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May 2023

Dear Presbytery,

We will have the joy of gathering in person this month at Pittsburgh Theological Seminary to worship together, to consider an overture from one of our congregations, to learn about how we perceive ourselves as a presbytery today, and to launch three future ministers on the next phase of their calling by examining them for ordination. We hope that you will join us.

Our worship time will celebrate the history and ministry of our African American churches. Rev. Anthony Jermaine Ross-Allam, Director of the Presbyterian Mission Agency's Center for Repair of Historical Harms, will preach and we are sure to be uplifted by music team from Friendship Community Presbyterian Church who will share their gifts. During worship we will see images and hear a report on the recent International Partnership trip to Malawi.

We will vote on the overture from Sixth Presbyterian Church on reparations for Bethel AME Church that we have been studying since September 2022. While Bethel AME and the Pittsburgh Penguins have come to an agreement on use of a portion of the property, much work remains to be done. Many of our congregations have voiced their support for this overture and letters from some of them are included in this packet.

Hearing the results of the Landscape Study will start the meeting instead of our usual practice of beginning with worship. This change was necessitated by the travel schedule of our presenter and was made by the Executive Committee after careful consideration of all possible options. The Executive Committee did not make this change lightly and did so without meaning any disrespect to the sacred nature of our corporate worship experience or to the importance of our celebration of the contributions of our African American Presbyterian Churches

We are grateful for the fellowship opportunities that meeting in person provide and look forward to being with you at the meeting.

Grace and peace,

A handwritten signature in black ink, appearing to read "Carla L. Campbell".

Carla L. Campbell
Stated Clerk and Congregational Transition Specialist





SEEKING TO BE FAITHFUL TOGETHER: *Guidelines for Presbyterians in Times of Disagreement*

In a spirit of trust and love, we promise we will...

***Give them a hearing...
listen before we answer***

(John 7:51 and Proverbs 18:13)

- 1. Treat each other respectfully so as to build trust, believing that we all desire to be faithful to Jesus the Christ;**
 - we will keep our conversations and communications open for candid and forthright exchange,
 - we will not ask questions or make statements in a way that will intimidate or judge others.
 - 2. Learn about various positions on the topic of disagreement.**
 - 3. State what we think we heard and ask for clarification before responding, in an effort to be sure we understand each other.**
-

Speak the truth in love

(Ephesians 4:15)

- 4. Share our concerns directly with individuals or groups with whom we have disagreements in a spirit of love and respect in keeping with Jesus' teachings.**
 - 5. Focus on ideas and suggestions instead of questioning people's motives, intelligence or integrity;**
 - we will not engage in name-calling or labeling of others prior to, during or following the discussion.
 - 6. Share our personal experiences about the subject of disagreement so that others may more fully understand our concerns.**
-

***Maintain the unity of the
spirit in the bond of peace***

(Ephesians 4:3)

- 7. Indicate where we agree with those of other viewpoints as well as where we disagree.**
- 8. Seek to stay in community with each other though the discussion may be vigorous and full of tension;**
 - we will be ready to forgive and be forgiven.
- 9. Follow these additional guidelines when we meet in decision-making bodies:**
 - urge people of various points of view to speak and promise to listen to these positions seriously
 - seek conclusions informed by our points of agreement;
 - be sensitive to the feelings and concerns of those who do not agree with the majority and respect their rights of conscience;
 - abide by the decision of the majority, and if we disagree with it and wish to change it, work for that change in ways that are consistent with these Guidelines.
- 10. Include our disagreement in our prayers, not praying for the triumph of our viewpoints, but seeking God's grace to listen attentively, to speak clearly and to remain open to the vision God holds for us all.**

Stated Meeting of the Presbytery of Pittsburgh

Pittsburgh Theological Seminary

Hicks Memorial Chapel

May 18, 2023, at 1:00 p.m.

Ruling Elder Louise Schoppe, Moderator, Rev. Sarah Robbins, Sr. Vice Moderator

Pittsburgh Presbytery is a covenant community

† formed by the triune God;

† called to share together in the ongoing life & ministry of Jesus Christ;

† proclaiming & demonstrating the Gospel publicly in word & deed in the power of the Holy Spirit.

PRESBYTERY MEETING DOCKET

Gathering for the Work of the Presbytery

Opening Prayer and Welcome from the Moderator

Greetings from Our Host

Seating of Corresponding Members

Adoption Consent Agenda and Announcement of the Intention to Introduce New Business

Report on Landscape Study

Worship and Celebration of the Contributions of African American Presbyterian Churches

Rev. Anthony Jermaine Ross-Allam, Director of the Presbyterian Mission Agency's Center for Repair of Historical Harms, will preach and the music team from Friendship Community Presbyterian Church will provide music.

Overture on Reparations for Bethel AME Church

Hearing from Our Staff, Commissions, Committees, and Ministry Teams

Commission on Preparation for Ministry Report

Acting Head of Staff Report

Committee on Nominations Report

Commission on Ministry Report

Attending to our Corporate and Ecclesiastical Business

Executive Committee Report

Stated Clerk's Report

Voting on Proposed Constitutional Amendments from the 225th General Assembly

22E amending G-2.0503

22G amending G-2.0603

22K amending G-2.1002

22L amending G-2.1103

22O and 22P amending G-3.0106

Going Forth by God's Grace to Serve

New and Old Business

Report from the Roll Clerk and Closing Prayer

CONSENT AGENDA
May 18, 2023

All consent items are listed below and are the same as the Consent Motion items which appear in the following reports, and which are indicated by an asterisk. At the time the motion to approve the Consent Agenda is made, any commissioner may request the removal of any item from the Consent Agenda for debate by the body. If an item is removed from the Consent Agenda, it will be considered at the regularly docketed time for the report of the group to which it belongs.

Items for Consent Action

Report of the Minute Reading Committee

- Report of the Regular Meeting Minute Reading Committee

Matters from the Executive Committee:

- Item 2 – Finance Reports – December 2022 and January and February 2023
- Item 3 – Permission for Sale of Church Property – Fox Chapel Presbyterian Church

Matters from the Stated Clerk

- Item 3 – Ecclesiastical Administrative Commissions to Ordain

Matters from the Commission on Preparation for Ministry

- None

Matters from the Commission on Ministry

- Item 2 – Moderators
- Item 3 – Temporary/Covenant/Interim Pastors
- Item 4 – Letters of Reception
- Item 5 – Letters of Dissolution
- Item 6 – Members-At-Large
- Item 7 – Permission to Labor Outside the Bounds
- Item 8 – Calls
- Item 9 – Validated Ministry
- Item 10 – Administrative Commission to Install
- Item 11 – Retirement

**REPORT OF THE REGULAR MEETING MINUTES READING COMMITTEE
(Included/approved, in the consent agenda)**

The regular meeting Minutes Reading Committee met on Thursday, , at immediately following the regularly stated Presbytery meeting and read the minutes of said meeting. A quorum was present.

	P	A	E		P	A	E
Ruling Elders				Teaching Elders			
Carla Campbell	X			Trent Hancock	X		
Cathy Nelson	X			Sarah Robbins	X		
Louise Schoppe	X			Brian Wallace	X		

The Committee recommends approval of the Minutes of the regularly stated Presbytery Meeting Thursday, February 16, 2023. **For the Committee:** *The Rev. Dr. Trent Hancock, Chair.*

The next meeting of the Minutes Reading Committee will be held on Thursday, May 18, 2023 immediately following the next Stated meeting of Presbytery expected to held at Pittsburgh Theological Seminary. Any commissioner present in person at such meeting is invited to attend.

Draft overture to Pittsburgh Presbytery

Whereas, Bethel African Methodist Episcopal Church is the oldest congregation of color in Pittsburgh, having been founded in 1808;

And whereas, this thriving and vital Christian congregation for generations carried out a witness to Christ through service to the extensive and vibrant African-American community of the Lower Hill neighborhood through provision of respite and refuge for escaped slaves seeking emancipation through the Underground Railroad; guidance, education, and housing for migrants from the South; providing a center for convocations of community concern, such as civil rights and police brutality; Sunday school classes attended by thousands; housing Pittsburgh's first Black elementary school; serving as a partner of Wilberforce University; and many more activities;

And whereas, Bethel AME obtained land adjacent to Pittsburgh's Downtown at a time when African Americans were legally and socially restricted from doing so, and built a large, Romanesque-style church accommodating 1,900 members, creating a physical manifestation of the glory of God and hope for God's people in the Lower Hill;

And whereas, in the 1950s the Urban Redevelopment Agency of the City of Pittsburgh seized Bethel AME Church through eminent domain and razed it, despite city statutes prohibiting the use of eminent domain to "appropriate, take, injure or destroy any church property";

And whereas, the congregation of Bethel AME strenuously objected and exercised every available legal means to prevent the loss of their church building and the forced removal to a less central, accessible location;

And whereas, the destruction of Bethel AME's church building and "urban renewal" of the Lower Hill permanently displaced and dispersed the congregation's 3,000 members;

And whereas, Bethel AME received \$240,000 in compensation, an amount far below the value of land (not including the air rights) for property on the edge of Downtown, and considerably less than the value accruing to the Pittsburgh Penguins;

And whereas, a church with a predominantly white congregation located two blocks away was not seized by eminent domain and not destroyed;

And whereas, no historically or predominantly white congregation in Pittsburgh or in Allegheny County spoke up on behalf of their sisters and brothers in Christ who were involuntarily and forcibly deprived of their church building;

And whereas, the URA and the Sports and Exhibition Authority (a city/county entity), current owners of the land, are making plans for the property with the Penguins, operating as the Pittsburgh Arena Real Estate Redevelopment LP (PAR), which hold the development rights for the land;

And whereas, the Pittsburgh Arena Real Estate Redevelopment LP, in turn, is working with the developer Buccini/Pollin Group on a \$1 billion redevelopment of the former Civic Arena site, including a 26-story modern office tower that will serve as a corporate headquarters for First National Bank;

And whereas, Bethel AME Church seeks reparations from the City of Pittsburgh, which seized its property; from the Pittsburgh Penguins organization, which stands to financially benefit from the property; and from local religious communities, especially those that could have come to Bethel's aid in the 1950s and did not;

Be it hereby the decision and the intention of Pittsburgh Presbytery to:

Endorse the Bethel AME reparations campaign;

As a covenanted community in Christ, directly raise the concerns of our sisters and brothers in Christ at Bethel AME with City officials, including the Urban Redevelopment Agency, and the Pittsburgh Penguins organization;

And make a financial contribution to support the Bethel AME reparations campaign.

<https://www.publicsource.org/bethel-ame-black..>

<https://www.youtube.com/watch?v=Zsdu7kAGj4E>

**Anti-Racism Transformation Team (ARTT),
a Pittsburgh Presbytery Ministry Team**

ARTT Vision Statement:

We envision an anti-racist Presbytery that practices Christ's teachings, creating and sustaining a culture of racial reconciliation and accountability to the communities the Presbytery serves.

ARTT Mission Statement:

The Pittsburgh Presbytery Anti-racism Transformation team, through prayer, study of scripture, and guidance of the Holy Spirit, will be an effective resource and catalyst to dismantle systemic, institutional racism in our presbytery.

Response of ARTT Regarding the Reparations Overture to Pittsburgh Presbytery

Introduction

The Anti-Racism Transformation Team (ARTT) is grateful for the request from the Executive Committee to offer comment and advice on the overture from Sixth Presbyterian Church to support the Bethel AME Church campaign for reparations. With the caveat offered in the last paragraph here, the ARTT concurs with this overture and advises the EC and Presbytery to do the same.

We hope our comments on this blatant example of institutional racism, by our city government and with the complicity and silence of the Pittsburgh Presbytery which failed to support the congregation of Bethel AME Church when it could, will further our own institution's grappling with systemic biases embedded in Pittsburgh Presbytery from the past as well as in the present.

The ARTT charge from the Presbytery is to be an effective resource and catalyst in dismantling systemic racism in our Presbytery (see the ARTT Vision and Mission Statements above). The definition of systemic racism is racial prejudice plus the misuse of power by systems and institutions. Systemic racism is the covert discrimination that, often without intent, is so embedded in the systems, processes, written and unwritten policies, and expected procedures of a society or organization that it goes unrecognized by everyone except those that are harmed.

As the overture and its attached supporting documents demonstrate, there is clear evidence of systemic racism at work in the 1957 destruction of the original Bethel AME Church and its movement to a lesser, removed location with a much smaller sanctuary (while a neighboring Catholic Church with a white congregation was not affected in any way).

After a very brief summary of the Biblical and theological sources for our point of view on reparations, we humbly offer our comment and advice.

Summary of the Biblical and Theological Roots for Our Position on Reparations

The thrust of Jesus' ministry is witness to God's love for the poor and oppressed. The Presbyterian Church (U.S.A.) has lifted this up in our time by emphasizing Jesus' teaching in

Matthew 25:31-46 where the King exclaims, “Truly, I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” During the urban renewal after World War II in Pittsburgh, the Black neighborhood of the Lower Hill and the social assets there, like Bethel AME Church, were, indeed, “the least of these.” These assets were commandeered and destroyed to make way for what was valued more by the white society of its day.

Justice (well described by Cornel West as “love in the public square”) is being sought by Bethel AME Church in the form of reparations, a type of justice familiar in New Testament times. One way to understand the story of Zacchaeus, the tax collector and rich man in the Gospel of Luke (Luke 19: 1–10), is as an offer of reparations for his past actions. Zacchaeus volunteers this effort at repair, saying to Jesus, “Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold.” Zacchaeus is not able to make amends to the poor people he had harmed in the past but he is able to help the poor before him at that present moment. We can support Bethel AME Church in their plea for restoration from the Pittsburgh community, as demonstrated by Zacchaeus.

The Book of Confessions anticipates and encourages exactly this kind of restorative action on the part of our covenant community. One example comes from the Brief Statement of Faith: “In a broken and fearful world the Spirit gives us courage...to unmask idolatries in Church and culture, to hear the voices of people long silenced and to work with others for justice, freedom, and peace (11.4).” Similarly, the Confession of Belhar includes, “We believe...that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever rolling stream (10.7).”

Comment

The ARTT has encountered numerous stumbling blocks in addressing the dismantling of the Pittsburgh Presbytery’s own institutional racism. Supporting Bethel AME Church’s campaign for reparations may assist the Presbytery in dismantling and wrestling with two of the impediments.

First, while many in the Presbytery are sensitive to prejudicial acts by individuals, it is difficult for many to grasp that prejudice is built directly and historically into our church structures. As the Sixth Church overture lays out, the seizing and razing of Bethel AME Church is a clear example of systemic racism (racial prejudice + misuse of power by systems/institutions). Pittsburgh Presbytery in 1957 was a powerful force in Allegheny County, a bastion, in many ways, of white wealth and power. However, when a sibling Christian fellowship was in peril, the Presbytery at the very least stood silent and, more likely, was an active supporter of what was then called, “Pittsburgh’s Renaissance.” By learning the history of this congregation, the ruthless treatment they received from the city government and the lack of support from other Christian fellowships like us in 1957, the Presbytery now, in 2022, has an opportunity to examine and understand how systemic racism works. And possibly most importantly, this unveiling of systemic racism will give the Presbytery the opportunity to wrestle with the institutional harm we have inflicted upon our very own historically Black Presbyterian congregations.

Second, the ARTT often hears the acknowledgement that systemic racism was a problem in the past, and the Church did take seriously the Civil Rights Movement of the 1960s, that the Church and we as a society have changed. There is an earnest belief that all people are beloved children of God and past actions are not the responsibility of the present people and

institutions. What this separation between past, present and future ignores is the eternal Communion of Saints where time dissolves. In the Priesthood of All Believers, we are one with the Presbyterians of the 1950s who could not see the bias and racism at work in the urban renewal that targeted Black neighborhoods. In solidarity with them and with the saints, then and now, we can repent these sins and join in the repairs. And we trust future Presbyterians will do the same for the contemporary sins we cannot see around us and within our own body. As believers embraced and sustained by the grace of God, there is no shame in admitting that the Pittsburgh Presbytery was previously acting from a less informed place in 1957. Indeed, this confession is the place that leads to redemption in which repair and restoration within and among our very own community can begin.

Advice

The Anti-Racism Transformation Team, in consultation with the Pittsburgh Chapter of the Presbyterian Black Caucus and the Amos 5:24 Ministry Team, fervently advises the Executive Committee to recommend and the Pittsburgh Presbytery to endorse the Bethel AME campaign for reparations, and that the Presbytery directly raise our collective support and concerns to the City of Pittsburgh and the Pittsburgh Penguins. It is a clear act of justice that can help open our eyes and hearts to our own institutional bias which is contrary to all that Jesus teaches us. This commitment can inspire us to move more swiftly to the needed repair within our own body.

At this moment in time, ARTT is not recommending that the Presbytery make financial reparations to Bethel AME as requested in the overture. Instead, ARTT recommends that the Presbytery immediately engage in a concerted dialogue with the four remaining historically Black congregations of the Pittsburgh Presbytery and the Pittsburgh Chapter of the Presbyterian Black Caucus (before November 1, 2023) to gain an understanding of reparations needed, both spiritual and financial, by the Pittsburgh Presbytery to our historically Black congregations and determine what would best serve the wider Black Christian community of faith in Allegheny County.

Respectfully submitted,

The Pittsburgh Presbytery Anti-Racism Transformation Team
Sherry Anderson, Ruling Elder, East Liberty Presbyterian Church
Raymond Anthony, Ruling Elder, East Liberty Presbyterian Church
Ceinwen King Smith, Ruling Elder, Community of Reconciliation
Emily Rosenthal, Ruling Elder, East Liberty Presbyterian Church
Darlene Rushing, Ruling Elder, Hot Metal Bridge Faith Community
Theo Towns, Ruling Elder Eastminster Presbyterian Church
Rev Janet Edwards, Moderator

August 30, 2022



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The Cathedral of Hope

Rev. Patrice L. Fowler-Searcy, Associate Pastor
Rev. Heather T. Schoenewolf, Associate Pastor

January 18, 2023

Ms. Carla Campbell
Stated Clerk
Pittsburgh Presbytery
901 Allegheny Avenue
Pittsburgh, PA 15233

Dear Ms. Campbell:

This letter is to inform you that the Session of East Liberty Presbyterian Church, at the regular meeting of Tuesday, January 17, 2023, voted unanimously in favor of the Overture to the Pittsburgh Presbytery offered by Sixth Presbyterian Church. Said overture supports the reparations efforts of Bethel AME church.

Please know that ELPC commissioners attending the February 2023 meeting of Pittsburgh Presbytery will be prepared to speak in favor of the overture.

Sincerely,

Carla D. Depperman
Clerk of Session, ELPC



COMMUNITY OF RECONCILIATION CHURCH

January 10, 2023

From: Council of The Community of Reconciliation Church

Dear Friends,

May the peace of Christ be always with you!

At our meeting on Sunday, December 18, 2022, The Council of the Community of Reconciliation Church passed the following resolution:

Whereas the Bethel African Methodist Episcopal Church, the oldest Black church in Pittsburgh, has reached an agreement in principle with the City of Pittsburgh and the Pittsburgh Penguins for reparations regarding the unjust and illegal taking of their property in the Lower Hill in 1957 but has reached an impasse on the details for fair redress, and

Whereas the Sixth Presbyterian Church has submitted an overture calling upon Pittsburgh Presbytery to support the Bethel AME Church Reparations Campaign spiritually as well as to begin consideration of reparations for the historic Black churches in our Presbytery

Therefore, the Council of The Community of Reconciliation Church, hereby, informs the Executive Committee of Pittsburgh Presbytery and Pittsburgh Presbytery that it supports the Sixth Church Overture and the Bethel AME Church Reparations Campaign. We encourage Pittsburgh Presbytery to adopt the Overture, repenting of past and present sins, leading to acts of repair with both Bethel AME Church and the historic Black Presbyterian Churches in our midst.

We respectfully inform you of our action and prayerfully trust that you will take our views into consideration as you discern what action the Holy Spirit inspires you to take on this matter.

May grace, mercy and peace be with you in your deliberations.

Christina Williams
Chair, Council of The Community of Reconciliation Church

cc: Rev. Brian Wallace, Associate Minister for Emerging Ministries and Acting Head of Staff, The Pittsburgh Presbytery, Presbyterian Church (U.S.A.)
Rev. Ralph Lowe, The Pittsburgh Presbytery, Presbyterian Church (U.S.A.)
Ms. Carla Campbell, The Pittsburgh Presbytery, Presbyterian Church (U.S.A.)
Pastor Dale B. Snyder, Bethel African Methodist Episcopal Church
Rev. Dr. Vincent Kolb, Sixth Presbyterian Church
Mayor Ed Gainey, City of Pittsburgh
Ms. Theresa Kail-Smith, Pittsburgh City Council
Mr. Kevin Acklin, The Pittsburgh Penguins
Mr. Craig Dunham, The Pittsburgh Penguins
Ms. Susheela Nemani-Stanger, The Urban Redevelopment Authority of Pittsburgh

**Commission on Preparation for Ministry Report to Pittsburgh Presbytery
May 2023**

Regular Meeting of the Commission on Preparation for Ministry

Pittsburgh Presbytery's Commission on Preparation for Ministry (CPM) met in a regular meeting on Monday, May 1, 2023 at 4:00 pm. With a quorum being present, Incoming Chair, Rev. Gavin Walton, opened the meeting with prayer.

Items for Information

1. Sermons Heard

The commission reports sermons were heard from the following Candidates:

Rebecca Abbott – 4/16/23
Steven Singleton – 4/23/23

2. Enrolled as Inquirers

The commission reports the following Applicant was examined and approved to be enrolled as Inquirer:

ALLEN Philip Allen, a member of Valley View Presbyterian Church since 2017, graduated from North Carolina A&T State University in 2015, and is enrolled in Pittsburgh Theological Seminary with a projected graduation date of 2027.

CREACH J. Davis Creach, a member of Shadyside Presbyterian Church since 2022, graduated from Rhodes College in 2022, and is enrolled in Pittsburgh Theological Seminary with a projected graduation date of 2025.

3. Certified Ready to Receive a Call & Circulate PIF

The commission reports the following Candidate was examined and approved to be Certified Ready to be commissioned and approved to circulate their Personal Information Forms:

Rebecca Abbott
Katherine Campbell
Lam Nguyen

Items for Action

1. Proposed Process
(see enclosed proposal)

Proposed Process for Examining Candidates for Ordination
Pittsburgh Presbytery
May 2023

At its meeting on May 1st, 2023, the Commission on Preparation for Ministry adopted the following recommendation for examining candidates who have been certified ready pending call or have received an ordained call.

- At a separate time, most likely, just before a called Presbytery meeting, there would be a public examination of candidate with the care team present, hosted by the Commission on Preparation for Ministry and Moderated by the Chair of CPM or their designee. All eligible commissioners will be allowed to ask questions of the candidate during this time.
- During the Presbytery meeting, the candidate would be introduced, asked to read their statement of faith, and dismissed. No questions to the candidate will be asked during the meeting itself. The CPM will make a motion to approve the candidate for ordination, and an opportunity for additional questions to the representatives of the CPM and debate on the motion will be provided. The body will then vote on the motion to approve the candidate.

Rationale:

One responsibility explicitly given to Presbyteries is to direct the preparation of those who are to be ordained as Ministers of Word and Sacrament (G-2.06), review calls requiring ordination, and examine a candidate to be ordained (G-2.07)

Within our Presbytery, the vast majority of G-2.06 and G-2.07 are overseen by the CPM, with COM becoming involved near the end when a candidate is cleared for a pastoral position or requests that a position be considered a validated ministry. However, we have maintained the practice of conducting the final examination for ordination before the body at a Presbytery meeting. Recently, CPM has recommended, and the Presbytery body has approved several formats for the final examination and approval of candidates.

The current proposal seeks to address several concerns that have been shared with the members of CPM and members of the Presbytery staff.

- The proposal seeks to create an environment more conducive to question and answer.
- The proposal seeks to expand the time available for questions to be asked to the candidate.
- The proposal seeks to create an environment where commissioners can get to know the candidate better than is afforded by the current format.
- The proposal seeks to create an environment where all candidates can be examined equally and equitably.

CPM will present this recommendation for question and debate at the May 2023 Presbytery meeting. The three candidates who will be examined for ordination at this meeting **will be**

examined using the current process used at previous meetings rather than the proposed one detailed here. If adopted by the Presbytery, this proposal would go into effect for the September 2023 Presbytery meeting.

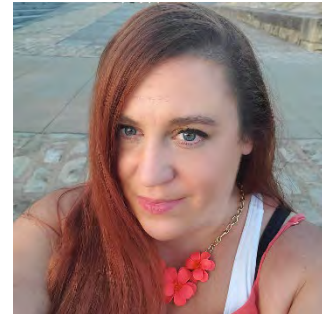
**Commission on Preparation for Ministry
Personal Profile Form for Candidates Ready for Examination**

Name: Rebecca Abbott

Status: Certified Ready Pending Call, Pittsburgh Presbytery

Biographical Statement

I grew up in the Banksville neighborhood of Pittsburgh with my mom, grandma, and two older brothers. When I was ten years old, I was invited to a sleepover with a family who goes to church nearby on a Sunday. It was something I had always wanted to do, and soon I began walking on my own. They nurtured my faith and supported me on my journey. I became active in various activities over the years. I went to college at Point Park University in downtown Pittsburgh for Elementary Education, but fell in love with Early Childhood. Eventually, I got a job in an Early Learning Center which was part of a religious organization, making faith part of our daily discussions. Through this time, my spiritual growth blossomed as I sought out various opportunities to learn more, even attending a young adult Bible study at a church of a different denomination. I learned how much I love being Presbyterian. Those that knew me through friends or work often told me that I should be a pastor. I always disagreed indignantly because I do not think that just because I am a young person who goes to church that it qualifies me for ministry. In addition, I really liked working with young children. I already had the education and experience. Eventually, someone explained to me that just because I resisted God calling me to something, that does not mean that God is not calling me to it. I took time to discern whether or not I was called, and took small steps toward listening to God. In 2019 I applied to Pittsburgh Theological Seminary and was accepted. I was terrified to quit my job and move across the city, but excited to see where God would lead me when I listened. The journey has been simply transformational.



Current Sense of Call

At the start of the journey, I had heard of a lot of different things that someone can do with an M. Div. I prayerfully began to explore all of the options. It was clear to me that I was being called to pastor a church, but I had no clue what that would look like. When I started my field education at Community House, I was in an environment that was different than I had ever been used to. I went from attending a midsized church in the Suburb of Greentree to a small, inclusive church in the Northside of Pittsburgh. I learned how different worship could be, and how the vital mission we do can look different depending on the contexts and needs of a neighborhood. I learned how pastoring churches of different sizes requires different skillsets. After seminary, I was hired to

work for one year at Unity Presbyterian Church where I have learned a lot about committee work, leadership, and pastoral care. My current sense is that I feel called to a smaller sized church where there is a clear sense of the importance of carrying on the mission of Jesus Christ in the world.

Rebecca Abbott Statement of Faith

1 I believe in one triune God who exists as one in substance yet three persons: in God,
2 God's son Jesus Christ and the Holy Spirit all of whom are equal in power and might. They
3 share one will and one mind. Jesus is begotten, not made and is the son and not inferior to
4 God.

5 God created the heavens and the earth out of nothing and saw that it was good.
6 God, who, knew each one of us before we came into being, wants to be in loving
7 relationship with us. God loves us so much that God sent Jesus on our behalf.

8 Jesus Christ was conceived by the virgin Mary and the Holy Ghost to become
9 incarnate on earth as fully God and fully man. Jesus became well known as the one who
10 performed miracles, healed the sick and spent time in the company of outcasts. While on
11 earth, Jesus led a sinless life, reconciled us, and equipped his disciples to do the work of
12 the Kingdom.

13 Jesus was arrested, scourged and hung on a cross to die; he experienced the
14 fullness of our broken humanity. He was put in a tomb, but death could not hold him. He
15 was resurrected and is ascended into heaven where He sits in the place of honor. In doing
16 so, we might have the forgiveness of sins and eternal life for all people. Sin entered into
17 the world through human disobedience to God in the Garden of Eden. It is now something
18 we live with but strive not to do. We are a broken people in need of God's grace. We are to
19 join in the mission of the church in Jesus Christ and to live a life of service.

20 The Church is the community of believers who follow Jesus Christ and his ministry.
21 The work of the church is to share the gospel message of hope, love and faith with the
22 world. The church comes together to worship, participate in spiritual practices and learn
23 more about who we are called to be. The church should seek to help all of those in need
24 especially the lonely, poor and oppressed and seek to restore unity as ones who are led by
25 Jesus Christ.

26 Scripture is the word of God written down for our use. It tells of God's creation and
27 God's people. It tells us about Jesus and his salvific works done to save the world. God still
28 speaks to us today through God's Holy Scriptures, and we should always be prepared to
29 respond to this Word.

30 The sacraments are God's gift to us in the life of the church. These are the
31 sacraments of Baptism and of Communion. They proclaim God's abundant love for us while
32 we offer our lives in service to God. In Baptism, we are marked with the seal of Jesus Christ
33 through the Holy Spirit and receive mercy. When baptized, we are buried with Christ and
34 raised again in a new life. We are called to repent in full faithfulness that in Christ's death,

Rebecca Abbott Statement of Faith

35 resurrection and ascension we are forgiven. Baptism bonds us in the unity of all baptized
36 believers to love one another which equips us to love all of humanity and share in God's
37 grace which is sufficient for all believers.

38 The sacrament of Communion is a spiritual feast taken to nourish our souls. Jesus
39 shared bread and wine around the table explaining to eat of it remembering him. This act
40 is a sign and seal of the new covenant. It is an outward sign in the bread and cup for which
41 seals an inward grace. When we partake Communion, we know we have been redeemed
42 because of Christ, what he did for humanity and the promise of what is to come in the
43 fullness of time. We are a broken people, therefore it is not simply given to those who are
44 righteous, but all of us who are weary and sinful. When we do, we are assured of God's
45 love, mercy and grace.

46 For now, we are continuing on as disciples in a broken world full of suffering but in
47 the fullness of time, Jesus will come and redeem all things. At that time, there will be no
48 more tears, no more pain and no more suffering. We will be in full communion with one
49 another and God. Until then, we need to maintain a right relationship with God through
50 glorifying and praying to God.

**Commission on Preparation for Ministry
Personal Profile Form for Candidates Ready for Examination**

Name: Katherine Campbell

Status: Certified Ready Pending Call, Abingdon Presbytery

Biographical Statement

I grew up in a small town in South Carolina just below Charlotte, NC. My mother was our congregation's choir director and so the church was like our second home. I loved being at church and participating in the community that came with it. I loved serving as an acolyte and holding the door at the end of the church service. I loved singing in the choir and Wednesday night Bible study. But then, I became a curious teenager. I often asked bold and difficult questions about religion, spirituality, and how we were to treat our neighbors. I became disenfranchised with church when I saw certain sins used as reasons to ostracize neighbor, while other sins seem to be welcomed in the community. When I was old enough to choose for myself, I spent many years outside the church learning about other ways to connect with God and follow the Holy Spirit. Eventually, God called me back into the fold. Admittedly, I pulled a Jonah with the first call yet here I am. I come to Pittsburgh from Bristol, TN where I have lived with my wife and children since 2012. Emily Anne currently works part time at a small library near our house. Lee is 15 and a freshman in high school. He hopes to become an environmental engineer. Ret is 5 and in kindergarten. She is full of giggles and sass and loves to be the center of attention. I am a stick figure drawer in a family of artists. We love family game nights, pizza movie night, and fire pits in the backyard. We also have two cats - Mama Cat and Flannel - and two dogs - Roxie and Peanut. I anxiously anticipate July 1st when they will move up to Pittsburgh and we will finally live under one roof after a six month separation.



Current Sense of Call

My Call to seminary occurred while I was working as a Domestic Violence Advocate at a Crisis Center. I recognized spirituality as an important factor for healing, but was limited in my abilities to initiate the subject. I wanted to change that and I felt like this was God's way of inviting me to pursue seminary. There have been many twists and turns on my path. At one point in time, I thought I would become a church planter. Later, I was interested in becoming a Death Doula for dying churches. But the way became clear when my degree required me to take Clinical Pastoral Education (CPE). Chaplaincy was a whole new kind of crisis work, and I feel in love with it – particularly working with the Veteran population. I have a passion for the work that is done through the CPE process. From the moment I stepped into the classroom, I felt like I was home. While enjoy is not the right word, I am fulfilled by the process of self-discovery and healing that

comes from awareness of the energy behind one's reactions. I am curious about people and passionate about creating safe space for healing. I am also motivated to engage in this work for the safety it provides my family. As a female with a very contemporary family, ministry opportunities are limited for me. Our desire to return to the south further limit my opportunities. A role as a Certified Educator offers my family some protection church work cannot. Financial stability is also a motivating factor. I believe I am called to Certified Education because it is a place where my personal passions, my desire for a vocational calling, and the safety and financial security needs of my family can be met.

1
2 Statement of Faith
3 Katherine Campbell
4 4-17-23
5

6 I have known and trusted in my loving relationship with God for as long as I can remember. It
7 has generated three things that I know in the depth of my being. I am a beloved child of God; I
8 will never look into the eyes of someone who is not a beloved child of God; and Immanuel –
9 God is with us, in us, through us, and among us.
10

11 My seminary journey has helped me articulate the following beliefs. I believe in the Yahweh of
12 Sarah and Hagar, of Joseph and Judas, and of Peter and Mary Magdalene. My God is the one
13 true God whom I am called to love with my whole heart, mind, and soul. Relationship with this
14 God teaches me how to love my neighbor as I love myself.
15

16 I believe in Jesus Christ, who came to Earth and reminded us what it was like to walk in the
17 Garden with God. Jesus role-modeled “Thy will be done,” and died because of our sins. I believe
18 in the Resurrection that proves God is with us still, still rolling stones and reaching into the
19 graves we have dug to pull us out into new life if we will only take hold. It is within this
20 assurance of the Resurrection that the grace of Salvation is given.
21

22 I believe in the Holy Spirit whose iconic snapshot is that time at Pentecost when the chaos of
23 Babel was reversed and for a moment, we all understood. The Holy Spirit connects us together
24 like blood in the Body of Christ, helping us to understand the stranger by recognizing them as
25 neighbor in the magic of that fiery Pentecost. This Spirit is a part of the Triune God.
26

27 We have a Triune God because a third point turns a diameter into a circumference. In a circle, all
28 points are equal. Space is held, and community is born. Community is the classroom for the love
29 practice given to us by our Triune God.
30

31 I believe the Church is not a building, steeple, or resting place. Humans are a community
32 intended to be like the Triune God. We are simultaneously same and different without
33 encroaching on the fullness of our sameness or our difference. This is a mysterious conundrum
34 the Church is tasked with conquering. At its best, the Church is a safe place for people who are
35 hurt and feel alone to be invited into the salve of community, invited to recognize they are a part
36 of the Body. At its best, the Church joins in Missio Dei. At its worst, it is an entity that does the
37 hurting and prevents healing. The church is full of broken people who make mistakes. And that
38 is okay because the Cross and the Empty Tomb give us a chance to take our broken pieces, add
39 them to the others and create a new stained-glass story out of the wreckage.
40

41 I believe in the midst of this brokenness lies a thing named evil. This evil came into being the
42 moment human pride decided it deserved to know both good and evil. God walks with us
43 through the valleys as we struggle to understand pain, suffering, separation, death, injustice,

44 oppression, randomness, chaos, and all the other words we associate with evil. God is
45 compassionately involved with the problem of evil and how it affects the created people because
46 God became one of the people of Creation. The Cross teaches me that God is willing to co-suffer
47 with us. Christmas teaches me that human beings are called to be co-creators in God's story. Our
48 actions as individuals can either help absorb the pain or assist in inflicting it. It is our mission as
49 Christians to hold space for the suffering we can't control, weed out the evil that we personally
50 emit, and work together as a Body to combat the political tenants that encourage oppression and
51 injustice on a systemic scale. This is the Good News.

52

53 I believe the Sacraments of Communion and Baptism are communal acts of public worship that
54 prepare our Christian team for sharing the Good News and addressing the pain and suffering in
55 the world. Baptism is the sign and seal of the Covenant of Grace revealed through Jesus. It is a
56 sign of spiritual birth that represents our entrance into a new family. Communion nourishes the
57 unified Body. The bread represents the brokenness that comes with being a body and the blood
58 reminds us that faith, hope and love can never be shattered. Instead, they are continually poured
59 out into the world by all who believe.

60

61 I believe in the Second Coming. Christ comes again on a micro level every time we enact the
62 will of God in our daily lives. On a macro level, Christ will come again bringing the Kin-dom to
63 earth. I believe the time for this end cannot be known but we must be ready. I believe we ready
64 ourselves by practicing the Kin-dom in our daily living prior to its coming in the last days. In the
65 Kin-dom there is no stranger, no enemy, and all are invited to the table as siblings and children
66 of God's grace.

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**Commission on Preparation for Ministry
Personal Profile Form for Candidates Ready for Examination**

Name: Lam Nguyen

Status: Certified Ready, Pittsburgh Presbytery

Biographical Statement

My name is Lam Son Nguyen. I was born in Tay Ninh Province in South Vietnam. My parents had ten children and I am the ninth child of the family. I grew up during the time when the war between the South and the North was very fierce. There were many deaths, such as the Easter Offensive, also known as the 1972 Spring-Summer offensive, or the Red Fiery Summer. Among my relatives in the village, many people died, which caused my parents to be terrified that I was next, so they put me in the Cao Dai Temple in Tay Ninh as a safe haven from the military draft until the fall of the South of Vietnam to the communists on April 30, 1975.

The term Cao Dai is the name of God. Cao Dai were a major pseudo-religious armed sect that believed in both Jesus, Buddha, Muhammad, and Ancestor Worshiping with the idea that if they worship all the major world deities that one will save them at death's door. People believed deities will listen to their prayers and bless their lives wherever they are.

The communist regime was very harsh for the people who worked for the former regime. So, in 1979 my parents found a way for me to escape. There were several attempts which failed. On March 13, 1980, I left Tay Ninh and crossed the border into Cambodia, and eventually, into Thailand where I applied for asylum. I was in refugee camp in Thailand for about 6 months and then I was sponsored by the First Methodist Church in Sydney Ohio where I found Jesus Christ and accepted Him as Lord and Savior.

While living in Sydney Ohio, my first job was milking cows on a farm and doing odd jobs. In the meantime, I attended Wright State University in Dayton Ohio where I completed an undergraduate degree in Electrical Engineering and Computer Science in 1988.

Hanh and I were married on June 18, 1988. We had met during the Vietnamese New Year (Tet) in Dayton Ohio. Hanh completed her undergraduate degree in Education in 1985 and graduate school in 1989. She had accepted a job in Dayton Ohio where she taught at Louis Troy Elementary school for a year. Eventually, Hanh returned to Akron where she taught at the Akron Public School for 30 years until she retired in May 2022. We also have three sons: John, Andrew and Peter. John and Peter are pharmacists, Andrew is in the second year of Pharmacy school.

I moved to Akron Ohio in 1989 where my wife and her whole family live. Hanh's father was a pastor in Vietnam before 1975. The Chapel sponsored his family, they settled in Akron Ohio where he found a Vietnamese Church a few months later. I participated in

the adult Bible study from 1988 to 1995. In 1996, my father in-law appointed me to lead the Bible study for the adult group, and later for the middle age group.

From 1990 – 2010, I reached out to the Vietnamese in Akron and surrounding cities who just came to the US, helping those in need. I invited them to come to our house for Bible study, fellowship, and shared about following Jesus.

In 2011, the Pittsburgh Vietnamese Fellowship invited us to help the congregation after pastor Dan Nguyen's departure. We came to Pittsburgh only one weekend a month, then two weekends a month. The Pittsburgh Vietnamese Fellowship was under supervision of the session which included Rev. Dr. Don Dawson, Rev. Sharon Stewart and Elder Don Barnes, and Elder George Tichi. It became an organized congregation on December 5, 2019, named Pittsburgh Vietnamese Presbyterian Church.

Sense of Call

I was taught the Word of God is powerful, it's the source of life. It could change someone's life. The Bible has many chapters and verses, but there are two verses that really touched me. When Jesus was walking by the Sea of Galilee, he saw two brothers, Simon and Andrew who are fishermen. Jesus said to them "Follow me, and I will make you fishers of men" (Mat 4:18-19). The Word of Jesus "I will make you fishers of men" were planted in my mind. I prayed to Jesus "God please make me your fisher of men". Honestly, I was not sure what I was asking. It might be because I like fishing.

From 1990 - 2010, many Vietnamese families who worked for the previous government were authorized to come to settle in Akron Ohio by Humanization (HO). I reached out to them to help get immunizations, find jobs, buy groceries, learn to drive etc. Beside this, I passed out tracts at a Vietnamese grocery every Saturday. There were many Vietnamese coming on Saturday morning. This was an opportunity to get acquainted with them. When I met someone, I invited him to go to a nearby coffee shop to have a cup of coffee or to come to our home to know our family and where we live. This is the Vietnamese culture to show hospitality.

My father in-law, Rev. Cang Dang, saw my passion in serving God. He suggested that I enter Seminary, but I did not feel a call from God. I felt in my heart that I should go out to help people and witness for Christ. The people who I met usually asked me "Are you a pastor?" My answer was always the same, "No I am not as pastor".

I felt like that God touched my heart to talk about Christ wherever I went or whoever I met. The Vietnamese in Akron gave me the nickname "Lam Tin Lanh" (Christ's warrior) and warned others to be careful with me. (It meant watch out to be converted to Christ).

On one occasion, a close friend, Judge Todd McKenney, who was a pastor at The Chapel in Akron, told me what I had been doing was a pastoral role. Once again, I did not feel a call from God.

My wife's uncles and cousins who are pastors encouraged me to attend Seminary. Even when I went back to Vietnam to visit Churches, the pastors there also encouraged me in the same way.

On December 7, 2014 , my wife, Hanh, and I agreed to attend a meeting with the PVPF session that included Rev. Dr. Don Dawson, Elder George Tichi, Elder Chris Rabenold and Rev. Sharon Stewart.

The Session scheduled a monthly meeting when we came to Pittsburgh. I remembered in the past, occasionally, either or both Rev. Dr. Don Dawson and Rev. Sharon Stewart encouraged me to attend Seminary. I answered with a smile, "I am not ready" They said, "I am praying for you".

From 2015 – 2018, occasionally when I met Rev. Dr. Don Dawson and Rev. Sharon in the monthly meeting, they said the same thing "I am praying for you... are you ready yet?" (I don't remember exact words) and I answered as before "I am not ready."

On March 31, 2018. I opened my e-mail, which I almost deleted because I thought it was spam, from Dr. Bruce Kreutzer. The content of the e-mail was Dr. Don Dawson introducing him to me, and Dr. Kreutzer writing, "We are praying for you." I just ignored Dr. Kreutzer's e-mail.

A few months later, Dr. Bruce Kreutzer sent me another e-mail. Dr. Bruce Kreutzer asked me in the e-mail "When would you like to start classes?" I replied to Dr. Kreutzer "I am not ready". I told my wife about Dr. Kreutzer's e-mail and said to Hanh "This is strange....I do not want to be the second Jonah." So, I logged into the Union University of California (UUC) web site. I filled in the registration form on-line and attached two reference letters from Rev. Dr. Don Dawson and Rev. Sharon Stewart. I got accepted on April 10, 2018, and completed my MA on August 31. 2022.

We planned on moving to Pittsburgh. We have been looking to find a place near the Church, so we could have more time to serve.

I like a verse that Paul wrote in Romans 8:28 "And we know that all things work together for good to those who love God".

Please pray for Hanh and I, so that we can find a place soon.

In Christ,

Lam Son Nguyen

Lam Nguyen – Statement of Faith

1 Dear all brothers and sisters in Christ,

2 I believe the Bible is written by inspiration of God. The Word of God is powerful, it's
3 undefeatable and it's the source of life.

4 I believe the doctrine of Trinity, the unity of Father, Son and Holy Spirit as three Persons are
5 equal and in only one God.

6 I believe in Jesus Christ, as Savior and Lord, He is fully God; He is fully man; and He is sinless.

7 According to the Scriptures, humans were created by God and in God's image, God also
8 made animals, but when God created humans, God breathed God's spirit into humanity in a way
9 that is a unique creation and that separates humanity from animals and God's other creation. God
10 gave humanity a role in God's creation. Humans are the caretakers of God's world (Genesis
11 1:26-28).

12 In Genesis 3, God told Adam and Eve that they could eat any fruits in God's Garden, except
13 from the-tree of the knowledge of good and evil, they should not eat. If they eat that fruit, they
14 shall surely die. Eve ate the fruit from that tree and then gave some to Adam and he ate it as well.
15 At this moment, it is known as the fall of humanity, sin entered the world in which we live today.

16 Sin is an act of disobedience and rebellion against God. Adam and Eve brought sin into the
17 world. It caused the earth and all things in it to be cursed by God. Sin brought God's judgment
18 on humankind, which has the punishment of eternal death.

19 After the fall of Adam and Eve, God drove Adam and Eve out of the garden of Eden and placed
20 the Cherubim to guard at the East of the garden of Eden to ensure they wouldn't be able to
21 return.

22 Ever since, humans have encountered pain and suffering in their lives. It's all a result of the
23 curse God brought on the earth after the fall of man. However, God made a way by which
24 humans could find a pardon for sin.

25 While humans still suffer under the curse that resulted as a consequence of the fall by Adam and
26 Eve, we have the hope of eternal salvation by crying out to God and putting our faith in Jesus
27 Christ as the only one true source of redemption. "For if when we were enemies we were
28 reconciled to God through the death of His Son, much more, having been reconciled, we shall be
29 saved by His life. 11And not only that, but we also rejoice in God through our Lord Jesus Christ,
30 through whom we have now received the reconciliation." (Romans 5:10-11)

31
32 The church is the body of Christ. He is the head. "He put all things under His feet, and
33 gave Him to be head over all things to the church, which is His body, the fullness of Him who
34 fills all in all." (Ephesians 1:22-23) The body of Christ is made up of all believers in Jesus Christ

35 from the day of Pentecost (Acts 2) until Christ’s return. Biblically, we may regard the church in
36 two ways, as the universal church or as the local church.

37 The universal church consists of everyone, everywhere, who has a personal relationship with
38 Jesus Christ. “For by one Spirit we were all baptized into one body—whether Jews or Greeks,
39 whether slaves or free—and have all been made to drink into one Spirit” (1 Corinthians 12:13).
40 Anyone who believes is part of the body of Christ and has received the Spirit of Christ as
41 evidence. All those who have received salvation through faith in Jesus Christ comprise the
42 universal church.

43
44 The local church is a group of Christians who regularly gather to worship and praise God in
45 Christ’s name. It’s described in Galatians 1:1–2: “Paul, an apostle (not from men nor through
46 man, but through Jesus Christ and God the Father who raised Him from the dead), and all the
47 brethren who are with me, To the churches of Galatia”. These verses were telling us that in the
48 province of Galatia there were many churches, they were called local churches. For example: A
49 Presbyterian church, a Methodist church, a Baptist church, etc. It’s a local Church, a local body
50 of believers.

51
52 The church is to teach God’s Words, so our faith could be grown up and strong “Then we will no
53 longer be infants, tossed back and forth by the waves, and blown here and there by every wind of
54 teaching and by the cunning and craftiness of people in their deceitful scheming.” (Ephesians
55 4:14). The church can be a place of fellowship where we can be devoted one another (Romans
56 12:10), encourage one another (1 Thessalonians 5:11), and love one another (1 John 3:11).

57
58 The church is to make disciples and send them into the world to share the good news “Therefore
59 go and make disciples of all nations, baptizing them in the name of the Father and of the Son and
60 of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I
61 am with you always, to the very end of the age.” (Matthew 28:19-20)

62

63 According to the Scriptures, Baptism is a holy sacrament that marks us as children of
64 God by symbolically cleansing us of sin through immersing, pouring, or sprinkling of water. It’s
65 followed by laying hands on a person by a pastor, which is how a Christian receives the gift of
66 the Holy Spirit. A person becomes begotten of God when the Spirit of God dwells in him or her.
67 He or She will become an immortal child of God.

68 According to the Bible, Matthew 26:26-29 wrote “And as they were eating, Jesus took bread,
69 blessed and broke it, and gave it to the disciples and said, “Take, eat; this is My body”. Then He
70 took the cup, and gave thanks, and gave it to them, saying, “Drink from it, all of you. For this is
71 My blood of the new covenant, which is shed for many for the remission of sins. But I say to
72 you, I will not drink of this fruit of the vine from now on until that day when I drink it new with
73 you in My Father’s kingdom.”. This is the Lord’s Supper, it also called “the Lord’s table” (1
74 Corinthians 10:21), “communion”, “cup of blessing” (Corinthians 10:16), and “breaking of
75 bread” (Act 2:42). This holy meal was given for Christians to remember the death of Christ on
76 the cross “This do in remembrance of me” “Proclaim the Lord’s death till He comes” (1
77 Corinthians 11:23-26).

78 The scriptures in Matthew 24:3 recorded “As Jesus was sitting on the Mount of Olives,
79 the disciples came to him privately. “Tell us”, they said, “when will this happen, and what will
80 be the sign of your coming and of the end of the age? And Matthew 28:20 wrote “and teaching

Lam Nguyen – Statement of Faith

81 them to obey everything I have commanded you. And surely I am with you always, to the end of
82 the age”. The end of the age, the end of the world, and the return of our Lord Jesus. There were
83 five prophecies of many prophecies about Jesus Christ:

84 1) Seed of a woman (Gen 3:15; Matt 1:18)

85 2) The crucifixion of Jesus Christ (Isaiah 53:7; Mark 15:24)

86 3) The resurrection of Jesus Christ (Spa 17:15; Luke 24:6)

87 4) The body ascension to heaven (Gen 5:24; Mark 16:19)

88 5) Jesus Christ would return to the Mt. of Olives (Zech 14:4; Acts 1:11-12).

89 Four of the five prophecies have already been fulfilled. We have been waiting for the fifth
90 prophecy to be fulfilled. Christians must prepare for Christ’s return.

91

92 In Christ,

93 Lam Nguyen

Committee on Nominations

Report to Presbytery
May 18, 2023

The Standing Committee on Nominations is nominating the following people to fill positions in the unexpired terms shown:

Standing Committees/Commissions:

Executive Committee

The Rev. Walt Pietschmann, (2024A) – West

The Committee on Nominations is grateful to all who have submitted names of interested ruling and teaching elders to serve on the committees and commissions of Presbytery. Any member of Presbytery who has an interest in being considered for nomination to any Standing Committee or Council, or who knows of any other person who has such an interest, is strongly encouraged to relay the names and contact information for suggested nominees to the Committee on Nominations in care of cnelson@pghpresbytery.org. Information concerning the functions of the committees of Presbytery may be found in The Manual of Pittsburgh Presbytery available under Stated Clerk Resources on the Presbytery website, www.pghpresbytery.org.

**REPORT OF THE COMMISSION ON MINISTRY
TO PRESBYTERY**

May 9, 2023 Meeting

The committee met on May 9, 2023 via Zoom. A quorum was present.

Part I - Items for Information

- 1. Positions Available** For the information of members of the Presbytery, the Commission lists the following positions within the Presbytery that are thought to be available.

Pastor	(PT) Bull Creek United Presbyterian Church, Tarentum
Pastor	(FT) Union Presbyterian Church, Robinson Twp
Pastor	(FT) Unity United Presbyterian Church, Plum
Pastor	(PT) Southside Presbyterian Church, Pittsburgh
Covenant Pastor	(PT) (16-18 hrs) Amity Presbyterian Church, Dravosburg
Covenant Pastor	(FT) (32-25 hrs) Community of Reconciliation, Pittsburgh
Designated Pastor	(FT-share) Crafton United Presbyterian Church, Crafton
Temporary Assoc Pastor	(FT) Sewickley Presbyterian Church, Sewickley

2. Completion of Temporary/Interim/Covenant Contracts

The completion of the contract between **Rev. Sarah Robbins** and Glenshaw Presbyterian Church, effective February 28, 2023.

The completion of the contract between **Rev. Colleen Molinaro** and Baldwin United Presbyterian Church, effective March 12, 2023.

The completion of the contract between **Rev. Dr. Page Creach** and Noblestown United Presbyterian Church, effective April 23, 2023.

The completion of the contract between **Pastor Gary Molinaro** and Amity Presbyterian Church, effective April 30, 2023.

Items for Action

1. Consent Motions

The Commission recommends that the following recommendations be adopted by consent: **#’s 2,3,4,5,6,7,8,9,10,11**

***2. Moderators**

The appointment of the **Rev. Dr. Stanley Keehlwetter** as moderator of the Heritage United Presbyterian Church effective March 1, 2023.

May 9, 2023

The appointment of the **Rev. Ann Morris** as moderator of the Baldwin United Presbyterian Church effective April 1, 2023.

The appointment of the **Rev. Jodi Flack** as moderator of the Noblestown United Presbyterian Church effective May 1, 2023.

The appointment of the **Rev. Ben Schneider** as moderator of the Amity Presbyterian Church effective May 1, 2023.

The appointment of the **Rev. Sarah Robbins** as moderator of the Sixth Presbyterian Church effective May 1 – July 31, 2023.

The appointment of the **Rev. Dr. Trent Hancock** as moderator of the Covenant Community Presbyterian Church effective June 1, 2023.

***3. Temporary/Covenant/Interim Pastors**

The request of the Heritage United Presbyterian Church for the services of **Rev. Dr. Stanley Keehlwetter** as Covenant Pastor effective March 1, 2023 for one year.

The request of the Sixth Presbyterian Church for the services of **Rev. Sarah Robbins** as Temporary Pastor effective May 1 – July 31, 2023.

The request of the Covenant Community Presbyterian Church for the services of **Rev. Dr. Trent Hancock** as Covenant Pastor effective June 1, 2023 for one year.

The request of the East Union Presbyterian Church for the renewal of the services of **Rev. Mary Josephine Ramsey** as Covenant Associate Pastor effective January 1 2023 for one year.

The request of the Hebron Presbyterian Church for the renewal of the services of **Rev. Jason Rea** as Covenant Pastor effective March 1, 2023 for ten months.

The request of the Forest Avenue Presbyterian Church for the renewal of the services of **Rev. Jason Rea** as Covenant Pastor effective March 1, 2023 for ten months.

The request of the Mosaic Community Church for the services of **Rev. Josh Fisher** as Covenant Pastor (Tier 1) effective February 1, 2023 for one year.

The request of the First Presbyterian Church, Elizabeth for the renewal of the services of **Rev. Ben Schneider** as Covenant Pastor effective January 1, 2023 for one year.

The request of the John McMillan Presbyterian Church for the renewal of the services of **Rev. Samantha Coggins** as Covenant Associate Pastor effective January 1, 2023 for one year.

***4. Letters of Reception**

The Rev. Dr. Stanley Keehlwetter from Shenango Presbytery effective March 1, 2023.

The Rev. Lori Bass-Riley from Redstone Presbytery effective May 18, 2023.

***5. Letters of Dissolution**

The request of the **Rev. Cheryl Khylllep** to dissolve the call at Open Door Presbyterian Church effective May 21, 2023.

***6. Members-At-Large**

The request of the **Rev. Cheryl Khylllep** to be enrolled as a member at large of Pittsburgh Presbytery effective May 22, 2023.

***7. Permission to Labor Outside the Bounds**

Request of the **Rev. Dr. Daniel Merry** as Temporary Pastor at Canonsburg United Presbyterian Church, Canonsburg, PA in Washington Presbytery effective May 28 – August 3, 2023.

Request of the **Rev. Dr. Ron Peters** as Theologian in Residence at St. Mark’s Presbyterian Church, Beachwood, OH in the Presbytery of Western Reserve, effective April 30, 2023.

Request of the **Rev. Tara Woodard-Lehman** as Temporary Bridge Pastor at First Presbyterian Church, West Chester, PA in Donegal Presbytery be extended through August 31, 2023.

***8. Calls**

The call of the Sewickley Presbyterian Church for the services of **Rev. Derek Davenport** as Pastor effective May 8, 2023. Annual terms of call are Salary \$67,168.00 and Housing \$42,000.00; Full Board of Pensions Pastor’s Participation Plan; Medical Deductible Reimbursement 3,196.12, Social Security Offset \$8990.19; Family Dental 1,287.24; Vision Eyeware 157.44; Continuing Education \$2,500.00; Expense Allowance \$4,000.00; 4 weeks of vacation and 14 days study leave.

EEO Reports

Data	Women				Ethnic/Minorities				Disabled				TOT
	PIF	INT	POS	REF	PIF	INT	POS	REF	PIF	INT	POS	REF	
Sewickley	3	1	0	0	1	0	0	0	0	0	0	0	27

PIF – Number of Personal Information Forms received

INT – Number interviewed

REF – Number refused position

POS – Number offered position

TOT– All PIFs considered

May 9, 2023

**Executive Committee Report
May 18, 2023**

Regular Meeting of the Executive Committee

Pittsburgh Presbytery's Executive Committee met in a regular meeting on Tuesday, May 2, 2023 in the Patrick Room of the Presbytery Center. Co-chair Rev. Dr. Trent Hancock opened the meeting with prayer.

Items for Information

1. Creation of Taskforce on Reparations to the Black Presbyterian Churches in the Presbytery

Acting on a request from the Anti-Racism Transformational Team ("ARTT"), the Executive approved the creation of a Taskforce on Reparations to the Black Churches of Pittsburgh Presbytery to:

engage in a thorough review of the experience of these congregations through history and to offer recommendations on actions of repair and reconciliation so that Pittsburgh Presbytery may become a more harmonious, joyful, just community within the Body of Christ. The Taskforce would be expected to report regularly on its progress and to complete its work within one or two years.

The Executive Committee appointed two members to work with ARTT to nominate a team of five to ten members to be elected to the taskforce by the Executive Committee. Further information on the process to apply for the taskforce will be published in the PNews as soon as possible.

2. Approval of Revisions to Process and Procedure for Introducing and Examining Candidates who are Certified Ready Pending Call

At the request of the Commission on Preparation for Ministry and with the endorsement of the Ecclesiastical Committee, the Executive Committee approved modification of the timing of examinations for candidates as set forth in the attached policy.

Items for Action

1. Consent Motions

The Executive Committee recommends that the following items be approved by consent: **#s 2 and 3.**

***2. Finance Reports – December 2022 and January and February 2023**

The Executive Committee recommends Presbytery receive and file for audit the Presbytery Financial Statements for the months of December 2022 and January and February 2023.

***3. Permission for Sale of Church Property – Fox Chapel Presbyterian Church**

The Executive Committee approved and forwards to presbytery for its approval the request of Fox Chapel Presbyterian Church to sell its former manse at market price. Funds from the sale of the property will go into the endowment. The Executive Committee's approval was contingent upon receipt of signature pages showing evidence of approval by the congregation, which has been satisfied.

Process and Procedure for Introducing and Examining Candidates who are Certified Ready Pending Call

After a candidate has met with CPM and been Certified Ready Pending Call, the candidate shall then appear before the Presbytery as a whole at its next meeting to be introduced, examined, and approved if the way be clear to be ordained.

Before the meeting, the candidate shall submit a brief biographical statement (150 words or less) and a photo. This information shall be included in the Presbytery Packet for the meeting along with the candidate's statement of faith.

During the CPM report, the procedure shall be as follows:

1. Introduction by the Chair of CPM - "The Commission on Preparation for Ministry has certified _____ ready to receive a call and presents them today for final examination by the body."
2. Endorsement of Ministry (3-4 Minutes) - At least one individual (or more, but the total time shall not exceed the allotted time), identified ahead of time, shall speak to the person's fitness and readiness to undertake the office of Minister of Word and Sacrament. This may be a CPM member, someone who has worked with the individual, or a colleague. The leadership of CPM shall work with the individual and their care team to identify this individual (or individuals).
3. Personal introduction and sharing of faith story and sense of call (3-4 Minutes) - The candidate shall briefly introduce themselves to the body and give the "reader's digest" version of their faith journey while speaking to their current sense of call.
4. Reading of the Statement - The candidate shall then read their statement of faith for the body.
5. Extended Explanation (3-4 Minutes) - The Moderator shall then ask the candidate to expand on one area of their faith statement.
6. Questions from the Floor - The Moderator then shall ask if there are any further questions from the body. Commissioners' questions must relate to the candidate's statement of faith, forms of service, or sense of call. The representatives of CPM present may advise the moderator if they believe a

question that a commissioner has asked is out of order.

7. When there are no further questions, the Chair of CPM shall move on behalf of the commission that the Candidate, if the way be clear, be approved for ordination as a Minister of Word and Sacrament.

Parts 5-6 shall be limited to a time period of 10 minutes. Unless there is a motion adopted by the body to extend the time for questions, the examination shall conclude, and the body shall move to debate and vote on the recommendation.

Original: August 31st, 2020

Revised: January 30th, 2023

Pittsburgh Presbytery
Operating Fund Revenues & Expenses - Summary
December 2022

	Annual Budget	MTD Actual	MTD Budget	MTD Budget Remaining	YTD Actual	YTD Budget	YTD Budget Remaining
Revenues							
<u>Presbytery Mission Income</u>							
Presbytery Mission Support	135,000	10,076	11,250	1,174	132,070	135,000	2,930
Pittsburgh Presby. Foundation	190,000	-	-	-	190,000	190,000	-
Endowment Withdrawals/Income	332,977	27,000	27,748	748	336,846	332,977	(3,869)
Short-term Invest. Income	75,000	44	6,250	6,206	1,186	75,000	73,814
Other Income	63,595	15,207	5,300	(9,907)	51,866	63,595	11,729
Total Presbytery Mission Income	796,572	52,326	50,548	(1,778)	711,967	796,572	84,605
<u>Being the Presbytery Income</u>							
Per Capita Income	704,277	25,191	50,000	24,809	672,451	704,277	31,826
Endowment Withdrawals	-	-	-	-	-	-	-
Total Being the Presbytery Income	704,277	25,191	50,000	24,809	672,451	704,277	31,826
Total Budgeted Revenues	1,500,849	77,517	100,548	23,031	1,384,418	1,500,849	116,431
Expenses							
<u>Mission To Our Congregations</u>							
Disciplemaking/Spirit.Growth	9,425	2,551	786	(1,765)	4,313	9,425	5,112
Cong.Enhancement/ACT	65,000	6,065	5,413	(652)	52,873	65,000	12,128
Pastor Ministry Accounts	12,000	1,703	1,000	(703)	7,296	12,000	4,704
Presbytery Resources	1,700	0	142	142	621	1,700	1,079
Stewardship & Mission Interp.	1,250	0	104	104	0	1,250	1,250
Total Mission To Our Congregations	89,375	10,319	7,444	(2,874)	65,102	89,375	24,273
<u>Mission Beyond Congregations</u>							
Ecumenical Partnerships	18,100	0	1,508	1,508	17,000	18,100	1,100
GA & Synod Per Capita Support	262,817	15,865	0	(15,865)	262,844	262,817	(27)
International Partnership	3,000	0	250	250	200	3,000	2,800
Mission Ministry Team	2,600	0	217	217	0	2,600	2,600
New Worshiping Communities	100,000	10,975	8,333	(2,642)	105,100	100,000	(5,100)
Crestfield Support	100,000	0	0	0	100,000	100,000	0
Justice Ministries	11,750	0	979	979	361	11,750	11,389
Total Mission Beyond Congregations	498,267	26,840	11,287	(15,553)	485,505	498,267	12,762

Pittsburgh Presbytery
Operating Fund Revenues & Expenses - Summary
December 2022

	Annual Budget	MTD Actual	MTD Budget	MTD Budget Remaining	YTD Actual	YTD Budget	YTD Budget Remaining
<u>Ecclesiastical Costs</u>							
Administrative Expense	86,491	11,312	7,208	(4,105)	80,519	86,491	5,972
Executive Committee Expenses	5,550	150	463	313	7,040	5,550	(1,490)
Ministry - COM & CPM	10,125	270	844	574	9,024	10,125	1,101
Property Expense	69,100	4,831	6,425	1,594	82,286	69,100	(13,186)
Stated Clerk Office	3,450	0	288	288	865	3,450	2,585
Total Ecclesiastical Costs	174,716	16,563	15,227	(1,337)	179,734	174,716	(5,018)
Total Personnel	738,491	63,433	61,541	(1,893)	728,547	738,491	9,944
Total Budgeted Expenses	1,500,849	117,156	95,499	(21,657)	1,458,889	1,500,849	41,960
Presbytery Operating Budget Net Total	0	(39,639)	5,049	44,688	(74,471)	0	74,471

Pittsburgh Presbytery
Operating Fund Revenues & Expenses - Summary
January 2023

	Annual Budget	MTD Actual	MTD Budget	MTD Budget Remaining	YTD Actual	YTD Budget	YTD Budget Remaining
Revenues							
<u>Presbytery Mission Income</u>							
Presbytery Mission Support	90,000	5,210	7,500	2,290	5,210	7,500	2,290
Pittsburgh Presby. Foundation	180,000	45,000	15,000	(30,000)	45,000	15,000	(30,000)
Endowment Withdrawals/Income	357,621	-	29,802	29,802	-	29,802	29,802
Short-term Invest. Income	75,000	-	6,000	6,000	-	6,000	6,000
Other Income	63,064	-	5,505	5,505	-	5,505	5,505
Total Presbytery Mission Income	765,685	50,210	63,807	13,597	50,210	63,807	13,597
<u>Being the Presbytery Income</u>							
Per Capita Income	728,534	209,298	60,711	(148,587)	209,298	60,711	(148,587)
Endowment Withdrawals	-	-	-	-	-	-	-
Total Being the Presbytery Income	728,534	209,298	60,711	(148,587)	209,298	60,711	(148,587)
Total Budgeted Revenues	1,494,219	259,508	124,518	(134,990)	259,508	124,518	(134,990)
Expenses							
<u>Mission To Our Congregations</u>							
Disciplemaking/Spirit.Growth	9,425	1,220	785	(434)	1,220	785	(434)
Cong.Enhancement/ACT	65,000	2,702	5,417	2,715	2,702	5,417	2,715
Pastor Ministry Accounts	12,000	856	1,000	144	856	1,000	144
Presbytery Resources	1,700	0	142	142	0	142	142
Stewardship & Mission Interp.	1,250	0	104	104	0	104	104
Total Mission To Our Congregations	89,375	4,778	7,448	2,671	4,778	7,448	2,671
<u>Mission Beyond Congregations</u>							
Ecumenical Partnerships	18,100	0	1,508	1,508	0	1,508	1,508
GA & Synod Per Capita Support	271,255	0	32,116	32,116	0	32,116	32,116
International Partnership	3,000	0	250	250	0	250	250
Mission Ministry Team	2,600	0	217	217	0	217	217
New Worshiping Communities	100,000	6,049	8,333	2,285	6,049	8,333	2,285
Crestfield Support	90,000	90,000	90,000	0	90,000	90,000	0
Justice Ministries	11,750	(18)	979	997	(18)	979	997
Total Mission Beyond Congregations	496,705	96,031	133,403	37,372	96,031	133,403	37,372

Pittsburgh Presbytery
Operating Fund Revenues & Expenses - Summary
January 2023

	Annual Budget	MTD Actual	MTD Budget	MTD Budget Remaining	YTD Actual	YTD Budget	YTD Budget Remaining
<u>Ecclesiastical Costs</u>							
Administrative Expense	83,037	5,073	6,920	1,847	5,073	6,920	1,847
Executive Committee Expenses	5,550	241	462	221	241	462	221
Ministry - COM & CPM	10,125	795	844	48	795	844	48
Property Expense	41,900	10,923	5,408	(5,514)	10,923	5,408	(5,514)
Stated Clerk Office	950	998	79	(919)	998	79	(919)
Total Ecclesiastical Costs	141,562	18,030	13,713	(4,317)	18,030	13,713	(4,317)
Total Personnel	766,577	68,704	62,632	(6,073)	68,704	62,632	(6,073)
Total Budgeted Expenses	1,494,219	187,544	217,196	29,653	187,544	217,196	29,653
Presbytery Operating Budget Net Total	0	71,965	(92,678)	(164,643)	71,965	(92,678)	(164,643)

Pittsburgh Presbytery
Operating Fund Revenues & Expenses - Summary
February 2023

	Annual Budget	MTD Actual	MTD Budget	MTD Budget Remaining	YTD Actual	YTD Budget	YTD Budget Remaining
Revenues							
<u>Presbytery Mission Income</u>							
Presbytery Mission Support	90,000	(921)	7,500	8,421	4,289	15,000	10,711
Pittsburgh Presby. Foundation	180,000	-	-	-	45,000	45,000	-
Endowment Withdrawals/Income	357,621	58,000	29,802	(28,198)	58,000	59,604	1,603
Short-term Invest. Income	75,000	13	6,000	5,987	13	12,000	11,987
Other Income	63,064	8,190	5,505	(2,685)	8,190	11,011	2,820
Total Presbytery Mission Income	765,685	65,282	48,807	(16,475)	115,492	142,614	27,122
<u>Being the Presbytery Income</u>							
Per Capita Income	728,534	157,845	60,711	(97,133)	367,143	121,422	(245,721)
Endowment Withdrawals	-	-	-	-	-	-	-
Total Being the Presbytery Income	728,534	157,845	60,711	(97,133)	367,143	121,422	(245,721)
Total Budgeted Revenues	1,494,219	223,127	109,518	(113,609)	482,635	264,037	(218,599)
Expenses							
<u>Mission To Our Congregations</u>							
Disciplemaking/Spirit.Growth	9,425	716	785	69	1,936	1,571	(365)
Cong.Enhancement/ACT	65,000	2,582	5,417	2,835	5,284	10,834	5,550
Pastor Ministry Accounts	12,000	185	1,000	815	1,041	2,000	959
Presbytery Resources	1,700	0	142	142	0	283	283
Stewardship & Mission Interp.	1,250	0	104	104	0	208	208
Total Mission To Our Congregations	89,375	3,483	7,448	3,965	8,261	14,897	6,636
<u>Mission Beyond Congregations</u>							
Ecumenical Partnerships	18,100	0	1,508	1,508	0	3,017	3,017
GA & Synod Per Capita Support	271,255	0	17,849	17,849	0	49,965	49,965
International Partnership	3,000	0	250	250	0	500	500
Mission Ministry Team	2,600	0	217	217	0	433	433
New Worshiping Communities	100,000	4,046	8,333	4,287	10,095	16,667	6,572
Crestfield Support	90,000	0	0	0	90,000	90,000	0
Justice Ministries	11,750	0	979	979	(18)	1,958	1,976
Total Mission Beyond Congregations	496,705	4,046	29,137	25,090	100,077	162,540	62,462

Pittsburgh Presbytery
Operating Fund Revenues & Expenses - Summary
February 2023

	Annual Budget	MTD Actual	MTD Budget	MTD Budget Remaining	YTD Actual	YTD Budget	YTD Budget Remaining
<u>Ecclesiastical Costs</u>							
Administrative Expense	83,037	3,087	6,920	3,832	8,160	13,839	5,679
Executive Committee Expenses	5,550	0	462	462	241	925	684
Ministry - COM & CPM	10,125	(115)	844	959	680	1,688	1,007
Property Expense	41,900	8,609	5,408	(3,201)	19,532	10,817	(8,715)
Stated Clerk Office	950	0	79	79	998	158	(840)
Total Ecclesiastical Costs	141,562	11,581	13,713	2,132	29,612	27,427	(2,185)
Total Personnel	766,577	52,944	62,632	9,687	121,649	125,263	3,614
Total Budgeted Expenses	1,494,219	72,055	112,930	40,875	259,599	330,126	70,528
Presbytery Operating Budget Net Total	0	151,072	(3,411)	(154,484)	223,037	(66,090)	(289,126)

**Application For
Permission of Presbytery on
Transactions of Real Property**

To the Finance and Property Committees of the Pittsburgh Presbytery:

This is to certify that at a duly called **REGULAR** **SPECIAL** meeting of the Corporation of the
Fox Chapel Presbyterian Church of Pennsylvania,
(name of congregation)

held _____ at which a quorum was present, the Session and/or Board of Trustees of the
(date)

said Church was authorized to **SELL** **LEASE** **ACQUIRE** **ENCUMBER** real property for the Church corporation as follows:

Street Address or Road 202 Glenhaven Lane
City, Borough, Township Pittsburgh, Fox Chapel, O'Hara
Buildings erected thereon 2-Story Dwelling: 5BR/45BA
Built in 1960 on 1.35 acres

Please furnish the complete legal description of the property and/or attach copy of the land survey or county assessment record to the application.

Recorded in Recorder of Deeds Office, Allegheny County:
Deed Book # 8666 Page # 224 Parcel ID # 289-K-170

If to be acquired, subject to an encumbrance, give details including lien holder, amount, interest rate, and number of payments and due date:

N/A

If to be **BOUGHT** **SOLD**, for what price? \$ TBD-Listing ~ \$950,000

On what terms? _____

Appraisal Amount \$ Market Analysis ~ \$950,000

If to be **MORTGAGED**, how many years? _____ Total amount? \$ _____

If to be **LEASED**, for how many years? _____ at what amount? \$ _____

Reasons for the action _____
(It is required that you also complete and submit a Request to Encumber or Mortgage application)

If to be **SOLD** or **LEASED** will the proceeds be conserved? **YES** **NO**

If "Yes" in what manner? ADD to Endowment Fund

If "No" what use is planned? _____

The Board of Trustees of Fox Chapel Presbyterian Church Corporation
(name of congregation)

certify that the corporation, at a **REGULAR** **SPECIAL** **CALLED** meeting, which was held on
April 24, 2023, **APPROVED** **DISAPPROVED** the recommendation of the Session
(date)

or Trustees to **SELL** **LEASE** **ACQUIRE** **ENCUMBER** the real property herein described.

This is to further certify that the Board of Trustees knows of no reservation or restriction in connection with the foregoing proposed transaction, except as noted herein:

In accordance with the Form of Government of the Presbyterian Church (U.S.A.), the Board of Trustees of the Fox Chapel Church requests the written permission of Pittsburgh Presbytery for the foregoing proposed transaction.
(name of congregation)

(Signed) [Signature]
President of the Board of Trustees

(Attest) [Signature]
Secretary of the Board of Trustees

The Board of Trustees of Fox Chapel Presbyterian Church of O'Hara Pennsylvania, in transmitting the foregoing request of the Board of Trustees, certifies that the Congregation at a **REGULAR** **SPECIAL** **CALLED** meeting held on May 7, 2023, **APPROVED** **DISAPPROVED** the foregoing proposed transaction.
(township, municipality or city)
(date)

(Signed) [Signature]
(Secretary of the Board of Trustees, Clerk of Session)

**REPORT OF THE STATED CLERK
May 18, 2023**

Items for Information

1. Deadline for Docket Time and Waiver Requests for September Presbytery Meeting

The Ecclesiastical Committee has announced that all requests for docket time at the September 28, 2023 meeting must be made to the Ecclesiastical Committee via the Stated Clerk's office no later than **noon on Wednesday, August 30, 2023**. If action by the Presbytery is requested, the full text of the motion and any accompanying documents (reports, rationale, etc.) must be submitted by this time as well. Requests for waivers of the six-year limitation on terms for elders and deacons are due on this date also. The remaining deadline for docket time and waiver requests for 2023 is November 1, 2023 for the December 7, 2023 presbytery meeting.

2. 2022 Minutes Reading

The Ecclesiastical Committee has scheduled the reading of congregational minutes for 2022 **by appointment** from 9:00 a.m. to noon on the following Saturdays:

May 20, 2023
September 16, 2023
October 21, 2023

Please note the new October date that was added by the Ecclesiastical Committee at its recent meeting. The online exchange option is available again.

3. Presbytery 2022 Statistics

As of December 31, 2022, Pittsburgh Presbytery had 287 minister members, 122 chartered congregations, and a total of 20,708 congregants. The 2022 statistical report is attached hereto.

4. Presbytery 2022 Minutes Reading

The 2022 Minutes of Pittsburgh Presbytery were examined at the Synod of the Trinity Records Review Conference on April 26, 2023, and they were approved with no exceptions or delinquencies.

5. Enrollment of Certified Christian Educator

Certified Christian Educator Carolyn Leah, Director of Christian Discipleship at Beulah United Presbyterian Church, has been ordained as a Ruling Elder by that congregation. Pursuant to G-2.1103b:

During their term of service in an educational ministry under the jurisdiction of the presbytery, Certified Christian Educators are entitled to the privilege of the floor with voice only at all presbytery meetings, and in the case of Certified Christian Educators who are ruling elders, the privilege of voice and vote at all its meetings.

As Elder Leah is engaged in an educational ministry under the jurisdiction of Pittsburgh Presbytery, she will be enrolled as an equalized elder during her service at Beulah.

6. Status of Former Grand View United Presbyterian Church Property

The Administrative Commission has engaged legal counsel to handle matters related to the title of the property. On the attorney's recommendation, the AC has engaged a

genealogist to determine who the potential heirs to the reverter interest are. The same attorney also is handling communication with the City of Pittsburgh regarding the condition of the building and building code violations.

Items for Action

1. Consent Motions

The Stated Clerk recommends item #3 be approved by consent.

2. Voting on Proposed Constitutional Amendments

Under the plan approved by the Executive Committee, the following proposed amendments to the Book of Order will be voted on at the May meeting. Because all of the proposed amendments already have been approved by the necessary majority of presbyteries to be approved, the Stated Clerk will move for approval of all remaining amendments in an omnibus motion. **Any presbyter who wishes to debate a particular proposed amendment may move that it be removed from the group and debated separately.**

#	Amending	Brief Description
22E	G-2.0503	Change “Honorably Retired” to “Retired”
22G	G-2.0603	Require periodic boundary training for Inquirers
22K	G-2.1002	Require periodic boundary training for Commissioned Pastors
22L	G-2.1103	Require periodic boundary training for certified Christian educators
22O	G-3.0106	Require councils to require periodic boundary training
22P	G-3.0106	Require councils to adopt anti-harassment and anti-racism policies

The complete text of the proposed amendments including advice received by the committees, is available here:

<https://oga.pcusa.org/section/ga/proposed-amendments-constitution/>

*3. Ecclesiastical Administrative Commissions to Ordain

The Stated Clerk recommends that the Minutes of the following Ecclesiastical Administrative Commissions be approved, and the commissions be dismissed with thanks:

Administrative Commission to Ordain Erin Angeli

ANGELI The Administrative Commission elected by the Presbytery on December 8, 2022 to ordain Erin Angeli, comprising Moderator, the Rev. Rebecca DePoe, Rev. Mike Holohan, and Rev. Erin Jones and Elders Peggy Bonfiglio and Dylan Rooke met by appointment on February 4, 2023 at 2:00 p.m. at Community of Reconciliation Church.

There being a quorum present, the Commission was convened with prayer by the Rev. Rebecca DePoe. All things being prepared in advance, decently and in order, the Commission approved the Service of Ordination and voted to proceed to the ordination of Erin Angeli according to the direction of Presbytery and the Constitution of the

Presbyterian Church (U.S.A.). The Commission moved to the Sanctuary at 3:00 p.m. and ordained Erin Angeli.

Moderator DePoe asked the constitutional questions which the candidate answered in the affirmative. The sermon was delivered by Rev. Danielle Ramsey. The Rev. DePoe offered the prayer of installation.

The Minutes of the Commission were read and approved. Upon motion duly made, the Commission moved to adjourn at the conclusion of the Service of Ordination with the pronouncement of the Benediction by the Rev. Erin Angeli.

Administrative Commission to Ordain Jane Larson

LARSON The Administrative Commission elected by the Presbytery on December 8, 2022 to ordain Jane Larson comprising Moderator, the Rev. Rebecca DePoe, Rev. Karen Rohrer, and the Rev. Cheryl Khylllep, and Elders Scott Hagley and Katelynn Fischer met by appointment on February 5, 2023 at 1:30 p.m. at Pittsburgh Theological Seminary.

There being a quorum present, the Commission was convened with prayer by the Rev. Rebecca DePoe. All things being prepared in advance, decently and in order, the Commission approved the Service of Ordination and voted to proceed to the ordination of Jane Larson according to the direction of Presbytery and the Constitution of the Presbyterian Church (U.S.A.). The Commission moved to the John Knox Room at 2:00 p.m. and ordained Jane Larson

Moderator DePoe asked the constitutional questions which the candidate answered in the affirmative. The sermon was delivered by Rev. Karen Rohrer. The Rev. DePoe offered the prayer of installation.

The Minutes of the Commission were read and approved. Upon motion duly made, the Commission moved to adjourn at the conclusion of the Service of Ordination with the pronouncement of the Benediction by the Rev. Jane Larson.

2022 Presbytery Statistical Report

Presbytery Pittsburgh
Address 901 Allegheny Ave, Pittsburgh, PA 15233
Phone 412-323-1400 **Fax** 412-697-9210
Email info@pghpresbytery.org
Web Site www.pghpresbytery.org



Membership			
Prior Active Members	21745	Adjusted membership	21781
Gains		Losses	
Certificate	114	Certificate	78
Youth Professions	216	Deaths	395
Professions & Reaffirmations	275	Deleted for any Other Reason	1205
Total Gains	605	Total Losses	1678
Total Ending Active Members	20708		

Baptisms		Average Weekly Worship Attendance	8381
Presented by Others	219	Friends of the Congregation	2255
At Confirmation	11	Ruling Elders on Session	1001
All Other	12	Do you have Deacons? Yes / No	78 / 26

Age Distribution of Active Members		People with Disabilities	
17 & Under	733	Hearing impairment	655
18 - 25	1817	Sight impairment	316
26 - 40	3508	Mobility impairment	672
41 - 55	3621	Other impairment	549
56 - 70	4884		
Over 70	5047	Gender Distribution	
Total Age Distribution	19610	Women	11606
		Men	7797
		Non-Binary	65

Youth in Congregation			
Age 4 and under	715	Middle School (6th – 8th grade)	780
Elementary School (K-5th grade)	1458	High School (9th – 12th grade)	823
		Total Youth	3776

Racial Ethnic			
Asian/Pacific Islander/South Asian	240	Native American/Alaska Native/Indigenous	9
Black/African American/African	762	White	18206
Middle Eastern/North African	19	Multiracial	57
Hispanic/Latino-a	54		
		Total Racial Ethnic	19347

Budgeted Income	33,559,631		
Budgeted Expense	36,485,748		

Receipts			
Regular Contributions	24,703,155	Bequests	1,857,894
Capital Building Fund	1,412,841	Other Income	12,677,630
Investment Income	6,393,004	Subsidy or Aid	434,300

Expenditures			
Local Program	30,965,822	Investment Expenditures	6,476,368
Local Mission	2,728,044	Per Capital Apprt	581,201
Capital Expenditures	3,998,825	Other Mission	778,283