This is the letter Moderator Bill Plitt largely wrote prior to his recent illness. He added the end from the hospital. Vice-Moderator Rev. Quinn Fox will moderate the March 21, 2017 Presbytery Meeting.

Dear Commissioners,

Greetings and welcome to our March 21st meeting of the Presbytery! This is my first opportunity to lead the meeting as your Moderator, and I am looking forward to my service with you during the coming year.

For the past year as your Vice-Moderator, I have supported the work of former moderator, Therese Taylor-Stinson, particularly in the work of leading commissions to install and ordain new pastors. This work has been a joyous experience for me, and I look forward to that experience this year as your moderator. In addition to serving on various leadership committees, I have made a commitment to visit you in your churches, both to support your programs, and to enable members to see the connectional church on a broader plane.

As moderators of Presbytery, we are responsible for managing our meetings to be both “efficient and fair”, and with your cooperation, I will work diligently at balancing these two elements in our work together at each meeting.

The theme of the March meeting is “Creation Care” and our Earth Care Network of the Mission Coordination Committee will be leading us that evening. Rev Dr. Beverly Norcross will deliver the sermon: “Spiritual Practice in Nature: our first Way of Knowing God”.

I borrow from the Earth Care Pledge of the PCUSA stated at the 2010 meeting of the General Assembly that says:

“Peace and justice is God’s plan for all creation. The earth and all creation are God’s. God calls us to be careful, humble stewards of this earth, and to protect and restore it for its own sake, and for the future use and enjoyment of the human family. As God offers all people the special gift of peace through Jesus Christ, and through Christ reconciles all to God, we are called to deal justly with one another and the earth.”

Congregations are invited to commit to such a program in accordance with the pledge. You can download a copy of the entire five-part pledge from the PCUSA website for purposes of mobilizing your congregation to play your part in restoring creation through your worship, education programs, care of your facilities and outreach for developing public policy.”

In addition to the emphasis on “Creation Care”, the business of the day will be: a second reading and vote on a revised NCP Vision and Mission Statement, a change in the Presbytery’s program
year, the second reading and vote on the New Directory of Worship, and the vote on the Westminster Presbyterian Church. D.C -Development Project. These are challenging times as always, and better care of our planet is desperately needed. It is time for us all to be more conscious of God’s creation in all its forms, and commit to passing on a better world to our children and grandchildren.

Lastly, I wish to thank all of you for your prayers and well-wishes during my recent illness, and recovery. I look forward to joining you soon in our journey together.

In Christ,

Bill Plitt,
Moderator of National Capital Presbytery
FROM THE BELTWAY FROM THE EAST:
Take I-495 to exit #33 south, Route #185 south (Connecticut Avenue).
Continue on Connecticut Avenue across the District line at Chevy Chase Circle to Nebraska Avenue.
Turn right on Nebraska Avenue and go through Tenley Circle (at Wisconsin Avenue).
Continue on Nebraska Avenue to next traffic light (Van Ness Street).
Turn left on Van Ness Street to parking lot entrance on your right.

FROM THE BELTWAY FROM THE WEST:
Take I-495 to exit #39 east, Route #190 east (River Road).
Continue on River Road to its end at Wisconsin Avenue.
Turn right on Wisconsin Avenue to Tenley Circle.
Turn right on Nebraska Avenue and go to next traffic light (Van Ness Street).
Turn left on Van Ness Street to parking lot entrance on your right.

FROM CHAIN BRIDGE:
Cross Chain Bridge into D.C.
Turn right on Canal Road at the end of Chain Bridge.
Turn left on Arizona Avenue (this is the first left after the bridge).
Continue on Arizona Avenue to its end at Loughboro Road.
Turn right on Loughboro Road which becomes Nebraska Avenue
Continue on Nebraska Avenue past American University, through Ward Circle to church entrance on your right just after entrance to NBC.
Continue past the church to parking in the rear.

FROM METRO:
Take the Red Line to Tenleytown.
Take the West exit onto Wisconsin Avenue
Exit metro, turn right and walk south.
At Tenley Circle turn right on Nebraska Avenue.
Continue on Nebraska Avenue past Van Ness Street.
Church is on your left in the block past Van Ness Street.
CALL TO THE STATED MEETING
National Capital Presbytery - Tuesday 21 March 2017 @ 6:00pm
National Presbyterian Church, Washington DC

Stated Meeting Items:

- YEAR’S SEQUENCE CHANGE MOTION
- SECOND READING AND VOTE ON REVISED NCP VISION STATEMENT
- SECOND READING AND VOTE ON NEW DIRECTORY OF WORSHIP
- WESTMINSTER D.C. PC PRESENTATION AND VOTE

Registration Instructions

1) Use link below to complete your meeting and/or meal registration
2) Member clergy: to be excused, use registration link below
3) When registering online, you will receive an email confirmation. Print and bring the confirming e-mail with you and drop it in the registration box.
4) Questions, send email: scoe@thepresbytery.org or agraham@thepresbytery.org

Registration link: http://www.thepresbytery.org/presbytery-meeting

*******Reminders*******

- Please print and bring this packet with you – paper copies will not be available at the meeting.
- Reserve a meal online for $12.00 by 12 noon on 17 March 2017. Meals will not be available for sale the day of the meeting.
- You must submit written registration at the meeting for your attendance to be recorded.
- Meeting evaluations will be available online for completion – here.
Stated Meeting of the National Capital Presbytery
Tuesday 21 March 2017 @ 6:00pm
The National Presbyterian Church, Washington DC

4:00 OPEN SPACE (http://www.thepresbytery.org/presbytery-meeting/open-space-topics)

6:00 GREETINGS AND CALL TO ORDER WITH PRAYER Rev. Quinn Fox, Vice Moderator

6:05 OMNIBUS MOTION p.14 Elder Sara Coe, Stated Clerk

6:10 YEAR’S SEQUENCE CHANGE MOTION p.15 Rev. Kirby Lawrence Hill, Warner Memorial
Rev. Wilson Gunn, General Presbyter

6:20 TRANSITIONS Rev. Wilson Gunn

6:30 SECOND READING AND VOTE ON REVISED NCP MISSION STATEMENT pp. 15-16
Rev. Kirby Lawrence Hill

6:45 SECOND READING AND VOTE ON NEW DIRECTORY OF WORSHIP p.16
Rev. Quinn Fox, Rev. Matthew Merrill, Rev. Judith Fulp-Eickstaedt

7:10 MISSION VIDEO

7:15 WESTMINSTER D.C. PC PRESENTATION AND VOTE p.16
Rev. Ruth Hamilton, Rev. Brian Hamilton, Elder David Heiby, Elder Todd McCreight

7:35 Call to Worship Elder June Eakin

Cry out with joy to God, all the earth.
Worship the Lord with gladness.

Cry out with joy to the Holy One, all the earth.
Come into God’s presence with singing!

Cry out with joy to the Great Creator, all the earth.
Lift up our voices in prayer.

Cry out with joy to the Divine Maker, all the earth.
Let us worship God together!

Hymn #17 SING PRAISE TO GOD, YOU HEAVENS! P.10

Call to Confession—Litany of Sorrow Rev. Edward White

In our Brief Statement of Faith we confess that we “threaten death to the planet entrusted to our care”. We lift now a litany of sorrow written for Earth Day, 1990. The prayer reminds us of what happens when we “violate the image of God in others and ourselves and exploit neighbor and nature.” Let us pray:
We have forgotten who we are
We have alienated ourselves from the unfolding of the cosmos
We have become estranged from the movements of the earth
We have turned our backs on the cycles of life.

We have forgotten who we are.
We have sought only our own security
We have exploited simply for our own ends
We have distorted our knowledge
We have abused our power.

We have forgotten who we are.
Now the land is barren
And the waters are poisoned
And the air is polluted.

We have forgotten who we are.
Now the forests are dying
And the creatures are disappearing
And humans are despairing.

We have forgotten who we are.
We ask forgiveness
We ask for the gift of remembering
We ask for the strength to change.

We have forgotten who we are.

Response    # 437 YOU ARE THE LORD, GIVER OF MERCY!    P.11

You are the Lord, Giver of mercy
You are the Lord, giver of mercy!
You are the Christ, giver of mercy!
You are the Lord, giver of mercy!

Assurance of Pardon
The God who calls us is the God who created us and reminds us who we are;
The God who renews us is the God who reshapes us.
God’s initiatives open the door to hope---

In Jesus Christ, we are forgiven! Let us also forgive one another.

Hymn #23 (Austrian Tune)    GOD, YOU SPIN THE WHIRLING PLANETS    p. 12
Scripture Genesis 2: 4b-8; Exodus 3: 1-6; Luke 5: 15-16

Sermon  
*Spiritual Practice in Nature: Our First Way of Knowing God*  
The Rev. Dr. Beth Norcross

Creation Care Activity  
Elder June Eakin and Rev. Susan Graceson

Hymn  #713  
*Touch the Earth Lightly*  
p.13

Benediction  
The Rev. Dr. Beth Norcross

**POSTLUDE**  
*Psalm 19 The Heavens are Telling the Glory of God*  
Benedetto Marcello

**Leading Today’s Meeting:**
Rev. Quinn Fox, Vice Moderator, National PC  
Rev. Wilson Gunn, General Presbyter  
Sara Coe, RE, Stated Clerk  
Rev. Kirby Lawrence Hill, Warner Memorial PC  
Rev. Judith Fulp-Eikstaedt, Trinity- Arlington PC  
Rev. Matthew Merrill, Little Falls PC  
Todd McCreight, RE, NCP Staff  
David Heiby, RE, Old Presbyterian Meeting House

**Worship Leaders:**
Preacher: The Rev. Dr. Beth Norcross  
Liturgists:  
  June Eakin, RE, Warner Memorial PC  
  Rev. Ed White, Chevy Chase PC  
  Rosina Perthel, RE, Geneva PC  
  Bonnie Holcomb, RE, Bradley Hills PC  
Creation Care Activity Leaders:  
  June Eakin  
  Rev. Susan Graceson, Immanuel PC

**Music:**  
Dr. Kenneth Lowenberg, Minister of Music Emeritus, Chevy Chase PC
CREATION AND PROVIDENCE
Packet Page 10 of 73

Sing Praise to God, You Heavens!  17
(Psalm 148)

1 Sing praise to God, you heav'ns! Sing praise, each shin-ing light!
2 Sing praise, O earth, sing prais-es! Sing prais-es, hill and plain,
3 Sing prais-es, all you crea-tures in whom God takes de-light:
4 Sing prais-es now, God's peo-ple; your gift of speech em-ploy

Sing, plan-ets in your or-bits; sing, stars all burn-ing bright!
you moun-tains thrust-ing sky-ward, you val-leys ripe with grain!
you whales that roam the o-eans, you ea-gles in your flight!
to praise the Lord, your Mak-er, with thank-ful-ness and joy!

Sing praise, you winds and tem-pests, you driv-ing rain and snow!
Sing praise, each fra-grant flow-er; your fair-est hues dis-play.
Sing praise, you sheep on hill-sides, you cat-tle in the stall!
Sing with the whole cre-a-tion; a cos-mic cho-rus raise:

Sing, clouds that race and bil-low and shad-ow earth be-low!
Though word-less, sing your prais-es to God who made you all!
"To God a lone be glo-ry and ev-er-last-ing praise!"

This paraphrase of Psalm 148 reflects the spirit of praise linking Psalms 146-150. Of the two great themes found in these final five psalms—creation and deliverance—this psalm focuses on the former. The opening praise “from the heavens” is matched by praise “from the earth.”

TEXT: Herman G. Stumpfle, Jr., 1998
MUSIC: Johann Sebastian, 1573

Text © 2006 GIA Publications, Inc.
FORGIVENESS

437 You Are the Lord, Giver of Mercy!

You are the Lord, giver of mercy!

You are the Christ, giver of mercy!

You are the Lord, giver of mercy!

This adaptation of the traditional Kyrie eleison text transforms a series of petitions into a series of acclamations. With harsher music these might have seemed bold or rash, but this plaintive setting derived from an Appalachian melody preserves a sense of humility and trust.

MUSIC: Appalachian folk melody; arr. Richard D. Wetzel, 1972
God, You Spin the Whirling Planets

1. God, you spin the whirling planets, fill the seas and
2. You have called us to be faithful in our life and
3. God, your word is still creating, calling us to

spread the plain, mold the mountains, fashion blossoms, call forth
ministry. We respond in grateful worship joined in
life made new. Now reveal to us fresh vistas where there's

sunshine, wind, and rain. We, created in your image,
one community. When we blur your gracious image,
work to dare and do. Keep us clear of all distortion.

would a true reflection be of your justice,
focus us and make us whole. Healed and strengthened
Polish us with loving care. Thus, new creatures

grace, and mercy and the truth that makes us free.
as your people, we move onward toward your goal.
in your image, we'll proclaim Christ everywhere.

This text was written for the 1979 National Meeting of United Presbyterian Women, whose theme, “In the Image of God,” is variously considered here as reflection, focus, distortion, and polishing for clarity. The words are well set to an anonymous 19th-century American tune.

TEXT: Jane Parker Huber, 1978
MUSIC: American melody, 1830; harm. Richard Proulx, 1986
Music Harm. © 1986 GIA Publications, Inc.

PLEADING SAVIOR
8.7.8.7.D
(alternate harmonization, 717)
(alternate tune: AUSTRIAN HYMN)
Touch the Earth Lightly

DEDICATION AND STEWARDSHIP

Capo 3: (G) (Dsus) (D) (Em) (Bsus) (Bm)

Bb    Fsus    F    Gm    Dsus    Dm

1 Touch the earth lightly, use the earth gently,
2 We who endanger, who create hunger,
3 Let there be greening, birth from the burning,
4 God of all living, God of all loving,

(C) (D7) (G) (Am7) (Dsus) (D)

Eb    F7    Bb    Cm7    Fsus    F

nourish the life of the world in our care:
agents of death for all creatures that live,
water that blesses and air that is sweet,
God of the seedling, the snow, and the sun,

gift of great wonder, ours to surrender,
we who would foster clouds of disaster,
health in God’s garden, hope in God’s children,
teach us, deflect us, Christ reconnect us,

(C) (G) (Em) (Am7) (D) (G)

Eb    Bb    Gm    Cm7    F    Bb    Bb

trust for the children tomorrow will bear.
God of our planet, foretell and forgive!
renew a tion that peace will complete.
using us gently and making us one.

An Australian aboriginal saying opens this gentle hymn from New Zealand on the stewardship of creation. “Clouds of disaster” in the second stanza refers to the testing of nuclear devices then occurring in the Pacific Ocean, but the concern for all created things is timeless.

TEXT: Shirley Erena Murray, 1991
MUSIC: Colin Gibson, 1992

Text and Music © 1992 Hope Publishing Company
OMNIBUS MOTION FOR THE MARCH 21, 2017 PRESBYTERY MEETING

From the Stated Clerk
The Stated Clerk moves the approval of the minutes of the January 24, 2017 presbytery meeting.

From the Leadership Council
The Leadership Council approves and recommends to Presbytery names for Chairs of Committees for 2017:

  Investment – Ruling Elder Karl Hoffman

  Personnel—Ruling Elder Doris Mabrey

From the Nominating Committee
The Nominating Committee nominates the following:

- Committee on Ministry
  Lisa Miller, RE, Fairlington PC, Class of 2019

- Preparation for Ministry
  Kendra Grams, TE, Potomac PC, Class of 2019

- Other Boards
  Miriam Dewhurst, RE, NY Ave, Class of 2020 (Synod Commissioner)

- Stewardship
  Jim Feather, RE, Vienna PC, Class of 2019
  Jeanne (Shan) Melone, Layperson, Mt. Vernon PC, Class of 2019
ACTION ITEMS FOR THE MARCH 2017 PRESBYTERY MEETING

From the Leadership Council

1. The Leadership Council approves and recommends to presbytery a change to the program year from the current pattern of January Presbytery meeting to the next January Presbytery meeting to a program year that runs from September 1 to August 31. This change would begin September 2018. The “long” term would be from January 2017 until August 2018.
   - Election of presbytery moderator and vice moderator would take place at the May Presbytery meeting
   - Vice moderator would attend Moderator training in November of year elected with expectation he/she would be elected Moderator the next May and assume duties of moderator the next September 1.
   - Installation of moderator and vice moderator would take place at the June Presbytery meeting.
   - Committee and Commission classes would be elected in May and June for the start of their terms the next September.
   - For the first year each person serving a committee or commission would extend their service 8 additional months (though for 3 of those across the summer, very little happens). Anyone who chooses not to serve the additional months can communicate that choice and another can be elected to a class that would incorporate the unexpired term.
   - The Fiscal year will continue to be January to January.

(See pp. 17-20 and following for Background and Implementation Calendar)

2. The Leadership Council approves and recommends for presbytery approval the National Capital Presbytery Mission Statement as amended after the January First Reading:

   Mission Statement of National Capital Presbytery

Draft 2/22/2017 Approved by Leadership Council

“God is doing a new thing, now it springs forth. Do you perceive it?” Isaiah 43:19

Sent by the Triune God to be agents of salvation, reconciliation and justice, we empower and challenge our congregations to be Missional, Pastoral and Prophetic.

Emphases Through 2022

We are a relational network, proclaiming the gospel, aspiring to unity in Christ, and celebrating our diversity in service to God’s mission pursuing these emphases:

1. We will challenge, equip, and support our congregations and their leaders in their discernment of God’s invitation to discipleship and stewardship as we:
a. Serve as a catalyst for mission by connecting congregations with common local, national, and international mission interests.

b. Bear public witness to the love, truth, and justice of God in Jesus Christ specifically in the areas of racism and reconciliation.

c. Cultivate and nurture our congregations to be communities of love striving for a healthy forgiveness and reconciliation with our neighbors, and working to dismantle the dividing walls of hostility and indifference.

d. Provide a forum for our leaders and congregations to equip them with the skills for adaptive change.

e. Connect ruling elders across congregations enriching their missional identity as apostles sent into the world to serve God’s mission.

f. Actively explore new ways of empowering and equipping congregations in their discipleship formation of children, youth, young and older adults.

2. We will launch new Christian communities.

3. We will provide care, oversight and accountability for teaching elders and certified educators.

(See pp. 21-23 and following for Markup and Explanation)

3. The Leadership Council approves and recommends Presbytery approval for Westminster Presbyterian Church’s (DC) redevelopment project as detailed in the current set of agreements between Westminster, Buzzuto and Dantes Partners, with two conditions:

- That a design program and budget for the new church building be included in the Development Agreement; and

- That a side agreement between Westminster and NCP be drafted that requires progress reports (no less than quarterly) from Westminster to NCP through the end of construction, to help ensure advance warning to NCP of any impending issues regarding the project, and to require that the ACCP have an opportunity to review and approve any document governing joint ownership issues as between the church, the condominium, and the rental projects, through the end of construction.

(See pp. 67-73 and following for a Project Summary and Legal Opinion)

From the Bills and Overtures Committee

The Bills and Overtures Committee presents proposed amendments 16-G.: Access to the Lord’s Table—On Amending W-2.4011a. and b. and 16-H.: Directory for Worship—On Replacing the Current Directory for Worship, for vote

[16-G would open participation in the Lord’s Supper to the unbaptized. 16-G is also included as part of 16-H]

(See pp. 24-66 and following for text)
Changing Program Year to September 1 – August 31 annually

*Draft 2-3-17*

Proposal: Change the program year from the current pattern of January Presbytery meeting to the next January Presbytery meeting, to a program year that runs from September 1 to August 31. This change would begin September 2018. The “long” term would be from January 2017 until August 2018. Some other Presbyteries have adopted a non-calendar year pattern. Riverside runs from July 1 to June 30. Initially this was so that the program year coincided with their fiscal year which is the same. Newton Presbytery has a long tradition of June 1 – May 31 program year. None were known to have changed their program years and changed back to a calendar year.

This draft idea was sent out to all Presbytery Committee chairs. Several led conversations concerning this change. Most endorsed the idea and perceived very little impact on their committees beyond the forces described below. Over all the responses were favorable.

Some matters to note:

- Election of the presbytery moderator and vice-moderator would take place at the November Presbytery meeting so that the slate for General Assembly Commissioners can be complete. Their service in these roles begins ten months later on September 1.
- The vice-moderator would attend moderator training in October with expectation he/she would be elected moderator the next month (November) and assume duties of moderator the next September 1. This would mean the vice-moderator would bring that training to 10 months of his or her tenure as vice moderator. If this arrangement is less than ideal the Presbytery can provide its own orientation and training for its moderators.
- Installation of moderator and vice-moderator would take place at the June Presbytery meeting.
- Committee and Commission classes would be elected in May for the start of their terms the next September.
- For the first year each person serving a committee or commission would extend their service 7 additional months (3 of those across the summer). Anyone who chooses not to serve the additional months can communicate that choice and another can be elected to a class that would incorporate the unexpired term into a standard term or partial term.
- An exception to this would be the Permanent Judicial Commission which specifies that terms will be 6 years per the *Book of Order*. We will make that adjustment to the September program year by asking those elected to six years to resign (if they are willing) when they have served 5 years and 7 months (on August 31). Subsequently
elected PJC members would serve six years from September 1 through August 31 six years later.

- The fiscal year will continue to be January to December. Budgeting would continue in the same pattern currently practiced.

**Forces that favor this idea**

- The flow of the year is not interrupted by a change of members in January. There is more continuity of program across the year without the January interruption of work involved with incorporating new team members.
- Nominating would not be rushed as they are now to assemble a classes immediately after the summer lull. They would have four months to fill standard vacancies rather than the current 6 weeks.
- This would provide the summer for orientation and planning for committees across the whole program year. Summer is a lighter time for this labor.
- The installation service will not be snowed out in June.
- This eases the pressure on the January meeting which is usually business heavy, while June is usually business light.
- General Assembly Commissioners who serve on the Bills and Overtures Committee will have a timelier transition.
- New committee members have six months to get up to speed and contribute to the new budget cycle. Presently they have only two months.
- Often we are pulling a vice-moderator out of a committee’s leadership. This schedule allows more time to prepare for that leadership change on the committee.
- The vice moderator will be trained for ten months of his/her tenure rather than the current two months. The vice moderator will then be better equipped to step into the role of moderating some or all of a meeting.

**Forces that Oppose this idea**

- The short-term chaos that comes along with the change needs to be worth the gain.
- New committee members do not contribute to the budget cycle until the following March, a six-month lag while presently we have a two-month lag after election.
- For the first year each person serving would extend their service 7 additional months (though for 3 of those across the summer, very little happens).
- The exception is the Permanent Judicial Commission which is mandated by the Book of Order to maintain 6 year classes. Members would be urged, but cannot be compelled to serve 5 years and 7 months of their six year terms.
• There is a ten-month lag between the OGA Moderator training and the beginning of the new Moderator’s service as Moderator.

The following calendar notes the changes anticipated for the overall flow of this change:

1. March 2017 - Presbytery votes on this change
2. June 2017
   a. Request persons serving on commissions and committees to serve additional seven months until September 1 past the previously elected rotation date at the January 2018 meeting of the Presbytery. If unable or unwilling, the Nominating Committee will add additional time to a service request which would then begin at the January Presbytery meeting for extended terms (1 year plus 7 months, 2 years plus 7 months or 3 years plus 7 months).
3. September 2017
   a. Nominating Committee seeks nominees to replace those unable to serve past January Presbytery meeting.
      i. Nominating Committee begins to secure 2018 General Assembly Commissioner Nominees and
      ii. Nominating Committee begins to secure Nominees for Presbytery Moderator and Vice Moderator for the 2019-2020 year.
      iii. Nominating Committee begins to secure Permanent Judicial Commission (class of 2023) members to serve from January 23, 2018 through January 22, 2024 with an understanding that we hope they will resign effective August 31, 2023.
4. October 2017
   a. Vice-Moderator (Quinn Fox) attends Moderator Training provided by OGA.
5. November 2017
   a. 2018 General Assembly Commissioners, Vice-Moderator 2018-2019, and Moderator for 2018-2019 program year are elected. Moderator elect (Quinn Fox) and Vice-Moderator Elect (TBD) are GA Commissioners ex officio.
6. January 2018
   a. Nominating Committee begins recruiting for class of 2021 (September 1 rotation) and any unexpired terms.
   b. No installation service this January. Bill Plitt continues to serve as Moderator and Quinn Fox continues to serve as Vice-Moderator until September 1, 2018.
7. May 2018
   a. Class of 2021 and those filling unexpired terms are elected by the Presbytery
8. June 2018
   a. GA Commissioners are added to the Bills and Overtures Committee when General Assembly ends June 23. Previous GA Commissioners rotate off the Bills and Overtures Committee.
b. Vice-Moderator and Moderator of Presbytery are installed at the June 26 Presbytery meeting to begin service September 1, 2018.

9. September 2018
a. New Moderator (Quinn Fox) and Vice-Moderator (TBD) begins office. Class of 2018 rotates off committees. Class of 2021 begins service on committees.
b. Nominating Committee begins to secure Nominees for Presbytery Moderator (usually current vice-moderator) and Vice Moderator for the 2019-2020 year

10. October 2018
a. Current Vice-Moderator (TBD) attends Moderator Training provided by OGA.

11. November 2018
a. Vice-Moderator and Moderator for 2019-2020 program year elected.
b. (No GA Commissioners until November 2019 ahead of the 2020 GA)

(continue in the same rhythm in subsequent years)

12. January 2019
a. Nominating Committee begins to secure PJC members for the class of 2025 who will serve from September 1, 2019 through August 31, 2025.
b. PJC members of the class of 2019 will be encouraged to resign effective August 31, 2019

13. January 2021
a. Nominating Committee begins to secure PJC members for the class of 2027 who will serve from September 1, 2021 through August 31, 2027.
b. PJC members of the class of 2021 will be encouraged to resign effective August 31, 2021

14. January 2023
a. Nominating Committee begins to secure PJC members for the class of 2029 who will serve from September 1, 2023 through August 31, 2029.
b. PJC members of the class of 2023 will be encouraged to resign effective August 31, 2023
**OUR VISION**

Mission Statement of National Capital Presbytery

*Draft 2/3/2017*

"God is doing a new thing, now it springs forth. Do you perceive it?" *Isaiah 43:19*

Sent by the Triune God to be agents of salvation, reconciliation and justice, we empower and challenge our congregations to be Missional, Pastoral and Prophetic.

"God is doing a new thing, now it springs forth. Do you perceive it?" *Isaiah 43:19*

**Emphases through 2022**

We are a relational network, proclaiming the gospel, aspiring to unity in Christ, and celebrating our diversity in service to God’s mission pursuing these emphases:

1. We will challenge, equip, and support our congregations and their leaders in their discernment of God’s invitation to discipleship and stewardship as we:
   a. Serve as a catalyst for mission by connecting congregations with common local, national, and international mission interests.
   b. Bear public witness to the love, truth, and justice of God in Jesus Christ specifically in the areas of racism and reconciliation.
   c. Cultivate and nurture our congregations to be communities of love striving for a healthy forgiveness and reconciliation with our neighbors, and working to dismantle the dividing walls of hostility and indifference.
   d. Provide a forum for our leaders and congregations to equip them with the skills for adaptive change.
   e. Connect ruling elders across congregations enriching their missional identity as apostles sent into the world to serve God’s mission.
   f. Actively explore new ways of empowering and equipping congregations in their discipleship formation of children, youth, young and older adults.

2. We will launch new Christian communities where discerned need and resources are available.

3. We will provide care, oversight and accountability for teaching elders and certified educators.
Leadership Council Response to Comments on the Proposed Mission Statement

2-22-17

A mission statement is a functional document which focuses the work of the Presbytery. It says as much about what the Presbytery does not do as it does about what the Presbytery does do as an agent of God’s Mission in interaction with other agencies such as congregations, synods, General Assembly and other organizations.

1. The Leadership Council has changed the “Vision” language to “Mission” language. The use of “Mission” echoes the language found in John’s Gospel which describes us as a people being sent by God (“missio dei”). This statement describes how the Presbytery perceives its role in God’s mission. A vision gives a picture of the desired future while a mission statement conveys the purpose of the Presbytery. This statement seems more “purpose” centered than “desired future” centered.

2. The observation was made that the mission statement “needs to get someone off the bus.” In other words, it needs to be compelling. The compelling aspect of the Presbytery’s mission is better focused in the mission interpretation material which is “Together we are making a difference.” Even so, the Leadership Council has moved the Biblical reference ahead of the mission statement proper in order to provide a bit more compelling introduction to the mission statement.

3. Also the desire for a central metaphor was expressed. Indeed, a prior Presbytery mission statement referred to the Presbytery as “the corporate bishop” but the Leadership Council does not see that as the image of the Presbytery in this day and time. The metaphor that is expressed is the identity of the Presbytery as a “relational network.” No single metaphor, however, adequately captures the range of the Presbytery’s purpose without short changing certain aspects that need to be defined.

4. The comment was made that the “proclamation of the gospel” is not explicitly mentioned. A phrase to that effect has been introduced into the document. The Leadership Council notes that while the other five (of six) great ends of the church are not explicitly cited, the six great ends of the church, found in the “Foundations” section of the Book of Order, undergird the whole of the mission statement. “Salvation, reconciliation and justice” has everything to do with the proclamation of the gospel. “Bearing public witness” is proclamation of the gospel.

5. The comment was ventured that non-parish ministry is not mentioned in the statement. This is correct. The Presbytery encourages every teaching elder engaged in whatever work to affiliate with a particular congregation for access to the means of grace. The Presbytery is focused upon its congregations. The support of teaching elders and educators is penultimate to the Presbytery’s service to congregations. While the Presbytery extends care to all teaching elders and educators, that care is not an end unto itself, but is a means for the support of congregations. This in no way depreciates the significant ministry of chaplains, seminary professors, administrators, etc. in
validated ministries. It does clarify the priority the Presbytery gives to its service to its congregations.

6. The comment was made that redevelopment is not mentioned. The Leadership Council would note that the first emphasis is all about what has formerly been known as “redevelopment.” The current nomenclature has preferred the word “transformation.” Equipping leaders for adaptive change (Emphasis 1.d.) is essential for redevelopment/transformation. “Empowering and challenging our congregations” has everything to do with redevelopment/transformation. In essence redevelopment is all over the place in this mission statement.

7. A question was lodged about the phrase “where discerned need and resources are available” in Emphasis #2 as not being particularly optimistic regarding evangelism. That phrase has thus been removed. The committees overseeing this work will make the decisions on the execution of this emphasis.

8. The suggestion was lodged that 1.e. be split. The Leadership Council sees the value of keeping this point connected. The Presbytery does not just connect elders for fellowship or other reasons, but with the intentional purpose of “enriching their missional identity as apostles sent into the world to serve God’s mission.” It narrows the Presbytery sponsored gathering of ruling elders to this end. Otherwise it is too diffuse an emphasis.

9. In response to the floor debate at the previous Presbytery meeting, the Leadership Council has amended emphasis #3 to specify “certified” educators which it understands also includes associate certified educators. These educators are under the authority of the Presbytery while other educators are under the authority of a church session and are thus outside the Presbytery’s range of oversight.

10. A suggestion was lodged that the mission statement might include mention of “Mission Co-workers.” The Leadership Council feels that this group is adequately included in the present wording of 1.a. which refers to “common mission interests” and does not otherwise itemize different groups executing these missions.

11. The comment was made that we need to better communicate the purpose of the Presbytery back to the congregations. The Leadership Council receives that observation and will continue to provide the means by which this interpretation can take place through videos, presentations, mission highlights, the webpage, Thursday Mail and the essential advocacy by teaching and ruling elder commissioners who are charged to communicate back to their sessions and congregations.

The next steps in the exercise of this mission is that particular ministry units of the Presbytery will be asked to define strategies and reflect on opportunities to live toward these emphases in observable or measurable endeavors. Periodically the Leadership Council will measure these endeavors and report to the Presbytery ways in which we are living into this mission.
16-G. Access to the Lord’s Table
On Amending W-2.4011a. and b. (Item 14-03)

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W-2.4011a. and b. be amended by striking the current text and inserting new text to read as follows? [Text to be added or inserted is shown as italic.]

“Theology of the Lord’s Supper

“a. The opportunity to eat and drink with Christ is not a right bestowed upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. All who come to the table are offered the bread and cup, regardless of their age or understanding. If some of those who come have not yet been baptized, an invitation to baptismal preparation and Baptism should be graciously extended.

“Worshippers prepare themselves to celebrate the Lord’s Supper by putting their trust in Christ, confessing their sin, and seeking reconciliation with God and one another. Even those who doubt may come to the table in order to be assured of God’s love and grace in Jesus Christ.

“Welcoming to the Table

“b. In cases where baptized children who have not yet begun to participate in the Lord’s Supper express a desire to receive the Sacrament, the session should provide an occasion to welcome them to the table in public worship. Their introduction to the Lord’s Supper should include ongoing instruction or formation in the meaning and mystery of the Sacraments.”

Background and Rationale

This proposed amendment is an alternate resolution from the original overture from the Presbytery of Southeastern Illinois, Item 14-03. Presbyteries of Cimarron, Florida, Huntingdon, and Palo Duro concurred with the original overture. The Presbytery of the Southeastern Illinois provided the following rationale:

We acknowledge the importance of Baptism in the life of a Christian and fully support the goal that every Christian should be strongly encouraged to acknowledge the lordship of Christ in her/his life with the act of Baptism. Having said that, we also realize that the current wording in the Book of Order regarding who can partake in Holy Communion excludes those developing Christians who have not yet made the baptismal declaration. Children whose parents decided to not partake in infant baptism would be excluded until such time as (usually during the Confirmation experience) they themselves choose to be baptized. People who are new to the faith and are being nurtured by a congregation would also be excluded. In both of these cases it appears that the Book of Order would exclude these people from participation and require them to stay behind in the pews while everyone else goes forward to receive the elements.

We believe that few congregations actually follow the Book of Order in this regard. Holy Communion is routinely open to all who profess faith in Jesus Christ, with no mention of having to have been baptized.

We feel strongly that the Book of Order should be changed in the above ways so that we can walk arm-in-arm with all of our seeking brothers and sisters as we go forward to receive this holy sacrament.

Advice from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) to approve Item 14-03 and provided the following advice:
The Advisory Committee on the Constitution notes that the proposed Directory for Worship addresses this concern by providing that “All who come to the table are offered the bread and cup” and that “an invitation to baptismal preparation and baptism should be graciously extended” (proposed W-3.0409) to those who come to the table but have not been baptized.

Editor’s Note: The proposed Amendment 16-G is wording taken directly from the proposed revised Directory for Worship (see W-3.0409 and W-4.0202). If 16-H, the revised Directory for Worship, is approved by a majority of the presbyteries and Amendment 16-G is also approved by a majority of the presbyteries, the wording in the Amendment 16-G will already be in the revised Directory for Worship.

The Assembly Committee on Theological Issues and Institutions (14) voted to approve an alternate resolution, 73/3. The 222nd General Assembly (2016) approved the committee’s recommendation on the alternate resolution, 516/45.

For the full report of Item 14-03 https://www.pc-biz.org/#/committee/579/business
16-H. Directory for Worship
On Replacing the Current Directory for Worship (Item 14-04)

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the Book of Order by amended by striking out the text of Chapters I through VII of the current Directory for Worship and inserting new text to read as follows? [Text to be inserted is shown below.]

Directory for Worship

“†” – In the Directory for Worship, the functions described as belonging to teaching elders may be, in particular circumstances, also performed by ruling elders.

Preface

This Directory for Worship reflects the conviction that the faith, life, and worship of the Church are inseparable. Its theology is based on the Bible, instructed by the Book of Confessions of the Presbyterian Church (U.S.A.), and attentive to ecumenical relationships. It reflects and encourages a rich heritage of traditions and diversity of cultures.

A Directory for Worship is not a service book with fixed orders of worship and collections of prayers. Rather, it describes the theology that underlies our worship, outlines appropriate forms for worship, and highlights connections between worship and Christian life, witness, and service.

This directory presents standards and norms for worship in the congregations and councils of the Presbyterian Church (U.S.A.). As a vision for Reformed worship, it suggests possibilities, invites development, and encourages ongoing reform. As the constitutional document ordering our worship, the Directory for Worship shall be authoritative for this church.

Direct references to Scripture, the Book of Confessions, and other sections of the Book of Order are provided in parentheses; other biblical, confessional, and ecumenical sources will be indicated in footnotes.

Chapter One: The Theology of Christian Worship

W-1.01: Christian Worship: An Introduction

W-1.0101: Glory to God

Christian worship gives all glory and honor, praise and thanksgiving to the holy, triune God. We are gathered in worship to glorify the God who is present and active among us—particularly through the gifts of Word and Sacrament. We are sent out in service to glorify the same God who is present and active in the world.

W-1.0102: Grace and Gratitude

God acts with grace; we respond with gratitude. God claims us as beloved children; we proclaim God’s saving love. God redeems us from sin and death; we rejoice in the gift of new life. This rhythm of divine action and human response—found throughout Scripture, human history, and everyday events—shapes all of Christian faith, life, and worship.

W-1.0103: God’s Covenant

The Old Testament tells the story of God’s steadfast love from generation to generation. To Adam and Eve, to Noah and his family, to Abraham and Sarah, to Moses and Aaron, and to the house of David, God made everlast-
ing promises of faithfulness, calling the people to respond in faith. In the fullness of time, God made a new and everlasting covenant with us through Jesus Christ.

W-1.0104: Jesus Christ

"Fully human, fully God" (B. Stat. 10.2), Jesus Christ came into the world to show God’s love, to save us from sin, and to offer eternal, abundant life to all. Jesus is God’s Word: spoken at creation, promised and revealed in Scripture, made flesh to dwell among us, crucified and raised in power, interceding for the redemption of the world, returning in glory to judge and reign forever. Scripture is God’s Word: the Old and New Testaments together testify to Jesus Christ. Proclamation is God’s Word: we bear witness in word and deed to the good news of Christ our Savior.

Jesus Christ is the embodiment of God’s gracious action in history and the model for our grateful response to God. In Jesus we find the full and clear revelation of who God is; in him we also discover who God is calling us to be. Therefore we worship Jesus Christ as Lord, even as he leads us in the worship and service God desires.

W-1.0105: The Holy Spirit

The Holy Spirit is “the giver and renewer of life” (B. Stat. 10.4), who instills our faith and enables us to follow Jesus Christ. The Scriptures describe how the Spirit moved at the dawn of creation, anointed Christ in baptism, raised Jesus from the dead, and was poured out on the Church at Pentecost. The same Spirit is still at work in the life of the Church and the life of the world.

The Holy Spirit manifests God’s gracious action and empowers our grateful response. The Spirit gathers us for worship, enlightens and equips us through the Word, claims and nourishes us through the Sacraments, and sends us out for service. To each member of Christ’s body, the Spirit gives gifts for ministry in the Church and mission in the world.

W-1.0106: Word and Sacrament

In Christian worship Jesus Christ is truly present and active among us, by the power of the Holy Spirit, through the gifts of Word and Sacrament. Wherever the Scriptures are read and proclaimed and the Sacraments of Baptism and the Lord’s Supper are celebrated, the Church bears witness to Jesus Christ, the living Word, and proclaims the mystery of faith. Through these means of grace, God imparts and sustains our faith, orders our common life, and transforms the world. Through these same acts of worship, we share in the life of the Spirit, are united to Jesus Christ, and give glory to God.

W-1.0107: Worship and the Church

God’s gifts of Word and Sacrament establish and equip the Church as the body of Christ in the world. The mission of the one, holy, catholic, and apostolic Church flows from Baptism, is nourished at Lord’s Supper, and serves to proclaim the good news of Jesus Christ to all. In the same way, the Church’s ministry emerges from the font, arises from the table, and takes its shape from the Word of the Lord. Therefore the worship of the triune God is the center of our common life and our primary way of witness to the faith, hope, and love we have in Jesus Christ.

To be a Christian is to worship Jesus Christ as Savior and Lord. To be a member of Christ’s body, the Church, is to share through Word and Sacrament in the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

W-1.02: Time, Space, and Matter

W-1.0201: Creation and Redemption

Time, space, and matter are all created by God, redeemed by Christ, and made holy by the Spirit. Through Christian worship—at certain times, in particular places, and with material gifts—we participate in God’s plan for the redemption of time, space, and matter for the glory of God.
W-1.0202: Time

Because God is the author of history, we may worship at any time. The psalms reflect the daily worship of the people of God, while the Torah teaches that one day in seven is to be set apart as holy to the Lord. The prophets anticipated God’s judgment and triumph over evil on the day of the Lord. The Gospels all testify that Jesus rose from the dead on the first day of the week. The apostles came to speak of this as the Lord’s Day, claiming God’s victory over sin and death through the power of Jesus’ resurrection.

The first Christians began to celebrate Jesus’ resurrection every Lord’s Day, gathering to proclaim the Word and celebrate the Sacraments. The Church continues to gather, traditionally on the first day of the week, to hear the gospel and break bread in Jesus’ name, with the confidence that the risen Lord is with us.

Through two thousand years of Christian worship, the Church has developed ways of keeping time—many of them adapted from the feasts and fasts of Israel that Jesus kept. This pattern of the Christian year keeps us centered in Christ as we seek to proclaim the story of our faith, grow as Jesus’ disciples, and serve Christ’s mission. The year begins with a focus on Christ’s incarnation, with the seasons of Advent and Christmas encompassing the Nativity and Epiphany of the Lord. After Epiphany we celebrate Jesus’ Baptism and Transfiguration. At the heart of the Christian year is the mystery of Christ’s death and resurrection, with the seasons of Lent and Easter encompassing Ash Wednesday, the Great Three Days—Maundy Thursday, Good Friday, and the Easter Vigil—the Resurrection and Ascension of the Lord, and the Day of Pentecost. After Pentecost we commemorate Trinity Sunday, All Saints Day, and the Reign of Christ.

The pattern of daily prayer also connects the Church with the worship of ancient Israel, centuries of Christian tradition, and Jesus’ own practices. Whether in large assemblies, with small groups, or at home, daily prayer serves as a bridge between public worship and personal affairs, helping us to live out our faith each day.

We mark other occasions in worship, reflecting the cycles of civic and agricultural life, cultural and family celebrations, the commemoration of significant persons and events, and the programs and activities of the church. It is appropriate to observe such things, provided that they never distract from the worship of the triune God.

W-1.0203: Space

Because heaven and earth belong to God, we may worship in any place. The Old Testament describes stone altars, tabernacles, temples, and other places where the people gathered and encountered God. The Gospels tell us that Jesus worshiped at the synagogue and temple, but he also worshiped in the wilderness, on hillsides, and at lakeshores, demonstrating that God cannot be confined to any one place.

The first Christians worshiped at the temple and in synagogues, homes, catacombs, and prisons. The important thing was not the place, but the gathering of Christ’s body—the people of God—and the presence of Christ among them in Word and Sacrament. Later the Church began to build special places to meet for worship. To this day, space for Christian worship is primarily established by the presence of the risen Lord and the communion of the Holy Spirit in the gathering of the people of God.

Space that is set apart for worship should encourage community, be accessible to all, and open us to reverence for God. It is not to be an escape from the world, but a place for encountering the God of all creation who gathers us in and sends us out. Space for Christian worship should include a place for the reading and proclamation of the Word, a font or pool for Baptism, and a table for the Lord’s Supper. The arrangement of these symbols of Word and Sacrament conveys their relationship to one another and their centrality in Christian worship.

W-1.0204: Matter

Because God created the world and called it good, we use material gifts in worship. The Old Testament tells of various things that were used in the worship of God: the ark, linens and vessels, oil and incense, musical instruments, grain, fruit, and animals. At the same time, the prophets warned of the danger of idolatry: mistaking physical objects for divine presence. The Gospels show how Jesus used common things—nets and fish, jars and ointment, a towel and basin, water, bread, and wine—in his ministry of teaching, healing, and feeding. On the cross, he offered his body as a living sacrifice.

The first Christians, following Jesus, took three primary elements of life—water, bread, and wine—as symbols of God’s self-offering to us and our offering of ourselves to God. We have come to call them Sacraments: signs of
God's gracious action and our grateful response. Through the Sacraments of Baptism and the Lord's Supper, God claims us as people of the covenant and nourishes us as members of Christ's body; in turn, we pledge our loyalty to Christ and present our bodies as a living sacrifice of praise.

The offering of material gifts in worship is an expression of our self-offering, as an act of gratitude for God's grace. We give our lives to God through Jesus Christ, who gave his life for us. The practice of offering also reflects our stewardship of God's good creation. Mindful that the earth and everything in it belong to God, we present tithes and offerings for use in Christ's ministry and mission.

We offer creative gifts in worship as well, including music, art, drama, movement, media, banners, vestments, vessels, furnishings, and architecture. When such gifts only call attention to themselves, they are idolatrous; when, in their simplicity of form and function, they give glory to God, they are appropriate for worship.

W-1.03: Language, Symbols, and Culture

W-1.0301: The Word Made Flesh
God brings all things into being by the Word. Through the incarnation, this same, eternal Word of God became flesh and lived among us, in a particular person in a particular time and place—Jesus of Nazareth. Our use of language, symbols, and cultural forms in Christian worship is founded on the gift of Jesus' incarnation. Through Jesus Christ, God speaks to us in truth and reaches out to us with grace; through Jesus Christ, we may speak truthfully to God and lift up our hearts with gratitude.

W-1.0302: Language
The mystery and reality of God transcend our experience, understanding, and speech, such that we cannot reduce God to our ways of speaking. Yet we are compelled to speak of the glory, goodness, and grace of the God who is revealed in the world around us, in Scripture, and above all, in Jesus Christ.

The Old Testament speaks of God in personal ways, as creator, covenant-maker, comforter, liberator, judge, redeemer, midwife, mother, shepherd, sovereign, bearer, begetter. It addresses God as "Lord," a word that conveys the sovereignty of God while standing in for the hidden name revealed to Moses at the burning bush. It also borrows images from nature, describing God as rock, well-spring, fire, light, eagle, hen, lion. The Gospels show how Jesus used and adapted these images when speaking to and about God, particularly in his intimate use of Abba, Father. He also claimed some of these terms in speaking about himself—as good shepherd, bridegroom, and Son of Man. New Testament writers continued to use and adapt Old Testament language in speaking about Jesus—especially in their use of "Lord" to convey his sovereignty over the powers of this world, and to identify him with the Holy One of Israel.

In worship the church shall strive to use language about God that is intentionally as diverse and varied as the Bible and our theological traditions. Language that appropriately describes and addresses God is expansive, drawing from the full breadth and depth of terms and images for the triune God in the witness of Scripture. Language that authentically describes and addresses the people of God is inclusive, respecting the diversity of persons, cultures, backgrounds, and experiences that flow from God's creative work. Such language allows for all members of the community of faith to recognize themselves as equally included, addressed, and cherished by God.

Since Pentecost, the Church of Jesus Christ has been a community of many nations and cultures, united by the power of the Holy Spirit. Therefore our churches worship in many languages. The words we use in worship are to be in the common language or languages of those who are gathered, so that all are able to receive the good news and respond with true expressions of their faith. Through the rich variety of human speech we bear witness to God's saving love for all.

W-1.0303: Symbols

Certain biblical images have come to have deeper significance, multiple associations, and lasting meaning for the people of God. We call these symbols. There are numerous examples in the Old Testament—tree, temple, rainbow, river, sheep, scroll, building, body. New Testament writers drew on this treasury of common meaning to convey their understanding of Christ, the gospel, the Church, and the realm of God. Certain prominent symbols from Scripture, such as light, book, water, bread, cup, and cross, play an important role in Christian worship. Such things are not objects to be worshiped, but signs that point to the grace of God in Jesus Christ.
We come to know God’s Word more fully when it is both proclaimed and enacted in worship. The Old Testament describes symbolic actions in worship—fasting and feasting, rejoicing and lamenting, dancing and singing, marking and anointing, cleansing and offering, doing justice and showing mercy. The Gospels demonstrate how Jesus brought new meaning to existing practices of faith—especially baptism and breaking bread—and transformed ordinary acts of compassion—healing the sick, giving alms to the poor, feeding the hungry, and washing feet—into new ways of serving God. Christian worship includes a variety of symbolic actions, with strong ties to these and other biblical practices—gathering and sending, kneeling and standing, speaking and singing, cleansing and offering, marking and anointing, eating and drinking, blessing and laying on of hands. All of these convey the gracious action of God and communicate our grateful response.

W-1.0304: Culture

God has poured out the Holy Spirit on all flesh; Scripture promises that everyone who calls on the name of the Lord will be saved. The book of Acts and the New Testament epistles record the challenges and controversies of an emerging Church that would be “no longer Jew or Greek” (Gal. 3:28), but one in Jesus Christ. As the Church has grown and spread over two thousand years, it has taken root and flourished in cultures and lands all around the globe—bearing witness to the love of God for all the world and Christ’s sovereignty in every place. Finally, from the book of Revelation, we know that the company of the redeemed will be a great multitude from every nation, tribe, and people, singing praise to the Lamb of God.

Christian worship is contextual—emerging from a particular community and incorporating the words, images, symbols, and actions that best convey the good news of Jesus Christ in that gathering of God’s people. It is also cross-cultural—reflecting the diversity of traditions and cultures within and beyond the community of faith. Christian worship is transcultural—proclaiming the universal message of God’s grace in Jesus Christ and rooted in common elements of human life that transcend all cultures. It is also countercultural—asserting the scandal of the gospel and anticipating God’s reign of righteousness, justice, and peace. Finally, faithful worship should be an intercultural event—fostering mutuality, dialogue, and equality among all people.

Whenever and wherever we gather in Jesus’ name, we join the praise and prayer of the people of God in every time and place. Therefore, it is fitting that we share stories and sing songs from cultures other than our own as we pray for and with the Church throughout the world.

Chapter Two: The Ordering of Reformed Worship

W-2.01: Sources and Principles

W-2.0101: Sources of Order

Worship shall be faithful to the Holy Spirit who speaks in Scripture. The witness of Scripture provides the Church’s preeminent, authoritative source for the ordering of worship. Those responsible for planning and leading worship are also to be guided by the Constitution of the Presbyterian Church (U.S.A.), instructed by the wisdom of the Reformed tradition, attentive to the traditions of the universal Church, and sensitive to the culture and context of the worshiping community.

W-2.0102: Form and Freedom

Christian worship has always been marked by a tension between form and freedom. Some traditions have emphasized established orders of worship, seeking to be faithful to the Scriptures. Others have resisted fixed forms of worship, asserting our freedom in Christ. We acknowledge that all forms of worship are provisional and subject to reformation according to the Word of God. Fixed forms of worship are valuable in that they offer consistent patterns and practices that help to shape lives of faith and faithfulness. More spontaneous approaches to worship are valuable in that they provide space for unexpected insight and inspiration. In whatever form it takes, worship is to be ordered by God’s Word and open to the creativity of the Holy Spirit.
W-2.02: The Worshiping Assembly

W-2.0201: A Royal Priesthood

In Jesus Christ, the Church is called to be a royal priesthood, giving glory to God in worship and devoting itself to God's service in the world. Worship is a collective activity of the people of God and an expression of our common life and ministry. It demands the full, conscious, and active participation of the whole body of Christ, with heart, mind, soul, and strength.

Children and youth bring special gifts and grow in their faith through their regular participation in worship. Those who plan and lead worship should provide for their full participation in the Service for the Lord's Day.

The ordering of worship should reflect the richness of cultural diversity in the congregation and the local context in which it ministers. The order of worship should provide for and encourage the participation of all; no one is to be excluded.

W-2.0202: Prayerful Participation

Prayer is at the heart of worship. It is a gift from God, who desires dialogue and relationship with us. It is a posture of faith and a way of living in the world. Prayer is also the primary way in which we participate in worship. Christian prayer is offered through Jesus Christ and empowered by the Holy Spirit. Faithful prayer is shaped by God's Word in Scripture and inspires us to join God's work in the world.

There are many kinds of prayer—adoration, thanksgiving, confession, supplication, intercession, dedication.

There are many ways to pray—listening and waiting for God, remembering God's gracious acts, crying out to God for help, or offering oneself to God. Prayer may be spoken, silent, sung, or enacted in physical ways.

The singing of psalms, hymns, and spiritual songs is a vital and ancient form of prayer. Singing engages the whole person, and helps to unite the body of Christ in common worship. The congregation itself is the church's primary choir; the purpose of rehearsed choirs and other musicians is to lead and support the congregation in the singing of prayer. Special songs, anthems, and instrumental music may also serve to interpret the Word and enhance the congregation's prayer. Furthermore, many of the elements of the service of worship may be sung. Music in worship is always to be an offering to God, not merely an artistic display, source of entertainment, or cover for silence.

Participation in worship may involve a range of other actions: kneeling, bowing, standing, lifting hands; dancing, drumming, clapping, embracing, or joining hands; anointing and laying on of hands.

The gifts of the Spirit are for building up the Church. Every action in worship is to glorify God and contribute to the good of the people. Worshipers and worship leaders must avoid actions that only call attention to themselves and fail to serve the needs of the whole congregation.

W-2.03: Leadership in Worship and Ordered Ministries

W-2.0301: Gifts for Service

God pours out the gifts of the Holy Spirit upon each Christian in Baptism, and all are called to use these gifts for the glory of God. Therefore it is appropriate for any member of the church to pray, read Scripture, or assist in worship in other ways according to his or her gifts.

By their gifts and training, some are called to particular acts of leadership in worship and have particular responsibilities for ordering the service. These specific roles and responsibilities are undertaken in service to God and to the congregation, and should in no way diminish the leadership of other members or overshadow the primary participation of the worshiping assembly.

W-2.0302: Deacons

Deacons are called to lead the congregation in compassion, witness, and service, representing the ministry of the church in the world and the presence of the world in the church. While deacons have no particular responsibilities
for the ordering of worship, the session should ensure that deacons (where present) have regular opportunities to lead in worship, and that their ministries of compassion, witness, and service are reflected in the public services of the church.

**W-2.0303: Ruling Elders**

Ruling elders are called to nurture the common life of the people of God through their gifts of discernment and governance. They should also cultivate an ability to teach the Word when called upon to do so. When appropriately prepared and commissioned by the presbytery, ruling elders may proclaim the Word and administer the Sacraments in a particular congregation (G-2.1001).

In a particular congregation, ruling elders shall provide for the church's worship and encourage the people's participation. Specifically, when serving together on the session, ruling elders and teaching elders*: make provision for the regular preaching of the Word and celebration of the Sacraments, corporate prayer, and the offering of praise to God in song; oversee and approve all public worship in the congregation, with the exception of responsibilities reserved for the teaching elder*; determine occasions, days, times, and places for worship; and have responsibility for the arrangement of worship space, the use of special appointments (flowers, candles, banners, paraments, and other objects), and the ministries of music, drama, dance, and visual arts.

**W-2.0304: Teaching Elders**

Teaching elders* (also called ministers of Word and Sacrament) are called to proclaim the Word, preside at the Sacraments, and equip the people for ministry in Jesus' name. Specifically, teaching elders* are responsible for: the selection of Scriptures to be read, the preparation of the sermon, the prayers to be offered, the selection of music to be sung, printed worship aids or media presentations for a given service, and the use of drama, dance, and other art forms in a particular service of worship.

**W-2.0305: Shared Responsibility and Accountability**

In a particular congregation, the order of worship is the responsibility of the teaching elder* with the concurrence of the session. The selection of hymnals, service books, Bibles, and other more permanent worship resources is the responsibility of the session with the concurrence of the teaching elder*, and in consultation with church musicians and educators.

Where there is a music leader or choir director, the teaching elder* will confer with that person on anthems and other musical offerings; the session will see that these conferences take place appropriately and on a regular basis. The teaching elder* may confer with a committee in planning particular services of worship.

The session is responsible for educating the congregation about the church's worship, in order to facilitate their full and active participation. It is appropriate that the session provide for the regular study of this Directory for Worship, particularly in the training of ruling elders and deacons.

In fulfilling their responsibilities for worship, sessions are accountable to presbytery. It is appropriate that the presbyteries discuss with sessions the character of their congregation's worship, the standards governing it, and the fruit that it bears in the mission and ministry of the church. It is appropriate that the presbyteries provide instruction in worship, making use of this Directory for Worship in the preparation of candidates for ordination, and in the ongoing nurture of teaching elders*.

**Chapter Three: The Service for the Lord's Day**

**W-3.01: Worship on the Lord's Day**

**W-3.0101: The Day of Resurrection**

We gather to worship God on the Lord's Day (Sunday) because the gospels testify that Jesus rose from the dead early on the first day of the week. The Lord's Day is also called the "eighth day" of creation, a sign of the new creation that has begun with Christ's resurrection. While we may worship God on any day and at any time, the Sunday service in particular is a celebration of Christ's resurrection and an anticipation of the fullness of God's coming reign.
W-3.0102: The Pattern of Lord’s Day Worship

The Service for the Lord’s Day is a service of Word and Sacrament. We meet in the presence of the living Lord, who appeared to his disciples on the first day of the week—the day he rose from the dead—to interpret the Scriptures and break bread. Following Jesus’ example, the Church proclaims the fullness of the gospel in Word and Sacrament on the Lord’s Day.

The Service for the Lord’s Day includes other actions as well: gathering and singing, confession and pardon, prayer and offering, blessing and sending. Through all of these actions, we are drawn into Christ’s presence and sent out in the power of the Spirit.

The pattern of Lord’s Day worship may be applied to days and times other than Sunday morning. Saturday evening services such as the Easter Vigil appropriately follow the order of Lord’s Day worship since, in the ancient Jewish and Christian reckoning of time, the new day begins at sunset. Services of daily prayer provide a pattern for worship at other times and on other days of the week.

W-3.0103: The Order of Worship

An order of worship offers a meaningful and reliable structure for the church’s encounter with the living God. Over time, an order of worship helps to shape our faith and faithfulness as the people of God, becoming a pattern for how we live as Christians in the world.

The order of worship offered here for the Service for the Lord’s Day is rooted in Scripture, the traditions of the universal Church, and our Reformed heritage. In particular, it seeks to uphold the centrality of Word and Sacraments in the Church’s faith, life, and worship. This description of the Service for the Lord’s Day is presented as one commendable model, but is not intended to exclude other ways of ordering worship. Other patterns may be appropriate in the context of a particular congregation or culture, provided that they are faithful to the Word, open to the Spirit, and dedicated to the glory of God.

W-3.02: Gathering

W-3.0201: Preparing for Worship

Worship begins as the people gather—greeting one another, praying in silence, sharing announcements, or offering music to the glory of God. The act of assembling in Jesus’ name bears witness to the Church’s identity and mission as Christ’s body in the world.

W-3.0202: Opening Sentences

A call to worship, typically drawn from sentences of Scripture, expresses God’s invitation to gather as Christ’s body in this place. A greeting in the name of Jesus Christ or the triune God establishes the context for worship as an encounter with the Holy One who calls all things into being.

W-3.0203: Psalms, Hymns, and Spiritual Songs

For millennia the people of God have sung psalms as praise and prayer to God. Early Christians continued to sing, pray, and study the psalms, interpreting them in the light of Jesus’ life, death, and resurrection. Singing psalms remains an important part of the Reformed heritage. To the psalms the Church has added other hymns, canticles, and spiritual songs. Through the ages and from varied cultures, the Church has developed many other forms of congregational song, accompanied by a great array of instruments. We draw from this rich repertoire in the Service for the Lord’s Day, singing glory to God.

W-3.0204: Prayer

A prayer may be offered, giving thanks and praise to God, expressing joy in the presence of Christ, and calling for the gifts of the Spirit to be poured out upon the gathered community. This prayer may employ themes and images that are drawn from the biblical readings for the day or from the setting in the Christian year.
W-3.0205: Confession and Forgiveness

Having praised the holiness of God, we must also face the sinful state of the world and of our lives, confessing our unworthiness to enter into God’s presence. Nevertheless we approach God with confidence, trusting in the mercy of Jesus Christ. This turn from communal praise to corporate confession, established on the promise of God’s grace, is one of the hallmarks of the Reformed tradition.

A call to confession expresses God’s initiative in calling for repentance and promising forgiveness in Christ. As members of Christ’s body, we confess the reality of sin, captivity, and brokenness in personal and common life and ask for God’s saving grace. The prayer of confession may include the singing of a prayer for grace, such as “Lord, have mercy.” A declaration of forgiveness proclaims the good news of God’s mercy and offers the assurance of pardon in Jesus’ name. Leading this element of worship from the font connects our confession with the grace and cleansing of Baptism, and the baptismal call to new life in Christ. Because of these associations with the ministry of Word and Sacrament, it is fitting for a teaching elder† to lead the call to confession and proclaim the good news of forgiveness in Jesus Christ.

Other actions may follow—a song of praise, such as “Glory be to the Father” or “Glory to God”; a summary of the law or call to faithfulness; and the sharing of peace as a sign of reconciliation in Christ.

W-3.03: Word

W-3.0301: Theology of Proclamation

The Scriptures bear witness to the Word of God, revealed most fully in Jesus Christ, the Word who “became flesh and lived among us” (John 1:14). Where the Word is read and proclaimed, Jesus Christ the living Word is present by the power of the Holy Spirit. Therefore, reading, hearing, preaching, and affirming the Word are central to Christian worship and essential to the Service for the Lord’s Day.

A teaching elder† is responsible for the selection of Scriptures to be read in public worship. Selected readings are to be drawn from both Old and New Testaments, and over a period of time should reflect the broad content and full message of Scripture. Selections for readings should be guided by the rhythms of the Christian year, events in the world, and pastoral concerns in the local congregation. Lectionaries ensure a broad range of biblical texts as well as consistency and connection with the universal Church. The teaching elder† is also responsible for the version of the Bible to be used in public worship. The Scriptures are to be read in the common language(s) of the worshiping community. The congregation is to be informed of significant adaptations, paraphrases, or new translations.

The Word proclaimed shall be based on the Word written in Scripture. Preaching requires diligence and discernment in the study of Scripture, listening for the voice of God through the discipline of daily prayer, theological reflection on the message of the gospel, sensitivity to the context of the congregation, attentiveness to what the Spirit is saying to the church, awareness of events in the world, and consistent and personal obedience to Jesus Christ. The sermon will present the gospel with clarity and simplicity, in language that all can understand. The gifts of song, drama, dance, and visual art may be employed in the proclamation of the Word.

We respond to the proclamation of the Word in a variety of ways: confessing the faith of the Church, celebrating or reaffirming the Sacrament of Baptism, praying for the Church and world, and offering our lives in gratitude for God’s grace. The proclamation of the Word is incomplete if it fails to evoke the response of the people of God. When the Word is proclaimed, we are called, above all, to discern Jesus Christ, receive his grace, and respond to his call with obedience. All of these things depend on the gifts of the Holy Spirit, whom we seek in prayer.

W-3.0302: Prayer for Illumination

A prayer for illumination calls on the Holy Spirit to empower the reading, understanding, proclaiming, and living of God’s Word. This sense of utter reliance on the illumination of the Spirit is an important and distinctive mark of the Reformed tradition. The prayer for illumination precedes the reading of Scripture and preaching of the sermon and applies to all of the readings, as well as the proclamation of the Word.

W-3.0303: Scripture

The public reading of Scripture is to be clear, audible, and attentive to the meaning of the text. Reading from the church’s Bible conveys a sense of the permanence and weight of the Word of God, and demonstrates the commu-
nal nature of the biblical story. Anyone may be invited to read Scripture, including children and youth. Because deacons are charged with the ministry of witness to the gospel and ruling elders are responsible for the proclamation of the Word, it is fitting for a deacon or ruling elder to read Scripture. The session will ensure that all readers are prepared for this important ministry.

The role of the congregation is to listen prayerfully, actively, and attentively to the Word that is read and proclaimed. Such listening requires expectation, concentration, and imagination. The congregation may participate in the presentation of Scripture through unison, responsive, or antiphonal readings, or by following along with printed or projected materials. Spoken responses may conclude the reading of Scripture. Scripture may also be presented through music.

**W-3.0304: Musical Responses**

Psalms, canticles, anthems, alleluias, songs of praise, or other musical responses may accompany the reading of the Word. A psalm may be sung in response to the first reading, giving the congregation an opportunity to reflect on and pray from that text.

**W-3.0305: Proclamation**

A sermon, based on the Scripture(s) read in worship, proclaims the good news of the risen Lord and presents the gift and calling of the gospel. Through the sermon, we encounter Jesus Christ in God’s Word, are equipped to follow him more faithfully, and are inspired to proclaim the gospel to others through our words and deeds. The sermon may conclude with prayer, an ascription of praise, or a call to discipleship. In keeping with the ministry of Word and Sacrament, a teaching elder† ordinarily preaches the sermon.

Other forms of proclamation include song, drama, dance, visual art, and testimony. Like the sermon, these are to illuminate the Scripture(s) read in worship and communicate the good news of the gospel. When these forms of proclamation are employed, worship leaders should connect them with the witness of the Scripture(s) to the Triune God.

**W-3.0306: Affirmation of Faith**

Responding to the Word proclaimed, we affirm our faith in the holy, triune God. This affirmation of faith is drawn from sentences of Scripture or the creeds, confessions, and catechisms. A congregational song, anthem, or other musical response may serve as an affirmation of faith. Opportunities for personal testimony may also be provided at this time. When Baptism or the reaffirmation of Baptism takes place, the Apostles’ Creed is spoken in the context of the baptismal liturgy. The Nicene Creed, our earliest ecumenical confession of faith, is traditionally associated with the celebration of the Lord’s Supper.

**W-3.0307: Baptism and Baptismal Discipleship**

The Sacrament of Baptism (W-3.0402–W-3.0408) and other services associated with the baptismal covenant ordinarily take place as a response to the Word. Such services include the reaffirmation of Baptism on profession of faith (W-4.0203), the reception of new members (W-4.0204), commissioning for service (W-4.03), ordination and installation to ordered ministry (W-4.04), transitions in life or ministry (W-4.05), commemorations of communal events, Christian marriage (W-4.06), and witness to the resurrection (W-4.07). An invitation to discipleship may also be spoken at this time, calling worshipers to be baptized or to live into the promises of their Baptism.

**W-3.0308: Prayers of Intercession**

In response to the Word, we pray for the world God so loves—joining Christ’s own ministry of intercession and the sighs of the Spirit, too deep for words. These prayers are not the work of a single leader, but an act of the whole congregation as Christ’s royal priesthood. We affirm our participation in the prayer through our “amen” and other responses.

Prayers of intercession and supplication are offered for: the mission and ministry of the universal Church and the local congregation; care of creation and the right use of resources; peace and justice in the world; the leaders and peoples of all nations; the poor, hungry, and oppressed; compassion and reconciliation in the local community;
healing and wholeness for all who suffer; and other special needs. These prayers may be led from the communion table or from the midst of the congregation. They may include musical responses or symbolic action. The peace of Christ may follow, if not previously shared.

Because pastors are called to serve as good shepherds for God’s people, it is fitting for a teaching elder† to lead the prayers of intercession and supplication. Because deacons are responsible for ministries of compassion and ruling elders are charged with the nurture of the congregation, it is also fitting for a deacon or ruling elder to lead these prayers. Other persons with a gift for prayer may be invited to lead the intercessions.

W-3.0309: Offering and Lord’s Supper

The collection of tithes and offerings (W-3.0411) and the celebration of the Lord’s Supper (W-3.0409–W-3.0414) take place as a response to the Word. These actions are signs of our gratitude for the grace of God proclaimed in the gospel. If the Lord’s Supper is omitted, a prayer of thanksgiving and dedication follows the collection of the offering (W-3.0415).

W-3.0401: Theology of the Sacraments

The Sacraments are the Word of God enacted and sealed in the life of the Church, the body of Christ. They are gracious acts of God, by which Christ Jesus offers his life to us in the power of the Holy Spirit. They are also human acts of gratitude, by which we offer our lives to God in love and service. The Sacraments are both physical signs and spiritual gifts, including words and actions, surrounded by prayer, in the context of the Church’s common worship. They employ ordinary things—the basic elements of water, bread, and wine—in proclaiming the extraordinary love of God. The Reformed tradition recognizes the Sacraments of Baptism and the Lord’s Supper (also called Eucharist or Holy Communion) as having been instituted by the Lord Jesus Christ through the witness of the Scriptures and sustained through the history of the universal Church.

W-3.0402: Theology of Baptism

Baptism is the sign and seal of our incorporation into Jesus Christ. In his own baptism, Jesus identified himself with sinners—yet God claimed him as a beloved Son, and sent the Holy Spirit to anoint him for service. In his ministry, Jesus offered the gift of living water. Through the baptism of his suffering and death, Jesus set us free from the power of sin forever. After he rose from the dead, Jesus commissioned his followers to go and make disciples, baptizing them and teaching them to obey his commands. The disciples were empowered by the outpouring of the Spirit to continue Jesus’ mission and ministry, inviting others to join this new way of life in Christ. As Paul wrote, through the gift of Baptism we are “dead to sin and alive to God in Christ Jesus” (Rom. 6:11).

The Sacrament of Baptism holds a deep reservoir of theological meaning, including: dying and rising with Jesus Christ; pardon, cleansing, and renewal; the gift of the Holy Spirit; incorporation into the body of Christ; and a sign of the realm of God. The Reformed tradition understands Baptism to be a sign of God’s covenant. The water of Baptism is linked with the waters of creation, the flood, and the exodus. Baptism thus connects us with God’s creative purpose, cleansing power, and redemptive promise from generation to generation. Like circumcision, a sign of God’s gracious covenant with Israel, Baptism is a sign of God’s gracious covenant with the Church. In this new covenant of grace God washes us clean and makes us holy and whole. Baptism also represents God’s call to justice and righteousness, rolling down like a mighty stream, and the river of the water of life that flows from God’s throne.

Baptism enacts and seals what the Word proclaims: God’s redeeming grace offered to all people. Baptism is at once God’s gift of grace, God’s means of grace, and God’s call to respond to that grace. Through Baptism, Jesus Christ calls us to repentance, faithfulness, and discipleship. Through Baptism, the Holy Spirit gives the Church its identity and commissions the Church for service in the world.

Baptism is the bond of unity in Jesus Christ. When we are baptized, we are made one with Christ, with one another, and with the Church of every time and place. In Christ, barriers of race, status, and gender are overcome; we are called to seek reconciliation in the Church and world, in Jesus’ name.

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Both believers and their children are included in God’s covenant love. The baptism of believers witnesses to the truth that God’s gift of grace calls for our grateful response. The baptism of our young children witnesses to the truth that God claims people in love even before they are able to respond in faith. These two forms of witness are one and the same Sacrament.

God’s faithfulness to us is sure, even when human faithfulness to God is not. God’s grace is sufficient; therefore Baptism is not repeated. There are many times in worship, however, when we may remember the gift of our baptism and acknowledge the grace of God continually at work in us. These may include: profession of faith; when participating in another’s baptism; when joining or leaving a church; at an ordination, installation, or commissioning; and at each celebration of the Lord’s Supper.

Baptism marks the beginning of new life in Christ. The new way of life to which God calls us is one of deep commitment, disciplined discernment, and growth in faith. The gifts of the Holy Spirit, given with and through Baptism, equip and strengthen us for the challenges of Christian faith and life.

Baptism is ordinarily celebrated on the Lord’s Day in the gathering of the people of God. The presence of the covenant community bears witness to the one body of Christ, into whom we are baptized. When circumstances call for the administration of Baptism apart from public worship, the congregation should be represented by one or more members.

As there is one body, there is one Baptism. The Presbyterian Church (U.S.A.) recognizes all baptisms by other Christian churches that are administered with water and performed in the name of the triune God—Father, Son, and Holy Spirit.

W-3.0403: Responsibility for Baptism

Baptism shall be authorized by the session and administered by a teaching elder†. The session’s responsibilities for Baptism include: encouraging parents (or those exercising parental responsibility) to present their children for Baptism without undue haste or undue delay; encouraging new believers to be baptized; examining candidates for Baptism, or their parents, and instructing them in the significance of the Sacrament; enrolling those who are baptized as members of the congregation; and providing for their ongoing nurture and formation for baptismal life in the world. The congregation as a whole, on behalf of the universal Church, is responsible for nurturing baptized persons in Christian life. The session may designate certain members of the congregation as sponsors or mentors for those who are baptized or for their parents.

When a young child is presented for Baptism at least one parent (or person exercising parental responsibility) should be an active member of a Christian church, normally the congregation in which the baptism takes place. The session may consider a request to baptize a child whose parent is an active member of another church. If the session approves such a request, it should communicate with the council of the other congregation and notify them when the Sacrament has been administered. Those presenting children for Baptism will promise to nurture and guide them until they are ready to make a personal profession of faith and assume the responsibility of active church membership.

A council may authorize a Baptism, to be administered by a teaching elder†, in certain situations beyond the congregational setting, such as hospitals, prisons, schools, military bases, or other ministry settings. In these cases, the teaching elder† is responsible for ensuring that the name of the newly baptized person is placed on the appropriate roll of a council (G-3.02, G-3.03).

W-3.0404: Presentation

The teaching elder† introduces the Sacrament of Baptism with sentences of Scripture; other sentences of Scripture may be spoken by ruling elders, members of the congregation, or ecumenical witnesses. On behalf of the session, a ruling elder presents each candidate for Baptism. Those desiring Baptism for their children or themselves express their intent to receive the Sacrament. Parents, sponsors (if applicable), and the congregation make vows to support and nurture those being baptized. No one comes to Baptism alone; we are encouraged by family or friends and surrounded by the community of faith.
W-3.0405: Profession of Faith

Candidates for Baptism or their parents shall renounce evil and profess their faith in Jesus Christ as Lord and Savior. Those who are being baptized upon profession of faith declare their intent to participate actively and responsibly in the church's worship and mission. Together with the congregation they profess their faith, using the Apostles' Creed, the baptismal affirmation of the early Church.

W-3.0406: Thanksgiving over the Water

At the place of baptism, a teaching elder leads the people in prayer: giving thanks for God's covenant faithfulness through history; praising God's gracious and reconciling action in Jesus Christ; and asking the Holy Spirit to attend and empower the Baptism, give deliverance and rebirth, and equip the church for faithfulness.

W-3.0407: The Act of Baptism

Accompanied by a visible and generous use of water, the teaching elder shall address each person by their Christian or given name and say: "[Name], I baptize you in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). The water used for Baptism should be from a local source, and may be applied with the hand, by pouring, or through immersion.

Other actions signifying the gift of the Holy Spirit, such as the laying on of hands and anointing with oil, may be included. However, the central act of baptizing with water in the name of the triune God must not be overshadowed.

W-3.0408: Welcome

The newly baptized person is welcomed as a member of the Church, the body of Christ. Appropriate gifts may be given, such as a candle (reflecting the light of Christ) or a baptismal garment (signifying being clothed with Christ). The peace of Christ may be exchanged, if not previously shared.

The Church's way of welcoming into the body of Christ involves the unrepeatable Sacrament of Baptism and the repeatable Sacrament of the Lord's Supper. Christ bathes us with mercy, then feeds us with grace. Since this ancient pattern of initiation includes both Sacraments, the Lord's Supper appropriately follows Baptism; those who have just been baptized may be invited to receive communion first.

W-3.0409: Theology of the Lord's Supper

The Lord's Supper (or Eucharist) is the sign and seal of our communion with the crucified and risen Lord. Jesus shared meals with his followers throughout his earthly life and ministry—common suppers, miraculous feasts, and the covenant commemorations of the people of God. Jesus spoke of himself as the bread of life, and the true vine, in whom we are branches. On the night before his death, Jesus shared bread and wine with his disciples. He spoke of the bread and wine as his body and blood, signs of the new covenant and told the disciples to remember him by keeping this feast. On the day of his resurrection, Jesus made himself known to his disciples in the breaking of the bread. The disciples continued to devote themselves to the apostles' teaching, fellowship, prayers, and the common meal. As Paul wrote, when we share the bread and cup in Jesus' name, "we who are many are one body" (1 Cor. 10:17).

The Sacrament of the Lord's Supper offers an abundance of theological meaning, including: thanksgiving to God the Father; remembrance of Jesus Christ; invocation of the Holy Spirit; communion in the body of Christ; and a meal of the realm of God. The Reformed tradition understands the Lord's Supper to be a sign of God's covenant. The bread of the Lord's Supper is linked with the bread of Passover and the gift of manna in the wilderness. The Lord's Supper thus connects us with God's saving power and providential care from generation to generation. Like the offering of sacrifices, a sign of Israel's thanksgiving for God's faithfulness, the Lord's Supper is a sacrifice of praise and a sign of our gratitude for God's steadfast love. The Lord's Supper represents God's gracious invitation to an everlasting covenant. The Lord's Supper also reflects our calling to feed others as we have been fed, and offers a foretaste of that heavenly banquet when God will wipe away every tear and swallow up death forever.

The Lord's Supper enacts and seals what the Word proclaims: God's sustaining grace offered to all people. The Lord's Supper is at once God's gift of grace, God's means of grace, and God's call to respond to that grace.
Through the Lord’s Supper, Jesus Christ nourishes us in righteousness, faithfulness, and discipleship. Through the Lord’s Supper, the Holy Spirit renews the Church in its identity and sends the Church to mission in the world.

When we gather at the Lord’s Supper the Spirit draws us into Christ’s presence and unites with the Church in every time and place. We join with all the faithful in heaven and on earth in offering thanksgiving to the triune God. We reaffirm the promises of our baptism and recommit ourselves to love and serve God, one another, and our neighbors in the world.

The opportunity to eat and drink with Christ is not a right bestowed upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. All who come to the table are offered the bread and cup, regardless of their age or understanding. If some of those who come have not yet been baptized, an invitation to baptismal preparation and Baptism should be graciously extended.

Worshipers prepare themselves to celebrate the Lord’s Supper by putting their trust in Christ, confessing their sin, and seeking reconciliation with God and one another. Even those who doubt may come to the table in order to be assured of God’s love and grace in Jesus Christ.

The Lord’s Supper shall be celebrated as a regular part of the Service for the Lord’s Day, preceded by the proclamation of the Word, in the gathering of the people of God. When local circumstances call for the Lord’s Supper to be celebrated less frequently, the session may approve other schedules for celebration, in no case less than quarterly. If the Lord’s Supper is celebrated less frequently than on each Lord’s Day, public notice is to be given at least one week in advance so that all may prepare to receive the Sacrament.

W-3.0410: Responsibility for the Lord’s Supper

The Lord’s Supper shall be authorized by the session and administered by a teaching elder%. It is appropriate that a presbytery authorize and train ruling elders to administer the Lord’s Supper in the event of the absence of pastors (G-3.0301b). The session may authorize the celebration of the Lord’s Supper at events other than the Service for the Lord’s Day, including services of Christian marriage, ordination and installation, services of wholeness, ministry to the sick, and services of witness to the resurrection. At all such events, the Word is to be read and proclaimed. When the Lord’s Supper takes place apart from public worship, the congregation shall be represented by one or more members.

A council may authorize the celebration of the Lord’s Supper in certain contexts beyond the congregational setting, such as hospitals, prisons, schools, military bases, or other ministry settings (G-3.02, G-3.03).

W-3.0411: Offering

Christian life is an offering of one’s self to God. In the Lord’s Supper we are presented with the costly self-offering of Jesus Christ for the life of the world. As those who have been claimed and set free by his grace, we respond with gratitude, offering him our lives, our spiritual gifts, and our material goods. Every service of worship shall include an opportunity to respond to Christ’s call to discipleship through self-offering. The gifts we offer express our stewardship of creation, demonstrate our care for one another, support the ministries of the church, and provide for the needs of the poor.

Tithes and offerings are gathered as an act of thanksgiving to God. Gifts of food for the poor may also be collected at this time, and the table may be prepared for the Lord’s Supper. All of these gifts are received with a prayer of dedication to God, spoken or sung. Because ruling elders and deacons are charged with the stewardship of the church’s resources and leadership in ministry to the poor, it is fitting for a ruling elder or deacon to lead this prayer. Signs of Christ’s peace and reconciliation may be exchanged, if this did not take place earlier in the service.

W-3.0412: Great Thanksgiving

Following the offering and the preparation of the table, a teaching elder% invites worshipers to the Lord’s Supper using sentences of Scripture. At the table, facing the people, the teaching elder% shall lead the people in a prayer to the triune God: giving thanks for God’s creative power, providential care, and covenant faithfulness, along with particular blessings of the day; remembering God’s acts of salvation through Jesus’ birth, life, death, resurrection, ascension, and promised return, as well as Jesus’ institution of the Sacrament (if not otherwise spoken at the invitation to the table or the breaking of the bread); and calling on the Holy Spirit to draw worshipers into the presence of the risen Lord, nourish them in the body and blood of Christ, unite them with Christ in the communion of
saints and the Church in every place, and send them in mission to the world. The prayer ends with praise to the
triune God. Musical acclamations, such as “Holy, holy, holy,” “Christ has died,” and “Amen,” may be included.
The Lord’s Prayer follows.

W-3.0413: Breaking the Bread

At the table, in full view of the people, the teaching elder† breaks the bread and pours the cup, or lifts a cup that
has already been filled. These actions may be accompanied by sentences of Scripture or performed in silence. The
use of one loaf and one cup expresses the unity of the body of Christ and the communal nature of the Sacrament.
The bread used for the Lord’s Supper should be common to the culture of the congregation; those who prepare the
bread shall make provision for the full participation of the congregation. The session will determine whether wine
is used; a non-alcoholic option shall be provided and clearly identified.

W-3.0414: Communion

The bread and cup are shared in the manner most appropriate to the occasion. Worshipers may gather at the table,
come forward to meet the servers, or receive the bread and cup where they are. The bread may be broken and
placed in people’s hands or they may receive pieces of bread prepared for distribution. They may drink from a
common cup, receive individual cups, or dip the broken bread into the cup. Ordinarily ruling elders, deacons, and
teaching elders† serve the bread and cup; the session may authorize other church members to do so. While the
bread and cup are shared worshipers may sing, other music may be offered, appropriate passages of Scripture may
be read, or the people may pray in silence.

When all have received the bread and cup the remaining elements are placed on the table. The teaching elder†
then leads the people in prayer, thanking God for the gift of the Sacrament and asking for grace to live and serve
faithfully until the coming of Christ’s realm in fullness.

As soon as possible after the service (ordinarily on the same day), the bread and cup may be shared with absent,
homebound, or hospitalized members by two or more persons in ordered ministry. Those who carry out this ex-
tended service of communion shall be authorized by the session; equipped with the necessary theological, pasto-
ral, and liturgical gifts and resources; and instructed to maintain the unity of Word and Sacrament through the
reading of Scripture and offering of prayers.

At the conclusion of the Service for the Lord’s Day, the bread and cup are to be removed from the table and used
or disposed of in a manner approved by the session, in keeping with the Reformed understanding of the Sacra-
ment and principles of good stewardship. This may be accomplished by consuming what remains or returning the
elements to the earth.

W-3.0415: If the Lord’s Supper Is Omitted

The Lord’s Supper is integral to the Service for the Lord’s Day, a service of Word and Sacrament. If, in local cir-
cumstances and by the decision of the session, the Lord’s Supper is to be omitted from Sunday worship, the ser-
vice continues after the prayers of the people with the offering and a prayer of thanksgiving and dedication, fol-
lowed by the Lord’s Prayer.

W-3.05: Sending

W-3.0501: Acts of Commitment

Having encountered the risen Lord in Word and Sacrament, we affirm Christ’s call to discipleship through acts of
commitment. Such acts of commitment may include: closing hymns, psalms, or spiritual songs that send us out to
live the gospel by God’s grace; creative or symbolic actions expressing our resolve to share in Christ’s mission;
declarations of intent to prepare for or desire to receive the Sacrament of Baptism, or to reaffirm the baptismal
covenant; commissioning to ministries of evangelism, compassion, justice, and reconciliation; farewells to mem-
bers of the church who are departing; and brief invitations or announcements related to the church’s mission.

W-3.0502: Blessing and Charge

The Service for the Lord’s Day concludes with a blessing in the name of the triune God, such as the priestly bless-
ing or apostolic benediction. Because this blessing is an expression of the gospel of God’s grace and an extension
of the ministry of the Word and Sacrament, a teaching elder† ordinarily speaks the blessing.
We are blessed in order to be a blessing to others. The charge calls the church to go forth as agents of God's mission in the world. Because deacons are responsible for the church's ministry of witness and service, and ruling elders have oversight of the church's faithfulness to God's mission, it is fitting for a deacon or ruling elder to speak the charge.

**W-3.0503: Service in the World**

Christian worship and service does not end at the conclusion of the Service for the Lord's Day; we go forth to love and serve the Lord in daily living. In so doing, we seek to fulfill our chief end: to glorify and enjoy God forever.

**Chapter Four: Pastoral and Occasional Services**

**W-4.01: Services Claiming and Completing Baptism**

**W-4.0101: Flowing from Baptism**

As a sign and seal of God's gracious action and our grateful response, Baptism is the foundation for all Christian commitment. The following pastoral and occasional services are all rooted in the baptismal covenant and flow from the promises of Baptism. Such occasions may be appropriately celebrated following the proclamation of the Word during the Service for the Lord's Day, or may be recognized in other services of public worship. They are fittingly led from the church's baptismal font or pool.

**W-4.02: Reaffirmation of the Baptismal Covenant**

**W-4.0201: Nurturing the Baptized**

In Baptism each Christian is set free from sin, marked as Christ's own, sealed by the Holy Spirit, welcomed to the Lord's Supper, made a member of the Church, and set apart for a life of service. It is the responsibility of the whole congregation, particularly exercised through the session, to nurture those who are baptized as they grow in faith and seek to respond to Christ's call to discipleship. When a person is baptized as a child, the session should equip and support the parent(s) (or those exercising parental responsibility) in this endeavor. When a person is baptized upon profession of faith, the session should provide ongoing opportunities for Christian formation and instruction.

**W-4.0202: Welcoming to the Table**

In cases where baptized children who have not yet begun to participate in the Lord's Supper express a desire to receive the Sacrament, the session should provide an occasion to welcome them to the table in public worship. Their introduction to the Lord's Supper should include ongoing instruction or formation in the meaning and mystery of the Sacraments.

**W-4.0203: Public Profession**

When those who have been baptized as children are ready to make a public profession of faith and accept the responsibility of life in the church (sometimes called "confirmation"), the session shall provide an opportunity for them to do so. They are to be instructed in the faith, examined by the session, received as active members, and presented to the congregation in public worship. At this time, they reaffirm the vows of Baptism by renouncing evil and affirming their reliance on God's grace, professing their faith in Jesus Christ as Lord and Savior, and declaring their intent to participate actively and responsibly in the worship, life, governance, and mission of the church. On such occasions, it is fitting for all worshipers to reaffirm the baptismal covenant.

**W-4.0204: New Members**

New members are received by public profession of faith, reaffirmation of faith, or certificate of transfer. The session should provide opportunity for those seeking membership to explore the faith they will (re)affirm. After they are examined and received by the session, new members are presented in worship. As part of their public welcome, it is appropriate for those previously baptized to reaffirm the commitments made in Baptism, profess their faith in Jesus...
Christ, and declare their intent to participate actively and responsibly in the worship, life, governance, and mission of the church. On such occasions, it is fitting for all worshipers to reaffirm the baptismal covenant.

W-4.0205: Renewal and Fresh Commitment

In the lives of believers and in congregational life there are special occasions of awakening, renewal, or commitment; these are appropriately celebrated through the reaffirmation of the baptismal covenant. People should be encouraged to share these decisive moments and stirrings of the Spirit with the session, so that they may be acknowledged and affirmed in public worship.

W-4.03: Commissioning for Service

W-4.0301: Acts of Christian Service

In Baptism each Christian is called to discipleship and sent in service to the world. God also calls people to particular acts of service in the church and world: within the congregation, as teachers, trustees, musicians, or committee members; on behalf of the congregation, through its ministry in the local community; in the larger church, through service on denominational and ecumenical councils; and beyond the church, cooperating with others who work for evangelism, compassion, justice and peace, and care of creation. These kinds of vocation are appropriately confirmed in the Service for the Lord’s Day, either as a response to the proclamation of the Word or as an act of sending. They may also be recognized in other services of worship.

W-4.04: Ordination, Installation, and Commissioning

W-4.0401: Called to Ministry

In Baptism each Christian is called to ministry in Christ’s name. God calls some persons from the midst of congregations to fulfill particular functions, so that the ministry of the whole people of God may flourish. In ordination the church sets apart with prayer and the laying on of hands those who have been called by God through the voice of the church to serve as deacons, ruling elders, and teaching elders. In installation the church sets in place with prayer those who have been (previously) ordained as deacons, ruling elders, and teaching elders, and are now called anew to service in that ministry. In commissioning the church recognizes other forms of ministry in the church: ruling elders commissioned to limited pastoral service, certified Christian educators, and persons certified to other forms of service.

W-4.0402: Setting for the Service

Ordination, installation, and commissioning may take place during the Service for the Lord’s Day as a response to the proclamation of the Word. Ordination, installation, and commissioning may also take place in a special service that focuses on Jesus Christ, the gifts of the Holy Spirit, and the mission and ministry of the Church, and which includes the proclamation of the Word and may also include the celebration of the Lord’s Supper. The ordination and/or installation of a teaching elder shall take place at a time that enables substantial participation of the presbytery.

W-4.0403: Order of Worship

A service of ordination, installation, or commissioning focuses on Christ and the joy and responsibility of serving him through the mission and ministry of the church. Following the sermon, the moderator (or designee) of the appropriate council briefly states the nature of the ministry to which persons are being ordained, installed, or commissioned. Those who are being ordained, installed, or commissioned gather at the baptismal font. The moderator (or designee) of asks them the constitutional questions (see W-4.0404). A ruling elder asks the corresponding questions of the congregation. When all questions have been answered in the affirmative, those to be ordained will kneel, if able, for the laying on of hands and the prayer of ordination. (The presbytery commission lays on hands at the ordination of teaching elders; its moderator may invite other teaching elders and ruling elders to participate. Members of the session lay on hands at the ordination of ruling elders and deacons; the session may invite other ruling elders and teaching elders to participate. Because ordination only takes place once for each office, the laying on of hands is not repeated.) Those previously ordained will stand, if able, along with the con-
gregation, for the prayer of installation. After this, the moderator makes the declaration of ordination, Installation, or commissioning. Members of the session or presbytery welcome the newly ordained, installed, or commissioned person(s). In the case of the installation of a teaching elder, persons may be invited to charge the teaching elder and congregation to faithfulness in ministry and mutuality in relationship. When a teaching elder is ordained or installed, it is appropriate for that person to preside at the Lord’s Supper in the same service; she or he may also give the blessing at the conclusion of the service. When ruling elders or deacons are ordained or installed, it is appropriate for one or more of them to give the charge to the congregation at the conclusion of the service.

W-4.0404: Constitutional Questions

The moderator of the council of those to be ordained, installed, or commissioned shall ask them to face the body of membership and to answer the following questions:

a. Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

b. Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God’s Word to you?

c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

d. Will you fulfill your ministry in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?

e. Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit?

f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

g. Do you promise to further the peace, unity, and purity of the church?

h. Will you pray for and seek to serve the people with energy, intelligence, imagination, and love?

i. (1) (For ruling elder) Will you be a faithful ruling elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in councils of the church, and in your ministry will you try to show the love and justice of Jesus Christ?

(2) (For deacon) Will you be a faithful deacon, teaching charity, urging concern, and directing the people’s help to the friendless and those in need, and in your ministry will you try to show the love and justice of Jesus Christ?

(3) (For teaching elder) Will you be a faithful teaching elder, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline, serving in the councils of the church; and in your ministry will you try to show the love and justice of Jesus Christ?

(4) (For ruling elder commissioned to particular pastoral service) Will you be a faithful ruling elder in this commission, serving the people by proclaiming the good news, teaching faith and caring for the people, and in your ministry will you try to show the love and justice of Jesus Christ?

(5) (For certified Christian educator) Will you be a faithful certified Christian educator, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?

At the installation of ruling elders and/or deacons: Following the affirmative answers to the questions asked of the person(s) being installed, a ruling elder shall face the congregation along with the ruling elders- and/or deacons-elect and ask the congregation to answer the following questions:

a. Do we, the members of the church, accept [names] as ruling elders or deacons, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?

b. Do we agree to pray for them, to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church?
At the installation to the ministry of the Word and Sacrament: Following the affirmative answers to the questions asked of the person(s) being installed, a ruling elder shall face the congregation along with the (associate) pastor-elect and ask the congregation to answer the following questions:

a. Do we, the members of the church, accept [name] as our (associate) pastor, chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?

b. Do we agree to pray for [her/him], to encourage [her/him], to respect [her/his] decisions, and to follow as [she/he] guides us, serving Jesus Christ, who alone is Head of the Church?

c. Do we promise to pay [her/him] fairly and provide for [her/his] welfare as [she/he] works among us; to stand by [her/him] in trouble and share [her/his] joys? Will we listen to the Word [she/he] preaches, welcome [her/his] pastoral care, and honor [her/his] authority as [she/he] seeks to honor and obey Jesus Christ our Lord?

W-4.05: Marking Transitions

W-4.0501: God’s Constant Grace

In Baptism each Christian is assured of God’s constant grace and sustaining care through every transition, season, trial, and celebration of life. Services on occasions of transitions in ministry bear witness to this grace, and allow worshipers to express their thanksgiving, support, or concern.

W-4.0502: Departing Members

The recognition of departing members appropriately takes place in the context of the Service for the Lord’s Day, either as a response to the proclamation of the Word or as an act of sending. The service may include prayers of thanksgiving and intercession for those members who are departing: that they may remain in the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

W-4.0503: Conclusion of Service

It is appropriate to recognize the conclusion of a period of service, giving thanks for the gifts and calling of particular persons—whether through ordered ministry, as deacons, ruling elders, or teaching elders; in specific acts of discipleship; or in other forms of service to the church, in the community, or in the world. This recognition may take place in the context of the Service for the Lord’s Day, either as a response to the proclamation of the Word or as an act of sending, or in other services of worship. The service includes prayers of thanksgiving and intercession for those concluding their ministries. Other significant honors or accomplishments may also be celebrated in worship, always in the spirit of giving glory to God.

W-4.0504: Censure and Restoration

The church administers discipline as an expression of the authority of Christ, for the sake of the welfare of the church, and toward the goal of redemption and reconciliation, by God’s grace. Forms for censure and restoration are provided in the Rules of Discipline of this Book of Order. These occasions are to be observed in the spirit of prayer and pastoral concern, and in the context of worship within the appropriate community or council of the church.

W-4.06: The Covenant of Marriage

W-4.0601: Christian Marriage

In Baptism, each Christian is claimed in the covenant of God’s faithful love. Marriage is a gift God has given to all humankind for the well-being of the entire human family. Marriage involves a unique commitment between two people, traditionally a man and a woman, to love and support each other for the rest of their lives. The sacrificial love that unites the couple sustains them as faithful and responsible members of the church and the wider community. In civil law, marriage is a contract that recognizes the rights and obligations of the married couple in society. In the Reformed tradition, marriage is also a covenant in which God has an active part, and which the community of faith publicly witnesses and acknowledges.
W-4.0602: Preparing for Marriage

If they meet the requirements of the civil jurisdiction in which they intend to marry, a couple may request that a service of Christian marriage be conducted by a teaching elder† in the Presbyterian Church (U.S.A.), who is authorized, though not required, to act as an agent of the civil jurisdiction in recording the marriage contract. A couple requesting a service of Christian marriage shall receive instruction from the teaching elder†, who may agree to the couple’s request only if, in the judgment of the teaching elder†, the couple demonstrate sufficient understanding of the nature of the marriage covenant and commitment to living their lives together according to its values. In making this decision, the teaching elder† may seek the counsel of the session, which has authority to permit or deny the use of church property for a marriage service.

W-4.0603: Order of Worship

The marriage service shall be conducted in a manner appropriate to this covenant and to the forms of Reformed worship, under the direction of the teaching elder† and the supervision of the session (W-2.03). In a service of marriage, the couple marry each other by exchanging mutual promises. The teaching elder† witnesses the couple’s promises and pronounces God’s blessing upon their union. The community of faith pledges to support the couple in upholding their promises; prayers may be offered for the couple, for the communities that support them, and for all who seek to live in faithfulness.

W-4.0604: Recognizing Civil Marriage

A service of worship recognizing a civil marriage and confirming it in the community of faith may be appropriate when requested by the couple. The service will be similar to the marriage service except that the statements made shall reflect the fact that the couple is already married to one another according to the laws of the civil jurisdiction.

W-4.0605: Nothing Shall Compel

Nothing herein shall compel a teaching elder† to perform nor compel a session to authorize the use of church property for a marriage service that the teaching elder† or the session believes is contrary to the teaching elder’s† or the session’s discernment of the Holy Spirit and their understanding of the Word of God.

W-4.07: Death and Resurrection

W-4.0701: Witness to the Resurrection

In Baptism each Christian shares in Christ’s dying and rising, and receives the promise of eternal and abundant life in him. We understand the Christian funeral to be the completion of Baptism. In the face of death, we affirm with tears and joy the good news of the gospel and the hope of the resurrection. We do not grieve in isolation, but are sustained by the power of the Holy Spirit and the community of faith.

W-4.0702: Policies for Funerals

The session may establish general policies concerning services on the occasion of death, providing for funerals that are simple, dignified, expressive of good stewardship, bear witness to resurrection hope, and convey the centrality of Christian community.

W-4.0703: Setting for the Service

The service of witness to the resurrection is most appropriately held in the congregation’s usual place of worship, demonstrating continuity with the community’s faith, life, and hope. When there are important reasons not to hold the service in the usual place of worship, it may be held in another place, such as a home, funeral home, crematorium, or graveside. It may be observed on any day, and may, with the approval of the session, occur as a part of the Service for the Lord’s Day. The service may take place before or after the committal of the body. The service is under the direction of the teaching elder† of the congregation in which it is held. Others may be invited to share in leadership at the discretion of the teaching elder†.
W-4.0704: Order of Worship

When a member of the community dies, the body of the deceased will be buried, cremated, donated for medical use, or otherwise disposed of in a responsible and reverent manner. Ordinarily the family of the deceased, members of the community, and the pastor(s) of the church will accompany the body of the deceased to the place of disposition, engaging in prayer, blessings, and other acts of worship.

As a part of accompanying the body to the place of disposition, or at another time before or after this takes place, a more full service of worship may be held. The service begins with sentences of Scripture, bearing witness to the resurrection and the living hope we have in Christ. Worshipers may sing hymns, psalms, and spiritual songs that affirm our faith in the resurrection, everlasting life, and the communion of saints. The act of confession and pardon may be included as an opportunity for healing and reconciliation. Scripture is read and the Word is proclaimed, expressing our trust in the risen Lord; an affirmation of faith may follow. Prayer is offered: giving thanks to God for life in Christ, the promise of the gospel, the life and witness of the one who has died, the comfort of the Holy Spirit, and the presence of the community of faith; making intercessions for those who grieve, those who minister to the bereaved, and all who suffer loss; asking for faith and grace in this time of loss; and concluding with the Lord’s Prayer (if not included in the eucharistic liturgy). The Lord’s Supper may be celebrated, with the approval of the session. The service ends by commending the one who has died to the care of the eternal God, committing the body of the deceased to the place of disposition (unless this is performed at another time), and sending the people forth with God’s blessing.

The casket or urn may be covered with a pall, a symbol of being clothed with Christ in Baptism. The service may begin at the baptismal font. If using a paschal candle is part of the practice of the congregation, it may be placed near the casket. Music directs attention to God and expresses the faith of the church. Flowers and other decorations reflect the integrity and simplicity of Christian life. The service may include other actions common to the community of faith and its cultural context, provided that these actions do not distract from the Christian understanding of death and resurrection. Fraternal, civic, or military rites are to be conducted separately.

Chapter Five: Worship and Christian Life

W-5.01: Worship and Personal Life

W-5.0101: Personal Life

We respond to God’s grace both in public worship and service and in personal acts of devotion and discipleship. Personal life and public worship are deeply connected. Christian life springs from Christian worship, where we find our identity as believers and discover our calling as disciples. Christian life flows back into worship as we present to God the prayers of our hearts and the offering of our lives.

In personal life we seek to live out our faith through daily disciplines of prayer, other practices of discipleship, household worship, and Christian vocation and service. Our lives as Christians are shaped by the Word and empowered by the Spirit as we grow more and more each day into the image of the Lord Jesus Christ.

W-5.0102: Prayer in Daily Life

We respond to God’s grace through the gift of prayer. The Christian life is one of constant prayer, as the challenge of everyday discipleship requires daily disciplines of faith. Prayer is a way of opening ourselves to God, who desires communication and communion with us. Prayer may take a variety of forms, such as: conscious conversation with God; attentive and expectant silence; meditation on Scripture; the use of service books, devotional aids, and visual arts; and singing, dancing, labor, or physical exercise. The Church’s pattern of daily prayer (W-5.0202) may be adopted as an individual practice of faith. Prayer may also be expressed in action, through public witness and protest, deeds of compassion, and other forms of disciplined service.

Prayer is meant to be a gracious gift from God, not a task or obligation. It is an opportunity to draw inspiration and strength from one’s relationship with God in Jesus Christ. It is a way of continually seeking the gifts and guidance of the Holy Spirit for daily living. Prayer is a practice to cultivate throughout one’s life, and one that will bear much fruit.
W-5.0103: Other Practices of Discipleship

We respond to God’s grace through other practices of discipleship: keeping sabbath, studying Scripture, contemplation and action, fasting and feasting, stewardship and self-offering. All of these practices are meant to help us attend to the presence and action of God in our lives.

God commands us to remember the sabbath day and keep it holy. Sabbath is God’s gift to us, a time for worship, rest, and renewal; keeping sabbath is a way of honoring the God who has created and redeemed us. Since the earliest days of the Church, Christians have observed God’s commandment by gathering for public worship on the Lord’s Day (or Sunday). As the first day of the week, this day shapes our lives of discipleship. Therefore the Lord’s Day is a time for participation in public worship; engagement in ministries of service, witness, and compassion; and activities of rest and recreation. Those who must work on Sunday are encouraged to find other ways to keep sabbath in the course of the week.

Through the Scriptures we hear the voice of God and find meaning, direction, comfort, and challenge for our lives. Regular, disciplined engagement with the Bible may include: simply reading the Word, praying with Scripture, studying commentaries, memorizing key passages, and putting the Word into action in our lives. One should seek to read a wide range of Scripture, always relying on the illumination of the Spirit and the help of the community of faith in deepening our understanding.

The practices of fasting and feasting are ancient expressions of lament and celebration. The festivals and seasons of the Christian year provide rhythms of fasting and feasting centered on the life of Christ and the events of salvation history. Events in the life of the world, nation, community, or individuals may also call for acts of thanksgiving, sorrow, penitence, or protest.

The disciplines of stewardship and self-offering are a grateful response to God’s love for the world and self-giving in Jesus Christ. As Christians, we are called to lives of simplicity, generosity, hospitality, compassion, and care for creation. Tithing is a primary practice of Christian stewardship and self-offering. We are accountable to God for how we use our material goods, spiritual gifts, and time in God’s service.

W-5.0104: Household Worship

We respond to God’s grace in the context of personal relationships, particularly when Christians who live together worship together. Opportunities for household or family worship include: sabbath-keeping and rhythms of daily prayer; Bible reading, study, or memorization; prayers before meals; singing hymns, psalms, and spiritual songs; and expressions of giving, sharing, and service to others. Congregations are encouraged to nurture and equip households and families for these practices.

Household worship offers a valuable opportunity to remember and anticipate the Lord’s Day, studying appointed Scriptures and reflecting on and preparing for the Sacraments of Baptism and the Lord’s Supper. The seasons of the Christian year, such as Advent, Christmas, Lent, and Easter, provide further shape and meaning for household worship. Worship in the household setting may include recognitions of birthdays, baptismal days, and other significant anniversaries, and may reflect the cycles of nature, civic observances, and events in the local, national, and global spheres.

Children come to know, trust, and worship God by worshiping and praying with their parents and others who care for them. Children may lead and participate in household worship by singing and praying, listening to and telling Bible stories, learning catechisms, and serving and sharing with others. Household worship provides an excellent opportunity to teach children the shape and elements of the Service for the Lord’s Day, so that they may be full and active participants in the church’s worship.

W-5.0105: Christian Vocation

We respond to God’s grace through our Christian vocation. In Baptism we offer our whole lives in service to God, and are empowered by the Holy Spirit with gifts for ministry in Jesus’ name. Therefore we are called to honor and serve God at all times and in all places: in our work and play, in our thought and action, and in our private and public engagements. Such service and love is an act of gratitude for God’s grace. This has been a particularly important theme of the Reformed tradition: the life and work of every Christian can and should give glory to God. As we honor and serve God in our daily life and labor, we worship God. Whatever our situation, we have oppor-
tunities each day to bear witness to the power of God at work within us. Therefore, for Christians, worship, work, and witness cannot be separated.

**W-5.02: Worship and the Church's Ministry within the Community of Faith**

**W-5.0201: The Church's Ministry within the Community of Faith**

God calls the Church in the name of Jesus Christ to mutual love and service. Jesus' ministry and the church's worship are deeply connected; indeed, worship is ministry. The church's ministry springs from its worship, where God builds up the body of Christ through the gifts of the Holy Spirit. The church's ministry flows back into worship as we bring to God the celebrations and concerns of the community of faith.

Within the church, we seek to love and serve one another through the rhythm of daily prayer, the ministries of Christian education and pastoral care, the activities of councils of the church, and other gatherings of believers. The church's ministries are shaped and nourished by the Word and Sacraments, and are to be carried out in the spirit of constant prayer.

**W-5.0202: Services of Daily Prayer**

God calls the Church to pray without ceasing in Jesus' name. Services of daily prayer offer us a way of joining Christ's ceaseless intercession for the Church and world. Such services typically include: the singing or praying of psalms; the reading of Scripture; and prayers of thanksgiving and intercession, concluding with the Lord's Prayer. Services of daily prayer may take place at appointed times throughout the day (such as morning, midday, evening, and close of day) or may follow other patterns according to the demands of daily life and the needs of the individual or community. Such services may occur in councils of the church, in the congregation, in small groups of believers, in households, or in private. In the congregational setting these services are to be authorized by the session, but they may be led by any member of the church.

**W-5.0203: Christian Education**

God calls the Church to continue the teaching ministry of Jesus Christ, guiding and nurturing one another through all the seasons and transitions of life. In particular, the church offers opportunities for education and formation as members enter the community of faith, discover Christian vocation, and assume responsibility in the world. The church's primary standard and resource for Christian nurture is the Word of God in Scripture, bearing witness to Christ's way of truth and life.

The central occasion for Christian nurture is the Service for the Lord's Day, where the Word is proclaimed and the Sacraments are celebrated. Beyond the process of Christian formation that takes place in public worship, the words and actions of the service can be a particularly fruitful source of study and reflection. Therefore all members should be encouraged to be present and participate in this assembly. Educational activities should not be scheduled so as to prevent or discourage participation in this service.

The educational ministries of the church are rooted in the promises of Baptism, in which the congregation pledges responsibility for Christian nurture. The session is responsible for the development and supervision of the church's educational programs, the instruction of ruling elders and deacons, and the discipleship of all members. The teaching elder contributes to the nurture of the community through the ministries of Word and Sacrament, church school classes, the gift of prayer, and by example. Trained and certified Christian educators bring special skills and expertise in teaching to the church's ministries of nurture and formation. The session has a responsibility to identify, encourage, and equip others who have gifts for Christian education. The session also has a responsibility to support parents and others who seek to nurture the faith of children.

Church school gatherings offer opportunities for worship, including singing, praying, and hearing the Word. These gatherings may also include occasions for self-offering and service. However, worship in the church school is not a substitute for participation with the whole congregation in the Service for the Lord's Day.

The church provides other opportunities for Christian nurture, including: seminary instruction and continuing education; workshops on particular themes or topics; music programs and rehearsals; mission and program interpretation; meetings of committees, boards, and councils; and retreats, camps, and conferences.
W-5.0204: Pastoral Care

God calls the Church to continue the healing ministry of Jesus Christ, caring for one another, sharing joys and sorrows, providing support in times of stress and need, and offering admonition, forgiveness, and reconciliation. Relying on Christ’s grace and the Spirit’s gifts, the church seeks to shepherd its members through times of danger and death, illness and loss, crisis and celebration, struggle and sin. In particular, these ministries flow from and are nourished by the Sacraments of Baptism and the Lord’s Supper, signs and seals of our relationship in the body of Christ.

The worship of God in Christian community is the foundation and context for the ministry of pastoral care. Members draw on the resources of worship in their care for one another, sharing the grace and challenge of the Word, the gift and calling of the Sacraments, the presence and power of God’s Spirit in prayer, and the fellowship and comfort of the community of faith. They take these resources with them, extending Christ’s grace and peace in homes, hospitals, hospices, neighborhoods, schools, and workplaces.

All members are called to take part in the ministry of pastoral care, visiting the sick, supporting the weak, and comforting those who mourn. Ruling elders, deacons, and teaching elders? have particular responsibility for the exercise of pastoral care within the community of faith. Those with special gifts and appropriate training may be called to the ministries of pastoral counseling or chaplaincy. In certain circumstances, persons may need to be referred to other qualified and credentialed professionals to receive appropriate counseling and care.

Services of wholeness and healing are one way of enacting the church’s ministry of pastoral care. The central element in these services is prayer, calling upon God’s saving grace or giving thanks for healing received. A service of wholeness includes the proclamation of the Word, focusing on the promise of abundant life in Christ. Prayer may be enacted through the laying on of hands and anointing with oil, provided that these actions are carefully introduced and interpreted: healing always comes as a gift from God, not as a product of human prayer. The Lord’s Supper is a fitting way to seal the promise of wholeness proclaimed in the Word. Services of wholeness are to be authorized by the session and are under the direction of the teaching elder, but may involve leadership from ruling elders, deacons, and others with gifts for prayer. They may take place on a regular basis, as an occasional event, or as a part of the Service for the Lord’s Day.

Services of acceptance and reconciliation acknowledge the reality of sin and suffering and seek the redeeming grace of God. They provide an appropriate way to acknowledge our involvement and responsibility in broken relationships and sinful social structures. The central element in these services is confession and pardon, along with appropriate signs of peace and reconciliation. They include readings from Scripture that reveal the grace of God, and may involve elements of prayer, expressions of thanksgiving, and enactments of commitment.

W-5.0205: Councils of the Church

God calls the Church to seek the mind of Christ. Members of the Presbyterian Church (U.S.A.) seek Christ’s mind together in councils, through meetings of the session, presbytery, synod, and general assembly. These councils worship regularly, in keeping with the teaching of Scripture, the witness of the Confessions, and the principles of this directory. Councils above the session make provision for the regular proclamation of the Word and celebration of the Lord’s Supper. Meetings of councils open and close with prayer. Councils also provide other opportunities for praise, thanksgiving, confession, intercession, and supplication in the course of their discernment and deliberation.

W-5.0206: Other Gatherings

God calls the Church to gather as the body of Christ at other times and places to learn, pray, serve, and enjoy Christian fellowship. Bible studies, prayer circles, covenant groups, and other meetings may take place throughout the week and various times of day, whether on the church grounds, at members’ homes, or elsewhere. These gatherings present valuable opportunities for: reading, studying, and discussing the Scriptures; Christian formation and nurture; praying for one another, the Church, and the world; sharing personal stories, celebrations, and concerns; common work, meals, fellowship, and recreation; and living out the gospel through acts of witness and service.

Christians also gather at retreats, camps, and conferences for learning, worship, service, and recreation. Services of worship in these places are to be authorized by an appropriate council, and are guided by the principles of
Scripture, the Confessions, and this directory. Depending on the nature of the event, orders of worship may be adapted from the services for daily prayer, the Service for the Lord's Day, or other services described in this directory. Celebrations of the Lord's Supper are to be approved by the council overseeing the event or in whose bounds it takes place.

We bear witness to the unity of the body of Christ when we gather in ecumenical groups for the worship of the triune God. Such services are rooted, despite denominational differences, in the Baptism we share. Teaching elders invited to participate in the celebration of the Lord's Supper in such gatherings may do so, provided that their participation is consistent with the Reformed understanding of the Sacrament.

We bear witness to the good news of Jesus Christ when we pray in the presence of others, particularly at interfaith gatherings. Such gatherings are opportunities to live and share our faith, even as we listen to and learn from our neighbors. Participants in interfaith events are to reflect the Christian faith in their words and actions, while respecting the autonomy, integrity, and diversity of others' beliefs and practices.

W-5.03: Worship and the Church's Mission in the World

W-5.0301: The Church's Mission in the World

God sends the Church in the power of the Holy Spirit to join the mission of Jesus Christ in service to the world. Jesus' mission and the church's worship are deeply connected; indeed, worship is mission. The church's mission springs from its worship, where we glimpse the reality and the promise of God's eternal realm. The church's mission flows back into worship as we bring to God the joy and suffering of the world.

Through its mission in the world, the church seeks to bear witness to God's reign through the proclamation of the gospel, acts of compassion, work for justice and peace, and the care of creation. The church's mission is shaped and nourished by the Word and Sacraments, and represents the living out of our prayer for the world.

W-5.0302: Evangelism

God sends the Church to proclaim the gospel in the world: announcing the good news of God's liberating love; calling all people to repent and trust in Jesus Christ as Lord and Savior; baptizing, teaching, and making disciples in Jesus' name; and offering the promise of eternal and abundant life in Christ.

In the Service for the Lord's Day, we hear the proclamation of the gospel and have the opportunity to respond in faith, committing and recommitting our lives to Jesus Christ. Accordingly, an invitation to prepare for Baptism and live out baptismal discipleship is to be a regular part of Sunday worship. Christian worship also prepares believers to go forth, in the power of the Spirit, to share with others the good news they have received, inviting them to join in following Christ's way.

Special services for evangelism may be authorized by the session. The central element in these services is the proclamation of the Word with emphasis on the saving grace of God in Christ, Jesus' claim upon our lives, and his invitation to discipleship. This act of proclamation is surrounded by prayer. Those who respond to Christ's invitation are to receive nurture and support from the community of faith, equipping them for Christian discipleship. If they have not been baptized, they make a public profession of faith and receive the Sacrament of Baptism in the Service for the Lord's Day. Those who were previously baptized are given the opportunity to express their renewed commitment to Christ through the reaffirmation of Baptism.

W-5.0303: Compassion

God sends the Church to show compassion in the world: feeding the hungry, caring for the sick, visiting prisoners, freeing captives, sheltering the homeless, welcoming strangers, comforting those who mourn, and being present with all who are in need. These acts of compassion, done corporately or individually, are the work of the Church as the body of Christ. We are called to minister directly to people's immediate hurts and needs. We are also called to confront and challenge systems that perpetuate human misery. We participate in Christ's compassionate ministry through local acts of witness and advocacy, through the programs of the larger church, and in cooperation with other agencies and organizations committed to human welfare.

In the Service for the Lord's Day, God's call to compassion is proclaimed in the Word and enacted through the Sacraments. We confess our complicity in oppressive structures, pray for those who are hurting, offer our re-
sources to alleviate suffering, and commit our time and energy to care for those in need. Following the example of Jesus Christ, we pledge that we will respect the dignity of all, reach out to those judged undeserving, receive as well as give, and even risk our lives to show Christ’s love.

W-5.0304: Justice and Peace

God sends the Church to work for justice in the world: exercising its power for the common good; dealing honestly in personal and public spheres; seeking dignity and freedom for all people; welcoming strangers in the land; promoting justice and fairness in the law; overcoming disparities between rich and poor; bearing witness against systems of violence and oppression; and redressing wrongs against individuals, groups, and peoples. God also sends the Church to seek peace: in the Church universal, within denominations, and at the congregational level; in the world, where nations and religious or ethnic groups make war against one another; and in local communities, schools, workplaces, neighborhoods, and homes. These acts of peacemaking and justice are established upon God’s gracious act of reconciliation with us in Jesus Christ, and are a way of participating in Christ’s priestly intercession or advocacy for the world.

In the Service for the Lord’s Day we proclaim, receive, and enact reconciliation with God in Christ. Through the proclamation of the Word we are given the assurance of freedom and peace in Christ and are inspired to share these gifts with others. Through Baptism and the Lord’s Supper we are united with Christ, made one in the Spirit, and empowered to break down the dividing walls of hostility that still separate us from one another. We confess our participation in unjust systems, pray for an end to violence and injustice, offer our gifts to support Christ’s liberating work, and commit ourselves to pursue peace and justice in Jesus’ name.

W-5.0305: Care of Creation

God sends the Church to share in the stewardship of creation, preserving the goodness and glory of the earth God has made. God cares for us through the gifts of creation, providing all that we need in abundance. As caretakers of God’s creation, we are called to: tend the land, water, and air with awe and wonder at God’s gifts; use the earth’s resources wisely, without plundering, polluting, or destroying; use technology in ways that preserve and enhance life; measure our production and consumption in order to provide for the needs of all; foster responsible practices of procreation and reproduction; and seek beauty, order, health, harmony, and peace for all God’s creatures.

In the Service for the Lord’s Day we express our care for creation by: giving thanks for God’s creative power and sustaining care; acknowledging God’s call to stewardship of the earth and confessing our failure to care for creation; rejoicing in the promise of redemption and renewal in Jesus Christ proclaimed in the Word and Sacraments; offering our lives and resources in service to the creator of all; and committing ourselves to live as good stewards of creation until the day when God will make all things new. One way in which the church demonstrates integrity in caring for God’s creation is through responsible choices about materials for worship, including the use of paper, sacramental elements, the construction of worship space, and other resources.

W-5.04: Worship and the Reign of God

W-5.0401: The Reign of God

The Church in its worship and service is a living sign of the reign of God, which is both a present reality and a future promise. The Church’s activities do not bring about God’s realm; they are our grateful response to the grace of God at work in the world. We seek to worship and serve God faithfully, with the confidence that God’s reign has already been established and the hope that it will soon be revealed in fullness and glory.

We do all of this in the name of Jesus, looking for the day when “every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:10–11).

Amen!
Blessing and glory and wisdom
and thanksgiving and honor
and power and might
be to our God forever and ever!
Amen. (Rev. 7:12)
Appendix: A Side-by-Side Comparison of Outlines and Guide to Reorganization

Current Directory for Worship
(parenthetical italics = location in revision)

Preface

1. The Dynamics of Christian Worship
   1.1000 Christian Worship: An Introduction (1.01)
   1.2000 The Language of Worship (1.03)
   1.3000 Time, Space, and Matter (1.02)
   1.4000 Responsibility and Accountability for Worship (2.03)

2. The Elements of Christian Worship
   2.1000 Prayer (2.02)
   2.2000 Scripture Read and Proclaimed (3.03)
   2.3000 Baptism (3.04)
   2.4000 The Lord’s Supper (3.04)
   2.5000 Self-Offering (3.04)
   2.6000 Relating to each Other and to the World (3.02, 3.03, 3.05)

3. The Ordering of Christian Worship
   3.1000 Principles and Sources of Ordering (2.01)
   3.2000 Days and Seasons (1.02)
   3.3000 Service for the Lord’s Day (chapter 3)
   3.3100 Appropriate Actions (3.01)
   3.3200 Ordering the Actions (3.01)
   3.3300 Gathering around the Word (3.02)
   3.3400 Proclaiming the Word (3.03)
   3.3500 Responding to the Word (3.03, 3.04)
   3.3600 The Sealing of the Word: Sacraments (3.04)
   3.3700 Bearing and Following the Word into the World (3.05)
   3.4000 Service of Daily Prayer (5.0102)
   3.5000 Other Regularly Scheduled Services of Worship (5.02, 5.03)
   3.6000 Special Gatherings (5.0204, 5.0205)

4. Ordering Worship for Special Purposes
   4.1000 Special Occasions and Recognitions (4.01)
   4.2000 Services of Welcome and Reception (4.02)
   4.3000 Commissioning for Specific Acts of Discipleship (4.03)
   4.4000 Ordination, Installation, and Commissioning (4.04)
   4.5000 Transitions in Ministry (4.05)
   4.6000 Censure and Restoration (4.05)
   4.7000 Recognition of Service to the Community (4.05)
   4.8000 Services of Acceptance and Reconciliation (5.0203)
   4.9000 Marriage (4.06)
   4.1000 Services on the Occasion of Death (4.07)

5. Worship and Personal Discipleship
   5.1000 Personal Worship, Discipleship, and the Community of Faith (5.01)
   5.2000 The Discipline of Daily Personal Worship (5.0102, 5.0103)
   5.3000 Scripture in Personal Worship (5.0102, 5.0103)
   5.4000 Prayer in Personal Worship (5.0102)
   5.5000 Other Disciplines in Personal Worship and Discipleship (5.0103)
   5.6000 Christian Vocation (5.0105)
   5.7000 Worship in Families and Households (5.0104)

6. Worship and Ministry within the Community of Faith
   6.1000 Mutual Ministries in the Church (5.0201)
   6.2000 Christian Nurture (5.0202)
   6.3000 Pastoral Care (5.0203)
   6.4000 Worship and Ministry (5.0201)

7. Worship and the Ministry of the Church in the World
   7.1000 Worship and Mission (5.0301)
   7.2000 Proclamation and Evangelism (5.0302)
   7.3000 Commission (5.0303)
   7.4000 Reconciliation: Justice and Peace (5.0304)
   7.5000 Caring for Creation and Life (5.0305)
   7.6000 Worship and the Reign of God (5.04)
   7.7000 Worship as Praise (5.04)

Proposed Revision

Preface

1. The Theology of Christian Worship
   1.0100 Christian Worship: An Introduction
   1.0200 Time, Space, and Matter
   1.0300 Language, Symbols, and Culture

2. The Ordering of Reformed Worship
   2.0100 Sources and Principles
   2.0200 The Worshiping Assembly
   2.0300 Ordered Ministries and Leadership in Worship

3. The Service for the Lord’s Day
   3.0100 Worship on the Lord’s Day
   3.0200 Gathering
   3.0300 Word

4. Pastoral and Occasional Services
   4.0100 Pastoral and Occasional Services
   4.0200 Reaffirmation of the Baptismal Covenant
   4.0300 Commissioning for Service
   4.0400 Ordination, Installation, and Commissioning
   4.0500 Marking Transitions
   4.0600 The Covenant of Marriage
   4.0700 Death and Resurrection

5. Worship and Christian Life
   5.0100 Worship and Personal Life
   5.0100 Personal Life
   5.0100 Daily Prayer
   5.0100 Other Practices of Discipleship
   5.0100 Household Worship
   5.0100 Christian Vocation

   5.0200 Worship and the Church's Ministry within the Community of Faith
   5.0200 The Church's Ministry within the Community of Faith
   5.0200 Christian Education
   5.0200 Pastoral Care
   5.0200 Other Gatherings
   5.0200 Councils of the Church

   5.0300 Worship and the Church's Mission in the World
   5.0300 The Church's Mission in the World
   5.0300 Evangelism
   5.0300 Compassion
   5.0300 Justice and Peace
   5.0300 Care of Creation

   5.0400 Worship and the Reign of God
Resources for Commissioners for the Second Reading and Vote on:

• 16-G, Access to the Lord’s Table
  On Amending W-2.4011 a and b

• 16-H, Directory for Worship
  On Replacing the Current Directory for Worship
  • *Note that 16-G is contained in 16-H; in voting for the new Directory for Worship, one is voting for the change in language about “access to the Lord’s Table”.*
Contents of this packet:

- Historical Background to the Discussion surrounding 16-G: access to the Lord’s table
- Side by side comparison of 16-G’s proposed change to the text vis à vis the existing text.
- Arguments for and against 16-G
- Resources on the various perspectives
  - Historical and Biblical Background
  - PCUSA Website Resources
  - Arguments Opposed
  - Arguments in Favor
- Resources for understanding 16-H
Background to 16-G, Access to the Lord’s Table

• The history of proposed changes pertaining to access to the Lord’s Table.
  • 1998, 2002 and 2004 General Assemblies saw overtures that would delete references to baptism as a “prerequisite” for being welcomed at the Lord’s Supper.
  • The specifics are summarized in the helpful resource, Invitation to Christ, pp 8f.

• The language of the proposed amendment is wording taken directly from the proposed revision to the Directory for Worship, rather than the language originally proposed in the overture (Item 14-03).

• If approved, it would become the language of the Directory for Worship regardless of whether the proposed revision is approved.
**Comparison**

**Current W-2.4011a**

**Who May Receive**

The invitation to the Lord’s Supper is extended to all **who have been baptized**, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. In preparing to receive Christ in this Sacrament, the believer is to confess sin and brokenness, to seek reconciliation with God and neighbor, and to trust in Jesus Christ for cleansing and renewal. Even one who doubts or whose trust is wavering may come to the Table in order to be assured of God’s love and grace in Christ Jesus.

**Proposed W-2.4011a**

**Theology of the Lord’s Supper**

The opportunity to eat and drink with Christ is not a right bestowed upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. **All who come to the table** are offered the bread and cup, regardless of their age or understanding. If some of those who come have not yet been baptized, an invitation to baptismal preparation and Baptism should be graciously extended.

Worshipers prepare themselves to celebrate the Lord’s Supper by putting their trust in Christ, confessing their sin, and seeking reconciliation with God and one another. Even those who doubt may come to the table in order to be assured of God’s love and grace in Jesus Christ.
Baptized Children

Baptized children who *are being nurtured and instructed* in the significance of the invitation to the Table and the meaning of their response are invited to receive the Lord’s Supper, recognizing that their understanding of participation will vary according to their maturity. (W-4.2002)

Proposed W-2.4011b

Welcoming to the Table

b. In cases where baptized children who *have not yet begun* to participate in the Lord’s Supper express a desire to receive the Sacrament, the session should provide an occasion to welcome them to the table in public worship. Their introduction to the Lord’s Supper should include ongoing instruction or formation in the meaning and mystery of the Sacraments.
Access to the Lord’s Table: Two Views

- **Affirm** 16-G *because of* it’s inclusion of all people. In a word, hospitality
  - Who would invite someone to their house for dinner and then ask them not to eat?
- **Oppose** 16-G *because* it conflicts with Scripture, as is expressed in historical Reformed sacramental teaching (e.g., *Book of Confessions*).
  - Scots Confession, Chapter 23
Guidance from the Association of State Clerks on 16-G

Brief Description
This amendment would make Holy Communion available to developing Christians who have not yet made the baptismal declaration. This is the same language in the new Directory for Worship (Amendment 16-H).

Assembly Action
The Assembly Committee on Theological Issues and Institutions (14) voted to approve an alternate resolution by a vote of 73/3. The 222nd General Assembly (2016) approved the committee’s recommendation on the alternate resolution by a vote of 516/45.

Arguments in Support of an Affirmative Vote
Holy Communion is routinely open to all who profess faith in Jesus Christ, without any mention of having been baptized

Welcoming to those being nurtured by a congregation

Arguments in Support of a Negative Vote
Baptism is important prior to partaking in Holy Communion
We acknowledge the importance of Baptism in the life of a Christian and fully support the goal that every Christian should be strongly encouraged to acknowledge the lordship of Christ in her/his life with the act of Baptism. Having said that, we also realize that the current wording in the Book of Order regarding who can partake in Holy Communion excludes those developing Christians who have not yet made the baptismal declaration.

• Children whose parents decided to not partake in infant baptism would be excluded until such time as (usually during the Confirmation experience) they themselves choose to be baptized.

• People who are new to the faith and are being nurtured by a congregation would also be excluded. In both of these cases it appears that the Book of Order would exclude these people from participation and require them to stay behind in the pews while everyone else goes forward to receive the elements.

We believe that few congregations actually follow the Book of Order in this regard. Holy Communion is routinely open to all who profess faith in Jesus Christ, with no mention of having to have been baptized.

We feel strongly that the Book of Order should be changed in the above ways so that we can walk arm-in-arm with all of our seeking brothers and sisters as we go forward to receive this holy sacrament.
Additional Arguments in favor of 16-G

• The argument from hospitality, as made by an Episcopal Priest

• An online conversation within the United Church of Christ

  “The whole texture of Jesus' ministry was one of inclusive welcome. One biblical and theological construct contained in the fact that the thief on the cross is the only person ever promised instant immortality by Jesus. If such unconditional inclusion was extended to this person (without any sacred or sacramental participation), then how can we do less in our ministry with others?”

  The Rev. Ronald A. Sparks
  Community UCC of California City, CA
A Biblical Case against 16-G

While the New Testament does not explicitly state that baptism is required by those taking communion, according to the Old Testament, circumcision was required to partake of the Passover meal.

"If an alien who resides with you wants to celebrate the Passover to the Lord, all his males shall be circumcised; then he may draw near to celebrate it; he shall be regarded as a native of the land. But no uncircumcised person shall eat of it.” (Exodus 12:48)

The New Testament describes Christ as our Paschal (Passover) Lamb (I Corinthians 5:7). The Lord's Supper is both a memorial of his sacrifice as our Passover Lamb, and a means of grace by which we partake of Christ's body and blood (I Corinthians. 10:16). Since Baptism replaces circumcision as a sign of the New Covenant, the sign of our being admitted into that covenant and united to Christ (Colossians 2:9-12), though it is not necessary to salvation (the thief on the cross was not baptized) it is a sign we are commanded to receive. Disobedience to Christ in this area is a sin and Paul warns us that we are not to come in an unworthy condition to the Lord's table

“Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves” (I Corinthians 11:27)

Thus Baptism is seen as a requirement for all who would partake of communion.

More simply, why would one not want to be baptized? Is it shame for being identified or joined to Christ, a desire to not confess him? If that is so, why would one want to come to the Lord's Supper?
We hold that baptism applies as much to the children of the faithful as to those who are of age and discretion, and so we condemn the error of the Anabaptists, who deny that children should be baptized before they have faith and understanding. But we hold that the Supper of the Lord is only for those who are of the household of faith and can try and examine themselves both in their faith and their duty to their neighbors. Those who eat and drink at that holy table without faith, or without peace and goodwill to their brethren, eat unworthily. This is the reason why ministers in our Kirk make public and individual examination of those who are to be admitted to the table of the Lord Jesus. (Book of Confessions, 3.23)

- Other Confessions speak of the gravity and need for self-examination prior to coming to the Lord’s Table
  - Westminster Confession of Faith (Book of Confessions 6.167)
  - Heidelberg Catechism (Book of Confessions, 4.081)
Amendment 16-H: On Replacing the Current Directory for Worship

• The Presbytery Committee on Bills and Overtures think the only controversial aspect to the proposed revision to the Directory for Worship is the language expressed in proposed Amendment 16-G.

• What follows is background rationale as well as links to study resources.
Background to 16-H

10 Years in development, the new Directory for Worship, is a compass. “This is not a book of rules and regulations, but gives us bearings and direction, pointing to the primary purpose of worship – to give glory to God – and navigating between form and freedom and encouraging a variety of styles” (Kristin Saldine, consultant to the writing team)

Seven principles guided the directory’s development, (David Gambrell, Associate for Worship, Presbyterian Mission Agency)

1) Uphold essentials of Reformed faith, life and worship
2) Respond to changing contexts and congregations
3) Provide for more flexibility and more diverse expressions
4) Use “we” vs. “they” language for the people of God
5) Streamline contents and make organization more user-friendly
6) Simplify language and make style more accessible
7) Eliminate redundancy and reduce length, and (7) Enhance the directory’s usefulness as a teaching document.

The Directory for Worship was last revised in 1989, after Presbyterian reunion. It is overly long and overly complex in organization (e.g., sections on the theology and practice of Reformed worship appeared in two different parts) and needs more flexibility, in keeping with the new Form of Government (Saldine).

The new directory has just 25 mandatory directions, as opposed to more than 120 (Gambrell).

The new directory encourages a variety of worship styles, reflecting the explosion of new worshiping communities, immigrant fellowships and racial-ethnic congregations in recent years. It reflects “ecumenical convergence” that has taken place since 1989 (Saldine).

The new directory contains five chapters, versus seven, and comes in at 18,000 words – one-third shorter than the old directory.

(Source: Jerry Van Marter)
Resources from the PCUSA Website

- Resources for Studying the Directory for Worship
  - Revised link to 30 minute webinar (link on website no longer works)
  - Comparison Chart of Current and Proposed Revision
Westminster Presbyterian Church DC – Development Project

Our vision is Christ’s New Creation—with healing, justice, joy and peace for all.

Our mission is to be a welcoming, healing, risk-taking/creative community, open to the Spirit in people and places too long rejected and ignored.

Our new church building will be light-filled, accessible and welcoming to all, flexible and inspiring. It will model good stewardship of resources, both our own and the earth’s. It will, to the best of our knowledge, allow for change, growth, and significant ministry through the years ahead. It will be designed to foster the spiritual, creative and healing work of the people. The affordable housing unit will model the best of mixed-income development; it will include a significant portion of affordable units at the 40 and 60% level of Area Median Income (housing units badly needed in DC); and all amenities of the building will be open to all.

CONSTRUCTION OF NEW CHURCH BUILDING

- Approximately a 12,000 - 20,000 sq ft church facility (sanctuary, class & meeting rooms, community space; current facility is approximately 7,000 sq ft). The ultimate size will depend on whether the adjacent District-owned land is included in the project and the zoning approvals obtained.
- Located adjacent to 4th Street (requires agreement with DC for city-owned land adjacent to WPC)
- Built by Bozzuto Construction (WPC’s development partner)
- Financed by sale of parking lot, on which Bozzuto will construct market-rate condos (sale is currently estimated at approximately $5.3 - 7.6 million). The final price will depend on the size of the condominium project, which in turn depends on whether the adjacent District-owned land is included in the project and the zoning approvals obtained.
- Construction budget not yet available (perhaps between $5.5 and $6 million – conservative estimate)
- No architectural drawings have been prepared; ultimate design will be based on the actual funds available
- Budget provides for payment of a development fee to Westminster of $10,000/monthly up to $250,000
- Budget also provides for payment of “unnamed” reasonable transition costs
- Open Book Accounting – WPC has access at any point to Bozzuto’s account books for the project

CONSTRUCTION OF AFFORDABLE HOUSING

- Located adjacent to new church building (or more tightly integrated if District parcel not acquired)
- WPC will receive a purchase price of $4,500,000, paid $1,500,000 in cash and $3,000,000 with take-back financing.
- Bozzuto ultimately responsible for construction, but work will be done by Dantes Partners (they are tied together by the Development Agreement)
- To be owned 51% Westminster – 49% Dantes Partners (Westminster has option for 100% ownership at the end of 15 years)
- Up to 120 units; 100% of the units affordable at 40-60% of AMI
- Cost (approximate) $42,142,600, assuming financing will be a combination of Bank Financing (first trust), Low Income Housing Tax Credits, Deferred Development Fees, Gap Financing (DC Low Income Housing Program), and the WCP “take-back” loan.

CONDITIONS PRECEDENT

- City-owned land is acquired unless developers choose to proceed without District parcel)
- All government approvals are acquired
- Zoning approvals for increased density
- PUD prepared and accepted
- All financing is in place with legally-binding agreements
- All documents governing the deal are effective
- All construction permits are applied for
- All the above completed within 3 years of signing the Development Agreement with Bozzuto (if certain precedents have not be satisfied, developer may extend)
This memo provides an overview of the proposed redevelopment of Westminster Presbyterian Church in Washington, DC, summarizes the material aspects of the legal documents that would govern the redevelopment, and analyzes issues of concern and risks to National Capital Presbytery.

**Overview**

Westminster Presbyterian Church (“Westminster”) is seeking to redevelop its property located at 400 I Street SW, Washington, DC (Square 499, Lot 52) (the “Property”). The current church building is in need of significant repair. The proposed redevelopment would involve the demolition of the current church building and the construction of one or more buildings containing a new church facility, rental apartments serving low-income households, a market-rate condominium, and below-grade parking.

The property is currently owned by Westminster, which is incorporated in the District of Columbia, but like all property owned by a congregation of the Presbyterian Church (USA), it is held in trust for the use and benefit of the Presbyterian Church (USA) (See Book of Order G-4.0203). The redevelopment plan contemplates that the Property will be subdivided into three lots, one for the condominium (the “Condominium Lot”), another for the new church facility (the “Church Lot”), and a third for the affordable rental housing building (the “Rental Lot”). The plan also contemplates the possible acquisition of a parcel of land adjacent to the Property owned by the District of Columbia (the “District Parcel”). If the District Parcel is acquired, it would be combined with the Property and then the larger assembled site would be subdivided into the three lots. It has not yet been determined whether each component of the project – condominium, church, and affordable rental – will be a distinct building, or whether two or more of the components might be combined in a single building, and if combined in a single building whether the components would be vertically or horizontally integrated. The exact relation of the structured parking to each of the three components also remains to be determined.

Regardless of whether the Property is combined with the District Parcel or redeveloped without that additional land, when the project is ready to proceed Westminster would retain ownership of the Church
Lot, would sell the Condominium Lot to a condominium developer, and would sell the Rental Lot to a partnership in which Westminster retains an ownership interest. Westminster would use the proceeds of the sale of the Condominium Lot to pay for the construction of the new church facility. In connection with the sale of the Rental Lot, Westminster would receive a cash payment and would provide seller take-back financing.

Westminster would partner with two developers – Bozzuto Development Company and Dantes Partners LLC ("Dantes") – to carry out the redevelopment. An affiliate of Bozzuto Development Company named Bozzuto Homes, Inc. would acquire the Condominium Lot, and another affiliate named Bozzuto Contractors, Inc. would act as general contractor for all three components of the project. (Bozzuto Homes, Inc. and Bozzuto Development Company are together referred to in this memo as “Bozzuto”.) Dantes would have primary responsibility for predevelopment activities such as securing the District Parcel and obtaining necessary zoning approvals, would be the lead developer for the affordable rental component, and would oversee construction of the new church facility.

Once the project is ready to proceed – zoning approvals are obtained, final architectural plans prepared, final construction contract pricing, and commitments for financing for the affordable rental component – Westminster would convey the Condominium Lot to Bozzuto Homes, Inc., would use a portion of the proceeds to reimburse Dantes for predevelopment costs attributable to the new church facility, and would retain the remaining proceeds to fund the construction of the new church facility. Westminster would also convey the Rental Lot to a partnership including Dantes, Westminster, and an investor.

**Legal Framework and Negotiation Process**

The rights and obligations of Westminster, Dantes, and Bozzuto in connection with the redevelopment are set forth in four documents: the Development Agreement, which governs predevelopment activities and the construction of the new church facility as well as certain responsibilities of Dantes relating to the affordable rental component; the Agreement to Form Joint Venture, which governs predevelopment activities and the construction of the affordable rental building; the Operating Agreement, which governs the partnership of Westminster and Dantes in connection with the ownership of the affordable rental building; and the Agreement of Sale, which governs the sale of the condominium component to Bozzuto.

In negotiating the legal documents, Westminster has been represented by Lloyd Jordan of Motley Waller L.L.P., who is also a member of the congregation. In May 2016, NCP engaged Aaron O’Toole of Klein Hornig LLP to review the documents and provide advice on whether NCP’s interests were adequately protected. Over the next eight months, members of the Administrative Commission on Congregational Property met with Westminster on several occasions and met with the developers on one occasion. In addition, Klein Hornig LLP had several meetings and conversations with both the developer and legal counsel to Westminster.

**Primary Benefits to Westminster**

If the redevelopment proceeds as anticipated, Westminster will receive the following benefits:
• The developers will take all predevelopment risk, meaning they will provide funds to cover all costs of the project up until the time of the sale of the condominium component. At that time, Westminster would use the proceeds of the sale to reimburse Dantes for costs attributable to the church component (but not costs attributable to the affordable rental or condominium components).

• From the sale of the Condominium Lot and Rental Lot, Westminster is expected to receive sufficient funds to pay for all costs associated with the construction of the new church facility (but see discussion of risks below). Following the sale of the Condominium Lot, Westminster would be responsible for providing all funds needed to cover the costs of the church component and the church’s share of any shared costs.

• Westminster would only be required to convey the Rental Lot and Condominium Lot after all financing for the church and affordable rental projects have been secured, all zoning approvals and permits (except demolition permits) have been obtained, and the District Parcel has been acquired (assuming Dantes did not elect to proceed without the District Parcel).

• Westminster would have an ownership interest in the affordable rental project. This interest is unlikely to generate material revenues. At the end of the 15-year tax credit compliance period, Westminster has the ability to become the sole owner of the Rental Lot and the affordable rental building. To do so it would acquire Dantes’ interest for fair market value, and to purchase the interest of the tax credit investor on terms to be determined.

Risks and Issues

This section discusses potential risks and issues of concern to the National Capital Presbytery.

1. Project Costs and Availability of Funds

The greatest set of risks relate to the possibility that the costs of the new church facility, plus relocation costs, will exceed the funds Westminster receives from the sale of the condominium component. On the costs side, the ultimate cost of constructing the church facility is very uncertain. Compounding the risk is the fact that Westminster has committed to Bozzuto Construction Company as the general contractor but has not negotiated issues such as the contractor’s profit and overhead and how the subcontracts will be bid out. The costs of relocation will depend on how long Westminster must operate in temporary space. To offset those risks, the Development Agreement will include as an exhibit the preliminary design program for the new church facility. While that exhibit is not yet available, we recommend that inclusion of a satisfactory design program be a condition to ACCP’s approval of the transaction. The Development Agreement will also include an initial budget for the new church facility, and Westminster will have the right to approve changes to the budget. At a minimum the initial budget and design program will set expectations for the scope and costs of the church project. Westminster also has the right to, and has indicated that it intends to, hire a construction consultant that can review plans and cost estimates prepared by or under the supervision of Dantes and Bozzuto. And the construction contract must be approved by Westminster and is a precondition to closing. Finally, Westminster is not required to vacate the existing building until zoning approvals have been secured, financing is committed, and building applications have been applied for.
As for available funds, the expectation is that the costs of the church project will be fully paid for from the proceeds of the sale of the Condominium Lot. The amount Westminster receives from that sale, however, will depend on how large a project can be constructed on the Condominium Lot, which in turn depends on two factors – whether the developers are successful in securing the District Parcel, and the density of development permitted by the final zoning approval. Regarding the District Parcel, the Developers have 12 months within which to decide whether or not they will be able to acquire the parcel and accordingly whether or not to proceed with the parcel as part of the project. If they elect not to proceed with the District Parcel as part of the project, the Condominium Lot will be smaller resulting in a lower purchase price. Westminster is confident that it will be able to pay for a satisfactory new church facility with the proceeds available from that reduced purchase price, and some quick back-of-the-envelope math indicates that that position is not unreasonable. If the developers elect to proceed with the District Parcel as part of the project, then acquisition of that parcel is a precondition to Westminster’s obligation to close on the sale of the condominium and affordable rental components.

2. Westminster Default

Another risk is that Westminster would fail to fulfill its obligations under the transaction documents and Bozzuto or Dantes would pursue their remedies. One possible remedy is specific performance – that is, forcing a sale of the Condominium Lot or the Rental Lot. Another remedy available to the developers is reimbursement for expenses. Under the Agreement of Sale, Bozzuto could seek reimbursement for costs and expenses incurred in connection with pursuing the acquisition, up to a limit of $150,000. Under the Development Agreement and Agreement to Form Joint Venture, Dantes could seek reimbursement for predevelopment costs of over $200,000 and up to $1,800,000. In order to secure Westminster’s obligation to pay that reimbursement, Dantes has the right to place a lien on the Property; however, Dantes could not enforce that lien for 120 days, during which time Westminster could divide the Property into two lots, one containing the church building and sufficient land and parking to allow the building to continue as a permitted use and structure under zoning regulations, and the lien would be released from the lot containing the church.

The risk of a Westminster default that could give rise to the remedies described below is relatively low given that Westminster has very few obligations under the transaction documents. Its primary obligations are to avoid encumbering the Property, to vacate the Property after Dantes gives the notice described above, and to convey the Condominium Lot and Rental Lot once the conditions precedent have been satisfied. It is possible that Westminster would decide not to vacate or sell. It might decide that the final price for the Condominium Lot is too low to cover the costs of an adequate replacement church. This is the same risk discussed above. It might decide that it does not want to continue the relationship with Dantes and Bozzuto, but is unable to point to a specific default by either of those parties. Or it might decide that it could get a better deal.

In the unlikely event that Westminster defaulted, it would be entitled to a notice of default from the developers and an opportunity to cure, with the only exception being that no notice or opportunity to cure is required if the default is a failure to convey title to either the condominium or affordable rental component after all conditions precedent have been satisfied. NCP is entitled to a copy of any notice of default sent to Westminster, and could decide whether to intervene to address the issue giving rise to the
default. **NCP could consider having a side agreement with Westminster requiring periodic progress reports, so it has a better chance of getting advance warning of any impending issues.**

3. **Timing of Project**

The redevelopment is a complex transaction that will take some time to execute. There is a risk that the development process will be extremely protracted, and during that time the church building will continue to deteriorate. In general, the uncertainty of successful execution is inherent to this sort of project. The documents do, however, have some protections for Westminster. The documents allow Westminster to terminate the deal if closing on the sale of the Condominium and Rental Lots has not occurred within three years. In certain circumstances, including an ongoing governmental proceeding (such as a challenge to the zoning approvals to the project), the developers have the right to extend that three-year period. Bozzuto will provide a deposit of $100,000 on connection with the purchase of the Condominium Lot, which becomes nonrefundable after certain development benchmarks are met. And Dantes will post a deposit of $100,000 when it gives notice to Westminster to vacate the Property.

4. **NCP Liability**

Another issue is whether NCP or the Presbyterian Church (USA) would have any liability for Westminster’s liabilities to the developer or others. As noted above, Westminster could be liable for reimbursing predevelopment costs of up to $1,950,000 if it defaulted under the transaction documents. In addition, Westminster has agreed to indemnify the developers for certain claims arising from actions performed by the developers in the good faith execution of their duties in connection with the church component of the project, and to indemnify Bozzuto for claims relating to known environmental conditions existing at the property prior to the date of the sale.

Neither the NCP nor the Presbyterian Church (USA) should have any contractual liability to the developers as a result of Westminster’s action or inactions. Neither NCP nor the Presbyterian Church (USA) is a party to or signatory of any of the transaction document, nor have they agreed to guaranty or act as a surety of Westminster’s obligations. While NCP is mentioned in the transactions documents as a party to whom copies of notices are sent, that does not create any obligation or liability. To the best of our knowledge (which knowledge does not include a thorough understanding of the Book of Order or other internal church governance matters), the fact that Westminster holds the Property in trust for the Presbyterian Church (USA) does not create any liability on the part of the Presbyterian Church (USA); generally speaking, unless the beneficiary of a trust controls the trustee, the beneficiary does not have liability to trustee or third parties dealing with the trust estate.

5. **Dissolution or Dismissal**

A final consideration is the potential exposure to NCP or the Presbyterian Church (USA) if the Westminster congregation were to dissolve or dismissed from the denomination. For purposes of this discussion, we assume that the trust clause in the Book of Order would be respected in such an event.

How dissolution or dismissal of the congregation would impact NCP or PCUSA would depend on the timing of that event. If it occurred prior to closing on the sale of the Condominium Lot and Rental Lot,
title would revert to PCUSA, but subject to the contractual obligations to sell the Condominium Lot and Rental Lot under the terms of the Agreement of Sale and Agreement to Form Joint Venture. If the conditions precedent to those sales were satisfied, and Dantes and Bozzuto had otherwise performed their obligations and the agreements had not been properly terminated, then PCUSA would be obligate to complete the sales.

If dissolution or dismissal occurred after closing on the sale of the Condominium Lot and Rental Lot, but before completion of construction, the situation would be complex. Title to the Church Lot and, based on our limited understanding of the Book of Order, title to personal property (such as cash and the ownership interest in the affordable rental project) would revert to PCUSA. PCUSA would also inherit Westminster’s contractual obligations under the construction contract and development agreement, and it would be in PCUSA’s interest to complete construction. The Church Lot would be less valuable without a completed church facility, and if the church facility is physically integrated with either the affordable rental building or the condominium then the owners of those properties would likely have the right to force completion of the church facility.

If dissolution or dismissal were to occur after completion of the new church facility, then title to the Church Lot would revert to PCUSA. Again, it is unclear if Westminster’s ownership interest in the affordable rental building, and any remaining cash on hand, would also revert to PCUSA. Regarding the Church Lot and the new church facility, as currently contemplated PCUSA would have the right to sell that lot if it chose to do so. Possible constraints on such a sale include: mortgage liens (though at the moment no mortgages are contemplated); mechanics liens; municipal fines; and the constraints of any reciprocal easement agreements related to the physical integration of two or more of the project components. Regarding the issue of easements, in a typical project like this each owner may freely transfer its lots subject to those restrictions, much as a condominium owner can transfer its unit subject to the requirements of the condominium documents. Consider whether NCP should require the right to approve documents governing joint ownership of the different project components that are entered into though completion of the project, to ensure they not contain unreasonable restraints on the ability to sell the Church Lot.