted or to consider permitting additional support of a project beyond its approved budget;**
    b.   **ensure conformity with all applicable civil law;**
    c.   **report back to all donors and contributors;**
    d. ~~disburse money received within 60 days;~~
    e. **contact all donors or contributors if restricted giving cannot be used according to its restrictions—if restrictions cannot be met and the donors or contributors do not agree to the use of funds for other purposes, the gifts are to be returned to the donor.**

    (Organization for Mission, Appendix A: Financial Issues, "Churchwide Mission Support," Section E.3.a-e.)

    The General Assembly will observe the following minimum standards for its operations. It is expected that presbyteries and synods will also adopt and adhere to these same standards:
    (1) **Provide a detailed receipt to a contributor or congregation for all money received.**
    (2) **Close monthly ~~and remit funds within sixty days of receipt~~.**
    (3) **Utilize the Federal Reserve system to expedite the transfer of funds whenever and wherever possible.**

(4) **Use a standardized, detailed transmittal format for transmitting data and funds electronically between presbyteries, synods, and the General Assembly.**

(5)   **Establish and follow cash management policies and procedures that are designed to maximize cash management earnings.**

(Organization for Mission, Appendix A: Financial Issues, "Churchwide Mission Support," Section F.1.b)

Rationale:

As a matter of transparency with donors, no one is served if policy is adopted, but cannot be implemented. The former 60 day disbursal requirement may be reasonable if all funds received are for "pass through" accounts, that is, if the funds received are not actually gifts for the ministry of PC(USA), but rather are for the ministry of a related or third party organization. Theoretically, these gifts do not require management, they are simply received and disbursed, without manual or programmatic intervention. In fact, however, by IRS regulations, all tax-deductible gifts to PC(USA) are "gifts to PC(USA)" for its mission, and require due diligence and careful planning on the part of PC(USA).

Gifts toward budget items are disbursed according to the budget needs of the ministry, which may or may not occur within sixty days.

Gifts over and above the budget may be disbursed within sixty days, but this is not the practice for all gifts. Smaller gifts are often held in good stewardship until the total accumulates to a level where the gift may be used, justifying the expense of processing the payment.

Other gifts are intentionally held for long-term use, based on approved ministry needs and budgets.

Rather than possibly misleading donors with a provision regarding the timing of gift disbursement, this recommendation seeks to delete the requirement, in order to maintain a consistency between practice and policy.

5. **References to the General Assembly Mission Council (GAMC) are to be changed to the Presbyterian Mission Agency/Presbyterian Mission Agency Board pending action of the 220th General Assembly (2012).**

V. The ~~General Assembly Mission Council~~ Presbyterian Mission Agency

The Presbyterian Mission Agency is the body of the General Assembly in which are lodged the following responsibilities:

a. to cultivate and promote the spiritual welfare of the whole church;

b. to provide resources to support equal employment opportunity and affirmative action for members of racial ethnic groups, for women, for various age groups, for persons regardless of marital condition (married, single, widowed, or divorced), and for persons with disabilities;

c. to develop and propose, for General Assembly approval, the mission directions, goals, objectives, and priorities of the Presbyterian Mission Agency; doing so by taking into account the mission work being done by sessions, presbyteries, and synods, and to propose for General Assembly approval an accompanying budget that will implement the mission work plan of the Presbyterian Mission Agency;

d. to act in those specific matters assigned to the Presbyterian Mission Agency by the General Assembly or this Constitution, acting always according to previously enacted General Assembly policies, reporting fully to each subsequent General Assembly its actions;

e. to perform such additional responsibilities and duties as may be assigned by the General Assembly.

The Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ shall advise and respond to the General Assembly on priorities, programs, and strategies for addressing matters of concern for the Ministries of our church. The primary purpose of the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ is to lead and coordinate the total mission program. It will cultivate a style of work that emphasizes

- coordination among ministries;

- flexible deployment of resources to match changing needs;

- allocation of funding to reflect stated goals;

- concluding as well as initiating programs;

- attention to the needs and gifts of congregations;

- effective relationships with all ~~governing bodies~~mid councils; and

- holding the vision described without reverting to old patterns.

A. *Policy Responsibility*

The Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ may recommend churchwide policies to the General Assembly and is responsible for implementing policies established by the General Assembly and for establishing overall procedures for the Presbyterian Mission Agency ~~General Assembly Mission Council~~, and its Ministries.

B. *Planning and Priority Setting*

The Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ is responsible for carrying out planning and priority-setting processes. The Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ is responsible for instituting ongoing review processes.

C. *General Assembly Budget*

It is the responsibility of the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ to recommend to the General Assembly a Presbyterian Mission Agency ~~General Assembly Mission~~ Budget and Program and a Per Capita Budget. The Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ develops the Mission Budget. The Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ and the Committee on the Office of the General Assembly jointly have responsibility for developing a per capita budget and apportionment.

All restricted and unrestricted funds (principal or income) that support the programs or functions for which the Presbyterian Mission Agency ~~General Assembly Mission Council~~ is responsible are allocated by the Presbyterian Mission Agency ~~General Assembly Mission Council~~ and distributed in accordance with procedures approved by the Presbyterian Mission Agency Board~~General Assembly Mission Council~~. In every case the instructions of the donors are carefully followed. Such resources presently include contributions from individuals, congregations, and related organizations; proceeds from wills and bequests; and sales of property

and other assets. All funds administered by the Board of Pensions, including dues and earnings on investments, are specifically excluded.[1]

D.   *Personnel Responsibilities*

Regarding the Presbyterian Mission Agency ~~General Assembly Mission Council~~ staff, the Presbyterian Mission Agency Board~~General Assembly Mission Council~~ is responsible for the following:

1.   Approval of personnel procedures.

2.   Approval, annually, of a staff rationale that determines staff commitments for the year. Any staff deployed regionally must be approved as part of the annual staff rationale.

3.   Election of the Executive Director subject to confirmation by the General Assembly.

4.   Annual performance reviews of the Executive Director as specified in the Presbyterian Mission Agency *~~General Assembly Mission Council~~ Manual of Operations* (Appendix 10*),* and in concurrence with the Presbyterian Mission Agency ~~General Assembly Mission Council~~ personnel policies.

5*.*   Approval and monitoring of the "Churchwide Plan for Equal Employment Opportunity and Affirmative Action."

6*.*   Approval of compensation guidelines within which salaries are administered.

Members of the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ are not eligible for election or selection as staff during the period of their term of service.

E.   *Reporting*

The Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ is responsible for submitting a report to the General Assembly. The Ministries will report regularly to the Presbyterian Mission Agency Board~~General Assembly Mission Council~~, keeping the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ fully informed about the work. Recommendations from Ministries, including matters that involve an exception or a proposed change in Presbyterian Mission Agency ~~General Assembly Mission Council~~ procedures, a major shift in program emphasis, or a major budget adjustment, require action by the Presbyterian Mission Agency Board~~General Assembly Mission Council~~. Issues of social witness policy, advocacy for racial ethnic and women's concerns, and those related to Presbyterian theological institutions are reported to the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ and General Assembly.

F.   *Elected Leadership*

1.   *Organization of the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~*

Direction and oversight of Presbyterian Mission Agency ~~General Assembly Mission Council~~ entities deploys a majority of Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ members as members of Mission Committees and Audit Committee. The work of the Ministries is a direct expression of the planning and mission understanding of the Presbyterian Mission Agency Board~~General Assembly Mission Council~~, which is accountable to the General Assembly in this regard. The number and makeup of the committees and assignments are adjustable to accomplish the work of the Presbyterian Mission Agency ~~General~~ General Assembly Mission Council

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[1]See Appendix A of this document for additional procedures related to budgets and funding.

~~Assembly Mission Council~~ in its mission and to allow flexibility to meet changing emphases in Presbyterian Church (U.S.A.) mission. The Mission Committees are to be policy, strategy, and planning committees.

Each Ministry evaluates its need for area program committees. The Presbyterian Mission Agency Board~~General Assembly Mission Council~~ determines how many are to be established, specifying the expertise and/or experience needed, the terms of service for members, and the duration of the committees' existence.

The Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ ensures advocacy functions for women and racial ethnic persons, and advisory functions for social witness policy by providing direct access to the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ and General Assembly. The Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ also provides for the development of social witness policy.

The Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ ensures the continuation of a committee that includes representatives of each Presbyterian theological institution, and that will review the effectiveness and stewardship of the schools on behalf of the church, will exercise the governance responsibilities of the church to the schools, and will encourage and enhance cooperation among the church's theological schools. The committee will be provided direct access to the Presbyterian Mission Agency Board~~General Assembly Mission Council~~ and the General Assembly.

The principal legal corporation is the Presbyterian Church (U.S.A.), A Corporation, which receives, holds, and transfers property, and facilitates the management of the church's corporate affairs. All voting members of the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ serve as members of the board of directors of this corporation.

2. *Membership of the Presbyterian Mission Agency Board~~General Assembly Mission Council~~*

The membership, terms of office, and officers of the **Presbyterian Mission Agency Board** ~~General Assembly Mission Council~~ shall be approved by the General Assembly as provided for in the Manual of Operations of the **Presbyterian Mission Agency** ~~General Assembly Mission Council (*Book of Order*, G.13.0202 Membership).~~

G. *Staff Leadership*

1. *Executive Director*

Election and Review—The Executive Director of the Presbyterian Mission Agency ~~General Assembly Mission Council~~ is elected by the Presbyterian Mission Agency Board~~General Assembly Mission Council~~, subject to confirmation by the General Assembly. The Executive Director is accountable to the Presbyterian Mission Agency Board~~General Assembly Mission Council~~. Upon election, the Executive Director serves with the full authority of the office until confirmed by the next General Assembly following election. Should the General Assembly refuse to confirm any Executive Director, the position becomes vacant immediately. Periodic in-depth reviews of the Executive Director are the responsibility of the Presbyterian Mission Agency Board~~General Assembly Mission Council~~. The Executive Director is elected for a term of four years and may be reelected for additional terms. Initial four-year terms start on the date that work commences following election. Subsequent four-year terms commence on the day following expiration of the prior term. The Executive Director may be dismissed by the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ in conformity with current personnel policies and procedures.

Responsibilities—The responsibilities of the Executive Director include:

a. enabling the Presbyterian Mission Agency Board~~General Assembly Mission Council~~, in response to mission directions and policies set by the General Assembly, to lead the whole church in the implementation of directions for the life and mission of the church;

      b.   supporting the organizational health of the Presbyterian Mission Agency ~~General Assembly Mission Council~~, and the Presbyterian Church (U.S.A.);

      c.   enabling the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ to fulfill its constitutional responsibilities;

      d.   providing oversight of the work of the Presbyterian Mission Agency ~~General Assembly Mission Council~~ as a whole and the linkages among the various parts that carry out its work;

      e.   providing leadership and administrative oversight to the staff and to the staffing and personnel decision process of the Presbyterian Mission Agency~~General Assembly Mission Council~~;

      f.   leading and supervising the staff lodged in the office of the Executive Director including a staff rationale, position description, selection of staff, annual performance reviews and staff development;

      g.   bearing direct responsibility for the coordination of planning and budgeting for the Presbyterian Mission Agency~~General Assembly General Assembly Mission Council~~;

      h.   leading the council in implementing policies and procedures related to inclusiveness, affirmative action, and equal employment opportunity; and

      i.   presiding as president of the Presbyterian Church (U.S.A.), A Corporation.

2. *Deputy Executive Directors*

Deputy Executive Directors are hired by the Presbyterian Mission Agency ~~General Assembly Mission Council~~ Executive Director subject to confirmation by the Presbyterian Mission Agency Board~~General Assembly Mission Council~~.

Responsibilities—The Deputy Executive Directors are responsible for the healthy functioning of their Ministries in the fulfilment of their responsibilities, as well as for the support of the wider organizational health of the Presbyterian Mission Agency ~~General Assembly Mission Council~~ and the Presbyterian Church (U.S.A.).

~~For detailed staff organization, refer to the GAC website .~~

3. *Staff*

All staff are staff of the Presbyterian Mission Agency ~~General Assembly Mission Council~~ and are accountable to the Executive Director. Mission personnel have shared accountability both to the overseas partner church to which they are assigned and to the Presbyterian Mission Agency ~~General Assembly Mission Council~~ through the Deputy Executive Director for Mission.

VI. Presbyterian Mission Agency ~~General Assembly Mission Council~~ Relationships

The Presbyterian Mission Agency ~~General Assembly Mission Council~~ works in partnership with synods, presbyteries, and sessions to enable the various ~~governing bodies~~ councils to join together in churchwide expression of the life and mission of the Presbyterian Church (U.S.A.).

The Presbyterian Mission Agency ~~General Assembly Mission Council~~ shares responsibility with the Office of the General Assembly for the joint committees of Vocation and Mid Council Relations. In addition, the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~ and the Committee on the Office of the General Assembly will cooperate in the preparation and presentation of the Per Capita Budget and other opportunities for joint endeavors.

The Ministries are responsible for carrying out the mission program for the General Assembly. The Ministries are linked together through the Presbyterian Mission Agency ~~General Assembly Mission Council~~ and with the church on behalf of that part of the mission entrusted by God to the Presbyterian Church (U.S.A.).

The Presbyterian Mission Agency ~~General Assembly Mission Council~~ is responsible for financial and corporate services supporting the Presbyterian Church (U.S.A.).

Other relationships include the following committees:

1. *Advocacy and Advisory Committees*

The Executive Director has the responsibility for the advocacy and advisory committees. All three groups have direct access to the General Assembly and the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~, and their work is coordinated through the Office of the Deputy Executive Director.

The Advocacy Committee for Racial Ethnic Concerns shall assist the Presbyterian Church (U.S.A.) to give full expression of the rich diversity of its membership as specified in the *Book of Order*, F-1.0403. The Committee shall be a prophetic voice for involving racial ethnic people in the formation of public policy, particularly where race is a factor that negatively impacts the quality of life of people of color. The committee will also monitor the implementation of policies adopted by the church that impact the quality of life of racial ethnic people in the church and in the world.

The Advocacy Committee for Women's Concerns shall assist the Presbyterian Church (U.S.A.) to give full expression of the rich diversity of its membership as specified in the *Book of Order*, F-1.0403. The committee shall monitor and evaluate policies, procedures, programs, and resources regarding the way in which they impact the status and position of women in the church and the world; and shall advocate for full inclusiveness and equity in all areas of the life and work of the church in society as a whole.

The Advisory Committee on Social Witness Policy, in consultation with the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~, is responsible for the process of developing and recommending social witness policy to the General Assembly. The term "social witness policy" refers to the positions adopted by the General Assembly to express its stance on and guide response to issues in the public order, including their relation to the church's own life and mission. These positions may take the form of policy statements, resolutions, study papers, or social involvement reports, as defined in the *Manual of the General Assembly*, p. 65, *Forming Social Policy, 2.a.*

2. *Committee on Theological Education*

The Committee on Theological Education has direct access to the General Assembly and the Presbyterian Mission Agency Board ~~General Assembly Mission Council~~, and their work is coordinated through the Theology, Worship, and Education Ministry with staff accountability to the director of the Theology, Worship, and Education Ministry. The purpose of the Committee on Theological Education is to provide an effective linkage between the General Assembly and the theological seminaries of the PC(USA) by: providing a forum through which the church-at-large can express its concerns to the seminaries; interpreting the mission of the denomination's theological seminaries to the whole church; overseeing the interpretation and administration of the Theological Education Fund (1% Plan); serving as a means for cooperation among the church's theological seminaries; implementing suggestions made by the Special Committee to Study Theological Institutions as approved by the 205th General Assembly (1993); serving as an agency of the denomination for relating to theological seminaries other than those of the PC(USA); and working in partnership with mid~~dle~~ ~~governing bodies~~ councils and agencies of the General Assembly to provide for leadership in local congregations, the denomination, and the world.

II. Responses to Referrals in Progress
      None

III. Final Responses to Referrals

    1. *2008 Referral: Item 09-08. Report,* God's Work in Women's Hands: Pay Equity and Just Compensation, *Recommendation 2.j. That the Human Resources Department and the Offices of Racial Ethnic & Women's Ministries/Presbyterian Women, in Consultation with the Advocacy Committee for Women's Concerns, and Other Appropriate Entities, Participate in the PC(USA)'s Goal of Assuring Gender Pay Equity by Conducting a Pay Equity Study Covering the Employees of the General Assembly Mission Council and the Office of the General Assembly and Report Results to the 220th General Assembly (2012)—From the Advisory Committee on Social Witness Policy and the Advocacy Committee for Women's Concerns* (*Minutes,* 2008, Part I, pp. 54, 55, 897–923).

    Response: The General Assembly Mission Council's Human Resources Department and the offices of Racial Ethnic and Women's Ministries/Presbyterian Women conducted a pay equity study covering the employees of the General Assembly Mission Council and the Office of the General Assembly. The Advocacy Committee for Women's Concerns was consulted during the process.

    This referral is answered by Item __-__, "Gender Pay Equity Study."

    2. *2008 Referral: Item 09-12. Resolution to Explore the Study of the Status of Women at All Levels in the PC(USA), Recommendation 1. Create a Task Force to Design a Mechanism for the Study of the Status of Women at All Levels in the Church That Will (a) Assess the Presence, Participation, and Effectiveness of Women at All Levels of the PC(USA), Both Elected and Employed, (b) Explore and Analyze Attitudes About Women in Leadership, and (c) Describe the Treatment of Women in Leadership Positions, Including How They Are Compensated as Compared with Men—From the Advocacy Committee for Women's Concerns* (*Minutes*, 2008, Part I, pp. 54, 55, 961–64).

    Response: The Status of Women Task Force was created in 2009 and held its first meeting in 2010. The task force has designed a mechanism for studying the presence, participation, and effectiveness of women at all levels of the PC(USA). The study proposed will analyze the attitudes of women in leadership, describe their treatment, and explore how they are compensated as compared to men.

    This referral is answered by Item __-__, "Design for a Study of the Status of Women in the PC(USA)," being presented to the 220th General Assembly (2012).

    3. *2008 Referral: Item 09-13. Report,* Hearing and Singing New Songs to God: Shunning Old Discords and Sharing New Harmonies, *Recommendation 2. Request the Moderator, Stated Clerk and Executive Director of the General Assembly Mission Council to Communicate with Congregations, Presbyteries, and Synods, Seminaries, Campus Ministries, and Conference Centers Asking Them to Recognize the Decade of Hearing and Singing New Songs to God and Incorporate It in Worship, Conferences, Training Events, and Other Activities—From Women of Color Consultation Task Force* (*Minutes*, 2008, Part I, pp. 54, 55, 964–77).

    Response: The Moderator, the Stated Clerk, and the Executive Director of the General Assembly Mission Council has invited congregations, presbyteries, mid councils, seminaries, and leaders and members across the church to recognize the "Decade of Hearing and Singing New Songs to God."

    4. *2010 Referral: Item 09-19. Recommendation 2. Instruct the General Assembly Mission Council (GAMC), in Formal Consultation with Each of the Two Advocacy Committees, to Review and Revise the Scope of Responsibilities of Each of the Advocacy Committees, and on This Basis Consider How Best to Provide Staff Services—From the Advocacy and Advisory Review Committee* (*Minutes,* 2010, Part I, pp. 72, 84, 682–91).

Response: The executive administrator in the General Assembly Mission Council's Executive Director's Office held one consultation each with the Advocacy Committee for Racial Ethnic Concerns and the Advocacy Committee for Women's Concerns to discuss the scope of responsibilities for the committees and the associate for advocacy support and the needs of the committees. The committees indicated that their work had increased in recent years. The executive administrator reported that funding additional staff positions to support the committees would not be possible due to the challenges facing the mission and per capita budgets. Although the two committees now share an associate for advocacy support and an administrative assistant, the committees expressed satisfaction with the performance of the staff and agreed to continue with the current staffing.

5. *2010 Referral: Item 09-19. Recommendation 3. Direct That a Formal Consultation Process Be Used in the Hiring of the Associate(s) for the Advocacy Committees Similar to the Search Process Used for the Advisory Committee on Social Witness Policy's (ACSWP's) Coordinator—From the Advocacy and Advisory Review Committee* (*Minutes,* 2010, Part I, pp. 72, 84, 682–91).

Response: The executive administrator consulted with members of the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC) throughout the process used to hire the associate for advocacy support, including the development of the position description. One representative from each of the advocacy committees served on the interview team. The team reviewed application materials from individuals, conducted interviews, and made a recommendation to the executive administrator for consideration.

The process used to hire the associate for advocacy support is similar to the one used to hire the coordinator for the Advisory Committee on Social Witness Policy, and was consistent with the GAMC Manual of Operations and the GAMC Employee Handbook.

6. *2010 Referral: Item 10-10. Report,* Neither Poverty No Riches: Compensation, Equity, and the Unity of the Church. *Recommendation 2.c. Direct the General Assembly Mission Council to Convene the Leadership of All Six Agencies Related to the General Assembly to Review Together the Fourteen Current Principles of Compensation in the "Report from the General Assembly Advisory Committee on Churchwide Compensation" (213th General Assembly (2001); Minutes, 2001, Part I, pp. 558–59) and to Explore the Possibility of Setting Ratios for Compensation in Order to Promote Greater Covenantal Unity Within Our One Church and in Our Mission Together—From the Advisory Committee on Social Witness Policy* (*Minutes,* 2010, Part I, pp. 34, 35, 742–72).

Response: On April 20, 2011 the executive director of the General Assembly Mission Council convened the leadership of the six General Assembly agencies for review of the fourteen current principles of compensation in the "Report from the General Assembly Advisory Committee on Churchwide Compensation" (213th General Assembly (2001); Minutes, 2001, Part I.

Each agency shared aspects of its compensation programs, the fourteen principles and how they have been applied in practice. The consensus was that the principles provide good, biblically, theologically and ethically based guidance and at the same time appropriate human resource standards that have enabled the agencies to attract, retain and fairly compensate qualified talent for the work of each agency in service to the church.

The leaders of the six General Assembly agencies also discussed possible ratios for compensation. The proposal to set ratios has been studied by task forces, committees, and boards and has been rejected by the General Assembly. The consensus was that setting ratios would be ill advised and not in the best interest of the mission of the church. Compensation, to be fair and effective, is much more complex than a single ratio. Leadership of the six agencies agreed that the fourteen principles are a more comprehensive, and sound approach to setting compensation rates and policies than setting ratios.

GAMC's current compensation practices are designed to align with the fourteen current principles of compensation and to provide good stewardship of the church's financial resources that reward and fairly compensate staff at all levels.

GAMC is developing a new compensation program for implementation in 2013 and the program is in compliance with the fourteen principles. GAMC applies principles of economic justice in the way it administers salaries and benefits to all of its employees.

7. *2010 Referral: Item 11-09. A Review of Efforts Regarding Cultural Proficiency and Creating a Climate for Change in the Presbyterian Church (U.S.A.). Recommendation 7. Each Entity Must Demonstrate Affirmative Efforts to Increase Racial Ethnic and Female Employee Representation in the Senior Management Categories. When Filling Vacancies at This Level, There Must Be a Racial Ethnic Person and a Female Among the Final Candidates; if They Are Not Among the Final Candidates, the Entity Must Explain Why They Were Not Considered—From the Advocacy Committee for Racial Ethnic Concerns* (*Minutes,* 2010, Part I, pp. 39, 42, 857–78).

Response: The General Assembly Mission Council (GAMC) demonstrated affirmative efforts to increase racial ethnic and female employee representation in senior management categories. The GAMC filled two senior management positions in 2010 – 2011. Female and racial ethnic candidates were considered for both positions. An African American male was hired for one of these two positions.

The search and appointment process for the two senior management positions was guided by, and in accordance with, the Presbyterian Church (U.S.A.)'s General Assembly Mission Council Employee Handbook.

8. *2010 Referral: Item 13-14. Commissioners' Resolution. On Restoration of Democracy in Madagascar and Honduras. Recommendation 1. Direct the Stated Clerk, the General Assembly Mission Council, and the Moderator of the 219th General Assembly (2010) to Communicate to the President of the United States and Appropriate Congressional Leaders the Need to Support Democracies by Taking Action on Items 1.a.Tthrough 1.e.* (*Minutes,* 2010, Part I, pp. 65, 71, 977–79).

See response from OGA.

9. *2010 Referral: Item 13-14. Commissioners' Resolution. On Restoration of Democracy in Madagascar and Honduras. Recommendation 6. Directs the Moderator of the 219th General Assembly (2010), the Stated Clerk, the Executive Director of the General Assembly Mission Council, and the Appropriate Staff Members in World Mission to Communicate with Our Church Partners in Honduras and Madagascar and with Our Mission Coworkers Serving in Those Countries Items 6.a. through 6.e.* (*Minutes,* 2010, Part I, pp. 65, 71, 977–79).

See response from OGA

10. *2010 Referral: Item 18-08. Regarding Review and Revision of the* Organization for Mission *Regarding Responsibilities of the General Assembly Mission Council (GAMC) and Its Executive Director, and the Office of the General Assembly and Stated Clerk. Recommendation 1. Approve and Delegate to the Appropriate Body a Review of and Possible Revisions to the Organization for Mission of the Presbyterian Church (U.S.A.) with Attention Specifically Given to the Roles and Responsibilities of the General Assembly Mission Council and Its Executive Director, and the Office of the General Assembly and the Stated Clerk—From the Committee on Review* (*Minutes,* 2010, Part I, pp. 54, 55, 1309–10).

See combined response from OGA.

Item __-__

General Assembly Mission Council
Gender Pay Equity Study
Executive Summary
November 30, 2011

A.   Overview:

In 2010 the following referral of action was submitted from the 219th General Assembly (2010) for action by the Executive Director's Office of the General Assembly Mission Council (GAMC):

2008 Referral: Item 09-08. Report, God's Work in Women's Hands: Pay Equity and Just Compensation, *Recommendation 2.j. That the Human Resources Department and the Offices of Racial Ethnic & Women's Ministries/Presbyterian Women, in Consultation with the Advocacy Committee for Women's Concerns, and Other Appropriate Entities, Participate in the PC(USA)'s Goal of Assuring Gender Pay Equity by Conducting a Pay Equity Study Covering the Employees of the General Assembly Mission Council and the Office of the General Assembly and Report Results to the 220th General Assembly (2012)—From the Advisory Committee on Social Witness Policy and the Advocacy Committee for Women's Concerns* (Minutes, *2008, Part I, pp. 54, 55, 897–923).*

At the direction of the Executive Director's Office of the GAMC, the Human Resources Department of the GAMC conducted a Gender Pay Equity Study using the following methodology:
- Data used was as of August 31, 2011
- Data used included Louisville-based employees (including deployed staff) for GAMC in regular full-time and part-time positions
- Part-time employee salaries were adjusted to full-time equivalent
- Data cuts compared pay of racial ethnic females on both the basis of salary grades and Equal Employment Opportunity (EEO) classification, as follows:
    1. Pay by EEO of females to males
    2. Pay by EEO classification of racial ethnic females compared to non-racial ethnic females
    3. Pay by EEO classification of racial ethnic females compared to racial ethnic males
    4. Pay by EEO classification of racial ethnic females to non-racial ethnic males
    5. Pay by EEO classification of racial ethnic females to all males
    6. Pay by salary grade of females to males
    7. Pay by salary grade of racial ethnic females compared to non-racial ethnic females
    8. Pay by salary grade of racial ethnic females compared to racial ethnic males
    9. Pay by salary grade of racial ethnic females compared to non-racial ethnic males
    10. Pay by salary grade of racial ethnic females compared to all males

- Where a detailed analysis showed a higher percentage of pay for females in specific EEO classifications and individual job grade levels, no further analysis was done.
- In cases where there was a 5 percent or greater percentage of females paid lower in a specific EEO classification or individual job grade level, a comparative review of average length of service was conducted.
- Average length of service was calculated by adding tenure in full years for all employees in a specific job group and dividing it by total headcount in that group without regard to years of service (i.e., tenure was not counted for employees with less than one year of service, but their headcount was included for purposes of computing the average).

A detailed analysis of the data cuts revealed the following:

B.   EEO Classifications:
        1.   In the GAMC, females comprised 60 percent of the workforce as of August 31, 2011.   There were a total of 232 females, sixty-seven of whom were racial ethnic females in the seven EEO classifications used by GAMC, as follows:

	Females	Racial Ethnic Females
Administrative Support Workers	109	39
Craft Workers	0	0
Operatives	1	0
Professionals	91	22
Laborers & Helpers	1	0
First/Mid-Level Officials & Managers	27	6
Executive/Senior-Level Officials & Managers	3	0

2.   Pay by EEO of Females to Males: In this report, the pay of 232 females was compared to that of 105 males in all seven EEO classifications. Overall, the pay was 5.03 percent higher for females than males. The Professional classification was the only one in which pay was lower for females, and in this classification pay for females, on average, was less than that for males by 5.23 percent.   Pay for females was 18.59 percent higher than for males in the Administrative Support Workers classification; 1.78 percent higher in the First/Mid-Level O&M classification, and 4.96 percent higher in the Executive/Senior-Level O&M classification. The overall average years of service was approximately 11 years for females and approximately eight years for males. There are many factors which could influence a 5.23 percent higher rate of pay for males with less overall years of service in the Professional classification, which only a review of files and work history could provide.

3.   Pay by EEO of Racial Ethnic Females to Non-Racial Ethnic Females: The sixty-seven racial ethnic females were compared in this report to 165 non-racial ethnic females. Overall, the pay for racial ethnic females in all EEO classifications was 99.41 percent of that for non-racial ethnic females. Pay for racial ethnic females was higher in all three classifications than that for non-racial ethnic females, except for the First/Mid-Level O & M classification where pay for a racial ethnic female was 94.89 percent of that for non-racial ethnic females (5.11 percent less).   Further analysis of this job group revealed that the average length of service for racial ethnic females was nine years, compared to over twelve years of service, on average, for the non-racial ethnic females. This could account for the 5.11 percent difference in pay.

4.   Pay by EEO of Racial Ethnic Females to Racial Ethnic Males: The sixty-seven racial ethnic females were compared in this report to twenty-one racial ethnic males. Overall, the pay for racial ethnic females was 3.31 percent higher than that for racial ethnic males. In the individual categories, pay for racial ethnic females was 24.72 percent higher than that for racial ethnic males in the Administrative Support Workers category; 7.93 percent less than that for racial ethnic males in the Professionals category, and 6.85 percent less than that for racial ethnic males in the First/Mid-Level O & M category. The average length of service for racial ethnic females in the Professionals classification was approximately twenty one years, compared to approximately nine years for racial ethnic males. The average years of service for racial ethnic females in the First/Mid-Level O&M classification was nine years, compared to approximately seven years for racial ethnic males. A more in-depth review of files and work history would be required to analyze the differences further.

5.   Pay by EEO of Racial Ethnic Females to Non-Racial Ethnic Males: The sixty-seven racial ethnic females were compared in this report to eighty-four non-racial ethnic males. Overall, the pay for racial ethnic females was 3.54 percent higher than that for non-racial ethnic males. In the category of Administrative Support Workers, pay for racial ethnic females was 16.14 percent higher than that of non-racial ethnic males; 3.75 percent less than that for non-racial ethnic males in the Professionals category, and 1.77 percent less than that for non-racial ethnic males in the First/Mid-Level O & M category.

6.   Pay by EEO of Racial Ethnic Females to All Males: The sixty-seven racial ethnic females were compared in this report to 105 total males. Overall, the pay for racial ethnic females was 3.43 percent higher than that for all males. In the category of Administrative Support Workers, pay for racial ethnic females was 20.43 percent higher than that for all males; 5.84 percent less than that for all males in the Professionals category, and 4.31 percent less than that for all males in the First/Mid-Level O & M category.

C.   Salary Grade Levels:

The GAMC has twenty-three salary grade levels, "CH – Z". The following analyzes pay by these levels as follows:

1.   Pay by Salary Grade of Females to Males: Out of the nineteen grade levels where there were both females and males, eleven of those levels show females paid at a higher salary, on average, than their male counterparts. The highest of these was salary level "GH" where females were paid 11.32 percent higher than males. Of the eight remaining salary levels, males were paid higher than females, on average. In three of those that difference was 5 percent or higher. Further analysis of these three is as follows:

        a.   Salary Level CH: Four males in this salary level are paid, on average, 6.88 percent higher than the one female. The length of service for two of the four males is less than six months. The average tenure of the other two is about fifteen years, which is higher than the twelve years of service for the one female. This could account for the 6.88 percent differential overall.

        b.   Salary Level EH: There were seven employees in this salary level – four females and three males. Females are paid 5.79 percent less than their male counterparts, on average. Only one female and one male have been employed for more than six months. The female has been employed twenty years and the male for eleven years. A more detailed review of the files and work history would be needed to explain the salary difference overall.

        c.   Salary Level O: There were twenty-eight females and twelve males in this salary level. On average, females were paid 5.38 percent less than their male counterparts. The average length of service for females was approximately nine years and for males was approximately nine years. A more detailed review of files and work history would be needed to explain the salary difference overall.

2.   Pay by Salary Grade of Racial Ethnic Females to Non-Racial Ethnic Females: There were no racial ethnic females in eight of these salary grade levels ("EH", "N" and "U" through "Z") as of August 31, 2011. There were non-racial ethnic females in all salary grade levels except for "CH". Of the fourteen salary grade levels where there were both racial ethnic and non-racial ethnic females, racial ethnic females overall were paid 1.67 percent higher, on average, than non-racial ethnic females. In ten out of fourteen salary grade levels, racial ethnic females were paid higher, on average, than non-racial ethnic females, and salary grade level "Q" is the only one of the remaining four levels where female minorities were paid less than non-racial ethnic females by 5 percent or more (5.91 percent). Further analysis of salary grade level "Q" revealed that the average length of service for racial ethnic females was eleven years compared to approximately fourteen years of service, on average, for the non-racial ethnic female group. This, plus the fact that one of the two racial ethnic females had been employed less than one year, could explain the difference in pay.

3.   Pay by Salary Grade of Racial Ethnic Females to Racial Ethnic Males: There are twenty-one racial ethnic males in eleven of the twenty-three salary grade levels. Of the nine salary grade levels where there are both racial ethnic females and racial ethnic males, racial ethnic females overall are paid 2.13 percent higher, on average than racial ethnic males. In five of the nine salary grade levels, racial ethnic females are paid higher, on average, than racial ethnic males. In salary grade level "GH" racial ethnic females are paid 19.14 percent higher than racial ethnic males. In salary grade levels "CH" and "O" racial ethnic females are paid 6.56 percent and 10.04 percent less, respectively, than racial ethnic males. Further analysis of these two salary grade levels revealed the following:

        a.   Salary Level "CH": There is one racial ethnic female with twelve years of service in this level and one racial ethnic male with thirteen years of service. A more detailed review of the files and work history is required to determine the reasons for the pay differential between the two.

        b.   Salary Level "O": There were seven racial ethnic females with an average length of service of approximately seven years in this level, and five racial ethnic males with an average length of service of approximately nine years. Further review of files and work history is required to understand the reasons behind the 10.04 percent difference.

4.   Pay by Salary Grade of Racial Ethnic Females to Non-Racial Ethnic Males: There are eighty-four non-racial ethnic males in nineteen of the twenty-three salary grade levels. Of the fourteen salary grade levels where there are both racial ethnic females and non-racial ethnic males, racial ethnic females overall are paid 3.29 percent higher than non-racial ethnic males. In eight of the fourteen salary grade levels, racial ethnic females are paid higher, on average, than non-racial ethnic males. In salary grade levels "GH" and "LLH" racial ethnic females are paid 21.47 percent and 11.65 percent, respectively, more than non-racial ethnic males. Salary grade level "CH" is the only one of the remaining levels where

female minorities are paid less than non-racial ethnic males by 5 percent or more (6.99 percent). Further review of files and work history is required to understand the difference.

     5.   <u>Pay by Salary Grade of Racial Ethnic Females to All Males</u>: There are 105 total males in nineteen of the twenty-three salary grade levels. Of the fourteen salary grade levels where there are both racial ethnic females and total males, racial ethnic females overall are paid 2.73 percent higher than their male counterparts. In seven of the fourteen salary grade levels, racial ethnic females are paid higher, on average, than all males. In salary grade levels "GH" and "LLH" racial ethnic females are paid 20.3 percent and 11.65 percent higher, respectively, than all males. In salary grade levels "CH" and "O" racial ethnic females are, on average, paid 6.78 percent and 7.06 percent less, respectively, than all males. Further analysis revealed that:

     a.   <u>Salary Level "CH"</u>: See comments above in section C.1.a "Pay by Salary Grade of Females to Males."

     b.   <u>Salary Level "O"</u>: The average length of service for racial ethnic females in this level is approximately seven compared to approximately nine years of service for all males in this level. The higher length of service for males could explain the salary difference between the two demographic groups.

D.   Summary:

Overall, the comparisons of pay for females in all EEO classifications and salary grades shows positive positioning. In many comparisons average pay for females was greater than that of their counterparts. In those comparisons where their average pay was less, average length of service could be the factor accounting for the difference in some cases. There are several factors other than length of service which could account for pay differences, such as:

- Recent promotions
- Long tenure in position(s) with lower pay range
- Performance
- Overall work history
- Pay movement which lagged growth in market, etc.

Where differences in pay could not be fully explained through the above analysis, additional reviews of personnel files and work histories should be conducted.

Office of the General Assembly
Gender Pay Equity Study
Executive Summary
November 30, 2011

A.   Overview:

In 2010 the following referral of action was submitted from the 219th General Assembly (2010) for action by the Executive Director's Office of the General Assembly Mission Council (GAMC):

> *"God's Work in Women's Hands: Pay Equity and Just Compensation: Rec. 2j: Human Resources and Ofc of REWM, w/ACWC, Participate in Goal of Gender Equity in Pay by Conducting a Pay Equity Study Covering Employees of GAMC, OGA"*

At the direction of the Executive Director's Office of the GAMC, the Human Resources Department of the GAMC conducted a Gender Pay Equity Study on behalf of the Office of the General Assembly ("OGA") using the following methodology:

- Data used was as of August 31, 2011
- Data used included Louisville-based employees (including deployed staff) for OGA in regular full-time and part-time positions
- Part-time employee salaries were adjusted to full-time equivalent
- Data cuts compared pay of Racial Ethnic females on both the basis of salary grades and Equal Employment Opportunity (EEO) classification, as follows:
    11. Pay by EEO of females to males
    12. Pay by EEO classification of racial ethnic females compared to non-racial ethnic females
    13. Pay by EEO classification of racial ethnic females compared to racial ethnic males
    14. Pay by EEO classification of racial ethnic females to non-racial ethnic males
    15. Pay by EEO classification of racial ethnic females to all males
    16. Pay by salary grade of females to males
    17. Pay by salary grade of racial ethnic females compared to non-racial ethnic females
    18. Pay by salary grade of racial ethnic females compared to racial ethnic males
    19. Pay by salary grade of racial ethnic females compared to non-racial ethnic males
    20. Pay by salary grade of racial ethnic females compared to all males

- Where a detailed analysis showed a higher percentage of pay for females in specific EEO classifications and individual job grade levels, no further analysis was done.
- In cases where there was a 5 percent or greater percentage of females paid lower in a specific EEO classification or individual job grade level, a comparative review of average length of service was conducted.
- Average length of service was calculated by adding tenure in full years for all employees in a specific job group and dividing it by total headcount in that group without regard to years of service (i.e., tenure was not counted for employees with less than one year of service, but their headcount was included for purposes of computing the average).

A detailed analysis of the data cuts revealed the following:

B.   EEO Classifications:

1.   In the OGA, females comprised 73 percent of the workforce as of August 31, 2011.   There were a total of forty-nine females, fifteen of whom were racial ethnic females in the five EEO classifications used by OGA, as follows:

	Females	Racial Ethnic Females
Administrative Support Workers	21	9
Professionals	10	2
Laborers & Helpers	0	0
First/Mid-Level Officials & Managers	14	2
Executive/Senior-Level Officials & Managers	4	2

2.   Pay by EEO of Females to Males: In this report, the pay of forty-nine females was compared to that of eighteen males in all five EEO classifications. Overall, the pay was 4.08 percent higher for females than males. There were two classifications in which the average pay for females was less than that of males–Professionals (-1.42 percent) and Executive/Senior Level O & M (-17.5 percent). Pay for females was 30.57 percent higher than for males in the Administrative Support Workers classification, and 4.68 percent higher in the First/Mid-Level O&M classification. In the Executive/Senior Level O & M classification, the overall average years of service was approximately eleven years for females and approximately fifteen years for males. The higher average tenure of males in this classification could influence the higher rate of pay for males in this classification, but a more thorough review of files and work history would be required to understand all factors supporting the difference.

3.   Pay by EEO of Racial Ethnic Females to Non-Racial Ethnic Females: The fifteen racial ethnic females were compared in this report to thirty-four non-racial ethnic females. Overall, the pay for racial ethnic females in all EEO classifications was 4.03 percent higher than that for non-racial ethnic females. Pay for racial ethnic females was particularly higher (31.61 percent) in the Professionals classification. In the Administrative Support Workers classification racial ethnic females were paid less than non-racial ethnic females by 5.71percent and racial ethnic females were paid 13.49 percent less than non-racial ethnic females in the First/Mid-Level O & M classification. Further analysis of the Administrative Support Workers group revealed that the average length of service for racial ethnic females was fourteen years while tenure for non-racial ethnic females was approximately fifteen years. This difference may account for the pay difference between these two groups. Further analysis of the First/Mid-Level O & M classification revealed that the average length of service for racial ethnic females was approximately fourteen years, compared to eight years of service, on average, for the non-racial ethnic females. Further analysis will also be needed to understand the pay differential in this classification.

4.   Pay by EEO of Racial Ethnic Females to Racial Ethnic Males: The fifteen racial ethnic females were compared in this report to five racial ethnic males. Overall, the pay for racial ethnic females was 4.06 percent higher than that for racial ethnic males. Pay was also higher for racial ethnic females in all individual categories, with the highest positive difference (12.39 percent) in the First/Mid-Level O & M classification.

5.   Pay by EEO of Racial Ethnic Females to Non-Racial Ethnic Males: The fifteen racial ethnic females were compared in this report to thirteen non-racial ethnic males. Overall, the pay for racial ethnic females was 7.5 percent higher than that for non-racial ethnic males. In the category of Administrative Support Workers, pay for racial ethnic females was 26.20 percent higher than that of non-racial ethnic males and 41.45 percent higher than non-racial ethnic males in the Professionals classification. On the other hand, average pay for racial ethnic females was 21.65 percent less than non-racial ethnic males in the First/Mid-Level O & M classification, and 16 percent less than non-racial ethnic males in the Executive/Senior Level O & M classification. The average years of service is about three years for both racial ethnic females and non-racial ethnic males in the First/Mid-Level O & M classification. The average years of service is approximately fourteen for racial ethnic females in the Executive/Senior Level O & M classification and approximately fifteen for non-racial ethnic males. A further review of files and work history is needed to understand the pay differences in both these classifications.

6.   Pay by EEO of Racial Ethnic Females to All Males: The fifteen racial ethnic females were compared in this report to eighteen total males. Overall, the pay for racial ethnic females was 6.04 percent higher than that for all males. In the category of Administrative Support Workers, pay for racial ethnic females was 26.20 percent higher than that for all males, and 18.59 percent higher for females than all males in the Professionals classification. The same pay differential exists in the Executive/Senior Level O & M classification as identified in B-5 above.

C. **Salary Grade Levels:**

The OGA has ten salary grade levels, "13–22". The following analyzes pay by these levels as follows:

    1.   Pay by Salary Grade of Females to Males: Overall average pay for females was .60 percent less than that for males. Out of the eight grade levels where there were both females and males, four of those levels show females paid at a higher salary, on average, than their male counterparts. The highest of these was salary level "16"where females were paid 12.07 percent higher than males. Of the four remaining salary levels, males were paid higher than females, on average. In two of those that difference was 5 percent or higher. Further analysis of these two is as follows:

    a.   Salary Level "19": In this salary range, one male is paid 8.61percent higher, on average, than nine females. The male's average length of service is three years compared to the approximately nine years of tenure for the females. A further review of files and work history is needed to understand this pay difference.

    b.   Salary Level "21": There were two males and two females in this salary grade level and the females are paid, on average, 10.94 percent less than their male counterparts. Only one female and one male have been employed for more than six months. The other female has a slightly longer tenure (eleven years) compared to that of the male (approximately ten years). A more detailed review of the files and work history is needed to explain the difference in average pay.

    2.   Pay by Salary Grade of Racial Ethnic Females to Non-Racial Ethnic Females: There were no racial ethnic females in three of these salary grade levels ("11," "16" and "22") as of August 31, 2011. There were non-racial ethnic females in all salary grade levels. Of the seven salary grade levels where there were both racial ethnic and non-racial ethnic females, racial ethnic females overall were paid 2.47 percent higher, on average, than non-racial ethnic females. In two of the seven salary grade levels racial ethnic and non-racial ethnic females are paid at par (100 percent), and in four of the seven levels, racial ethnic females were paid higher, on average, than non-racial ethnic females. In only one salary grade level ("14") were racial ethnic females paid less (by 10.79 percent) than non-racial ethnic females. Further analysis of this grade level revealed that the average years of service for racial ethnic females was fifteen, compared to an average tenure of twenty-three years for the non-racial ethnic female group. This difference in tenure could account for the average pay differential.

    3.   Pay by Salary Grade of Racial Ethnic Females to Racial Ethnic Males: There are five racial ethnic males in three of the ten salary grade levels. Of the two salary grade levels where there are both racial ethnic females and racial ethnic males, racial ethnic females overall are paid 3.42 percent lower, on average than racial ethnic males. In salary grade level "15" that differential is 10.81 percent lower average pay for racial ethnic females compared to racial ethnic males. Further analysis of salary grade level "15" revealed that the average tenure for racial ethnic females was approximately fourteen years, compared to less than eight years for the one racial ethnic male in this level. An additional review of files and work history is required to understand the difference.

    4.   Pay by Salary Grade of Racial Ethnic Females to Non-Racial Ethnic Males: There were thirteen non-racial ethnic males in nine of the ten salary grade levels. Of the seven salary grade levels where there are both racial ethnic females and non-racial ethnic males, racial ethnic females overall were paid 12.88 percent higher than non-racial ethnic males. In salary level "15" the difference was as great as 23.42 percent in favor of the racial ethnic females. In salary level "18" that difference in favor of the racial ethnic females was as high as 53.84 percent. There were three grade levels where pay was on par (100 percent) and there were no levels where racial ethnic females were paid less on average than their non-racial ethnic male counterparts.

     5.   <u>Pay by Salary Grade of Racial Ethnic Females to All Males</u>: There is a total of eighteen males in nine of the ten salary grade levels. Of the seven salary grade levels where there are both racial ethnic females and racial ethnic and non-racial ethnic males, racial ethnic females overall are paid 5.21 percent higher than all males. In four of the salary grade levels, males are paid on par (100 percent) with racial ethnic females, and in no grade levels were males paid higher than racial ethnic females. In salary grade level "18" racial ethnic females were paid 24.93 percent higher than the all-male group.

D.   **Summary:**

Overall, the comparisons of pay for females in all EEO classifications and salary grades show positive positioning. In many comparisons average pay for females was on par or greater than that of their counterparts. In those comparisons where their average pay was less, average length of service could be the factor accounting for the difference in some cases. There are several factors other than length of service which could account for pay differences, such as:

- Recent promotions
- Long tenure in position(s) with lower pay range
- Performance
- Overall work history
- Pay movement which lagged growth in market, etc.

Where differences in pay could not be fully explained through the above analysis, additional reviews of personnel files and work histories should be conducted.

Item __-__

Design for a Study of the Status of Women in the PC(USA)
The Methodology Task Force Report
220th General Assembly (2012)

The Status of Women Methodology Task Force recommends that the 220th General Assembly (2012):
1.   Direct the General Assembly Mission Council (GAMC, soon to be Presbyterian Mission Agency) to provide full funding in the amount of $143,750.00 to support the research outlined in this report.

2.   Direct the Advocacy Committee for Women's Concerns (ACWC) to oversee the appointment of a subcommittee to serve as a Coordinating Committee for the Study of the Status of Women. The Coordinating Committee will be composed of seven members and be created by ACWC in collaboration with the Advocacy Committee for Racial Ethnic Concerns (ACREC), the Advisory Committee on Social Witness Policy (ACSWP), and the Office of Theology, Worship, and Education (TWE).   Committee members will include: one member to represent ACWC, ACREC, ACSWP, and TWE that will be chosen by each committee; at least one theologian; at least two sociologists of religion; and three members of the Task Force to Design the Study of the Status of Women.

3.   Direct the Board of Pensions to make available individual level data (including but not limited to fulltime/part time, head of staff, associate pastor, Christian Educator, GAMC [soon to be Presbyterian Mission Agency] staff, mission co-worker, etc.) on all church employees on the basis of race, ethnicity, age and gender solely for the use of this study.

4.   Direct the Coordinating Committee to report the progress of the study to the 221st General Assembly (2014) with a final report due at the 222nd General Assembly (2016).

Rationale

The 218th General Assembly (2008) passed a "Resolution to Explore the Study of the Status of Women at All Levels in the PC(USA)." This Design for a Study of the Status of Women is a result of that action. The Advocacy Committee for Women's Concerns (ACWC) sent a resolution to the 218th General Assembly (2008) which called for a church-wide study of the status of women on all levels of the Presbyterian Church (U.S.A.). ACWC is the committee designated by the church to work toward full inclusiveness and equality in the church and in society and to provide a prophetic witness to and for the church on existing and emerging issues concerning women. The resolution called for the creation of a task force "to design a mechanism for the study of the status of women at all levels of the church" with three main goals:

a. Assess the presence, participation, and effectiveness of women at all levels of the PC(USA), both elected and employed.

b. Explore and analyze attitudes about women in leadership.

c. Describe the treatment of women in leadership positions including how they are compensated as compared with men.

In response to the resolution described above, the 218th General Assembly (2008) mandated that a task force be created, stipulating, "This task force of seven members shall include two current or past members of ACWC, one current or past member of the Advocacy Committee for Racial Ethnic Concerns, and four people chosen for their statistical and sociological expertise. A majority of the task force members shall be women."[2]

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[2]See Appendix I, Recommendations from the "Resolution to Explore the Study of the Status of Women at All Levels of the

Members of the task force: General Assembly Mission Council
February 15, 2012
Minutes of the Executive Committee
Appendix 2 – Page 29 of 57

Elizabeth Hinson-Hasty, Chair (ACWC)
Teaching elder (Mid-Kentucky Presbytery), Associate Professor of Theology, Bellarmine University

Courtney Hoekstra, Associate for Advocacy Committee Support (Staff)

Eric Johnson, Data analyst for BookRenter.com

Deborah Kapp
Teaching elder (Chicago Presbytery), Edward F. and Phyllis K. Campbell Associate Professor of Urban Ministry, McCormick Theological Seminary

Lois Gehr Livezey
Ruling elder (New York Presbytery), Professor Emerita, McCormick Theological Seminary

Lillian Oats (former member of ACWC)
Ruling elder (Presbytery of the Grand Canyon)

Carmen Rosario (ACREC)
Teaching elder (New York City Presbytery), Temporary Supply Pastor, Ft. Washington Heights Presbyterian Church

Two additional members served on the Methodology Task force at the beginning of the process, but needed to resign from the committee because of other commitments. Deborah Block (Teaching elder, Presbytery of Milwaukee) and Patricia Petty Morse (Ruling elder, National Capital Presbytery) participated in meetings as the Task Force began its' work. Block also served as chair of the committee at the beginning of the process.

A. *Introduction to the Design for the Study of the Status of Women in the PC(USA)*

The Design for a Study of the Status of Women which follows is the result of action taken by the 218th General Assembly (2008) and the summary of the work completed by the Task Force named above. It is important to note that the goal of the Task Force was to design a study and not to conduct the actual research for the study.   The discussions of the Task Force were far reaching and identified broad areas of concern where research is necessary to gain a deeper understanding of the status of women on all levels of the church.

1. *Study Grounded in an Understanding of the Church as a Community of Shared Partnership*

The Task Force is diverse in age, gender, race/ethnicity, ecclesiastical status, and experience. Each Task Force member came to the task with a different understanding of the need for a church-wide study of the status of women. However, throughout our discussions we recognized that members of the Task Force shared a common assumption about the church—the mission and ministry of the church itself is best understood as a community of shared partnership.

Jesus authorizes and empowers the disciples and apostles for ministry instructing them to work in partnership with each other (Matthew 18:1-35, Luke 10:1-20) and cautioning them against competing to be greater than one another and redefining what it means to be "great" (Mark 10:35-45). Jesus challenged his society's norms of who was "the greatest" or "most valued" by welcoming children, by breaking social and religious boundaries by eating with tax collectors, consorting with Gentiles and healing those named 'unclean,' by challenging the authority of religious and political leaders, and by calling women who had been pushed aside to stand up and act upon their faith.

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Church."

As part of our work, the Task Force discussed the theological basis for our work in the model of "church in the round." Each member of the Task Force shared her or his perspective on the theological basis for a study of the status of women. During our discussion the story of Jesus' healing a bent over woman in Luke 13 emerged as a powerful metaphor of Jesus' concerned for women today who are underpaid, undervalued, and overburdened by responsibilities for caregiving. In the story, Jesus sees that the woman is unable to stand up straight and he enables her to be set free.

Now he was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' When he laid his hands on her, immediately she stood up straight and began praising God. (Luke 13:10-13, NRSV)

Since its earliest beginnings Christian communities have formed and found their identities both living as and in alliance with those who have been pushed to the margins of society. *Koinonia* is the Greek word most frequently used in the New Testament to refer to the community of people seeking to follow in the way of Christ (see Acts 2 and 24). *Koinonia* refers to a sense of partnership through which people come together to share as any might have need.

Confessional statements included in the *Book of Confessions of the PC(USA)* also emphasize an understanding of the mission and ministry of the church as a community of shared partnership among equals. *The Barmen Declaration* states:

The various offices in the church do not establish a dominion of some over the others; on the contrary, they are for the exercise of ministry entrusted to and enjoyed upon the whole congregation. We reject the false doctrine, as though the Church, apart from its ministry could and were permitted to give itself, or allow it be given to it, special leaders vested with ruling power (*Book of Confessions* 8.20-8.21)

The Confession of 1967 clearly defined those joined to Christ and the church as "commissioned to serve as God's reconciling community" (*Book of Confessions* 9.10). *The Brief Statement of Faith* emphasizes that the "Spirit give us courage to witness among all people to Christ as Lord and Savior, to unmask idolatries of church and culture, to hear the voices of people long silenced, and to work with others for justice, freedom and peace" (*Book of Confessions* 10.4).

In the gospels and in our confessional statements, the notion that some members of the church would be perceived as more important than others is clearly challenged. In contrast, the church as a community of shared partnership among equals with a mission of reconciliation in the church and for the world is celebrated.

2. *Access for Women Leaders to Serve as Full Partners Gained Slowly Over Time*

And yet it is clear that the church has been called at different times to examine and to reexamine its own understanding of ministry and mission as a community of shared partnership. Centuries passed before women in Reformed faith communities were considered full partners in ministry as ordained leaders in the church. Many Christian communities today still have not honored women's service through ordination.

In Reformed communities of faith, the question of women's ordination was raised as early as the 16th century as women reformers such as Marie Dentière, a woman preacher in Geneva, Switzerland, argued for women's right to preach on the basis of the biblical witness. Dentière's writings, however, were considered too radical for the time, perhaps even dangerous in light of the social context, and ultimately suppressed by the Council of Geneva. Dentière was not the only woman who became a leader in the sixteenth century movement for reform. There were many other women who prophesied, such as Ursula Jost, cared for refugees like Katherine von Bora, and led the movement in other ways.

Women's ordination was not fully supported in Reformed churches until long after the 95 Theses were nailed to the door at Wittenberg and the magisterial Reformation began. In the U.S., women were not ordained as elders in the United Presbyterian Church in the United States of America (UPC(USA)) (the northern Presbyterian Church) until 1930 despite prior many attempts to argue for women's ordination as elders, deacons, and ministers. The General Assembly of the UPC(USA) defined arguments for women's ordination as *Causes of Unrest Among Women in the Church*. Women were not ordained as ministers of Word and Sacrament in the northern church until 1955; it was not until 1965 that the Presbyterian Church in the United States (PCUS) (the southern Presbyterian Church) voted to ordain women to serve in offices as ruling elders, deacons, and ministers of /Word and Sacrament.

Space limitations of this report make it impossible to fully outline the history of women's ordination, but it is important to make an additional observation that all women did not gain access to ordination as elder, deacon, or Minister of Word and Sacrament at the same time. In churches and denominations with less hierarchical decision-making structures (Pentecostal, Holiness, and Congregational Churches ordained women in the 19th century) women were ordained earlier than in churches with more hierarchical decision-making structures. Geographical location and race and ethnicity were also important factors in the struggle for women to be ordained in Protestant churches in the U.S. Within the Presbyterian Church, it took longer for women of color to be ordained.

B. *Equal Partners in Christ's Mission? Factors Meriting Examination*

In 1981 Jane Parker Huber penned the lyrics to the hymn "Called as Partners in Christ's Service." The hymn exemplifies
the vision of shared partnership among equals. *The third verse reminds the church*

> *Thus new patterns for Christ's mission,*
> *In a small or global sense,*
> *Help us bear each other's burdens,*
> *Breaking down each wall or fence.*
> *Words of comfort, words of vision,*
> *Words of challenge said with care,*
> *Bring new power and strength for action,*
> *Make us colleagues, free and fair.*

A church that is fully alive is able to explore barriers and burdens in order that we may join with God in repairing and
renewing ourselves for Christ's mission. And so we now turn to such factors which merit examination.

1. Gaining Access to Ordination Does Not Guarantee the Equal Treatment of Women

The fact that women have gained significant access to leadership positions as pastors, elders, and deacons in the last eighty years is reason to celebrate, but not necessarily evidence that the church has lived into its own ideal as a community of shared partnership. The church has assumed that gaining access to ordained positions implies that women are treated as equal partners. The two graphs included below are based upon the 2010 Comparative Statistics[3] gathered by Research Services of the PC(USA) and show gender of PC(USA) members, elders, deacons, commissioned lay pastors (CLPs), candidates, and active ministers. Six in ten members of the PC(USA) are women and yet only 33 percent[4] of all active ministers in the PC(USA) are women. Women are not equally represented among leaders ordained as ruling elders, deacons, and teaching elders on all levels of ministry in the church.

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[3]See "Statistics, Reports, and Articles—Research Services." http://gamc.PC(USA).org/ministries/research/statistics-reports-and-articles/
[4]"The Top 10 Most Frequently Asked Questions About the PC(USA)." Research Services of the PC(USA). http://gamc.PC(USA).org/ministries/research/10faq/
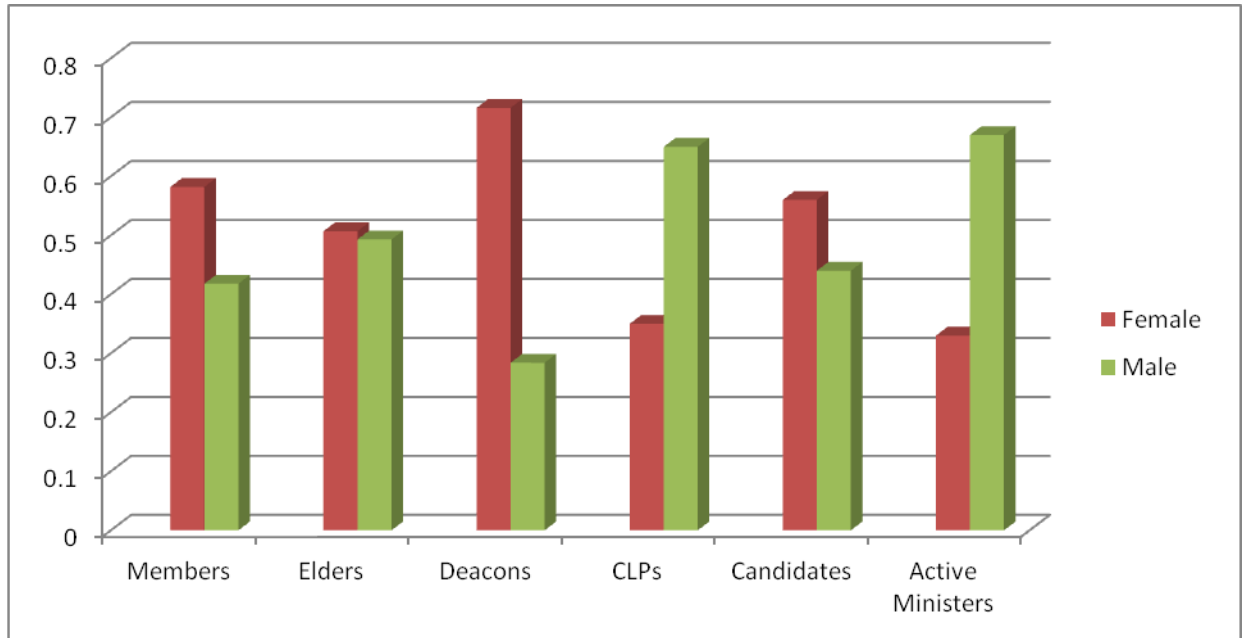
Figure 1 Gender of PC(USA) Members, Elders, Deacons, CLPs, Candidates, Active Ministers, and Christian Educators (Source: 2010 Comparative Statistics. No data is available on Christian Educators.)
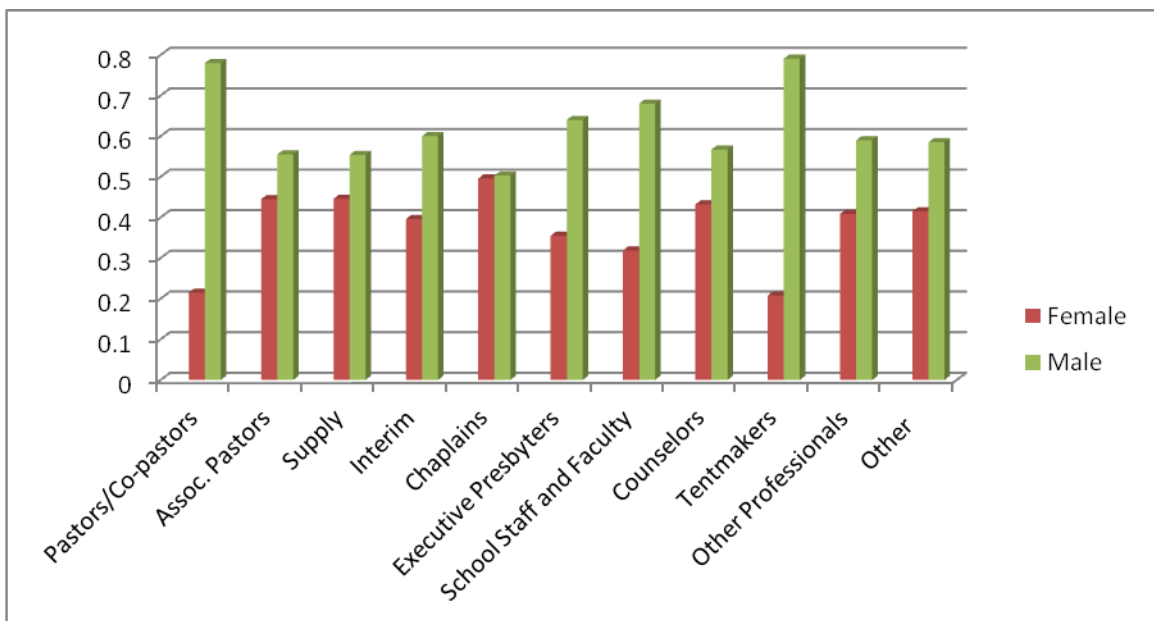

Figure 2 Percentage of Women and Men Serving in Varied Ministries as Teaching Elders (Source: 2010 Comparative Statistics. Examples of people serving in validated ministries as "Other Professionals" are teaching elders or chief administrators serving as staff in other denominational bodies or not in PC(USA) entities and "Other" includes teaching elders who are college, university, or seminary students or otherwise without a validated call.)

Mainline seminaries report that the majority of their students are women; this fact represents more than a shift in their student bodies, but also in the number of women who are now candidates for ministry. How will

this shift impact leadership in the church? The 2007 Presbyterian Panel study on "Women in the Churches" reported that a narrow majority of congregants, 58 percent, would feel "very comfortable" with women as pastors. Equally important is the fact that among those surveyed, only 48 percent of Presbyterians would be "very comfortable" with women of color fulfilling a pastoral role. According to a recent study conducted by the Association of Theological Schools (ATS), racial-ethnic women represent the fastest growing student population in 2011 in seminaries accredited by ATS. Considered also in light of the fact that racial-ethnic women represent the fastest growing student population in Presbyterian seminaries the church may experience problems in the future if we do not seek to understand and resolve these biases.

2. The PC(USA) Lacks Adequate Data to Examine the Relationship between Leadership and the Dynamics of Gender, Race, Ethnicity and Age

The 218th General Assembly (2008) directed

> The Office of the General Assembly, General Assembly Council, the Board of Pensions, Presbyterian Foundation, Presbyterian Investment and Loan Program, and the Presbyterian Publishing Corporation to collect, organize and report data for all research in the church (such as comparative statistics, Presbyterian Panel, data gathered by the Vocation's office on inquirers, candidates and clergy, the Stated Clerk's annual statistical report, etc.) in a disaggregated form by race, ethnicity, gender and age, so that data on women of color and young adult women of color may be identified separately for analysis, where possible and permissible by law. (*Minutes*, 2008, Part I, 965)

At the time of the writing of this design by the methodological task force, this disaggregated data was not yet available. Collecting, organizing and reporting such data will be central to the Study's ability to accurately portray the status of women of color in the church.

The data collected up to the present time by the PC(USA) focuses primarily on equity issues related to women clergy, particularly clergy compensation, and does not examine the intersecting dynamics of gender, race, ethnicity and age.[5] Our current approach to gathering data reflects our polity. Presbyteries maintain records regarding congregations and clergy. This method of collecting information also assumes dominant male-defined norms of leadership and past models of membership in presbyteries. For example, the majority of Christian Educators are women but we have little to no data over time that would reflect changes in employment, salaries, benefits because there is no national mechanism designed to track this data.

Data gathered by the PC(USA) to date compares to studies conducted by other denominations. For example, the United Methodist Church has done some study of traditional and stereotypical gender norms in relation to the experiences of women clergy and clergy spouses (which are primarily women in the United Methodist Church).

In the work done by the Methodology Task Force, we found that other denominations who have conducted studies of the status of women in their churches recognize that the data that they have gathered remains incomplete. Statistical data and analysis done by the PC(USA) and other denominations provides little or no information about women who are not ordained as deacons, elders, or ministers (women serving as administrative assistants, preschool directors, custodians, etc.), but are still employed by congregations or other church-related organizations or who fulfill volunteer leadership roles. There are several studies available that examine the status and role of women in various denominations, including the U.S. Congregational Life Survey, the Commission on the Status and Role of Women of the United Methodist Church, and the Episcopal study of clergy careers and clergy women. The studies explore primarily clergy roles and some aspects of changing

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[5]One of the most significant reasons for this is that data is gathered through presbyteries in which ministers are members and the Board of Pensions.

dynamics of work in the U.S. and how that is affecting clergy.[6] Investigating the status of non-clergy women leaders would enhance a larger ecumenical understanding of women's status and roles.

Comparative Statistical reports do not provide adequate information to examine dynamics in relation to both race/ethnicity and gender. For example, there has never been a Presbyterian Panel that focused on gathering data about race and ethnicity. In addition, in 2008, the ACSWP asked that the 218th General Assembly (2008) approve recommendations "to uncover and correct unjustified disparities in the church causes by gender and/or race stereotypes."[7] *God's Work in Women's Hands*[8] presents a list of recommendations emphasizing the strong need to gather information and employ evaluative tools that could be helpful in illuminating disparities based on gender and race. The recommendations also would direct entities such as local congregations, presbyteries, the Office of Vocation, the Board of Pensions, and the Presbyterian Foundation to engage creative strategies to uncover and correct any disparities that do exist.   We discovered three pay equity studies being designed by three different offices (Human Resources, the Office of Vocation, and Research Services). Another problem is that Research Services does not have access to information collected by the Board of Pensions and that is critical for studying issues of pay equality.

Finally, there is no common repository within the national offices of the PC(USA) for data, information related to programming, or other issues concerning women in the PC(USA). As offices have made transitions in recent years, particularly the office of Racial Ethnic and Women's Ministries, historical data related to past work has been lost. Currently, the limited number of staff makes it difficult to maintain complete records even regarding current projects such as Deborah's Daughters, a conversation group for women leaders in the PC(USA).[9] A church-wide study on the status of women could enable such a repository to be created.

3. Women Report Gender Stereotypes Still Shape Norms for Ministry

Despite access to ordained positions women still report feeling limited or restricted by traditional norms for ministry defined by according to gender stereotypes. Several books have been published that tell stories about the attitudes and problems women confront when breaking through the "stained glass ceiling." *Voices of Experience: Lifestories of Clergywomen in the Presbyterian Church (U.S.A.)* edited by Alice Brasfield and Elisabeth Lunz and published in 1991 represents just one example. More recently, in 2011, a group of younger women clergy published *The Girlfriends' Clergy Companion: Surviving and Thriving in Ministry* which gives practical advice for surviving the many challenges that still face women clergy. Other efforts have been made by ACWC, the National Network of Presbyterian Clergywomen, and the office of Racial Ethnic and Women's Ministries PC(USA) to collect the stories of women's experiences in ministry through such efforts as the Women of Color Consultations and Deborah's Daughters. Stories of women's experiences are often discounted as merely subjective and anecdotal evidence, but the cumulative nature and consistency of these stories cannot simply be discounted. Many women have been alienated from the church when they have not been honored as equal partners in leadership. And the church, in turn, has lost ministers who it had affirmed as having been called by God.

There is also a need to gather data that has been gathered by the PC(USA) and assessed in a way that gives insight into difficulties that women face when trying to fit into leadership roles defined primarily by traditional

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[6]See Cynthia Woolever, "Career Paths of Clergy: Describing Change since 1994." 2010 Annual Meeting of the Society for the Scientific Study of Religion and the Research Association.
http://www.uscongregations.org/pdf/RRA2010ClergyCareersCW.pdf.
[7]*God's Work in Women's Hands: Pay Equity and Just Compensation,* 38. Approved by 218th General Assembly, 2008.
Report available online at http://www.PC(USA).org/media/uploads/acswp/pdf/acswppayequity.pdf   It is worth noting that the Human Resources department of the General Assembly is currently studying compensation patterns of men and women at the GA offices in Louisville. This data should be available by 2012.

[9] http://allwomen.ning.com/group/deborahsdaughters

and stereotypical gender norms.[10] The UPC(USA) and PCUS merged in 1983 and formed the PC(USA). The PC(USA) has always ordained women. Why then are members of congregations still hesitant to welcome women into pastoral roles, particularly when they are women of color? What continues to shape gendered understanding of norms for pastoral ministry? On the other hand, in what ways are traditional norms for pastoral roles changing and how does the changing shape of norms for ministry relate to the increased number of female clergy and how women exercise their vocation of ministry?

4. New Patterns for Leadership Are Emerging

Women's leadership takes a variety of forms and cannot only be understood and defined according to traditional male norms and patterns. Few will disagree that gender impacts one's identity in ordained ministry, but our understanding is more limited when thinking about the variety of forms of women's leadership in congregations. For example, evidence offered for equality and to underscore the proven and effective leadership of women often highlights women who have been called to serve as Head of Staff of "tall steeple" or "pillar" congregations. According to the 2010 Comparative Statistics the frequency of women holding senior pastor positions in congregations with over 1000 or more members is only 4.7 percent. The majority of women serve in congregations of fewer than 300 members (see Figure 3). Women are also disproportionately represented among clergy serving non-parish ministries such as chaplaincies and social ministries when considering their overall representation among clergy. (In 2010, there were 8882 active male ministers compared to 4382 active female ministers.) Study is needed to explain the cause(s) of these trends and the degree to which they are a function of various discriminatory patterns.
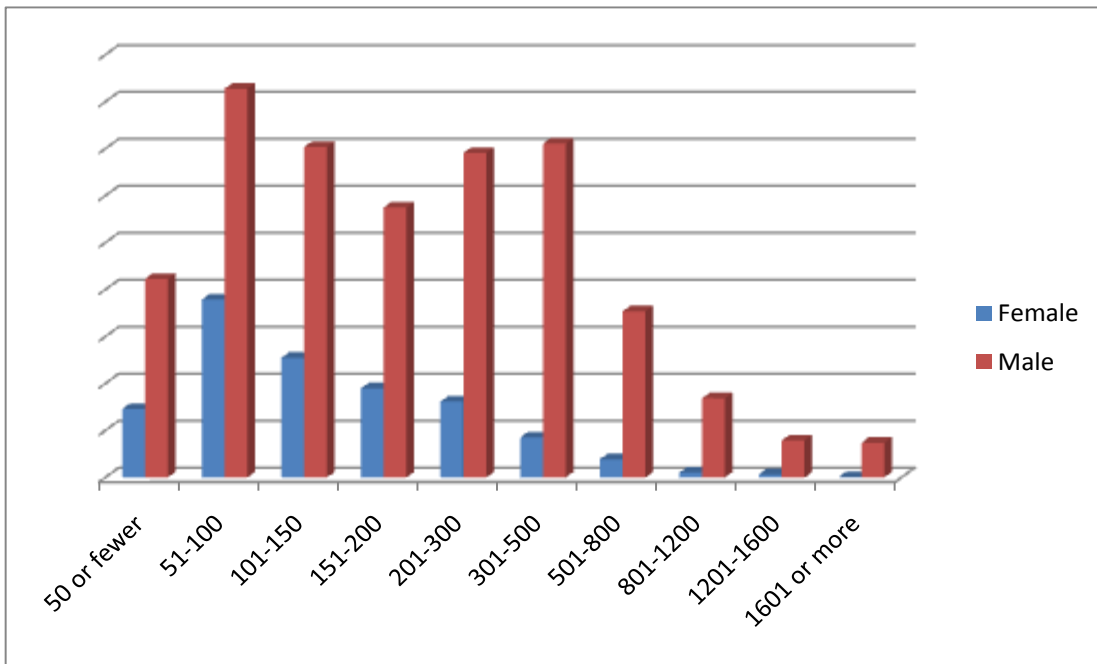

Figure 3 Comparison of Women and Men Serving as Installed Solo Pastor, Head of Staff, or Co-Pastor According to Membership Size of Congregation (Source: 2010 Comparative Statistics)

Another dynamic also needs to be addressed. Effective leadership cannot be defined only in terms of women who succeed in "rising to the top" of the ecclesiastical job ladder. Serving as Head of Staff in a large congregation shows some progress in terms of the perception of women's abilities to lead, but it is not the only and should not be the primary gauge of effective ministry. Some of the most effective and fulfilling ministries

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[10] See "Clergy, Family, and Spouse Study." General Commission on the Status and Role of Women, http://www.gcsrw.org/ClergyFamilyandSpouseStudy.aspx

for women are within smaller congregations as well as outside established congregations themselves in new church developments, chaplaincy, social ministries, para-church organizations, denominational leadership, volunteer positions, etc.[11] Further, this "tall steeple" measure of effectiveness and fulfillment is itself a false standard even when applied to men. For the whole church, including all its leaders, to thrive, many different skills are needed and many measures of "success" and "fulfillment" must be used.

Women have made up a large majority of Christian Educators. Historically, Christian Educators have played important leadership roles in congregations, presbyteries, and the PC(USA) denominational offices. However, there is little or no data available about certified Christian Educators because they are not members of presbytery. Certified Christian Educators and Certified Associate Christian Educators are only tracked by the denomination at the time of certification. At the present time, there is no denominational process that tracks changes in employment or salaries and benefits of certified Christian Educators. Historically, women have made up the majority of those serving in positions as Christian Educators. Without data concerning the circumstances (i.e. compensation, work hours, etc.) of their employment, we, as a church, cannot adequately understand the status of women on all levels of the PC(USA) in the past or in the present.

Moreover, definitions of leadership in church and society are changing. Many will agree that new definitions of leadership, mission, and ministry of churches are emerging in our church and broader culture. Mission and ministry are often understood as bi-vocational, practiced through networking (virtual and real), focused on local communities but with a more intentional and conscious global focus, and with a growing emphasis on lay empowerment. How have and will these emerging definitions of leadership, mission, and ministry specifically impact women leaders in PC(USA) congregations and in ministries beyond the local church?

In addition, workers in our culture (both women and men) have changed their attitudes toward the path of their own career. "Climbing the ladder" was once a popular metaphor used in reference to a clear upward path for one's career. Paths to "success" in any chosen vocation are not so easily defined today. Many workers have chosen to "climb the lattice" rather than "climb the ladder," do job sharing, are more interested in flex time, emphasize the strong desire and need for family medical leave for a variety of reasons, and recognize the importance and fulfillment of dual career families. Similar studies to that proposed here have been conducted by the United Methodist Church and the Episcopal Church. The United Methodist Church and Episcopal studies reference the important impact dual-clergy and dual-career families are having on choice of call, mobility, etc. but neither study fully explored changing ideas about what constitutes effective and fulfilling career paths. The PC(USA) has never conducted such an exploration of the impact on our changing perceptions of work on leaders in our church. What impact will changing attitudes toward individuals' and couples' career paths have on leadership in the PC(USA)?

5. A Church-wide Study of the Status of Women is Timely

Perhaps most important is the fact that a church-wide study of the status of women is timely. We are living in a time in which both church and society are experiencing rapid change. Mainline denominations no longer experience the influence and status that they once held. The globalized economy is changing realities for all workers and the church. U.S. Christians are more aware than ever before of the interdependence of nations, peoples, and the earth. Historians and sociologists continue to underscore demographic shifts in the U.S. and the "erosion of white America."[12] Shifts in the population are challenging the historical assumption that the

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[11]In 2002, the Advocacy for Women's Concerns, in response to action taken by the 212th General Assembly, conducted a survey of "Clergywomen's Experiences in Ministry: Realities and Challenges." The survey examined trends related to the decreasing number of women in ministry, but did not look at the ways in which women identified themselves with effective and fulfilling ministries. To see the 2002 report, http://oga.PC(USA).org/publications/clergywomenexp03.pdf
[12]Hua Hsu, "The End of White America," *The Atlantic* (January/February 2009).:http://www.theatla

majority of U.S. citizens identify with whiteness.   Immigrants today are coming primarily from Latin America, Asia, and Africa. The largest numbers of immigrants to the U.S. are Hispanic and Latino/a; a slight majority of those immigrants are women. These facts and shifts are making an impact on our church and have been identified in other reports such as the report of the Joint Commission on Leadership Needs on *Raising Up Leaders for the Mission of God.* But, many of the reports make no mention of the impact of these shifts on our understanding of women's leadership. All leaders across the church—women together with men, leaders of white majority, racial-ethnic churches, and multi-racial, multi-ethnic churches—will have to work in partnership to help the church respond to God's call in this new day as we endeavor to bear witness to the good news of Jesus Christ.

Despite intentional and sustained efforts since the 1970s within the church and the academy to expand the church's language and to broaden the church's theological imagination, the church is still prone to theological anemia and biblical myopia. The PC(USA) has not yet fully celebrated, welcomed, and embraced theologies emerging from the experience of people who are marginalized because of their race, ethnicity, gender, or class. Among other evidence of the church's theological anemia is the fact that there is no confessional statement which draws directly upon women's experiences despite the vital contribution women have made to the history of the church. Nor has the church been able to recognize the important ways that contributions from feminist, womanist, liberationist, and post-colonial theologies have exposed the experiential nature of all theology, not simply that of women or other marginalized peoples. What we see depends on where we stand, no matter who we are.

Language about who we are and who God is shapes our ability to see and celebrate God's action in our midst. But too often, scales remain on our eyes, distorting our vision. Among other evidence of the church's theological anemia and biblical myopia is the fact that a large majority of members in PC(USA) churches remain comfortable with the use of exclusively masculine language for God and there is no confessional statement which draws directly upon women's experiences. The General Assembly (GA) took action in 1971, 1973, 1975, 1976, 1978, 1980, 1984, 1985, 1986, 1987, 1998, 2000, and 2010 encouraging the use of inclusive language in worship, education, publications, and theological and biblical reflection."[13] And yet the 2007 survey reported fewer than half of the PC(USA) congregations use expansive, biblical language for God in worship. In addition, large majorities – 87 percent-- either "strongly agreed" or "agreed" with the statement that "using male terms for God seems natural to me"; 47 percent believe that "God is best understood in masculine terms." Only 19 percent of the laity agreed that "the Bible contains many female images of God"; a much larger percentage of clergy (66 percent) agreed with this statement.

Theological dialogue and debate surrounding contextual theologies in both the church and academic circles in the last forty years also bears the potential to nourish and enrich the churches' theological imagination. Two-thirds of all Reformed Christians reside in the Global South. Some of the strongest and most relevant ecumenical statements such as the Accra Confession of the World Council of Reformed Churches regarding the changes we are experiencing in the world are coming from the Global South. Contextual theologies emphasize the need to make connections between race, ethnicity, gender, and class. Making these connections advances the church's understanding of social, political, and economic injustices experienced by those pushed to the margins of church and society and the way in which God reveals Godself in the struggle of people against oppression. Have we as a church been able to fully estimate the impact that our lack of attention to inclusive language and contextual theologies has had on the well-being of all our members? How might the church more fully embody a community of shared partnership by welcoming and engaging theologies emerging from the experiences of people living on the margins? How do different cultural constructs of gender and attitudes toward women impact the practice and theology of our church? What potential problems may we face as a

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ntic.com/magazine/archive/2009/01/the-end-of-white-america/7208/
[13]"Inclusive Language with Reference to the People of God," Women's Ministries, National Ministries Division and Advisory Committee on Social Witness Policy. http://allwomen.PC(USA).org/pdf/wellchosenwords.pdf.

denomination and what divine opportunities may we miss if we do not examine connections between race, gender, and class more closely and pay more attention to the ways we speak about God?

C. *The Proposed Design for the Study of the Status of Women in the PC(USA)*

Much more could be said, but the circumstances of women described above and the limited amount of sociological and ecclesiastical data regarding intersections of race/ethnicity and gender concerning the leadership in the church, suggests strong enough evidence of the need to reexamine leadership in a church that understands itself as a community of shared partnership. Therefore the Task Force to Design a Study of the Status of Women on All Levels of the Church proposes that a comprehensive study be conducted in two main research areas, theological and sociological. The study will focus on five broad questions:

1. Where are women doing the work of leadership and how do women themselves define their own leadership within the PC(USA)?
2. What is the status of women in these positions, relative to men?
3. What factors support/hinder women's level of representation and participation in decision making?
4. In what ways are our perceptions of leadership in the church shaped not only by gender but also by race, ethnicity, class and age?
5. How do our current definitions of leadership reflect the Reformed theological traditions of the church and how do these definitions of leadership specifically impact women?

1. Theological Research Questions and Methodology

The Task Force to Design a Study of the Status of Women on All Levels of the Church recommends that a Coordinating Committee (see Recommendations for membership and oversight of the Coordinating Committee on page 1 of this report) be constituted. One of the tasks of the Coordinating Committee will be to plan and execute a theology consultation that focuses on Women's Leadership and the Reformed Theological Tradition. The theology consultation should include pastors, lay leaders, and theologians with relevant areas of expertise to accomplish the goals that follow. The main purpose of the consultation is to explore the importance of contextual theologies for a church and society in the midst of change.

Questions to be addressed at the consultation should include but are not limited to the following:

• What theological anthropologies are most relevant in shaping an understanding of the full humanity of women and people of color? How do we as human beings understand ourselves in relation to God?
• How does our language about God shape our understanding of who God is and how God leads? How do we articulate a theological framework that acknowledges that all women and men are created equally in God's image and explores the gifts of women's ministries in that light?
• In addition to the Bible and Reformed traditions, what other sources of knowledge should we draw upon to inform our understanding of leadership and church in order to serve in the midst of a rapidly changing world?
• What are Reformed understandings of leadership, and how have they evolved since the 16th century to include women together with men as leaders in the church?
• How have women leaders in Reformed traditions defined their own understanding of leadership and what can we learn from these women?
• How is our understanding of leadership informed and/or challenged by feminist, womanist, mujerista, and other theologies forged from critical reflection upon women's experience?
• What are the most relevant characteristics of Reformed ecclesiology for the church today? How do they relate to our own contemporary discussion of the church as a community of shared partnership?

The Coordinating Committee will be responsible for ensuring that all members of the church will have access to discussions held at the theology consultation either by producing a print and/or online resource.

2. *Sociological Research Questions and Methodologies*

A second task of the Coordinating Committee will be to plan and implement three sociological analyses of the status and experience of women in the church, one qualitative, one quantitative, and a concluding survey that will be a quantitative/qualitative mix.

Quantitative analyses are usually studies of big data sets of numbers, which, when analyzed, provide a broad picture of what is happening in a given population—in this case the PC(USA). Data can be analyzed for a given time period, such as the analysis we see in *Presbyterian Panel* reports or the annual *Comparative Statistics*, or they can be analyzed longitudinally, examining how certain realities like, for example, the numbers of women serving as solo pastors, have changed since 1983. People who are skilled in statistical analysis can use a broad range of techniques to identify trends, discern what dynamics match up with those trends, and begin to explain what might account for this or that. How the data are analyzed and what is discovered depends on what questions a researcher asks.

The quantitative analysis that the Task Force proposes will be a statistical analysis of the data that are available to the PC(USA). Using methods such as regression, multilevel regression, and event history analysis the study will, in part, address four of the five primary research questions identified on page 11 of this report[14]:

- Where are women doing the work of leadership in the PC(USA) (the first half of question 1)?
- What is the status of women in these positions, relative to men?
- What factors support/hinder women's level of representation and participation in decision making?
- In what ways are our perceptions of leadership in the church shaped not only by gender but also by race, ethnicity, class, and age?

An analysis of data, such as those found in previous Presbyterian Panel surveys, annual reports, the Church Leadership Connection, and the Presbyterian samples for the US Congregational Life Survey can provide significant (though not exhaustive) insight into the questions identified above. When these existing data and the questions above are probed in depth, the Task Force anticipates that the church will have a significant opportunity to learn more about how women participate in leadership at all levels of church life in congregations, governing bodies, schools, seminaries, and other church-related institutions. The church will gain a keener grasp of what factors support or constrain women's ministry. The church will also gain deeper insight into the varying experiences of men and women in ministry, including similarities and differences in compensation, career trajectories, and decisions to leave ministry.

Qualitative analyses examine different kinds of data than those examined in quantitative studies. Rather than looking at numbers, qualitative studies examine narratives, descriptions, documents, and other artifacts that allow researchers to identify how people experience and interpret certain aspects of their lives. Such studies tend to be focused in scope, and produce a rich understanding of the dynamics that shape a set of circumstances and

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[14] Briefly, regression is a method of analysis that allows researchers to understand the correlation between two variables, for example, the correlation between women teaching elders' age and their employment status. Multilevel regression allows researchers to examine the correlation between a variable and multiple levels of another variable, for example, the correlation between their age and the employment status of women teaching elders in local congregations, regional judicatories, and the national church. Event history analysis is a method of analysis that helps researchers track things like employment history, noting when and to what position a teaching elder has been called, how long she stayed in that position, etc. The method also allows researchers to break down the data by gender, presbytery, congregational factors, and other data included in annual statistical reports.

the meaning that people attach to them. The rich interpretive and explanatory findings of qualitative research are good complements to quantitative studies.

The qualitative study that the Task Force proposes will be informed by the quantitative study, and will constitute a series of structured interviews that will, in part, address four of the five primary research questions identified on page 11[15]:

- How do women themselves define their own leadership within the PC(USA) (the second half of question 1)?
- What factors support/hinder women's level of representation and participation in decision-making?
- In what ways are our perceptions of leadership in the church shaped not only by gender but also by race, ethnicity, class, and age?
- How do our current definitions of leadership reflect the Reformed theological traditions of the church, and how do these definitions of leadership specifically impact women?

The Task Force proposes that structured interviews be conducted, in person or by telephone, with men and women who serve as teaching elders, certified Christian Educators, commissioned ruling elders, and who represent the cultural, ethnic, and racial diversity of the denomination. Interviewees will be selected systematically using the denomination's data sources, and questions will be based on the most salient differentiating factors identified by the quantitative analysis. The purpose of these interviews will be to hear the stories of people's call, their experiences of being hired and employed by the church and/or elected by the church, their understandings of vocation and leadership, and their experiences as leaders. The interviews will include both prompted and unprompted sections.

In addition the Task Force proposes that structured interviews be held with members of congregational pastoral nomination committees and personnel search committees at regional and national levels, and who also represent the denomination's diversity. The purpose of these interviews will be to solicit stories of call from the perspective of those who hire women and men to staff the ministries of the church; and to hear of the processes, understandings of leadership, attitudes and criteria that shaped various search processes and their outcomes.

The Task Force anticipates that the qualitative portion of the study will help the church understand how leadership is called forth, supported, and sometimes constrained in various church communities. The study will also identify best practices that support and encourage women in their ministries.

Because research projects often raise questions as well as answer them, the Task Force also proposes that funds be set aside to conduct a follow-up survey through the Presbyterian Panel to explore further the findings that emerge from the structured interviews. Such a survey will examine attitudes about women and leadership, and could be compared to earlier panel surveys that examined similar issues; a comparison like this will help the church understand how attitudes and practices about women's leadership have changed over the years. The Task Force assumes that this survey will, like most Presbyterian Panel surveys, be a mixed-method gathering of both quantitative and qualitative data.

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[15] A structured interview is an interview that has a standardized set of questions. Because all interviewees are asked the same questions, researchers can then compile and compare answers, and, where differences exist between, say, men and women, begin to identify and describe what those differences might be. Structured interviews can include multiple choice questions that have fixed answers, open-ended questions to which people respond with a narrative answer, or both.

D. *Financial Implications*

Coordinating Committee Meetings
Cost estimate includes three face-to-face meetings for seven committee members
with additional conference calls. $30,000.00

Theological Consultation
Cost estimate includes 30 participants ($350.00 for travel and $200 for room and board)
for a three-day meeting.

> The SOWeR Task Force has been in contact with two Presbyterian seminaries
> who would be willing to help host this conference and would provide at minimum
> free meeting space and have built such cost savings into this estimate. $10,500.00

Cost estimate for published resource

> The SOWeR Task Force has also been in contact with journals and other publishers
> about the possibility of creating a publication related to this. $ 6,000.00

Cost estimate for an online resource $ 5,000.00

Examination of Existing Data
Cost estimate based upon figures provided by the Offices of Research Services $21,250.00

Structured Interviews
$700 per interview
- $100 to conduct the interview
- $200 transcription costs
- $400 interview analysis (one day per interview)

Estimate based upon the following interviews (90 interviews at $700 each):
- 40 clergywomen
- 30 search committee members
- 10 certified religious educators
- 10 commissioned lay pastors $63,000.00

Additional Surveys and Research Necessary
Estimate based upon two Presbyterian Panel Surveys as well as additional
research not anticipated above. $10,000.00

Total Estimate of Costs for Study of Status of Women   **$143,750.00**

Existing Data and Bibliography
A variety of resources and some data necessary to conduct a Church-wide Study on the Status of Women on All Levels of the Church are already available. Some of the resources that the Task Force reviewed are listed below:

Studies and Resources Available Online:

"Called to Serve: A Study of Clergy Careers, Clergy Wellness, and Clergy Women." Conducted by Episcopal Church and released in 2011. Available online:
http://download.cpg.org/home/publications/pdf/CalledToServe.pdf

"Career Paths of Clergy: Describing Change Since 1994." U.S. Congregational Life Survey. Available online:
http://www.uscongregations.org/pdf/RRA2010ClergyCareersCW.pdf

General Commission on the Status and Role of Women. United Methodist Church. Website:
http://www.gcsrw.org/Statistics.aspx

"Hearing and Singing New Songs to God: Shunning Old Discords and Sharing New Harmonies," Report of the Women of Color Consultation Task Force to the 218th General Assembly of the PC(USA), 2008.
http://www.PC(USA).org/resource/hearing-and-singing-new-songs-god-shunning-old-dis/

"Profile of Pastors and Associate Pastors," Cynthia Woolever. Part of the U.S. Congregational Life Survey. Available online at http://www.uscongregations.org/.

"Women in the Church," The November 2007 Presbyterian Panel. Available online:
http://www.PC(USA).org/resource/Women-in-the-Church/

Women and Religion, Resources provided online by Hartford Seminary. Available at:
http://hirr.hartsem.edu/research/women_religion.html

Articles and Books:
Alice Brasfield and Elisabeth Lunz, editors. *Voices of Experience: Lifestories of Clergywomen in the Presbyterian Church (USA).* Louisville: Presbyterian Publishing House, 1991.

Edward C. Lehman, Jr. *Women Clergy: Breaking Through Gender Barriers.* New Brunswick: Transaction Books, 1985.

Barbara Brown Zikmund, Adair J. Lummis, and Patricia Mei Yin. *A Brief Description of Clergywomen: An Uphill Calling.* Louisville: Westminster John Knox Press, 1998.

Melissa L. Derosia, Marianne J. Granno, Amy Morgan, Amanda Adams Riley *The Girlfriends' Clergy Companion: Surviving and Thriving in Ministry,* The Alban Institute, 2011.

Appendix I
Recommendations from the "Resolution to Explore the
Study of the Status of Women at All Levels in the PC(USA)"

The Advocacy Committee for Women's Concerns (ACWC) recommends that the 218th General Assembly (2008) do the following:

1. **Create a task force to design a mechanism for the study of the status of women at all levels in the church that will:**
   a. **Assess the presence, participation, and effectiveness of women at all levels of the PC(USA), both elected and employed;**
   b. **Explore and analyze attitudes about women in leadership, and**
   c. **Describe the treatment of women in leadership positions including how they are compensated as compared with men.**
   This task force of seven members shall include two current or past members of ACWC, one current or past member of the Advocacy Committee for Racial Ethnic Concerns, and four people chosen for their statistical and sociological expertise. A majority of the task force members shall be women.   This task force will report to the 219th General Assembly (2010);

2. **Direct the General Assembly Council (GAC) to:**
   a. **Provide sufficient funding and staff support for the task force;**
   b. **Explore additional funding for research, data collection and analysis in consultation with the task force; and,**
   c. **Report to the 219th General Assembly (2010);**

3. **Equip all GAC staff and members to be responsive to the needs of all women as part of their continuing commitment to valuing the gifts that all persons bring to the PC(USA). Continue to encourage General Assembly Council staff and members to reflect on and incorporate the values articulated in the "Report on Creating a Climate for Change Within the Presbyterian Church (U.S.A.)," approved by the 216th General Assembly (2004) (*Minutes*, 2004, Part I, pp. 540ff.).**

Appendix II
The Schedule of Meetings

Conference Calls

June, 4 2009:
Initial call to begin forming the Status of Women task force.

February 15, 2010:
Discussion of the task force's financial status and prospects for seeking further funding resources; also partners for the research this study will require.

March 15, 2010:
Discussion some of the **issues** for women in leadership in the church (significance of mentoring—or lack thereof, impact of women's leadership on change in the structures of the church and what "tipping point" is required for women's leadership to change the structures) and the **outcomes** we seek for the task force and the research to follow.

September 27, 2010:
Clarification of the budget for the task force; Decision to follow-up on inviting new members of the task force.

October 20, 2010:
Continuing discussion of how to <u>focus</u> our work in response to the GA resolution—again focusing on issues to be addressed (and how), the information needed, and the outcomes sought.

December 17, 2010:
Conversation with Cynthia Hess and Bob Drago of the Institute for Women's Policy Research. We also reviewed the data we have from the PC(USA) and U.S. Congregational Life Survey, other denominational studies (especially the Episcopal study).

January 19, 2011:
Conversation with Gloria Albrecht about her work with the ACSWP report *God's Work in Women's Hands: Pay Equity and Just Compensation* (2008). Our discussion highlighted some of the limits of the data as well as lack of comparable classification systems. Discussion of the Methodist study.

March 30, 2011:
The discussion continued to build on proposal for sociological research—with respect to the need for multiple methodologies and concern to acknowledge the complexity of the issues of leadership; also the importance of sorting out the role of gender amidst contextual factors.

June 27, 2011:
Reviewed first draft of the introduction; set schedule for compiling the draft

July 25, 2011:
Continued discussion on next draft of introduction; discussion of process and theology

August 25, 2011:
Review of draft; discussion of methodology; setting meeting dates and agenda

December 16, 2011:
Discussed final draft of report.

Face-to-face Meetings (Presbyterian Center, Louisville KY)

January 25, 2010:
Initial discussion of methodology, the diversity of constituencies to be studied, leadership, partners for the work of the task force.

February 16, 2011:
We reviewed the history of the Status of Women project, "agenda" of the task force and developed a "grid" of questions, detailed questions (on norms, data, policies, practices, and processes within religious institutions), that must be addressed in the design we construct for ongoing work on the status of women study.

September 27-28, 2011:
Developed theological framework for the report. Determined recommendations for General Assembly. Met with representatives from Racial Ethnic and Women's Ministries, Presbyterian Women, and Research Services.

Appendix III
Matrix of Existing Resources Provided by Research Services

Databases Research Services Receives from the Office of the General Assembly (OGA)

1. **Congregations.** For each congregation we have all information that comes in on the Session Annual Statistical Form (SASR) each year (e.g., membership, average worship attendance, gender and race ethnicity of members, gender of active elders and deacons, baptisms, church school enrollment, finances, etc.). This is the information that's reported in the annual Minutes, Part II-B, Statistics. We have SASR data going back many years, so we can look at change over time, if needed. Note that proposed revisions to the SASR include eliminating gender of members, elders, and deacons. The 220th General Assembly (2012) will likely decide on the revisions with the changes to take effect in 2013.

2. **Ministers.** The minister file has information about all ministers (active and retired) and commissioned lay pastors including sex, date of birth, date of ordination, race ethnicity, address, current occupational code, and PIN of church being served (if applicable). The occupational codes are listed in the Minutes, Part III-A Directory on page 2 under Ministers. We have reported this information yearly in *Comparative Statistics*, which will allow us to track gender over time. The minister file does not contain salary information or career history, although OGA has told us they are working on a career history file.

Research Services Own Primary Databases

1. **Clerks Annual Questionnaire (CAQ).** Each year we put together this survey that every congregation is asked to complete (in 2010, 66% did). The questions vary from year to year and address issues that various entities of the church want to know about PC(USA) congregations. For example, an office might want to identify congregations that are using a particular program or curriculum. The CAQ would allow them to do that. This would be the vehicle to learn about the number and gender of church staff.

2. **Presbyterian Panel.** The Panel provides information about members, elders, and ministers of the denomination based on responses of random samples of individuals in each group. We have information about demographic characteristics of these groups, their religious backgrounds, and their current church participation. Panelists respond to four surveys each year for three years; each survey covers a topic of interest to an office or entity of the church. The current Panel includes about 1,200 ministers—27% of pastor panelists are women, and 45% of panelists who are ministers serving in non-pastoral positions are women. Data go back to 1973. Updated information about Presbyterian views regarding women in leadership could be gathered through the Panel.

3. **U.S. Congregational Life Survey (US CLS).** This survey was given in worship in a random sample of congregations from a wide variety of denominations. A random sample of PC(USA) congregations also participated. All worshipers in participating congregations completed a survey. Results include information about worshipers' characteristics, the ways in which worshipers are involved in their church, their beliefs, etc. Each participating congregation also completed a profile that gathered many details about the congregation (size, types of programs, number of worship services, features of the largest worship service, etc.). Finally, one key leader in each participating congregation (head of staff, solo pastor, CLP) completed a leader survey about ministry. In 2011 we also invited all full-time PC(USA) associate pastors to complete the leader survey. The leader survey includes questions on entry into ministry, theological education, salary and benefits, hours worked, and some career history information. We have data for 145 women and 338 men serving as key leader in PC(USA) congregations in 2008/2009 (most are solo pastor or head of staff) and 383 male and 363 female associate pastors. In 2001, 412 male and 97 female key leaders in PC(USA) congregations participated.

4. **Annual EEO/AA Analysis.** This survey is conducted each year for the General Assembly Mission Council (GAMC) Human Resources office in response to a General Assembly mandate. Every General Assembly agency, presbytery, synod, PC(USA) seminary and conference center is asked to report their staff by gender, race-ethnicity, full-time or part-time status, and exempt or non-exempt status. In 2010 the response rate was 80%, meaning we do not have this information for all entities. We have data from 2005 forward.

Other Data Sources Not Covered Here

1. **Board of Pensions.** The Board of Pensions has other databases on plan members (e.g., ministers, other staff of PC(USA) organizations) that we do not have access to.
2. **OGA/General Assembly Committee on Representation.** OGA tracks General Assembly commissioners by age, gender, and elder vs. minister commissioner for each Assembly. COR collects data from synods annually on the gender of their committees, boards, and councils. COR or OGA may also collect such information for General Assembly boards and committees.

DATA SOURCES THAT RESEARCH SERVICES HAS ACCESS TO THAT CAN BE USED FOR EXAMINING THE REPRESENTATION OF WOMEN ACROSS THE PC(USA)

	OGA Congregation File	OGA Minister File	CAQ	Presbyterian Panel Samples	US CLS PC(USA) Sample	EEO/AA Reports	Possible Alternative Source
Ministers							
Gender		Yes		Yes			
Specific call		Yes					
Salary					Yes		BoP
Career history					Some		OGA?
Key leader (senior/solo) and full-time associate pastors							
Gender		Yes			Yes		
Specific call		Yes					
Salary					Yes		BoP
Career history					Some		OGA?
CLPs' gender		Yes					
Christian Educators' gender							APCE
Elders' gender	Yes			Yes			
Deacons' gender	Yes			Yes			
Members' gender	Yes			Yes	Yes		
Staff of GA entities							
Gender						Yes	
Full-/Part-time						Yes	
Exempt/Non-exempt						Yes	
Salary							BoP or Agencies
Mid-council staff							
Gender						Yes	
Full-/Part-time						Yes	

Exempt/Non-exempt						Yes	
Salary							BoP?
Seminary faculty and staff							
Gender						Yes	
Full-/Part-time						Yes	
Exempt/Non-exempt						Yes	
Conference center staff							
Gender						Yes	
Full-/Part-time						Yes	
Exempt/Non-exempt						Yes	
Gender of:							
Congregational staff other than pastors			1992				Replicate 1992 CAQ
PC(USA) college and university faculty and staff							APCU?
Elected boards/committees of GA entities							COR/OGA
Elected boards/committees of mid-councils							COR/OGA ?
Other elected boards							COR/OGA ?
PC(USA) candidates and inquirers							COTE or Vocations
GA commissioners							OGA

Appendix IV
Cost Estimate Provided by Research Services for Analysis of Existing Data

In consultation with the Task Force, Research Services has been asked to develop an estimate of costs involved in assessing women's representation across many entities of the denomination, as specified in (a) above. This estimate covers costs to gather gender distribution data only. Results will show the percentage of people in various groups who are women. This estimate does *not* include costs to study salary difference between men and women, to compare men and women on various characteristics, to examine the effectiveness of women at all levels of the PC(USA), or to address goals (b) or (c) above.

The Task Force identified these PC(USA) groups and entities as the focus of this study:
- Ministers of Word and Sacrament
- Commissioned Lay Pastors
- Christian Educators
- Ruling elders
- Active deacons
- Members of PC(USA) congregations
- Staff of the six General Assembly agencies (Board of Pensions, General Assembly Mission Council, Office of the General Assembly, Presbyterian Foundation, Presbyterian Investment & Loan Program, Presbyterian Publishing Corporation)
- Staff of mid-councils (presbyteries and synods)
- Faculty and staff of PC(USA) seminaries
- Faculty and staff of PC(USA)-affiliated colleges and universities
- Staff of PC(USA) conference centers
- Congregational staff other than pastors
- PC(USA) college and university faculty and staff
- Elected boards and committees of GA entities
- Elected boards and committees of mid-councils
- Other elected boards
- PC(USA) candidates and inquirers
- GA commissioners

The Task Force also expressed interest in looking at trends over time, where possible.

Research Services has identified sources of gender representation information for many of these groups (see Attachment A). For groups where Research Services already has data, research costs will cover extracting data from appropriate sources and compiling this information.

To gather such information for some groups will require obtaining data from outside sources (where available) or collecting data (when outside sources will not release the information or when no outside source exists). For example, no source exists for examining the current gender composition of congregational staff (including administrative staff, custodians, etc.). Research Services last asked about this topic on the 1992 Clerk's Annual Questionnaire—a form that all congregations are asked to complete each year. Replicating those questions in the future will allow us to look at women's current representation among congregational staff and to compare their representation today to that of 1992. Similarly, the Association of Presbyterian Colleges and Universities (APCU) may have data on the gender of faculty and staff at PC(USA)-affiliated colleges and universities. If APCU does not have this information, Research Services will develop an appropriate data-gathering tool and request the information from each college and university.

Research Services will prepare a narrative report and statistical overview summarizing the findings.

Because the availability of gender data for some groups is unknown, this is an estimate of costs to conduct this project. It is possible that gathering data for certain groups might prove so expensive or problematic that they cannot be included in this study.

EXPENSE	Cost
Extract gender data from multiple sources over multiple years	$5,000.00
Use of CAQ to collect gender data for congregational staff	$3,000.00
Development and implementation of other data gathering methods where current data are not available	$7,000.00
Computer Services and Data Analysis	$1,000.00
Miscellaneous (telephone, supplies, etc.)	$250.00
Report of Results	$1,000.00
Research and Project Management	$4,000.00
TOTAL	**$21,250.00**

Prepared for:
Task Force on the Status of Women in the Church

RESEARCH SERVICES

Research Services
A Ministry of the General Assembly Mission Council
Presbyterian Church (U.S.A.)
10/19/11

DATA SOURCES TO WHICH RESEARCH SERVICES HAS ACCESS THAT CAN BE USED FOR EXAMINING THE REPRESENTATION OF WOMEN ACROSS THE PC(USA)

Prepared by Research Services

	OGA Congregation File	OGA Minister File	CAQ	Presbyterian Panel Samples	US CLS PC(USA) Sample	EEO/AA Reports	Possible Alternative Source
Ministers							
Gender		Yes		Yes			
Specific call		Yes					
Salary					Yes		BoP
Career history					Some		OGA?
Key leader (senior/solo) and full-time associate pastors							
Gender		Yes			Yes		
Specific call		Yes					
Salary					Yes		BoP
Career history					Some		OGA?
CLPs' gender		Yes					
Christian Educators' gender							APCE
Elders' gender	Yes			Yes			
Deacons' gender	Yes			Yes			
Members' gender	Yes			Yes	Yes		
Staff of GA entities							
Gender						Yes	
Full-/Part-time						Yes	
Exempt/Non-exempt						Yes	
Salary							BoP or Agencies
Mid-council staff							
Gender						Yes	
Full-/Part-time						Yes	
Exempt/Non-exempt						Yes	
Salary							BoP?
Seminary faculty and staff							
Gender						Yes	
Full-/Part-time						Yes	
Exempt/Non-exempt						Yes	
Conference center staff							
Gender						Yes	
Full-/Part-time						Yes	
Exempt/Non-exempt						Yes	
Gender of:							
Congregational staff other than pastors			1992				Replicate 1992 CAQ
PC(USA) college and university faculty and staff							APCU?

Elected boards/committees of GA entities							COR/OGA
Elected boards/committees of mid-councils							COR/OGA ?
Other elected boards							COR/OGA ?
PC(USA) candidates and inquirers							COTE or Vocations
GA commissioners							OGA

Financial Implications Form for Reports to the General Assembly

Name of Agency Submitting Report: GAMC   **Ministry Area: EDO**   **Date: 12/16/2011**

Contact Person: Courtney J. Hoekstra   **Telephone#:** x5293

This RGA Form must be submitted with each Report to the General Assembly. Even if the report does not contain financial implications, the cover sheet must be attached stating that there are no financial implications. Any report received without the financial implications sheet will be returned. **If you have any questions about the form, please contact the Financial Implications Team: Chris Nicholas at 502-569-5411 for per capita, and Andrea McNicol at 502-569-5555 or Denise Hampton at 502-569-5575 for mission budget related financial implications.**

Name of Report: **Design for a Study of the Status of Women in the PC(USA): The Methodology Task Force Report**

1.   Does this report include recommendations that have financial implications? YES

2.   If YES: (Attach extra sheets, if necessary)

   a.   Identify the area of the reports which have financial implications.

        SEE ATTACHED.

   b.   Define the components of the financial implications.

        SEE ATTACHED.

   c.   Identify the proposed source of funding, and the year it will impact (2013/ 2014):

        GAMC:
            (a)   Unrestricted (spread across the course of 2013-2016)

3.   If there are financial implications, are these being absorbed in the current year budget? NO

4.   Have these financial implications received approval from the following sources?

   _____OGA/GAMC (Circle one)   _____ GAMC Ministry Areas: (Circle one)
                                          Vocation, Theology, Worship & Education,
                                          Evangelism & Church Growth, Compassion
                                          Peace & Justice, World Mission, Racial Ethnic
                                          &Women's Ministries/PW

   _____Other Entities (BOP, Foundation, PILP, PPC, CFD, SS) (Circle one)

   _____Advisory/Advocacy Committees - ACSWP, GACEIR, ACREC, ACWC, Other - _____

5.   If not, what is the scheduled date of the approval?

       1/6/2012

Financial Implications for the Report: Design for a Study of the Status of Women in the PC(USA): The Methodology Task Force Report

Coordinating Committee Meetings
Cost estimate includes three face-to-face meetings for seven committee members
with additional conference calls. $30,000.00
Theological Consultation
Cost estimate includes 30 participants ($350.00 for travel and $200 for room and board)
for a three-day meeting.

 The SOWeR Task Force has been in contact with two Presbyterian seminaries
 who would be willing to help host this conference and would provide at minimum
 free meeting space and have built such cost savings into this estimate. $10,500.00

Cost estimate for published resource

 The SOWeR Task Force has also been in contact with journals and other publishers
 about the possibility of creating a publication related to this. $ 6,000.00

Cost estimate for an online resource $ 5,000.00

Examination of Existing Data
Cost estimate based upon figures provided by the Offices of Research Services $21,250.00

Structured Interviews
$700 per interview
- $100 to conduct the interview
- $200 transcription costs
- $400 interview analysis (one day per interview)

Estimate based upon the following interviews (80 interviews at $700 each):
- 40 clergywomen
- 30 search committee members
- 10 certified religious educators
- 10 commissioned lay pastors $63,000.00

Additional Surveys and Research Necessary
Estimate based upon two Presbyterian Panel Surveys as well as additional
research not anticipated above. $10,000.00

Total Estimate of Costs for Study of Status of Women **$143,750.00**

IV. Reports without Recommendations

A. *Sam and Helen Walton Awards*

The General Assembly Mission Council reports the recipients of the Sam and Helen Walton Awards for 2011 and 2012 and recommends that the 220th General Assembly (2012) recognize the recipients as outstanding new church developments:

2011
1. Covenant Fellowship Presbyterian Church, Synod of the Pacific, Redwoods Presbytery
2. Temecula Valley Korean Presbyterian Church, Synod of Southern California & Hawaii, Riverside Presbytery
3. Grace Presbyterian Church, Synod of South Atlantic, Cherokee Presbytery
4. Chapel in the Pines Presbyterian Church, Synod of the Mid-Atlantic, Salem Presbytery
5. Misión Hispana El Buen Pastor, Synod of the Mid-Atlantic, Salem Presbytery

2012
(Report to be inserted. Pending approval at the February GAMC Meeting.)

Rationale:
In late December 1991, Same and Helen Walton made a generous gift through the Presbyterian Foundation of $6 million that included $3 million to be used for new church developments that have placed an emphasis on site acquisitions. All nominees must meet the qualifications as set forth in the application. The General Assembly Mission Council, acting on behalf of the General Assembly between meetings, approved the above recipients during its September 2011 and February 2012 meetings.

B. *Report of the General Assembly Mission Council on Current Task Forces, Work Groups, and Ad Hoc Committees*

As instructed by the 204th General Assembly (1992), the General Assembly Mission Council presents to the General Assembly annually, the work of all task forces, work groups, ad hoc committees, and similar bodies established by the General Assembly Mission Council, its divisions, or other assembly entities. (*Minutes*, 1992, Part I, pp. 144, 147, 277-278.)

All Ministries and the Executive Director's Office were requested to disclose information on how many task forces, work groups, ad hoc committees, and similar bodies were currently at work in their entity. Of the entities responding, sixty-four (64) such groups are currently operating. Fifty-three (53) of the groups were reported as having ongoing responsibilities. The other eleven (11) groups have set completion dates with a written report expected by the entity, the General Assembly Mission Council, or the General Assembly itself. Whenever it is possible, the General Assembly Council assigns tasks to an existing part of its structure. All persons serving on a board, committee, task force, or work group with an expected life of more than two years are selected through the General Assembly Nominating Committee process.

1. **Evangelism & Church Growth**
    a. None
    b. Ongoing responsibilities: Mission Development Resource Committee, Ghost Ranch Governing Board, Stony Point Center Governing Board, Mountain Retreat Association Board of Trustees of Stock (Montreat)

2. **Compassion, Peace & Justice**
    a. None
    b. Ongoing responsibilities: Mission Responsibility Through Investment (MRTI), Presbyterian Hunger Program Advisory Committee, Presbyterian Disaster Assistance Advisory Committee, Presbyterian Committee on the Self-Development of People, Jarvie Commonweal Service Committee

    Advisory Committee on Social Witness Policy
    1. Teams and Work Groups:
        1. Theology of Compensation—data and policy follow-up -- Report to the 220th General Assembly (2012)
        2. Human Rights Update Team -- Report to the 220th General Assembly (2012)
        3. Economic Crisis Resolution Team -- Report to the 220th General Assembly (2012)
        4. Peace Discernment Steering Team—Interim Report to 220th General Assembly (2012) and then full report to 221st General Assembly (2014)
        5. Advisors for *Unbound: An interactive journal of Christian Social Justice*, both from the church more broadly and from staff in the building. Face-to-face meetings only at GA and Big Tent.

3. **Racial Ethnic & Women's Ministries/Presbyterian Women**
    a. African American Church Growth Strategy Task Force, Violence Against Women on the U.S. Mexico Border Study Team, Racial Ethnic Immigrant Church Growth Strategy Task Force, Climate for Change in the PC(U.S.A.) Task Force --[ends with 220th General Assembly (2012).

    b. Ongoing responsibilities:
    National Black Presbyterian Caucus, National Hispanic Latino Presbyterian Caucus,
    Native American Consulting Committee, National Council of Korean Presbyterian Churches,
    Coordinating Committee on Korean American Presbyteries,
    Korean English Ministries (EM) Consultation Continuation Committee,

National Middle Eastern Presbyterian Caucus, National Asian Presbyterian Council,
President's Roundtable of the Racial Ethnic Schools and Colleges,
Secondary Schools Roundtable, Presbyterian Women Churchwide Coordinating Team,
Coordinating Committee of the National Network of Presbyterian College Women,
Core Team of Racial Ethnic Young Women Together, National Cambodian Presbyterian Council,
Chinese Presbyterian Council, National Filipino Presbyterian Council,
National Taiwanese Presbyterian Council, National Thai Presbyterian Council,
National Vietnamese Presbyterian Council, African Immigrants Network,
Brazilian Immigrants Network, Southeast Asian Network, Racial Ethnic Caucuses and Councils,
Presbyterian Multicultural Network, National Black Presbyterian Women,
National Hispanic Latina Presbyterian Women, National Asian Presbyterian Women,
National Korean Presbyterian Women, African Presbyterian Women,
Native American Presbyterian Women, Native American Presbyterian Men,
National Hispanic/Latino Presbyterian Men, National Black Presbyterian Youth Council,
National Hispanic/Latino Presbyterian Youth & Young Adults, National Asian Youth Council,
National Korean Youth Council, American Indian Youth Council.

4.   Theology Worship & Education
Ongoing responsibilities: Committee on Theological Education

5.   World Mission
Ongoing responsibility: Human Trafficking Work Group, Media Security Task Force, U.S. Advisory Committee/Jinishian Memorial Program

6.   Vocation
 Ongoing responsibility: Educator Certification Council

7.   Communications and Funds Development
Special Offerings Advisory Task Force – Report to the 220th General Assembly (2012)

8.   Executive Director's Office:
 a. On-going responsibility: The Mid Council Advisory Board is a representative group of Mid
   Council leaders who meet with GAMC staff leaders to discuss ways that the GAMC and the Mid
   Councils can work together in partnership. The Middle Governing Body Advisory Board helps
   plan a biennial gathering of Mid Council leaders and key GAMC staff.

 b. *Advocacy Committee for Racial Ethnic Concerns(ACREC) and Advocacy Committee for
   Women's Concerns (ACWC):*
   Status of Women Task Force -- Report to the 220th GA (2012)
   On-going responsibility: Women of Color Joint Working Group

C. *Affirmative Action and Equal Employment Opportunity Report of Progress*
  (Report to be inserted when information is received from Research Services and Human Resources)

D. *Report of Changes to the Appendices of the GAMC Manual of Operations*
The *General Assembly Mission Council Manual of Operations* states that, "The General Assembly
Mission Council may change those appendices to the *Manual of Operations* that are within its purview
following a first reading, which may be electronic, and adoption at a subsequent plenary session. First
reading and action may take place during the same session of the General Assembly Mission Council.
The General Assembly Mission Council Executive Committee shall submit a written report of changes
to the appendixes to the next General Assembly."

In accordance with the above, the General Assembly Mission Council Executive Committee reports the
following changes to the Appendixes of the *Manual of Operations*, as approved by the General
Assembly Mission Council between the 219th General Assembly (2010) and the 220th General Assembly
(2012):

To be attached. Pending approval by the GAMC at this meeting.
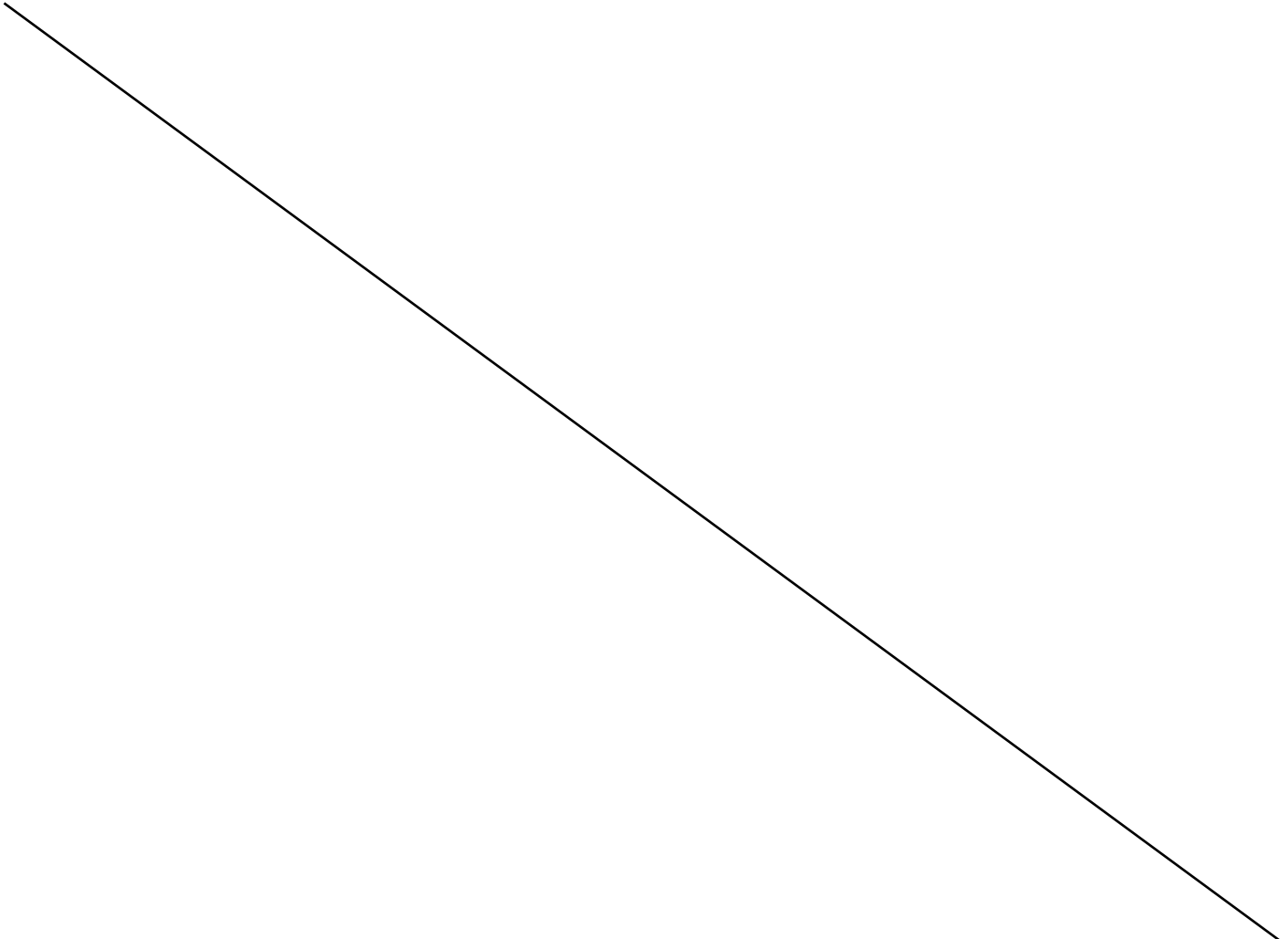
ITEM H.105
FOR ACTION

FOR GAMC EXECUTIVE DIRECTOR'S OFFICE USE ONLY				
A. **Evangelism**		D. **Vocation**		G. **PC(USA), A Corporation**
B. **Justice**		E. **Stewardship**	X	H. **Executive Committee**
C. **Discipleship**		F. **Corporate Property, Legal, Finance**		I. **Audit**
P. **Plenary**				

Subject: 2013 – 2016 Mission Work Plan

Recommendation

That the General Assembly Mission Council approve the following vision, mission, and directional goal statements and core values for the 2013 - 2016 Mission Work Plan and recommend their adoption by the 220th General Assembly (2012):

Vision:

Presbyterians joyfully engaging in God's mission for the transformation of the world.

Mission:

Inspire, equip and connect the Presbyterian Church (U.S.A.) in its many expressions to serve Christ in the world through new and existing communities of faith, hope, love and witness.

Directional Goals

Transformational Leaders

Inspire, equip and connect the church to: Cultivate, nurture and sustain diverse, transformational leaders for Christ's mission.

I chose you and appointed you so that you could go and produce fruit. John 15:16 (CEB)

Compassionate and Prophetic Discipleship

Inspire, equip and connect the church to: Make, receive and send disciples who demonstrate and proclaim God's justice, peace and love in an increasingly globalized world.

The Spirit of the Lord is upon me, because the Lord has anointed me. [God] has sent me to preach good news to the poor, to proclaim release to the prisoners and recovery of the sight to the blind, to liberate the oppressed, and to proclaim the year of the Lord's favor. Luke 4:18-19 (CEB)

New Worshiping Communities

Inspire, equip, and connect the church to: Ignite a movement within the Presbyterian Church (U.S.A.) that results in the creation of 1,001 new worshiping communities.

They praised God and demonstrated God's goodness to everyone. The Lord added daily to the community those who were being saved. Acts 2:47 (CEB)

Young Adults

Inspire, equip and connect the church to: Engage and join with young adults in reforming the church for Christ's mission.

I will set up my covenant with you and your descendants after you in every generation as an enduring covenant. I will be your God and your descendants' God after you. Genesis 17:7 (CEB)

General Assembly Engagement

Engage with, respond to, resource and represent the General Assembly in alignment with the vision and mission for the General Assembly Mission Council.

The apostles and the elders gathered to consider this matter. Acts 15:6 (CEB)

Organizational Integrity

Build confidence, trust and engagement in all that we do by being Collaborative, Accountable, Responsive, and Excellent (C.A.R.E.).

If anything is excellent and if anything is admirable, focus your thoughts on these things. Philippians 4:8a (CEB)

Core Values of the General Assembly Mission Council

C.A.R.E. (Collaborative, Accountable, Responsive, Excellent)

Within the GAMC and the wider church, we will be:

Collaborative. Working together in an inclusive community, we will invite input, share ideas and seek the best ways to accomplish our common goals.

Accountable. Relying on the Holy Spirit to enable us to trust and to be trustworthy, we will take responsibility for our actions and work with integrity, transparency and love.

Responsive. Acting as servant leaders, we will faithfully respond to the voices and needs of the church by being timely, helpful, enthusiastic and mission-centered.

Excellent. Demonstrating faithful stewardship and service through God's empowering grace, we will work with energy, intelligence, imagination and love.

Rationale:

The General Assembly Mission Council (GAMC) is currently carrying out its work as outlined in the 2009 – 2012 Mission Work Plan. In the summer of 2011, the GAMC engaged in a strategy planning process to

develop a new Mission Work Plan to guide its work for 2013 - 2016. Feedback and input was solicited from diverse leaders across the church to help determine the critical needs of the denomination, what the church believes the GAMC does best, and how the GAMC can best serve the church.

The GAMC has engaged in a process that will strategically align its ministries to support common mission, vision, directional goals, and core values that will be shared across the mission agency. The vision, mission, and directional goals provide direction and a guide for decision making and allocating resources. The GAMC believes that the new Mission Work Plan will enable the agency to attract engagement and support by congregations, mid councils, and other constituents; highlight ministries that are sustainable by the church; and encourage periodic evaluation and continuous strategic thinking and innovation to enable the mission agency to anticipate changes in the church and the world.

With input from conversations with staff and leaders across the PC(USA) and its review of feedback from other discussions, the General Assembly Mission Council staff leaders developed vision, mission, directional goal statements, and core values in consultation with the Strategy Advisory Group and the General Assembly Mission Council Executive Committee. The Strategy Advisory Group presents these for the approval of the full elected body of the General Assembly Mission Council at its meeting on February 15 –17, 2012.

Below is a theological framework for the strategy planning process.

Theological Context

What is the Gospel of Jesus Christ and how do we, as a church, live it out? This is central to our role as the General Assembly Mission Council. To that end, the Strategy Working Group engaged in an in-depth study of the Gospel of Mark. Mark gives a vivid picture of Jesus, his message, and what it means to follow him as a disciple. The picture of following Jesus is challenging. The call of the disciples that announces the Reign of God that requires a change from those that follow: "Now is the time! Here comes God's kingdom! Change your hearts and lives, and trust this good news!" (Mark 1:15 CEB) Faithfulness to the Gospel is good news—a good news that invites us to change our hearts and lives. We continue to be called to follow this Jesus, embracing this good news of repentance. More than anything else, we hope to see all Presbyterians following Jesus Christ faithfully. Thus we believe our vision should be: *Presbyterians joyfully engaging in God's mission for the transformation of the world.* We believe a smaller vision is not worthy of our calling. Now *is* the time.

We follow this vision in a context changing at a breathtaking rate. The Presbyterian Church (U.S.A.) continues to decline in numbers at the same time that the fastest growing religious segment in the United States is among the so-called "nones." We see church structures, including our own, built to serve a church that is disappearing while the need for the Good News is pressing around the world. We are aware of the fact that we have not done a good job engaging the church's young adults in the adventure of faith or in reaching beyond our own. We face a time of fragmentation in our own church body. What is our calling in this context that we might see the vision before us?

Presbyterians are called to be like the twelve "appointed to be with him, to be sent out." (Mark 3:14 CEB) Recognizing that this basic rhythm of gathering around Christ and being sent out in his name, nurtured by Word and Sacrament, is fundamental to our life as church, we see our mission tied to new and existing worshiping communities. Our mission is to: *Inspire, equip, and connect the PC(USA) in its many expressions to serve Christ in the world through new and existing communities of faith, hope, love, and witness.* This is consistent with the affirmation in the new language of the Form of Government that the congregation is the basic form of church. These worshiping communities are not sufficient to themselves— they need connective tissue and are thereby bound together in relationships of accountability and responsibility (G-1.0101).

The Form of Government gives a rich theological vision of such communities:

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

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

The Church is to be a community of witness, pointing beyond itself through word and work to the good news of God's transforming grace in Christ Jesus its Lord. (F-1.0301)

Having established the reality of what we hope to see in our vision statement and how we will accomplish it in our mission statement, we have been guided by important insights from the Gospel of Mark that shape our approach to this mission and ministry.

Jesus' ministry consistently crossed significant cultural and ethnic boundaries. He healed the man possessed by demons who lived in the tombs in the Gerasenes, Gentile territory (Mark 5:1-20). Jesus healed the daughter of an immigrant woman who dared to ask him (Mark 7:24-30). In an increasingly globalized world, we, too, are called to ministry and mission across all divides.

We do so out of abundance, not scarcity. We remember that we are fed by the same one who took loaves and fishes and fed all with an abundance left over. Our reliance is on the one who provides all that we need (Mark 8:14-21), and our ministry is founded on the conviction that it is God who brings the increase:

Then Jesus said, "This is what God's kingdom is like. It's as though someone scatters seed on the ground, then sleeps and wakes night and day. The seed sprouts and grows, but the farmer doesn't know how. The earth produces crops all by itself, first the stalk, then the head, then the full head of grain. Whenever the crop is ready, the farmer goes out to cut the grain because it's harvest time."

Jesus call to us is challenging. "All who want to come after me must say no to themselves, take up their cross, and follow me. All who want to save their lives will lose them. But all who lose their lives because of me and because of the good news will save them. (Mark 8:34-35). Are we ready to lose our lives for Jesus' sake?

We are saddened by the response of the rich man to Jesus' command to go and sell all he had and follow, for we, too, are rich people (Mark 10.17-10.31). We are then challenged and inspired to see the example of Bartimaeus, the man without sight who was healed and threw aside all he owned to follow Jesus (Mark 10:46-52). What does it look like for a wealthy, U.S. church in 2012 to follow the example of the disciple Bartimaeus? Part of it must be to confess our own desire for prominence (James and John), recognizing that those who long for honor in the assembly will be judged harshly (Mark 12:39-40), but those who lose their lives for Christ's sake will be rewarded.

As we work, as we attempt to follow faithfully, our vocation is to "keep watch" for what God is doing and to align ourselves with the mission of Jesus through the power of the Spirit (Mark 13.5-13.27). Just as the Peter failed during the trial of Jesus, we know that we will fail to be faithful, but we are encouraged by the promise that God will be faithful to us, even when we falter. The future is uncertain. Mark ends with the disciples afraid in the face of the empty tomb. What enabled the early disciples to be faithful in this situation? What enabled the early readers of Mark to stay faithful? "The world into which the reader is

invited is one in which people fail. Longed for resolutions do not occur. Loose ends are not tied up. It is as Jesus says: 'the end is still to come.'"[1] The story is unfinished.

The Gospel gives us reasons to be faithful even in difficult times. And these are difficult times for the PC(USA). But just as the disciples witnessed Jesus taking a few loaves and fishes, feeding the crowds, and having enough left over to strain the baskets, we look to witness the abundance of our God even in these difficult times. We keep watch and continue to follow.

We do not know the end of the story. But we see the overwhelming attractiveness of Jesus and the Reign he proclaimed, and the promise that God will be faithful to us. And as those first disciples were called, so we are called to engage in Christ's mission for the transformation of the world. May it be so.

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[1] Don Juel as quoted in Thomas W. Gillespie, "A Case of 'Doctrinal Adhesion,'" in The Princeton Seminary Bulletin Vol. 24 No. 2 (2003), p. 189.

ITEM H.106
FOR ACTION

FOR GAMC EXECUTIVE DIRECTOR'S OFFICE USE ONLY				
A. Evangelism		D. Vocation		G. PC(USA), A Corporation
B. Justice		E. Stewardship	X	H. Executive Committee
C. Discipleship		F. Corporate Property, Legal, Finance		I. Audit
P. Plenary				

Subject: **Report of the Strategy Advisory Group to the General Assembly Mission Council Executive Committee**

Recommendation:

The Strategy Advisory Group recommends that the GAMC, pending approval by the 220th General Assembly (2012) of a requested change in the GAMC Manual of Operations (see information item below):

1. **Reduce the number of Mission Committees from five (Discipleship, Evangelism, Justice, Stewardship and Vocation), to four (Discipleship, Leadership, Stewardship and Worshiping Communities).**

Proposed Committee	General Description of Committee Work
Justice	equipping the church for mission, ministries of compassion, peace and justice, advocacy, conference centers, mission networks, mission personnel,
Leadership	theology, theological education, financial aid for studies, Christian education leadership, chaplains, leadership trends and response, elder and leader education, racial ethnic and women's leadership, youth and young adult
Finance	oversight of budget development, monitoring and financial projections, financial reporting and policies, property, information technology, and other financial and legal matters not specifically related to individual programs. Medium and long term funds are invested by the Presbyterian Foundation; this committee oversees the financial reporting and relationship with the Foundation.
Worshiping Communities	worship, evangelism, church growth, racial ethnic and cross cultural congregational support, curriculum

2. **Construct an Executive Committee as follows:**
   (Elected for a two-year term by the Council)
   - **GAMC chair**
   - **GAMC vice-chair**
   (Elected for a one-year term by members of the respective committees)
   - **Stewardship chair**
   - **Leadership chair**

- **Discipleship chair**
- **Worshiping Communities chair**
(Elected for one-year terms by the Council from a slate proposed by the GAMC Nominating Committee)
- **At-large A**
- **At-large B**
- **At-large C**

3. **Amend the list of responsibilities for the GAMC Executive Committee by:**
   - **Adding "funds development strategy" and "communication strategy"**
   - **Creating a separate Personnel Committee consisting of two Executive Committee members and three other GAMC elected members. The Personnel Committee will report to the Executive Committee.**

4. **Adopt the following principles for GAMC committee service**
   - **Committees need not have the same number of members.**
   - **Every elected GAMC member will be a member of one of the four mission committees described above (except the Chair and Vice-chair of the Council).**
   - **The Executive Committee may assign particular items of business to committees as it deems appropriate, for example, depending upon subject matter and workload.**

5. **Authorize the Procedures Sub-committee to make the appropriate changes in the GAMC Manual of Operations, Appendix 1, Section IV, to implement the changes in Recommendations 1-4.**

6. **Establish a Governance Task Force consisting of six GAMC board members, appointed by the current chair in consultation with the incoming chair of the Council and the Executive Committee, with the following mandate. Current members could continue service on the Task Force after their term ends. Their work shall begin after the conclusion of the February 2012 GAMC meeting. The term of the task force shall end at the spring meeting of the GAMC in 2013 or earlier if the work is completed.**

   - **Do a comprehensive analysis of the committee and liaison assignments for GAMC board members and recommend any structural changes that would improve the board's ability to function.**

   - **Design a standing GAMC Governance Committee (name optional) that will see to the welfare of the board members and the functioning of the board, or structure the committees in a manner that the traditional functions of a governance committee are incorporated. Those functions might include but are not be limited to: Board job descriptions; Orientation and training of board members; Evaluation of board committee members, of board process, and board member exit interviews; Evaluate meeting content and processes; Facilitate communication between the congregations and the GAMC, to supplement the efforts of the staff, as well as to provide appropriate and effective communications between staff and board.**

   - **Develop board member job descriptions.**

   - **Review and clarify the role of the six GAMC-related committees described in the GAMC Manual of Operations as part of its assignment regarding governance, GAMC committees and liaison relationships.**

Rationale

Why is GAMC reviewing its committee structure now?

- The current goal area committee structure of five principal committees was approved in 2006 on recommendation of a governance task force. The GAMC (then GAC) had been 72 members, was moving to 50 in 2008 and then to the current 40 in 2010. A committee structure that intentionally did not parallel the staff structure was set up as the GAMC endeavored to break down silos and to give elected members a broader perspective. [1]

- Biennial assemblies were new in 2006. Prior to that, GA's were held every year, which meant that GAMC annually dealt with business going to GA. That, and the move to a less regulatory nature of the denomination, has reduced the number of "action items" for GAMC.

- As a matter of best practice, a periodic review to evaluate whether the body is best structured and conducted to fulfill governance responsibility and to provide leadership.

Observations about the current committee structure

- The number of action items varies considerably by committee. See the chart in Appendix 1 of action items by committee September 2007-October 2011. Number of items ranges from 103 for Stewardship, 54 for Justice and 23 for Discipleship during that period. See also the chart of agendas for a comparison of the work of the committees in Appendix 2.

    - The Stewardship committee functions essentially as a finance committee. As the executive committee has discussed in the past, there is little time for attention to communications and funds development matters in the Stewardship Committee, although those areas of work have been assigned to that committee.
    - There is no committee charged with board development responsibility.

- With the smaller council, committees are small. When just one or two members are absent, the committees are extremely small. In the Justice Committee in particular, there are more corresponding members and staff around the table than elected members.

- We frequently hear elected members express confusion about their roles.

Information Item

1. The Strategy Advisory Group has recommended that the Procedures Sub-committee propose changes to the GAMC Manual of Operations that clarify the authority of the General Assembly Mission Council to establish committees as it sees fit to accomplish its mission.

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[1] While approved in May of 2006 by the GAMC, and then by GA in July 2006, the GAMC met in September 2006 in its previous division committees, then moved into the goal area committee structure in March 2007.

General Assembly Mission Council

Executive Committee

Next Steps in Strategic Planning and Budgeting Process

February 2012 Meeting

GAMC approves Mission Work Plan: Vision, Mission, Directional Goals, and Core Values

February - May

Staff develops objectives and work plans

> 3 – 5 objectives per directional goal
>
> Cross Functional Teams provide input
>
> Strategy Working Group develops the budget

May

GAMCX reviews 2013 – 2014 budget

GAMC approves budget

July

GA approves Mission Work Plan and 2013 – 2014 budget

General Assembly Mission Council

General Assembly Mission Council
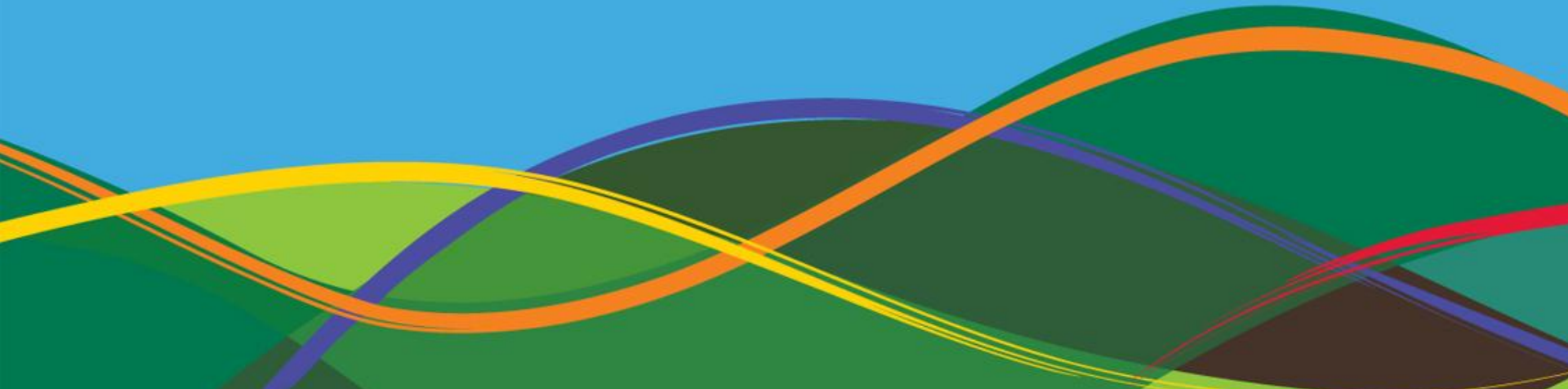
General Assembly Mission Council: Program Review Form

► Completed form to be no more than 10 pages. ◄

Name of Program: Click here to enter text.

Program Evaluation for: [insert time frame under review] Click here to enter text.

List contributors to this program review: Click here to enter text.

Program's purpose or mission: Click here to enter text.

Q1 through Q9 to be completed by the program lead staff person.

Program Goals and Objectives

Q1. In the first column below, please list the goals and objectives of the program. In the second column, please describe the progress to date for each goal and objective. In the third column identify the expected completion date for each objective. In the last column please estimate the percentage of each objective that has been accomplished to date. **(Check *one* response for each objective.)**

Program Goals and Measureable Outcomes	Describe Progress To Date	Expected Completion Date	Percentage Completed to Date				
			Start	25%	50%	75%	100%
1. Click here to enter text.[Goal]	1. Click here to enter text.	1. Click here to enter a date.	☐	☐	☐	☐	☐
a. Click here to enter text.[Objective]	a. Click here to enter text.	a. Click here to enter a date.	☐	☐	☐	☐	☐
b. Click here to enter text.[Objective]	b. Click here to enter text.	b. Click here to enter a date.	☐	☐	☐	☐	☐
2. Click here to enter text.	2. Click here to enter text.	2. Click here to enter a date.	☐	☐	☐	☐	☐
3. Click here to enter text.	3. Click here to enter text.	3. Click here to enter a date.	☐	☐	☐	☐	☐
4. Click here to enter text.	4. Click here to enter text.	4. Click here to enter a date.	☐	☐	☐	☐	☐
Etc. Click here to enter text.	Etc. Click here to enter text.	Etc. Click here to enter a date.	☐	☐	☐	☐	☐

General Assembly Mission Council: Program Review Form

Alignment with Directional Goals

Q2. To what extent do the program's goals focus on each of the GAMC's current directional goals? **(Please check only *one* box in each row.)**

	A Lot	A Fair Amount	Some	A Little	Not at All
Engage in communities of mission practice, which are intentional multi-lateral relationships involving denominational staff, individuals working on a common mission, and individuals who support or directly benefit from this mission......	☐	☐	☐	☐	☐
Focus on the health of congregations and other communities of faith	☐	☐	☐	☐	☐
Focus on leadership development	☐	☐	☐	☐	☐
Embrace a global perspective	☐	☐	☐	☐	☐
Reach out to collegians and young adults........	☐	☐	☐	☐	☐

GAMC Role

Q3. The GAMC is "called to inspire, equip, and connect all Presbyterians for the church's work, and to offer the church and the world a collective witness to Christ's transforming work in and through the PC(USA)." In working towards its goals, to what extent has the program focused on:
(Please check only *one* box in each row.)

	A Lot	A Fair Amount	Some	A Little	Not at All
Inspiring Presbyterians for the church's work?........	☐	☐	☐	☐	☐
Equipping Presbyterians for the church's work?........	☐	☐	☐	☐	☐
Connecting Presbyterians for the church' work?........	☐	☐	☐	☐	☐

For each item in Q3 that you marked "a lot," please provide an example and indicate why the program has been successful in this area:

For each item in Q3 that you marked "some" or "a little," please describe what efforts will be taken to improve in this area:

For each item in Q3 that you marked "not at all," please indicate why:

General Assembly Mission Council: Program Review Form

GAMC Core Values

Q4. In working towards its goals, to what extent has the program demonstrated each of these principles and beliefs (core values) of the GAMC?
(Please check only *one* box in each row.)

	A Lot	A Fair Amount	Some	A Little	Not at All
Collaborative	☐	☐	☐	☐	☐
Accountable	☐	☐	☐	☐	☐
Responsive	☐	☐	☐	☐	☐
Excellent	☐	☐	☐	☐	☐

For each item in Q4 that you marked "a lot," please provide an example and indicate why the program has been successful in this area:

For each item in Q4 that you marked "not at all" or "a little," please describe what efforts will be taken to improve in this area:

Program Overview

Q5. Is the work of this program:

	No	Yes	
a. The result of a GA mandate?	☐	☐	→ If yes, please cite:
b. Best done at the national level?	☐	☐	→ If yes, why?
c. Also done by others (either within GAMC or outside GAMC)?	☐	☐	→ If yes, where else is this work being done and how is the work of your program unique?

Performance Indicators

Q6. What key performance indicators (KPIs) does the program use to measure the extent to which objectives in Q1 are being met? KPIs are performance measures used to evaluate the success or effectiveness of programs or activities. (Please be specific and include quantitative indicators.) Then for each indicator, summarize where the program currently stands.

Performance Indicators:	Current Evaluation of Program
Indicator 1: Click here to enter text.	Click here to enter text.
Indicator 2: Click here to enter text.	Click here to enter text.
Indicator 3: Click here to enter text.	Click here to enter text.
Indicator 4: Click here to enter text.	Click here to enter text.
Etc. Click here to enter text.	Click here to enter text.

General Assembly Mission Council: Program Review Form

What other indicators should the program consider using in the future? That is, are there areas of the program for which you do not have indicators?
What steps need to be taken to begin using these new indicators?

Financial Overview

Q7. Please report your program's budget and expenses for the time frame being reviewed below. (Your program's Finance & Accounting Budget Analyst can provide this information.)

	Current Year		Previous Year		2 Years Ago	
	Dollars	Percentage of Budget	Dollars	Percentage of Budget	Dollars	Percentage of Budget
Budget:						
Unrestricted						
Per capita						
Restricted total						
Sales, conference receipts, other income						
Special offerings						
Endowment funds						
Grants						
Other restricted categories						
Total		100%		100%		100%
Expenses:						
Salaries and benefits						
Travel						
Grants given						
Conference expenses						
Production of resources						
Other expense categories						
Allocated common expenses						
Total		100%		100%		100%

General Assembly Mission Council: Program Review Form

Financial Indicators

Q8. What key financial indicators does the program use to measure its cost effectiveness in accomplishing program goals? Please evaluate your program on the two indicators shown, then add the other financial indicators used and summarize where the program currently stands on each.

Financial Indicators:	Current Evaluation of Program
Indicator 1: Percentage of budget that comes from unrestricted funds	Click here to enter text.
Indicator 2: Percentage of total for administrative costs (AC), program costs (PC), and common expenses (CE)	**AC:** Click here to enter text. **PC:** Click here to enter text. **CE:** Click here to enter text.
Indicator 3: Click here to enter text.	Click here to enter text.
Indicator 4: Click here to enter text.	Click here to enter text.
Etc. Click here to enter text.	Click here to enter text.

GAMC Resource Allocation

Q9. Given current resources (finances, staff, volunteers, etc.), how well or poorly equipped is the program to meet each of the goals that were listed in Q1? **(Please check only *one* box in each row.)**

	Very Well Equipped	Well Equipped	Neither Well Nor Poorly Equipped	Poorly Equipped	Very Poorly Equipped
Goal 1	☐	☐	☐	☐	☐
Goal 2	☐	☐	☐	☐	☐
Goal 3	☐	☐	☐	☐	☐
Goal 4	☐	☐	☐	☐	☐

Etc.

For each item in Q9 that you marked "very well equipped," please explain:

For each item in Q9 that you marked "poorly equipped" or "very poorly equipped," please explain what resources the program is lacking:

General Assembly Mission Council: Program Review Form

Lessons Learned (to be completed by program lead staff person and mission director together after reviewing information on this form as well as feedback from peers, constituents, and elected GAMC members)

Q10. What factors are most responsible for the program's success?

Q11. How will the results of this review inform the future work of the program?

General Assembly Mission Council: Program Review Form

Name of Program: Click here to enter text.

Familiarity

Q1. How familiar are you with the [xxx] program of the Presbyterian Church (U.S.A.)?

- ☐ Very familiar
- ☐ Familiar
- ☐ Somewhat familiar
- ☐ Only a little familiar
- ☐ Not familiar → Skip to Q9

Program's Effectiveness

Q2. The mission of the [xxx] program is to: [xxx] How effective has the [xxx] program been over [the past 2 years or other period if different] in achieving this mission?

- ☐ Very effective
- ☐ Effective
- ☐ Somewhat effective
- ☐ Only a little effective
- ☐ Not effective

Q3. The goals and objectives of the [xxx] program are listed below. Please indicate how effective the [xxx] program has been over [the past 2 years or other period if different] in each area. **(Check *one* response for each objective.)**

Program Goals and Measureable Outcomes	Very Effective	Effective	Somewhat Effective	Only a Little Effective	Not Effective	Don't Know
1. Click here to enter text.[Goal]	☐	☐	☐	☐	☐	☐
a. Click here to enter text.[Objective]	☐	☐	☐	☐	☐	☐
b. Click here to enter text.[Objective]	☐	☐	☐	☐	☐	☐
2. Click here to enter text.	☐	☐	☐	☐	☐	☐
3. Click here to enter text.	☐	☐	☐	☐	☐	☐
4. Click here to enter text.	☐	☐	☐	☐	☐	☐
Etc. Click here to enter text.	☐	☐	☐	☐	☐	☐

General Assembly Mission Council: Program Review Form

Alignment with Directional Goals

Q4. The five directional goals of the General Assembly Mission Council (GAMC), of which the [xxxx] program is a part, are listed below. To what extent has the [xxxx] program focused on each of the GAMC's current directional goals over [the past 2 years or other period if different]? **(Please check only *one* box in each row.)**

	A Lot	A Fair Amount	Some	A Little	Not at All	Don't Know
Engage in communities of mission practice, which are intentional multi-lateral relationships involving denominational staff, individuals working on a common mission, and individuals who support or directly benefit from this mission	☐	☐	☐	☐	☐	☐
Focus on the health of congregations and other communities of faith	☐	☐	☐	☐	☐	☐
Focus on leadership development	☐	☐	☐	☐	☐	☐
Embrace a global perspective	☐	☐	☐	☐	☐	☐
Reach out to collegians and young adults	☐	☐	☐	☐	☐	☐

GAMC Role

Q5. The GAMC is "called to inspire, equip, and connect all Presbyterians for the church's work, and to offer the church and the world a collective witness to Christ's transforming work in and through the PC(USA)." Over [the past 2 years or other period if different,] to what extent has the [xxxx] program focused on: **(Please check only *one* box in each row.)**

	A Lot	A Fair Amount	Some	A Little	Not at All	Don't Know
Inspiring Presbyterians for the church's work?	☐	☐	☐	☐	☐	☐
Equipping Presbyterians for the church's work?	☐	☐	☐	☐	☐	☐
Connecting Presbyterians for the church' work?	☐	☐	☐	☐	☐	☐

GAMC Core Values

Q6. The GAMC's has four core values that guide its work. Over [the past 2 years or other period if different,] to what extent has the [xxxx] program demonstrated each of these principles and beliefs (core values) of the GAMC? **(Please check only *one* box in each row.)**

	A Lot	A Fair Amount	Some	A Little	Not at All	Don't Know
Collaborative	☐	☐	☐	☐	☐	☐
Accountable	☐	☐	☐	☐	☐	☐
Responsive	☐	☐	☐	☐	☐	☐
Excellent	☐	☐	☐	☐	☐	☐

General Assembly Mission Council: Program Review Form

About You

Q9. Which of these roles in the Presbyterian Church (U.S. A.) do you hold? **(Please check *all* that apply.)**

☐ Member of a PC(USA) congregation
☐ Elder/ruling elder serving on session
☐ Elder/ruling elder not serving on session
☐ Deacon
☐ Minister/teaching elder
☐ Pastor (including interim, supply, designated, and associate pastors)
☐ Commissioned lay pastor
☐ Staff of a presbytery or synod
☐ Staff of a national PC(USA) entity (i.e., BoP, Foundation, GAMC, OGA, PILP, PPC)
☐ Elected member of a national PC(USA) entity (i.e., BoP, Foundation, GAMC, OGA, PILP, PPC)
☐ PC(USA) seminary staff or faculty
☐ PC(USA) seminary student
☐ PC(USA) mission coworker or young adult volunteer
☐ Other (please specify): _____

Final Comments

Q10. Please use this space for any additional comments about the [xxx] program:

31 January 2012

Common Terms for
Program Evaluation Process

Administrative Costs: Indirect expenses that affect the mission of the organization indirectly. These cots are necessary for the program but not directly associated with developing a product or providing a service. These expenses include salary & benefits, staff travel, meetings, and administration.

Budget: the financial resources allocated during a particular time frame being evaluated to accomplish objective(s) and/or goal(s).

Common Expenses: Support area expenses that include Shared Services, Communication and Funds Development, and Shared expenses. These expenses are allocated to programs through the cost allocation process.

Communities of mission practice: the practice of U.S. Presbyterians, PC (USA) World Mission, and global partners identifying and intentionally uniting around a common purpose in world mission

Constituents: Persons who are involved in and/or served by the program (e.g., congregations involved in program's purpose, members of mission network, etc.)

Coordinator/Manager: organizational position title for the staff person who oversees a program and/or program area.

Core Values: the values that form the GAMC's foundation. They shape the culture and define the character of the GAMC. They guide how we behave, and how we make decisions, and how staff persons perform their work and conduct themselves. The GAMC is committed to be: collaborative, accountable, responsive, and excellent.

Cost analysis: process for determining a comparison between the cost of achieving a **Program Goal** and the outcomes of that goal.

Deputy Executive Ministry Director: organizational position title for the staff person responsible for the purpose and all resources of the **Mission Ministry Areas**. The Deputy Executive Director leads staff in **Mission Ministry Areas** to realize and move toward the vision of the GAMC.

Directional Goal: a statement describing GAMC's broader, global programmatic aspirations; it acts as a beacon or light to guide the long-term direction of the GAMC rather than an attainable end which GAMC's actions alone might accomplish. A Directional Goal is used to design and give direction to an objective.

Executive Director: organizational position title for the staff person ultimately responsible for achieving the GAMC's vision by its support of the strategic directions and goals

GAMC Elected Participant: GAMC committee member assigned to participate in the evaluation process.

Financial Indicator: concrete measurements that can be used to demonstrate the cost effectiveness in accomplishing the program's goals.

Performance Indicator: performance measurement components (also known as a key performance indicator) being used to assess the work being done to reach or met an objective. Indicators are most commonly defined in a way that is understandable, meaningful, and measurable.

Lead Staff Person: a staff person who is assigned to be the principal individual responsible for gathering and providing information on the **Program Evaluation Form**. This may be a program coordinator or other person.

Ministry Director: organizational position title for the staff person responsible for programs, offices, and program areas in a particular **Mission Ministry Area.** The Ministry Director oversees all resources being used in a **Mission Ministry Area** to meet the strategic directions of the GAMC.

Mission Ministry Area: organizational structure encompassing programs, offices and program areas focused on carrying out the church's missional work at the national level. GAMC has six Mission Ministry Areas: Compassion, Peace & Justice, Evangelism & Church Growth, Racial Ethnic & Women's Ministries/Presbyterian Women, Theology Worship & Education, Vocation, and World Mission.

Objective: a statement that clearly describes what efforts or actions are intended to attain or accomplish the **Program Goal**.

Office: organizational structure term referring to an individual or individuals who focus on a particular **Program** and/or purpose (e.g., Church Growth and Transformation Office).

Outcome: the results or impact of completing an **objective** to achieve a particular **goal**; the fulfillment of a **goal**.

Peer: individuals within or outside of the PC(USA) but outside the program who have knowledge about the program's work and will be able to help in the review process by giving feedback about the program.

Program: a defined set of activities, which may or may not be the work of an individual **Program Area** or **Office**, that are determined carry out the purpose. In some instances, the word *project* may be used. (e.g., 1,001 New Worshipping Communities in the Church Growth and Transformation Office)

Program Area: organizational structure term referring to an area embedded in a ministry area (e.g., Church Growth and Transformation (program area) in Evangelism & Church Growth (ministry area)).

Program Costs: Direct expenses that have a direct effect on fulfilling the mission of the Presbyterian Church (U.S.A.). These expenses include ministry program expenses, resource production, grants, and special events

Program Goal: a statement that clearly shapes what will be achieved to support the **Directional Goals**. Each goal will have measurable objectives that will be used to evaluate the work being done to achieve that goal.

Project: word often used to identify an endeavor that requires tasks to accomplish a particular purpose and that has a clear beginning and end.

Purpose: the reason(s) for why a program, office, or program area exists.

Resource: any item or factor required to accomplish an objective. These may include human resources (staff or volunteers), financial resources, physical resources, etc.

Results: the impact or **outcome** of efforts planned and resourced to reach a goal or objective.

Time Frame: the period being reviewed in the evaluation. This time frame may be inclusive of the complete life of a particular program or the ongoing work necessary to achieve a goal.
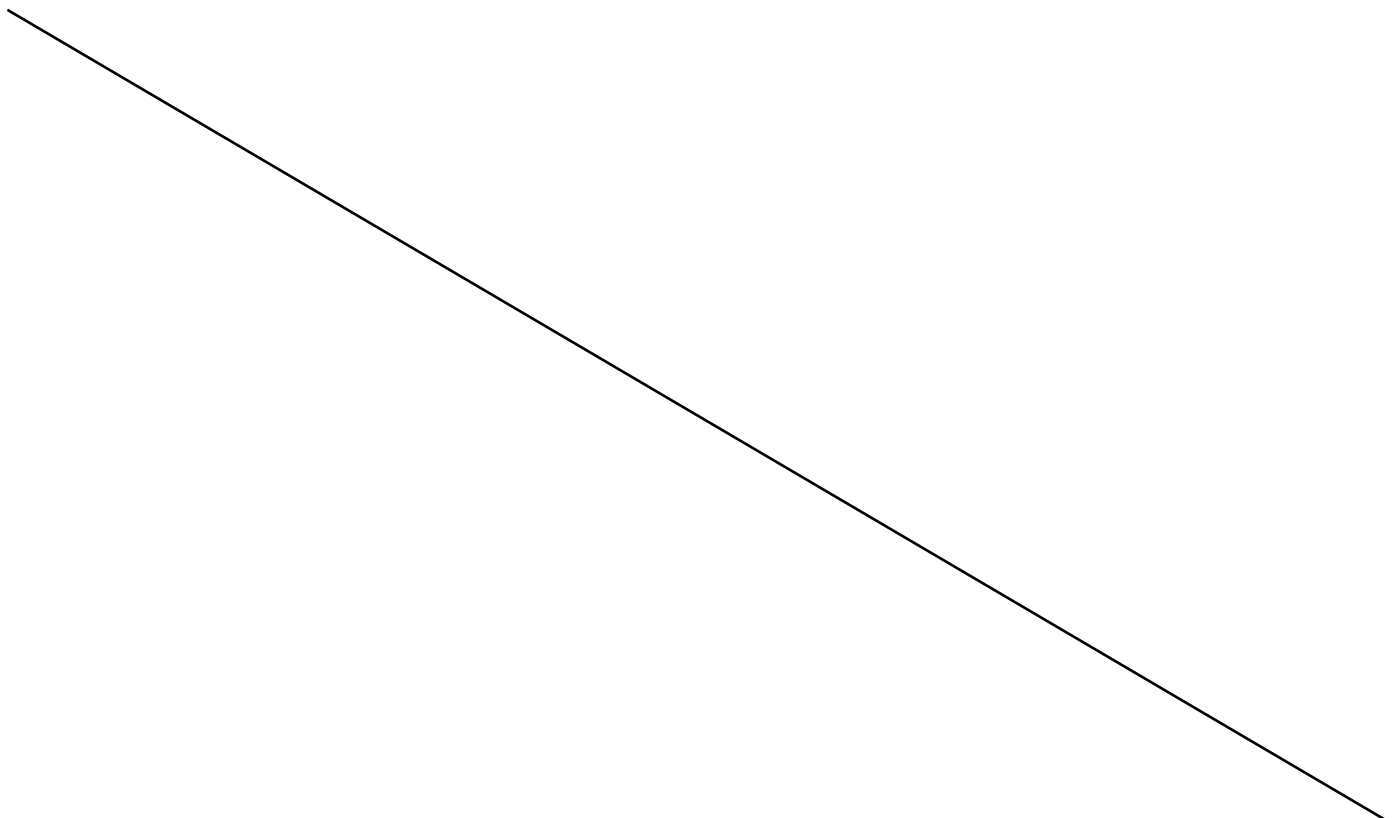
ITEM H.107
FOR ACTION

FOR GAMC EXECUTIVE DIRECTOR'S OFFICE USE ONLY					
A. **Evangelism**		D. **Vocation**			G. **PC(USA), A Corporation**
B. **Justice**		E. **Stewardship**		X	H. **Executive Committee**
C. **Discipleship**		F. **Corporate Property, Legal, Finance**			I. **Audit**
P. **Plenary**					

Subject: Report of the Procedures Subcommittee

A. **Recommendations:**

I. **Missional Relationships**

That the GAMC delete the current Appendix 1, Section XI of the GAMC Manual of
Operations and replace it with a new section on GAMC Missional Relationships, so that it
would read:

~~XI. Covenant Relationships~~

~~The General Assembly Mission Council is connected to a variety of organizations and
networks that further its ministry with congregations. Among those are groups that have
established formal linkages with the General Assembly Mission Council through
Covenants of Agreement and are designated as Covenant Groups. The General Assembly
Mission Council has a responsibility to review the work of each Covenant Group
regularly and renew its covenant, when appropriate, as stated in the specific Covenant
Agreement.~~

~~Detailed information is available on the GAMC Website at
www.pcusa.org/GAMC/covenants.~~

XI. **GAMC Missional Relationships**

There are four categories of formal GAMC missional relationships:
* **Institutional relationships**
* **Professional associations**
* **Missional Partnerships**
  o **GAMC organization wide**
  o **Office partnerships**

A. **Institutional Relationships**
Institutional Relationships are those between the General Assembly and another
organization. In these cases, the GAMC is responsible for cultivating the relationship
and requesting General Assembly approval, but the relationship isn't limited in

scope to the GAMC. There are relatively few of these relationships. A covenant between PC(USA) and the other organization will place the relationship in the context of the church's missional directives, describe appropriate expectations for staff services and support, as well as note any special responsibilities granted as part of the relationship.

Approval: The General Assembly, upon recommendation by GAMC.

B.   **Professional Associations**
Professional Associations are related organizations of church professionals within a given area of expertise. Professional associations also serve the missional purposes of the church, and in that context the GAMC role is one of recognizing and networking leaders. A relationship agreement between the GAMC and the other organization will place the relationship in the context of GAMC missional directives and describe appropriate expectations for GAMC staff services and support.

Approval: Executive Leadership Team, upon recommendation from the respective Deputy Executive Director's leadership team, for a four year term
Notification: GAMC

C.   **GAMC organization wide Missional Partnerships**
GAMC organization wide Missional Partnerships are groups whose relationship with the GAMC is not limited to a single ministry area, but extends across the work of the Council. Because covenanted groups carry out specialized ministries on behalf of the Council, their covenant is not established with an office, but rather with the Council as a whole. These organizations are linked by common cause and a specific relationship to the Council. There are relatively few of these organizations, as most of GAMC missional relationships are with particular offices. A covenant between the GAMC and the other organization will place the relationship in the context of GAMC missional directives, describe appropriate expectations for GAMC staff services and support, as well as note any special responsibilities granted as part of the relationship.

Approval: The Executive Leadership Team (ELT), upon recommendation from the Ministry Directors Team (MDT), for a term of four years.
Notification: GAMC

D.   **GAMC Office Partnerships**
GAMC Office Partnerships are relationships between a GAMC office or ministry area and another organization. These relationships are bound together by common cause and a specific relationship with another organization. An office partnership is typically limited in scope to a given office or ministry area. An office relationship document will place the relationship in the context of GAMC missional directives and describe appropriate expectations for GAMC staff services and support.

Approval: The Executive Leadership Team (ELT), upon recommendation from the Ministry Directors Team (MDT), for a term of four years.
Notification: GAMC

Rationale:

The General Assembly Mission Council and its ministry areas (previously "divisions") have many relationships with organizations that have shared common purpose and sought strength in partnership with the national offices. In many cases these organizations have provided expertise, passion, and volunteer effort that have increased the impact of denominational work. In return, affiliation has provided resources, staff support, and status to the partner* organizations. Approval by an agency or ministry unit has given access to exhibit space at General Assembly and Big Tent. Some of these relationships have been formalized with covenants that stated mutual expectations and reporting requirements.

As the elected General Assembly Mission Council was restructured into a smaller body and committed itself to providing mission direction and governance at a high level, the array of relationships and the covenant renewal and reporting process has needed review.

In a world that is increasing a web of relationships and flexible partnerships, many PCUSA entities are finding the benefit from collective alignments around common vision and service. We affirm the methodology of working through "communities of mission practice"** to the glory of God, with partners across the church sharing gifts, resources, and wisdom in alignment. Issues of control and authorization seem less productive to mission while relationships and mission outcomes are valued.

In light of this, we recommend that PCUSA embrace multiple relationships with a wide diversity of partners who share a common mission in service of Christ. Some of those relationships that support GAMC's strategic directions will be formalized as follows. It is our intent that these formalized relationships will maximize missional impact and require minimal administrative effort for staff or for GAMC as it seeks to be generative and missional in its work.

The former description of these relationships from the Manual of Operations (Appendix 1, Section XI), has been out of date for several years, and this recommendation represents the culmination of a process to develop a new protocol.

_____
*"Partner," as it is used I throughout this document is a relational term, not a legal one.
** "Communities of mission practice" refers to intentional multi-lateral relationships, involving at least three parties. In the case of the GAMC, the relationships involve denominational staff, individuals organized for a common mission, and individuals who support or directly benefit from this mission. Missional relationships, as described in this document, engage all three parties in a community of mission practice.

II. **GAMC Areas of Service**

That the GAMC Manual of Operations (Section II C. Areas of Service) be amended by inserting "in addition to GAMC committees" at the end of the second sentence, and by deleting the first nine entries in the list of committees, so that the section would read:

Areas of Service: The General Assembly Mission Council may change the names, number, and structure of GAMC committees in order to carry out the goals and objectives of the Mission Work Plan using the process delineated in Appendix 11. The work of the General Assembly Mission

Council is carried out by elected members and staff who may serve on GAMC committees as well as in liaison relationships.

Rationale:

The GAMC Manual of Operations grants the GAMC the discretion to change the names, number and structure of GAMC committees, as needed to fulfill the goals and objectives of the Mission Work Plan. The change process is described in Appendix 11 of the GAMC Manual of Operations.

The GAMC committee structure is elaborated fully across eight pages in Appendix I, Section IV of the GAMC Manual of Operations. Appendix 11 establishes the authority for GAMC to change this detail, and report the results to the next General Assembly, since it empowers the GAMC to make changes in the appendices.

The paragraph listed above, however, is not in an appendix, therefore, it can only be changed by the General Assembly. The effect of empowering the GAMC to change its own committee structure, and then listing the GAMC committee structure, in a section of the policy that only the General Assembly can change, negates the GAMC's ability to determine its own committee structure.

This recommendation clarifies the GAMC Manual of Operations by removing the components of the GAMC committee structure from this list, and enabling the clear intent of the policy – to allow the GAMC to determine its own committee structure. This revised list would then reflect areas of service in addition to the internal operations of the General Assembly Mission Council.

III. Gift Acceptance Policy

1. **That the GAMC adopt the attached Gift Acceptance Policy and add it as a new appendix to the GAMC Manual of Operations.**

Rationale:

A gift acceptance policy is a written compilation of guidelines and suggestions for everyone involved in the gift process, from frontline fundraisers to members of the Board of Directors. The document delineates the standards by which gifts will be solicited, received, managed and disbursed; collected in one easy to distribute document.

The development of this policy was guided by industry best practices, and the work of other charitable organizations, such as the Presbyterian Church (U.S.A.) Foundation, World Vision, Heifer Project, and Habitat for Humanity. This policy is consistent with those developed in other organizations, and with existing General Assembly policies.

This policy was developed through a cross-functional work team, including representatives from Communications and Funds Development, Compassion Peace and Justice, Finance & Accounting and World Mission. The Executive Leadership Team gave its approval in early January 2012.

For more information on gift acceptance policies, see:

- http://www.afpchicago.org/Creating_Gift_Policies.pdf
- http://www.philanthropyjournal.org/resources/fundraisinggiving/importance-gift-acceptance-policy

Gift Acceptance Policy
General Assembly Mission Council

Approved by Executive Leadership Team 1/9/2012

I.   Mission of Organization – The General Assembly Mission Council ("**GAMC**") is the body of the Presbyterian Church (U.S.A.) which is responsible to lead and coordinate the total mission program of the General Assembly. The GAMC cultivates, attracts, receives and disburses funds from donors to serve Christ's mission. GAMC core values are collaboration, accountability, responsiveness, and excellence. The GAMC operates through the General Assembly's principal corporation, Presbyterian Church (U.S.A.), A Corporation ("**PC(USA)**").

II.   Purpose of Policy – The purpose of this gift acceptance policy ("**Policy**") is to define and communicate with donors the types of gifts that the GAMC is able to accept and administer and to be transparent with donors regarding the uses of their gifts.

III.   Donor's use of legal counsel – PC(USA) does not provide personal legal, financial or other professional advice to donors or prospective donors (collectively referred to as "**Donors**"). Donors are strongly encouraged to seek the assistance of their own professional advisors in matters related to their gifts and the resulting tax and estate planning consequences.

IV.   PC(USA) use of legal counsel – PC(USA) seeks the advice of outside legal counsel as its Office of Legal Services deems appropriate on matters relating to acceptance of gifts.

V.   Gift Restrictions -- Your gift will be used for the purpose presented by the GAMC unless the project becomes over-subscribed, impracticable, impossible, illegal or inappropriate to the mission of the GAMC. In those cases, your donation will be used to support a similar ministry or held to support the same ministry in a future year. This is done so that your donation will support ministry where it is needed most and your gift will have the biggest impact.

VI.   Types and forms of gifts that the organization will accept – The GAMC is thankful for the many ways that donors give to support the work of Jesus Christ in this broken world.

Acceptable gifts include:
•   **Cash** (Cash, Checks, Wire Transfers, and Credit Cards)
•   **Marketable Securities**: Marketable securities will be sold as soon as possible after acceptance. The PC(USA) can receive securities, including mutual fund shares (1) in certificate form, (2) via direct transfer from brokerage accounts, or (3) from direct purchase stock plans.

In some circumstances, and only with pre-approval, the PC(USA) may also accept non-traditional assets. These assets can only be accepted if there is an expectation that they can be converted into cash within a reasonable amount of time. Gifts with inappropriate restrictions—those which are not in the best interest of the PC(USA) —shall not be accepted.

Gifts of non-traditional assets may be facilitated through the Presbyterian Church (U.S.A.) Foundation. Acceptable non-traditional assets might include:
•   **Tangible Property** (only if there is no storage or insurance cost and the property is easily liquidated)
•   **Real Estate** (a review will be made of marketability, environmental risks and any limitations or encumbrances on the title. The costs associated with the conveyance and

delivery of the gift, including, but not limited to recording fees, inspection fees, current survey, title insurance and/or an attorney's title opinion, will be paid by the Donor or taken from the net proceeds of the sale.)
- **Patents or Royalties**

All gifts must fall within ethical guidelines of the General Assembly of the Presbyterian Church (U.S.A.) and meet all applicable local, state and federal laws and regulations.

VII. Reporting Requirements – Internally, individual program areas and partner agencies will receive a monthly report of receipts in order to recognize and thank Donor activity. Additional internal reports for goal-setting and management purposes will also be produced.

Externally, each Donor will receive an Internal Revenue Service compliant receipt acknowledging their gift. PC(USA) will comply with applicable federal, state, and local law with regard to reporting gifts.

In addition to periodic programmatic reports and the Annual Report, Donors can request detailed information on programmatic emphases supported by their gift.

VIII. Adherence to ethical standards – GAMC adheres to the Code of Ethics (http://www.afpnet.org/files/ContentDocuments/CodeofEthics.pdf) and Donor Bill of Rights (http://www.afpnet.org/files/ContentDocuments/Donor%5FBill%5Fof%5FRights.pdf) established by the Association of Fundraising Professionals.

IX. Gift Acceptance Committee – The Executive Leadership Team ("**ELT**") of the GAMC shall serve as the Gift Acceptance Committee ("**Committee**") for purposes related to this Policy. As such the Committee has the authority to handle inquiries, negotiate with donors, assemble documentation, and execute agreements on behalf of PC(USA). Such activities must follow approved procedures, and legal counsel must advise on exceptions to established practice. If these prerequisites are fulfilled, no further review or approval of the GAMC is required. The Committee may delegate any and all aspects of the Donor inquiry and agreement process to GAMC staff. The Committee shall review any and all proposed gifts which constitute an exception to the standards outlined in this Policy as well as all proposed gifts of non-traditional assets. The Committee shall also make recommendations to the GAMC on gift acceptance issues when appropriate.

X. Annual review – This Policy will be reviewed annually by the GAMC Procedures Sub-committee, upon collecting feedback from GAMC staff. Changes will be submitted to the GAMC for approval, through the GAMC Executive Committee.

2. **That the GAMC recommend to the 220th General Assembly (2012):**

That the requirement (listed in two places) to disburse funds within 60 days of receipt be deleted from the Organization for Mission, Appendix A: Financial Issues, so that the sections would read:

The obligations of designators are to:
a. honor restrictions that have been accepted or to consider permitting additional support of a project beyond its approved budget;
b. ensure conformity with all applicable civil law;
c. report back to all donors and contributors;

d.   disburse money received within 60 days;

e.   contact all donors or contributors if restricted giving cannot be used according to its restrictions—if restrictions cannot be met and the donors or contributors do not agree to the use of funds for other purposes, the gifts are to be returned to the donor.

(Organization for Mission, Appendix A: Financial Issues, "Churchwide Mission Support," Section E.3.a-e.)

The General Assembly will observe the following minimum standards for its operations. It is expected that presbyteries and synods will also adopt and adhere to these same standards:

(1) Provide a detailed receipt to a contributor or congregation for all money received.

(2) Close monthly ~~and remit funds within sixty days of receipt.~~

(3) Utilize the Federal Reserve system to expedite the transfer of funds whenever and wherever possible.

(4) Use a standardized, detailed transmittal format for transmitting data and funds electronically between presbyteries, synods, and the General Assembly.

(5) Establish and follow cash management policies and procedures that are designed to maximize cash management earnings.

(Organization for Mission, Appendix A: Financial Issues, "Churchwide Mission Support," Section F.1.b)

Rationale:

As a matter of transparency with donors, no one is served if policy is adopted, but cannot be implemented. The former 60 day disbursal requirement may be reasonable if all funds received are for "pass through" accounts, that is, if the funds received are not actually gifts for the ministry of PC(USA), but rather are for the ministry of a related or third party organization. Theoretically, these gifts do not require management, they are simply received and disbursed, without manual or programmatic intervention. In fact, however, by IRS regulations, all tax-deductible gifts to PC(USA) are "gifts to PC(USA)" for its mission, and require due diligence and careful planning on the part of PC(USA).

Gifts toward budget items are disbursed according to the budget needs of the ministry, which may or may not occur within sixty days.

Gifts over and above the budget may be disbursed within sixty days, but this is not the practice for all gifts. Smaller gifts are often held in good stewardship until the total accumulates to a level where the gift may be used, justifying the expense of processing the payment.

Other gifts are intentionally held for long-term use, based on approved ministry needs and budgets.

Rather than possibly misleading donors with a provision regarding the timing of gift disbursement, this recommendation seeks to delete the requirement, in order to maintain a consistency between practice and policy.

IV. GAMC Related Committees

That the GAMC Executive Committee direct the proposed Governance Task Force to review and clarify the role of the six GAMC-related committees described in the GAMC Manual of Operations as part of its assignment regarding governance, GAMC committees and liaison relationships.

Rationale:

The Procedures Subcommittee, as mandated in the GAMC Manual of Operations, has been reviewing and "the GAMC Manual of Operations, the Organization for Mission, Mission Ministries, Communications and Funds Development Ministry, Shared Services Ministry, Audit, Advocacy and Advisory Committees' manuals of operations for consistence with the GAMC Manual of Operations and relevance within the current context."

At its December 7, 2011 meeting, the Procedures Sub-committee was scheduled to review the manuals for the Advisory Committee of the Presbyterian Hunger Program (PHP), the Presbyterian Disaster Assistance (PDA), and the Self Development of People (SDOP). In addition, the Compassion Peace and Justice Ministry Area has modified a document initially produced by the former Worldwide Ministries Division to provide guidance for the work of these advisory committees.

Each committee carries within its own legacy a memory and often a record of policies that formerly governed their work, without reference to structural changes that took place within General Assembly agencies in 1993. The 1993 changes resulted in each of these committees becoming "General Assembly Mission Council related committees" whose scope of authority is solely described in the GAMC Manual of Operations, Appendix 1, Section IX.

The preliminary review of these committee manuals and the CPJ guidelines in comparison with the GAMC Manual of Operations demonstrated a confusion that exists between these committees, staff, and the GAMC regarding the intended nature and function of these committees. To remedy this confusion, the Procedures Subcommittee recommends that the proposed Governance Task Force include the nature and function of these committees in the scope of its work on governance, GAMC committees and liaison relationships.

B. **FOR INFORMATION:**

1. Since the September GAMC Meeting, the Procedures Subcommittee continued to meet via GoTo Meeting to fulfill GAMC Manual of Operations mandate that the Procedures Subcommittee "review and report to the GAMC Executive Committee on the GAMC Manual of Operations, the Organization for Mission, Mission Ministries, Communications and Funds Development Ministry, Shared Services Ministry, Audit, Advocacy and Advisory Committees' manuals of operations for consistency with the GAMC Manual of Operations and relevance within the current context." Any suggestions for revisions to the manuals were communicated to staff to those committees.

2. In addition, the Procedures Subcommittee has reviewed the GAMC Manual of Operations and the Organization for Mission and recommended changes to the 220th General Assembly (2012) that will implement the GAMC's September 2011 decision to change its name to Presbyterian Mission Agency/Presbyterian Mission Agency Board.

3. The Procedures Subcommittee reports the review of the following recommendations/resolutions and reports to the 220th General Assembly (2012):

   ACREC:
   - Cultural Proficiency and Creating a Climate for Change
   - Retain the Name
   - Racism, Incarceration and Restoration
   - Reaffirm the Call to Prophetic Witness
   - Commitment to Making Just Immigration a Reality
   - Worker's Rights and Income Inequality

- Agency Summary

ACWC:
- To Continue the Work of Deborah's Daughters
- To Recommit to Celebrating the Decade of Hearing and Singing New Songs to God
- Encourage Participation in the Words Matter Project
- Justice for Survivors of Sexual Assault
- To Ensure Implementation of Updated and Detailed Safe Child Policy
- Commending Study of the 2011-2012 Horizons Bible Study and the Accra Confession
- Agency Summary

ACSWP:
- Human Rights and Civic Freedom: Movements for Democratic Change in the Arab World
- Human Rights Update 2012
- Renewing God's Communion in the Work of Economic Reconstruction
- Agency Summary

The Procedures Subcommittee has offered appropriate feedback to the committees on the work and has referred the following reports for further review and comment by the respective ministry areas of the GAMC:
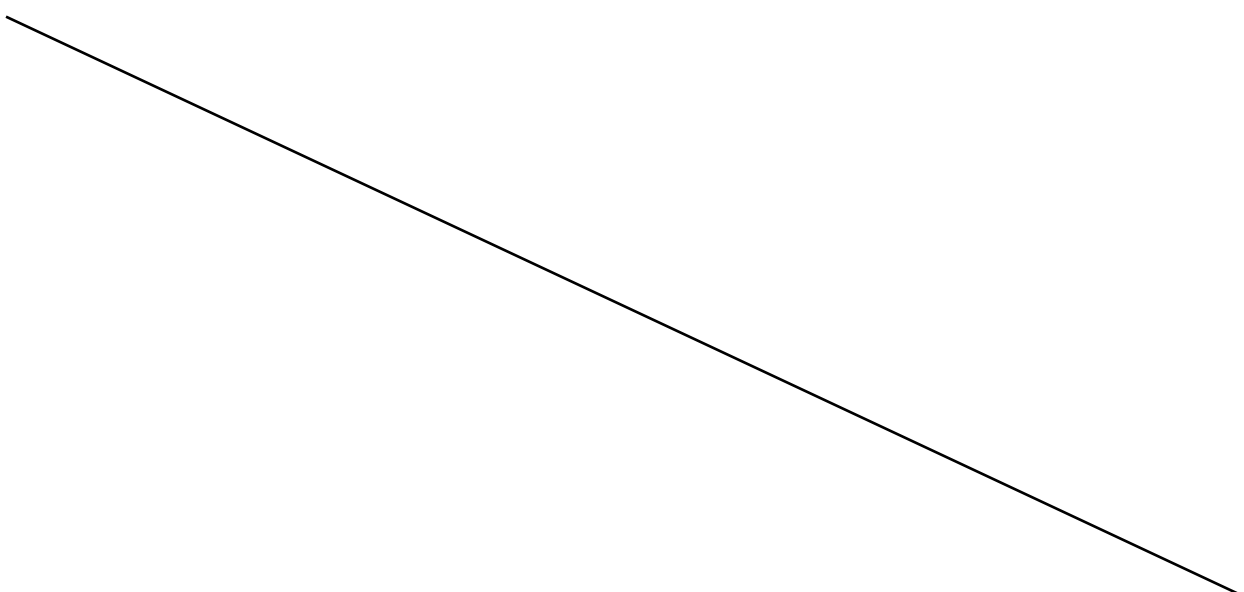
ACREC:
- Commitment to Making Just Immigration a Reality – *Compassion, Peace and Justice*
- Worker's Rights and Income Inequality – *Compassion, Peace and Justice*

ACWC:
- Commending Study of the 2011-2012 Horizons Bible Study and the Accra Confession – *Theology, Worship and Education*

ACSWP:
- Human Rights and Civic Freedom: Movements for Democratic Change in the Arab World – *World Mission*
- Renewing God's Communion in the Work of Economic Reconstruction – *Theology, Worship and Education, and World Mission*

ITEM H.108
FOR ACTION

FOR GAMC EXECUTIVE DIRECTOR'S OFFICE USE ONLY				
A. **Evangelism**		D. **Vocation**		G. **PC(USA), A Corporation**
B. **Justice**		E. **Stewardship**	X	H. **Executive Committee**
C. **Discipleship**		F. **Corporate Property, Legal, Finance**		I. **Audit**
P. **Plenary**				

Subject: "Share Abundantly: Special Offerings, Special Connections, Special Impact"

The Report of the Special Offerings Advisory Task Force
January 16, 2012

Recommendations:

The Special Offerings Advisory Task Force recommends:

A. That the General Assembly Mission Council and the 220th General Assembly (2012) set a shared goal to be owned by the whole church to increase total Special Offering receipts to $20 million in the year 2020 – 20 by 20.

Rationale:

"your young shall see visions, and your old dream dreams. . ."
"where there is no vision, the people perish. . . "
"behold, I am doing a new thing…do you not perceive it?"

Modern Presbyterians embrace giving and generosity in a different way from previous generations. Donors seek an emotional connection to ministry that changes lives. Special Offerings provide a direct connection to a multitude of transformational ministries. Therefore, there is a tremendous untapped potential in Special Offerings.

The 218th General Assembly (2008) approved the request to commission a Special Offerings Advisory Task Force, which would:
• Review the possible role and functions of Special Offerings
• Examine the role of Special Offerings within the larger communication and funds development contexts of the denomination,
• Encourage and expand the role of Special Offerings as a connective tissue of the church,
• Identify what Special Offerings can do best and what steps need to be taken in order to enable them to do that well.

The Special Offerings Advisory Task Force has embraced this opportunity to take a fresh look at the role of Special Offerings within the Presbyterian Church (U.S.A.) -- for the first time since the reconfiguration of Special Offerings at reunion a generation ago.

This opportunity to review Special Offerings and provide recommendations comes at a crucial time, as the Offerings are no longer working as they once did for the church. For the past decade, Special Offerings have been in decline. We live in a time of great transformation for the church, as evidenced by the move away from regulatory structures to approaches that are uniquely customizable locally by those seeking to be

faithful in their own context. The Task Force believes that similar changes are required for Special Offerings, in order to transform Special Offerings to a place of esteemed commitment by the denomination to Christ's mission.

We have initiated conversations about the offerings with leaders and members of small, mid-sized, and large congregations, both from those who participate in Special Offerings and from those who do not. We have reached out to presbytery leaders, General Assembly committee members, and front-line ministry staff in the areas funded by Special Offerings. Our goal was to build upon what is already working, and to make changes in other areas that would re-connect Special Offerings to the mission of the denomination in flexible and nimble ways.

Our recommendations, we believe, strengthen Special Offerings and are faithful to the input we heard from those we engaged. We have great hope that the recommendations, if approved, will result in increased funding for Christ's mission…with a specific target we are recommending for churchwide embrace: 20 by 20 ($20 million in Special Offerings annual receipts by the year 2020)

The Special Offerings Advisory Task Force believes that God is calling PC(USA) to a new vision of missional generosity and commitment as a denomination. Special Offerings unite us in mission. Special Offerings allow churches of all sizes to participate in mission together. Special Offerings give opportunities for Presbyterians in every place to contribute as they are able. Special Offerings allow for churches and members to choose areas of passion and impact. Together, we can do more than any of us apart.

The Task Force resists any approach that passively accepts the current rate of decline as inevitable, pointing to a shrinking denomination or a challenging economy. Rather, as a blessed and faithful people, Presbyterians must listen more attentively than ever to Christ's call.
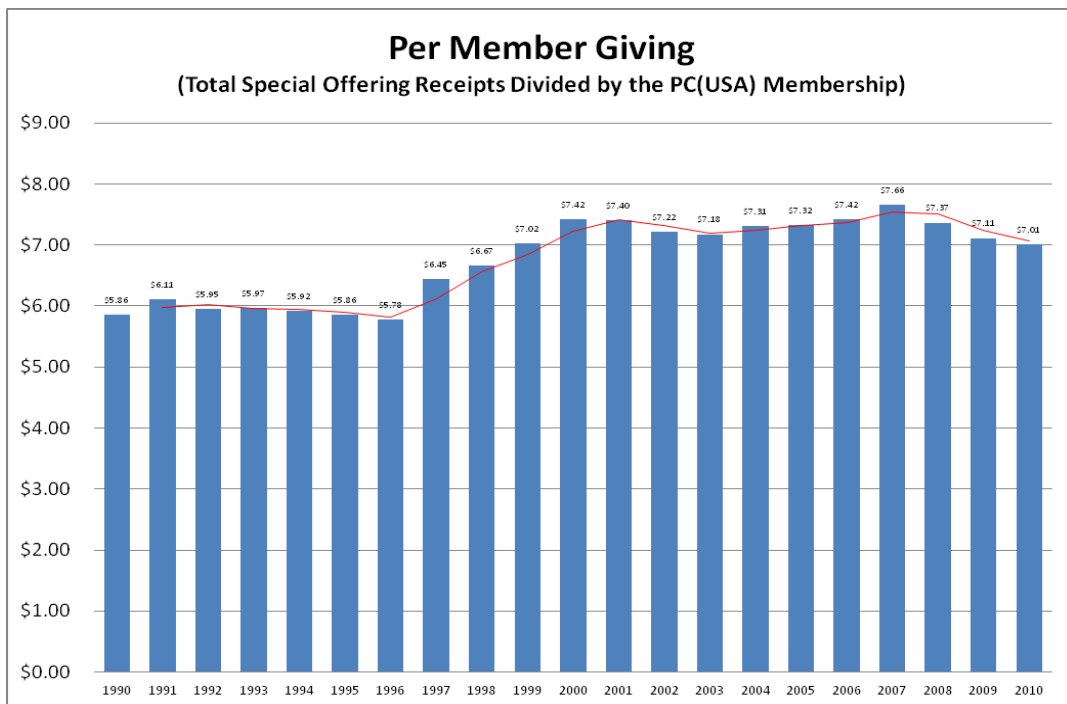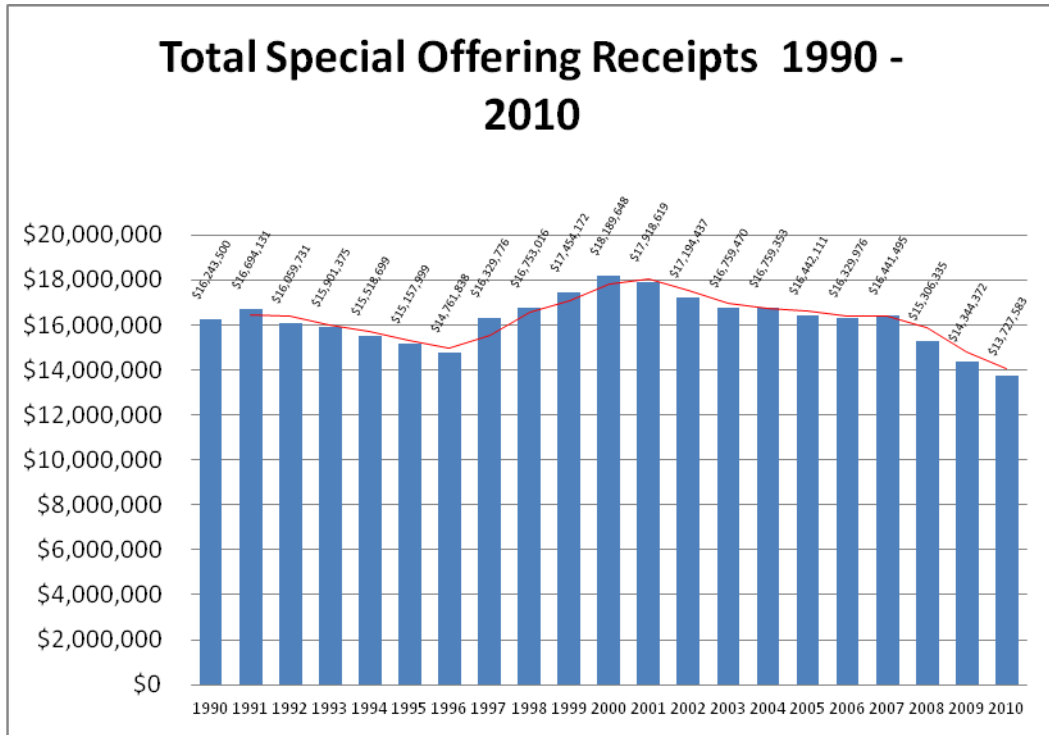
The Special Offerings Advisory Task Force urges the General Assembly Mission Council and the 220th General Assembly (2012) to adopt a bold, transformational goal that will challenge Presbyterians to higher levels of impactful mission than ever before, and to engage Special Offerings with renewed energy, fervor and commitment.

The Task Force recommends a goal of $20 million in Special Offerings receipts annually by the year 2020, -- this is our "20/20 Vision to Impact the world as Presbyterians united in Special Offerings mission."

The Task Force believes this goal to be achievable, with appropriate investment in funds development and communications staff, technology, and infrastructure as recommended elsewhere in this report.

Our consultants, The Alford Group, have also deemed the goal achievable. Other mainline denominations are successfully adopting church-wide unified goals for occasional offering mission endeavors and utilizing technology to champion and facilitate giving. The Special Offerings Advisory Task Force believes that it is time for the Presbyterian Church (U.S.A.) to make a bold commitment for growth in mission.

Reaching this goal in 2020 will require a 50% increase over the total 2010 giving level to Special Offerings. However, the recommendations of this Task Force strengthen each of the Special Offerings, linking them more closely to the liturgical seasons in which they are received, allowing for a season of interpretation for each offering, and providing a variety of technological means for individuals and congregations to participate in the offerings. While a 50% increase within a decade may seem steep, on a per-member giving basis, an increase of $3.50 is well within reach. The question is whether we together as a denomination have a vision for doing something more together. We, as members of the Special Offerings Advisory Task Force, believe that we do.

Total Special Offering Receipts 1990 - 2010

Bar chart with values labeled (left to right, 1990–2010): $16,243,500; $16,694,131; $16,059,731; $15,901,375; $15,518,699; $15,157,999; $14,761,838; $16,329,776; $16,753,016; $17,454,172; $18,189,648; $17,918,619; $17,194,437; $16,759,470; $16,759,353; $16,442,111; $16,329,976; $16,441,495; $15,306,335; $14,344,372; $13,717,583

Per Member Giving
(Total Special Offering Receipts Divided by the PC(USA) Membership)

Bar chart with values labeled (left to right, 1990–2010): $5.86; $6.11; $5.95; $5.97; $5.92; $5.86; $5.78; $6.45; $6.67; $7.02; $7.42; $7.40; $7.22; $7.18; $7.31; $7.32; $7.42; $7.66; $7.37; $7.11; $7.01

B. That the General Assembly Mission Council select, hire, and empower a Director of Special Offerings to be a public face for the offerings. This person will lead staff in Special Offerings communication and funds development and implement a strategic plan to reach congregations, presbyteries, and individuals to meet the 20 by 2020 goal.

Rationale:

Funds development for mission advancement requires focused leadership, strategic coordination, researched goal setting, sophisticated use of marketing, communications and infrastructure, and an identifiable champion.

With a bold vision to achieve by 2020, appropriate investment in accountable leadership and supporting staff and technology is necessary. The Director of Special Offerings would be responsible for equipping us as a denomination to reach our goal. This person would provide strategic funds development leadership and would be the public face for Special Offerings.

Currently, responsibility for Special Offerings is spread across several individuals, with no one person specifically responsible for a strategic, coordinated effort to achieve measurable goals.

One of the key findings from interviewees and focus group participants is that they would be inclined to participate at a higher level if they felt stronger connections to Special Offerings leaders (i.e., Presbyterians want to know who the champions are that they can connect with on a personal level.) Currently, this disconnect makes it difficult for congregations to feel a shared sense of purpose in regard to Special Offerings.

In addition, congregations have a desire to know more about what they can do with the portion of Special Offerings retained locally, and would like to easily access that information from an "area expert, who would not only be responsible for communicating with churches, but also for increasing engagement and advocacy from church leaders at all levels throughout the denomination (i.e. local, Mid-Councils, GAMC offices) in order to grow the Special Offerings.

The director for Special Offerings would focus on engaging pastors and members and spreading the Special Offerings brand at all levels of the denomination. The role may be a new staff person (or persons) working in concert with other positions, or may be rolled into the job description of existing staff persons, but it should include:

- Serving as a visible representation of Special Offerings throughout the country, making the denominational offerings feel more personal.
- Attending presbytery meetings and engaging pastors as advocates and supporters.
- Identifying and working with ruling elders who bring passion and could help spread the word of the impact of Special Offerings as well as working with the GAMC ministry directors, who can connect the impact of dollars to the changes in people's lives.
- Answering questions about impact, programs, administrative costs, etc.
- Helping churches share information about how they promote the offerings, what they are doing to grow participation in their church, etc.
- Developing a plan and metrics for Special Offerings growth and evaluating success in areas of focus.
- Developing tools to help pastors promote the Special Offerings.
- Develop mechanisms for communicating the impact of the Special Offerings throughout the year, not just in the month in which the Offering is received.

The mission of the PC(USA) and the Special Offering ministries will be advanced by funds development efforts that have a unifying Presbyterian brand, a passionate denominational champion, and a strategically coordinated staff effort.

Funding for this position would come from Special Offering receipts, proportionate to totals, consistent with the "Operating Guidelines for Special Offerings."

C. That the General Assembly Mission Council engage churches and individuals directly in the life of special offerings using technologies such as credit card subscription to Special Offerings, social media messages and networks, online video to tell Special Offerings stories, texting, etc. Ensure such options allow donors to identify congregation and presbytery for proper gift acknowledgement.

Rationale:

Through interviews, focus groups, benchmarking and surveying, the Special Offerings Advisory Task Force found that the majority of interviewees sense that people give to the Special Offerings out of tradition, and that any opportunity to increase the amount contributed per person will rely on the denomination's ability to articulate impact and create an emotional connection.

Currently, Special Offerings ministries seem "far away" to many people, and it is important to show the faces and tell the stories of those who benefit from Special Offerings as well as communicating the context surrounding the "people" being served. (Example: "One of the leading causes of death for children in Nigeria is the lack of clean water. Through the Special Offerings, we have built XXX wells throughout the country and have given XXXX people the opportunity to drink clean water.") In order to do this, constituents recommended that PC(USA) utilize technology to engage key stakeholders in the life of Special Offerings.

Churches and members also noted that they want to be approached as investors and want to be seen as partners in the work that Special Offerings are funding. In order to do this, they need to know the faces and see the impact of their gifts. There is a growing desire for congregational and denominational impact opportunities, especially among small and medium churches.

Pastors also noted that they would be able to more effectively promote the Offerings if they had additional tools at their disposal to help them in this work.

Therefore, the Task Force recommends that the GAMC engage churches and individuals directly in the life of Special Offerings using technologies such as credit card subscription to Special Offerings, social media messages and networks, online videos to tell Special Offerings stories, and texting. Using technology outlets allows for multiple generations to be connected to the narrative of Special Offerings. In a world that is expanding exponentially through technology, the Task Force affirms that technology, especially social media, is a powerful tool of communication and one in which will help increase the number of those connected and therefore, those served by the Special Offerings. Technology-based giving options will allow donors to identify their congregation and presbytery for proper gift acknowledgement.

D. That the General Assembly Mission Council pilot a program that offers a Special Opportunities catalog related to special offerings which offer individual Presbyterians the option to give directly to special impact areas aligned with Special Offerings.

Rationale:

While giving out of tradition is a wonderful expression of commitment to the denomination, it is often seen as a transaction. To enhance the culture of transformational giving around Special Offerings, donors need

to feel a connection with an impact area. Interviewees overwhelmingly feel that if they could see the direct mission impact of their gift, they would be inclined to give.

Despite Special Offerings promotional material, many interviewees stated that they had no clear picture of what the Offerings do. Congregants found this fuzziness especially true of the Pentecost and the Peacemaking Offerings. Since today's donors want to see how their money is used, a catalog listing what each special offering accomplishes would help meet this requirement. In addition, such a catalog would direct money given to generic, non-denominational charities to ones within the denomination that serve the same purpose. For example, a congregation which traditionally gives through Bread for the World might be able to see how it could achieve similar goals through the One Great Hour of Sharing.

In addition, many pastors felt that they could better promote the Special Offerings in their congregation if they had the opportunity to sponsor a specific program or mission, where members could see a direct impact associated with their gifts.

The pilot program described in this recommendation would create a Special Opportunities catalog (print and online), as an additional means of participating in the four Special Offerings. The catalog would offer a page of stories, testimonials, pictures and information for each of the Special Offerings ministries, giving people a menu of options from which to choose. Each program would include options for each giving level and give opportunities to increase giving amount per member.

The Special Opportunities catalog represents an entirely new mission area for PC(USA), which takes time and resources to develop, so in the short-term, a pilot program can be started with a cross-section of 12-16 small, medium and large churches around the country. During the pilot period, the timing of the catalog and the communication techniques (online, print, etc.) can be tested.

Based on results from pilot churches, GAMC can decide whether or not to make an investment in a denomination-wide program in the mid- and long-term.

E. **That the General Assembly Mission Council clarify the mandate and reporting relationships of the OGHS-related committees including the Presbyterian Disaster Assistance Advisory Committee, the Presbyterian Self-Development of People Committee, and the Presbyterian Hunger Program Advisory Committee.**

Rationale:

The function of the One Great Hour of Sharing committees (Presbyterian Disaster Assistance Advisory Committee, Presbyterian Hunger Program Advisory Committee, and the National Self-Development of People Committee), has not been reviewed since the restructuring of General Assembly agencies that occurred in 2003.

Prior to 2003, there were many advisory committees for functional lines of General Assembly mission work. Some reported directly to the General Assembly and others reported to an elected ministry unit committee. The 1993 restructure replaced the previous models and established these three committees as "GAMC-related committees." The function of each committee is described in a separate single paragraph in the GAMC Manual of Operations.

The Special Offerings Advisory Task Force found confusion among elected GAMC members, elected One Great Hour of Sharing committee members, and GAMC staff, with respect to the function of the committees. It was unclear to whom these committees reported and to whom these committees were mandated to give advice. The role of the committees was also understood differently. From the perspective of the Special Offerings Advisory Task Force, these committees should be primary advocates for the One

Great Hour of Sharing Offering, since the success of the Offering is intricately related to the success of each program, but we are aware that some function as program committees, while others make grant decisions and seek to provide input on staffing matters.

Since the committees are "GAMC-related committees" according to the GAMC Manual of Operations, the Special Offering Advisory Task Force believes that the GAMC is the body which can provide clarity for all involved, by revisiting the ministry purpose, goals, strategy, effectiveness, size, focus, cost of operations, and reporting relationships for these committees. If these committees are to have roles in the process of funds development, ministry effectiveness/oversight, and/or governance, then the GAMC Manual of Operations should be updated to reflect this mandate from the General Assembly Mission Council.

F. That the General Assembly Mission Council review, on an annual basis, the current ministry reserve levels for Special Offering ministries from other (non-Special Offering) funding sources and establish appropriate guidelines.

Rationale:

The Special Offerings Advisory Task Force was charged with reviewing the level of reserves for each Special Offering, on an annual basis, and reporting its findings to the General Assembly Mission Council. However, several Special Offering ministries also have additional sources of funding. The Task Force feels strongly that reserve levels from other funding sources should be reviewed annually, and appropriate guidelines for reserve levels established, by the General Assembly Mission Council, in order to ensure for donors, that accountable review systems are in place.

G. That the General Assembly Mission Council receive the narrative report of the Special Offerings Advisory Task Force as guidance for staff in implementing Special Offering ministries and funds development efforts.

Rationale:

The Special Offerings Advisory Task Force has been unique among the series of previous Special Offering Review Task Forces. This Task Force was explicitly charged with providing advice for strengthening the role of Special Offerings within the Presbyterian Church (U.S.A.). The narrative section of this report includes dozens of pages of input from focus groups, survey research, and interviews that will be important for the General Assembly Mission Council and its staff in implementing the increased vision for Special Offerings within the life of the denomination. Therefore, in addition to the recommendations proposed by our Task Force, we seek to have the full report forwarded to staff as guidance during the staff implementation of our work.

Additional Recommendations:

The Special Offerings Advisory Task Force recommends:

A. That the General Assembly Mission Council appoint a task force consisting of racial ethnic leaders from across the church to advise the GAMC on Special Offering funds used for racial ethnic church leadership development. To impact 2014 funds allocation, the Task Force should be appointed at the February 2012 GAMC meeting, with a mandate to report to the March 2013 GAMC meeting.

Rationale:

The Special Offerings Advisory Task Force is recommending that the 220th General Assembly (2012) change the stated purpose for the GAMC portion of the Christmas Joy Offering, from "racial ethnic education" to "racial ethnic church leadership development" for 2014-2017, and that the General Assembly Mission Council determine the appropriate allocation of funds for this purpose in its budget.

Recognizing the tight timeline for impacting distribution of funds, the Task Force feels that it would be wise for the GAMC to have the advantage of direct input from racial ethnic church leaders for how these funds could be used most effectively. A short term task force, commissioned in February 2012, and reporting to the GAMC in March of 2013, would be able to give effective input to the GAMC as it considers appropriate allocations.

B. That the General Assembly Mission Council reappoint members of the current Special Offerings Advisory Task Force for an additional two years to oversee the implementation of this report.

Rationale:

The Task Force has elsewhere recommended the appointment of task forces to review the Special Offerings at four-year intervals. This recommendation is to create an exception to that pattern, because of the strategic and visionary nature of this report and the need to champion the 20/20 vision. This review has been more thorough-going and exhaustive than any in the past two decades. Its recommendations are necessarily more extensive and far-reaching. To assure that resulting General Assembly and the General Assembly Mission Council's decisions are accurately and faithfully implemented, the Task Force offers itself for an additional two years of service, concluding with the 221st General Assembly (2014). In the fall of 2014, the chair of the General Assembly Mission Council would appoint a successor task force to review Special Offerings and bring a recommendation to the 222nd General Assembly (2016) for the 2018-2021 quadrennium.