



STATED MEETING OF MISSION PRESBYTERY DOCKET

June 12-13, 2026, Parkway Presbyterian Church, Corpus Christi

As Mission Presbytery, we connect diverse leaders and congregations by providing opportunities for worship, learning, and service, so that we can flourish through God's grace.

Friday, June 12, 2026, 2:00 p.m.

- Call to order and declaration of a quorum Moderator, Rev. Monica Smith
Opening prayer
Approval of the Docket
Introduction of first-time presbytery meeting commissioners
Introduction of Corresponding Members
Welcome from Parkway Presbyterian Church Rev. Matt Morse
Report of the Transitional General Presbyter Rev. Bobby Musengwa
Workshops: Choose one of the following.
A handout with locations is at the registration table.
1. First-time presbytery commissioners, Laurie Palmer
 2. Connect Committee: PresbyteReads "Theo of Golden"
 3. Learn Committee: Walk the new portable labyrinth
 4. Fiscal Oversight meets with commission, committee, and task force chairs
 5. Rev. Josh Clapp: Welcome and hospitality for all people in worship spaces

Workshop, 3:30 p.m., Sanctuary

Director Henry Owen, John Knox Ranch Strategic Master Plan

Break

Presbytery reconvenes at 4:40 p.m.

- John Knox Ranch (Report A, Packet 1) Rob Mueller, Henry Owen
Fiscal Oversight Committee (Report B-B.3, Packet 1) Sandy Nicholson
Committee on Preparation for Ministry (Report G-G.11, Addendum) Doug Dalglish
Commission on Ministry (Report C-C.3) Jon Watt

Mission Presbytery will recess until 9:00 a.m. Saturday morning.



Saturday, June 13, 2026, 9:00 a.m.

Presbytery reconvenes with worship

Preacher: Rev. Brian Diebold, Cross Roads, Windcrest (San Antonio)

Offering: CPS Rainbow Room nested at Parkway PC—Nueces County CPS Community Partners Inc. is a 501(c)(3) non-profit organization operated by volunteers whose goal is to form a partnership between Child Protective Services (CPS) and the community. Community Partners believe that through this joint effort, a caseworker is better able to protect and assist families and children in crises. <https://rainbowroomcc.org>

Break

Stated Clerk's Report (Report D-D.4, Packet 1)

Laurie Palmer

General Council (Report F, Addendum)

Sheri Dittman

Committee on Representation and Participation (Report H, Addendum)

Youth Connection

Caitlin Supcoff

Hispanic Ministries Missions Network

Learn Committee

Linda Bourianoff, Tom Tickner

Connect Committee: Better Together Grants (Report E, Packet 1)

Jo Ann Currie,
Erica Knisely

Commission General Assembly Commissioners (Report I, Addendum)

General Assembly is in Milwaukee, WI; June 22-July 2, 2026

Committees meet online first, then in-person plenary meetings follow in Milwaukee

Move to adjourn meeting with prayer

Next presbytery meeting: October 16-17, 2026, First Korean PC, San Antonio

Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about^[a] these things. As for the things that you have learned and received and heard and noticed in me, do them, and the God of peace will be with you.

Philippians 4:8-9

General Council Report to Mission Presbytery

June 12-13, 2026

For information

I. This motion was made and approved at the March 6-7, 2026 Mission Presbytery meeting:

The General Council moves that Mission Presbytery creates two new task forces, the first for ministry vitality, and the second for new ministries. Both Task Forces would be accountable to the General Council, as are all other task forces. Therefore, the General Council elected the following to the new task forces on May 2, 2026:

Ministry Vitality Task Force: Sheri Dittman and Brian Diebold, co-chairs; Carlos Baladez, Matt Morse, Dick Powell, Emily Beghin, Monica Smith

New Ministry Task Force: Emily Owen and Josh Robinson, co-chairs; Kelsey Penn, Rob Mueller, Elaine Murray, Leon Bloder, Dongwoo Lee, David Angulo, Eunbee Ham, and Libby Janes

A note about Task Forces from the Manual of Operations:

*The Committee on Representation and Participation (CORP) nominates chairs for Task Forces, which shall be either ruling elders or teaching elders. **The Task Forces may draw from anyone in Mission Presbytery congregations to serve. Task Force members may be ruling or teaching elders, deacons, or not ordained.***

II. Motion: That Mission Presbytery at its June 12-13, 2026 meeting elects a three-person Stated Clerk Nominating Committee to call a Transitional Stated Clerk.

The Rev. Erica Knisely, co-chair of the Connect Committee, volunteered to serve on the Transitional Stated Clerk Nominating Committee. The Committee of Representation and Participation will bring two more names to the June 12-13, 2026 presbytery meeting under this report.

A Transitional Stated Clerk would agree to a term of service, after which they could become the permanent Stated Clerk. The General Council can approve hiring a Transitional Stated Clerk, as well as the term of service.

III. a. Mission Presbytery will commission Certified Ruling Elder Kris Bair to serve as Commissioned Pastor at Sinton PC, Sinton, and Jackson Woods PC, Corpus Christi.

b. Mission Presbytery will commission Certified Ruling Elder Kristine Shultis to serve as Commissioned Pastor at First PC, El Campo.

Commission on Ministry
Report to Mission Presbytery
June 12-13, 2026

For presbytery action:

I. St. Paul's Schulenburg has requested a transfer to the Covenant Order of Evangelical Presbyterians in a letter dated 4/20/26.

A. COM moves that Mission Presbytery at its June 12-13, 2026, meeting elect an Administrative Commission to walk alongside St. Paul's Presbyterian Church, Schulenburg, as it seeks to transfer its membership to the Covenant Order of Evangelical Presbyterians (ECO), with the following authority:

To meet with and thoroughly survey the members of the church;

To secure a copy of the church's membership roll;

To review the financial status of the church;

To discern appropriate next steps, including a severance to Mission Presbytery if applicable;

That the Administrative Commission makes a recommendation to the Commission on Ministry to present to Mission Presbytery

B. COM moves that Mission Presbytery elects the following to serve on the Administrative Commission for St. Paul's, Schulenburg: TE Cheryl Homsher, RE Bonnie Wilkinson, RE Charley Kidder, and Bill Livingston, clerk of session for St. Paul's PC.

II. Introduction of new ministers in Mission Presbytery

As a commission, action taken on behalf of Mission Presbytery since the March 6-7, 2026, presbytery meeting. Dates () are when actions were reported or approved.

Updated Policies, all approved on 6/1/26; all of these are in the report for this meeting

1. Ruling Elder Communion Training

COM approved a new policy for training ruling elders to serve Communion.

2. Gracious Separation Process

COM approved changes to the Gracious Separation Process (originally "Policy") to give flexibility to the process of gracious separation depending upon the context.

3. Session Moderator Compensation Policy

COM approved a new policy for churches to use when guest pastors serve as moderators for their sessions. (This does not apply when a pastor is installed or has a temporary pastoral contract with the church.)

4. Parish Associate Policy: The Parish Associate Policy was amended.

Permission to labor within the bounds of Mission Presbytery

1. Rev. Mari Lyn Jones, Grace Presbytery, was granted permission to serve as pulpit supply for FPC, Copperas Cove on March 8 and March 29, 2026, laboring within the bounds of Mission Presbytery. (4/13/26)
2. Sallie Watson, Grace Presbytery, to conduct her nephew's wedding in Port Aransas on July 16, 2026; and to conduct a funeral at FPC, San Marcos, with the pastors' permission, on June 6, 2026 (6/1/26)

Permission to labor outside the bounds of Mission Presbytery

1. Dana Pope, pastor of Northminster, San Antonio, to preach at Grace Presbyterian Church, Las Vegas, on April 12, 2026 (Nevada Presbytery) (6/1/26)
2. Carlos Baladez, Stated Supply, Crestholme, SA, to officiate his son's wedding on July 16, 2026, in Frisco, TX (Grace Presbytery) (6/1/26)

Permission to train ruling elders to serve communion

Kathy Escandell was given permission to train ruling elders from Second, Harlingen, on June 6, 2026. (6/1/26)

Examinations Committee

The following examination were sustained by the COM:

1. Alex Asare, Presbyterian Church of Ghana, Member-at-Large pending dismissal from the PCG.
2. Jim Vickery, Cascades Presbytery, Member-at-Large
3. Rob Erickson, a member of Pittsburg Presbytery of which he'll remain a member; Rob may be available for some short-term assignments in the Austin area
4. John Roberts, Pastor, Grace, Corpus Christi (4/13/26)

Minister Transfers

1. Bobby Hulme-Lippert to Chicago Presbytery (6/1/26)
2. Ochuba Okam Ochuba to Huntingdon Presbytery (6/1/26)
3. Jim Vickery from Cascades Presbytery
4. John Roberts from New Covenant Presbytery (6/1/26)

2026 Terms of Call and Contracts Spreadsheet

The spreadsheet is included in the presbytery meeting (6/12-13/26) report. COM approved it on 6/1/26.

Commissioned Pastor given permission to serve Communion

1. Karl Hayes, CP for FPC, Cotulla, was given permission to serve Communion at Cheapside PC, Cuero. (4/13/26)

Change in Membership status:

1. Rev. Elizabeth McLean moved to the Member-at-Large roll as of March 15, 2026. (4/13/26)
2. Rev. Kris Smith from Stated Supply, FPC, Smithville, to Member-at-Large (6/1/26)

Retirements (all 6/1/26)

1. Al Krummenacher as of April 15, 2026
2. Katheryn Barlow-Williams as of May 1, 2026
3. Peter Crouch as of April 15, 2026
4. Laurie Palmer as of December 31, 2026

Permission to form Nominating Committees

1. Westlake Hills, Austin, to form an Associate Pastor Nominating Committee (4/13/26)
2. Covenant, Austin, to form a Pastor Nominating Committee (4/13/26)

Elect and dismiss Administrative Commissions to ordain and/or install a pastor

To ordain David Cuauhtemoc Angulo Bocangebra; May 10, 2026, 4:00 p.m., Westminster, Austin

TE Monica Smith (FPC, Giddings), preside and propound constitutional questions;
TE Bill Clark (Westminster, Austin), preach; RE Lesley Fields (Westminster, Austin), charge the congregation; TE Lana Russell (Retired), ordination prayer;
TE Jasiel Hernandez Garcia (FPC, Kerrville); RE Ed Wallace; (FPC, Kerrville);
RE Cate Houghton (Youth Elder, Westminster, Austin);
Guests of the AC: TE Gini Norris-Lane (UKirk Director), charge the pastor; TE Charlotte Trafton (Westminster, Austin); Chrissy Stevens (St. Andrew, Denton); Jasmine Angulo (Westminster, Austin) (4/13/26)

To install Adam Smith, New Braunfels, NB, May 17, 2026, 4:00 p.m.

Rev. Bobby Musengwa, Transitional General Presbyterian, installation prayer;
Rev. (Moderator) Monica Smith, FPC, Giddings, preside the AC and propound the constitutional questions to the candidate; Rev. Laurie Palmer, Stated Clerk, charge the pastor;
RE David Perkins, NBPC, propound congregational constitutional questions;
RE Fred Gamble, FPC, Kerrville, welcome and call to worship, confession;
Ed Palmer, Madison Square, SA, Offering, prayer for illumination, and scripture reading;
Guests of the AC: Rev. Nancy Reeves, retired, preach the sermon;
Rev. Carl McCauley, parish associate for NBPC, NB, charge the congregation (6/1/26)

To ordain Libby Janes, Mo Ranch, May 9, 2026; 1:00 p.m.

Director, Synod (of the Sun) Partnership for Disaster Recovery
CP Sheri Dittman, FPC, Brownsville to preside the AC, propound the constitutional questions to the candidate, ordination prayer, and charge the Synod (congregation);
RE Ron Grier, Emmanuel, SA; Rev. Bobby Musengwa; Rev. Amy Myhand;
Rev. Emily Owen, to propound the congregational (Synod) questions; RE Gary Mathews;
Guests of the AC: Rev. John Williams, preach; Rev. Ted Foote; Rev. Brady Wayne Fox (ECLA); Rev. Mitch Miller (6/1/26)

To ordain Josh Clapp, UPC, San Antonio, May 24, 2026; 2:30 p.m.

Rev. Monica Smith, FPC, Giddings, to preside the AC and propound constitutional questions to the candidate;
Rev. Lora East, UPC, SA, ordination prayer; Rev. John Leedy, charge the pastor;
RE Judy Owen, Northminister, SA; RE Ashley Gans, UPC, SA, propound constitutional questions to the congregation; RE Nicki Roberson
Guests of the AC: Rev. Jerusha Van Camp, FPC, Evansville, IN, to preach;
Rev. Kelsey Penn, Interim Pastor, Divine Redeemer, SA, to charge the congregation;
Rev. Megan Elliott, Spirit of Joy Lutheran, Seguin, TX (6/1/26)

Kerrville, First; Jasiel Hernandez Garcia	56,000	50,000		43,224	8,109			6,500		163,833	417
Lampasas, First; Kevin Jones, Pastor	31,687	21,600		in full	4,076	1,200	750	1,000			72
Leander, Leander; Robert McElwaine, Pastor, p/t											50
Marble Falls, St. Andrew; John Brantley, Pastor	41,075	30,000		35,035	5,437			1,000		112,547	60
McAllen, First; Kathryn Escandell, Pastor	30,000	20,000		17,066	3,825	3,000	2,000	5,000		80,891	102
New Braunfels, New Braunfels, Adam Smith	58,500	58,500		49,300	8,950	1,284	2,500	2,100		181,134	288
Rockport, First; Kurt Simon, Pastor	36,268	84,625		47,148	9,248		8,000	2,000	3,400	190,689	121
Round Rock, Round Rock, Emily Beghin	11,900	73,404		7,251	6,526	26,212	2,000	2,000		129,294	54
San Antonio, Boldtville; Susan Royston, Pastor											85
San Antonio, Cross Roads; Brian Diebold, Pastor	95,920	29,621	4,120	46,841	9,919			3,880		164,181	167
San Antonio, First Korean; Peter Sinchan Jeong, Pastor											118
San Antonio, Madison Square, Eunbee Ham, Pastor	55,379	36,919	3,691	42,457	7,061		2,000	4,000	400	151,907	169
San Antonio, Northminster; Dana Pope, Pastor											136
San Antonio, Northwood; Jon Watt, Pastor	36,639	23,751	1,000	31,875	4,696	1,000	2,600	2,400	600	104,561	110
San Antonio, San Pedro; Bryan Stamper, Jr., Pastor											283
San Antonio, St. Andrew; Doug Dalglish, Pastor	25,100	25,000	15,072	30,584	4,978			5000		105,734	79
San Antonio, University; Lora East, Pastor	66,950	30,900	8,318	18,933	7,483	1,500	3,000	1,500	480	130,746	375
San Marcos, Joshua Sutherlun, co-pastor, 30 hrs/wk											183
San Marcos, First; Amy Sutherlun, co-pastor, 30 hrs/wk											183
Wimberley, Wimberley; Clinton Regen, Pastor	56,681	39,013	850	42,954	7,386	1,500	1,365	2,500	3,300	155,549	170
Mission Presbytery staff											
<u>Transitional General Presbyter, Rev. Bobby Musengwa</u>	55,592	37,100	15,000	51,396	4,065	12,000	2,500			177,653	
<u>Stated Clerk, Rev. Laurie Palmer</u>	49,488	32,097		37,116		6,000	1,000			125,701	
<u>PCUSA staff: Lemuel Garcia-Arroyo, Stewardship Officer, Central Region</u>	69,078	36,000		in full						105,078 + BOP	
<u>INTERIM PASTORS</u>											
Austin, Central, Jack Barden	44,929	48,000		9,293	7,109			5,475	4,200	119,006	197
San Antonio, Alamo Heights; David Dierkson, f/t (May 1, 2025)	52,500	30,000		36,100	6,311			2,000		126,911	127
San Antonio, Divine Redeemer; Kelsey Penn	66,000			17,160	5,049					88,209	89
Seguin, FPC; Caryn Thurman; f/t	33,700	18,000	15,480	5,598	4,283		1,000			78,061	143
<u>STATED SUPPLY CONTRACTS</u>											
Austin, Genesis; Amanda Richey; p/t											13
Austin, Hyde Park; Emily Owen; p/t											65
Austin, St. Andrews, Babs Miller p/t											435
Austin, St. Andrews, Carol Johnson p/t											435
Austin, St. Andrews, Erica Knisely, p/t	15,672	30,000		24,080	3,312		1200		2284	76,548	435

Austin, Shepherd of the Hills, Rob Mueller, f/t									443
Austin, University, Allen Roberts, p/t	12,500			956		1,000	1,000		436
Austin, Westminster, David Angulo, Pastoral Resident	19,299	16,250		9,776	2,719		3,000	51,044	476
Brownsville, Primera Iglesia-Mexico; Joel Martinez p/t									66
Corpus Christi, El Divino Salvador; Kathy Anderson; p/t	21,000			12,000		500	500		42
Harper, Harper; James Barker									40
Kerrville, FPC, Susan Shaw Meadow, 3/4 time	40,000			12000			2500	54,500	
Lockhart, First; Cameron Allen p/t 200/worship, 50/moderate									24
McAllen, First Korean; Jacob Lee, p/t									17
New Braunfels, New Braunfels; Carl McCauley Parish Assoc p/t	4,200	9,396						13,596	286
Pipe Creek, Pipe Creek; Rob Lohmeyer and Elaine Murray p/t	28,551							28,551	63
San Antonio, Crestholme, Rev. Carlos Baladez p/t									18
San Antonio, Emmanuel; Frank Vasquez, p/t	21,300							21,300	40
San Antonio, Holy Trinity, Caryn Thurman p/t	12,000							12,000	
San Antonio, Holy Trinity, Tobias Green									
San Antonio, University, Joshua Clapp f/t	50,000		1,500		3,825	550	500	56,375	
San Marcos, Memorial; Michael Miller; p/t									61
<u>COMMISSIONED PASTORS (CERTIFIED RULING ELDERS) P/T</u>									
Austin, El Buen Pastor; Lyra Absalon (46 Sundays x 210)									65
Brownsville, First; Sheri Dittman	30,000							30,000	88
Collegeport, FPC; Bruce Goodlock	7,800							7,800	22
Corpus Christi, Faith Community, Efren Cruzada									61
Corpus Christi, Jackson Woods, Kris Bair	20,000				1,530	1,200	500	23,230	38
Cotulla, First; Karl Hays; one Sunday per month	2,400							2,400	11
El Campo, First; Kristine Shultis	35,000	25000		in full	4590	4000	1000	69590+BOP	139
Kingsville, Gethsemane; Arquimedes Martinez									13
Laredo, Sinai; Rafael Dominguez									90
Llano, First; Ron Anderson									12
Luling, First; Karl Hays one Sunday/mo; moderate session									14
Mission, First; Alexis Templeton									70
Palacios, First; Colleen Claybourn									40
Pleasanton, First; Mark Stoddard	7,112					8,000	250	500	15,862
Port Lavaca, First; Bruce Goodlock	6,000							6,000	52
Refugio, First; Cindy Myers	12,000							12,000	36
San Antonio, Grace; Larry Sears	17,572	12,000						29,572	47
San Benito, First; Dylan Vanderford									35
Sinton, Sinton, Kris Bair; \$175/svc; allowances for meetings & special worship services						1,200			8

Tivoli, Tivoli, Cindy Myers	13,800	13,800	32
<u>CHURCHES WITHOUT PASTORS</u>			
Adamsville			5
Austin, First			
Beeville, First			80
Burnet, Burnet--check, may have contracted w/ Ken Peters?			48
Cheapside, Cuero			8
Copperas Cove, First			77
Goliad, Goliad			49
Del Rio, First, Walt Lee once a month			
Harlingen, Second			20
Karnes City, First			38
Kingsville, FPC			49
LaFeria, New Hope			11
Lago Vista, Rolling Hills--Carolina Trevino, temporary			62
Lockhart, Faith/Fe			37
Mercedes, First			37
New Braunfels, First			45
Rocksprings, First			25
Round Rock, Grace			
San Antonio, Covenant			171
San Antonio, Los Angeles Heights			17
San Antonio, Oak Hills			80
San Benito, Iglesia Getsemani			23
Smiley, Pilgrim			21
Smithville, FPC			
Taylor, Everlasting Hope			52
Uvalde, First			50
Victoria, First			74
Victoria, Grace			68
Victoria, Nicea			31
Weslaco, San Pablo			11
Woodsboro			1

Change Proposal to Our Policy for Compensation for Moderators of Session and Congregational Meetings:

Our current policy was approved in 2020:

Compensation for Moderators of Session and Congregational Meetings

Approved October 10, 2020, by COM

Our **recommendation** is that Sessions be asked to pay a guest Moderator \$50 if the travel to the meeting is less than 50 miles or the meeting is virtual, and \$100 if more than 50 miles. The recommendation was **Moved, seconded and approved.**

Reason for the change:

With the current policy, pastors are not being paid for their time involved in moderating sessions and congregational meetings. The price of gas has gone up considerably since 2020; pastors should be compensated accordingly.

New Policy Proposal:

A Guest Moderator for a Session or Congregational Meeting shall be paid \$100 per meeting if the pastor lives within 15 miles of where the church is located and \$150 if the church is beyond 15 miles from where the pastor lives. In addition to the compensation, mileage should be paid to pastors, in or out of town at the current IRS Business Rate. If a meeting is virtual, the pastor will be paid \$100.

This policy will be effective for all churches with current guest moderators and future assigned guest moderators upon approval.

Gracious Separation Process
Mission Presbytery
Jun 1, 2026

I. PREAMBLE

Mission Presbytery serves God as a unique expression of the Body of Christ in South Texas. With God's help, we seek to build together healthy congregations and trusting relationships (Ephesians 2:22), partnering with one another in what we do better together (Philippians 1:5), and sending disciples in witness and service (Matthew 25:31-46 and Matthew 28:18-20). This responsibility includes ministries of reconciliation when a congregation questions PC(USA) doctrine, policy, or practice to the extent that disaffiliation from the denomination is being discussed or considered.

The PC(USA) will dismiss one of its churches to a Reformed denomination only.

We recognize that we live in a time when our unity in Christ is being tested, and our ability to work together in mission is being tried. We covenant that even in times of disagreement and conflict, we will seek to uphold one another, build up one another, respect one another, and love one another to the end that the mission of Christ is fulfilled. Together we seek to further the peace, unity, and purity of the church (Book of Order, W-4.0404g), minimizing confrontations while we seek to discern and follow the will of Christ.

The 218th General Assembly (2008) expressed its will that presbyteries and synods make available to lower governing bodies and local congregations a process that exercises the responsibility and power to control the location of new congregations and of congregations desiring to move as well as to divide, dismiss, or dissolve congregations in consultation with their members, with consistency, pastoral responsibility, accountability, gracious witness, openness, and transparency.” In response, Mission Presbytery established this process hoping that its use will never be necessary.

Mission Presbytery's process shall treat decisions of a congregation considering or seeking disaffiliation as a matter of pastoral care. Our *Book of Order* reminds us that the civil power of the state should not be used to enforce the provisions of a religious constitution (F-3.0101b) and that our constitution sets forth the principle that our collective organization as a worshipping community should not burden or infringe on existing property rights (Westminster Confession 6.148).

The Stated Clerk of the General Assembly has drawn the attention of the Church to the strong scriptural admonition (1 Corinthians 6:1ff) against the use of civil lawsuits to settle issues of dispute between believers, cautioning congregations and governing bodies alike to avoid civil cases. Accordingly, Mission Presbytery, by means of this process statement, covenants with its congregations that it shall not initiate civil lawsuits against congregations, their pastors, and officers or

members where a congregation has pursued disaffiliation in accordance with *The Book of Order* and this process statement, except for the purpose of collecting any outstanding legal financial indebtedness (any existing loan) of the congregation that the Presbytery, Synod, or General Assembly has made.

It is the will of this presbytery to create both a spirit and process of graciousness in which the will of God is sought, with reconciliation as a goal, and in a manner of graciousness and forbearance befitting those who claim Jesus as Lord. With believers in every time and place, we rejoice that nothing in life or death can separate us from the love of God in Christ Jesus our Lord (Romans 8:38–39—paraphrased).

Any session seeking or considering disaffiliation from the PC(USA) will covenant with Mission Presbytery to enter into a defined process of mutual discernment to determine God's purpose. To seek God's will requires significant time and energy. We believe that a matter of this magnitude deserves focused attention and prayer by the presbytery and the particular congregation, regardless of the specific outcome. As each situation is unique, Mission Presbytery may choose to expedite or bypass parts of this process at Mission Presbytery's sole discretion.

In all matters relating to this subject, the following question will guide us: How is God leading this congregation and the presbytery to walk together into a future that honors Jesus Christ and strengthens both the congregation and the presbytery?

II. PROCESS

A. Listening Team

When a session begins seeking or considering disaffiliation from the (PC(USA)), the Moderator and/or Clerk of Session will advise the Stated Clerk or the chair of the Commission on Ministry of the Presbytery and request a listening team.

This team will meet with the session to hear its concerns and respond as appropriate. The presbytery will be allowed to exercise its pastoral responsibility for congregations' welfare and promote open communication in this way.

B. Administrative Commission (herein referred to as AC)

The Listening Team will submit a report to the Commission on Ministry and to the Stated Clerk of Mission Presbytery. If a session and congregation determine that the church is called to transfer to another Reformed denomination, an Administrative Commission will be elected either by the General Council, which is a commission of the presbytery, or by the Presbytery in a called or stated meeting.

The AC is formed to walk alongside the session and congregation as they work through the transfer process. It is given full authority to work with the church short of transferring it to another Reformed denomination. Mission Presbytery will vote to a) transfer a church to a Reformed denomination and b) on the negotiated financial agreement to Mission Presbytery between the church and the Administrative Commission.

The following will serve on the Administrative Commission:

- ❖ A member of the Commission on Ministry
- ❖ A Trustee of Mission Presbytery
- ❖ A currently serving Ruling Elder of the church requesting the transfer
- ❖ Other Ruling or Teaching Elder members of Mission Presbytery

C. Called Congregational Meeting

When the AC, in consultation with the session, determines that the dismissal process has been completed, the AC will request that the Session call a Congregational Meeting. The congregation shall vote to request a) transfer to another Reformed denomination and b) on the negotiated financial settlement. A member of the Administrative Commission will moderate this meeting or call upon a minister member of Mission Presbytery to moderate. The Moderator will not be the pastor of the church that is transferring.

The Administrative Commission will be invited to be present to offer pastoral care and prayer for the congregation following the vote and to carry out the presbytery's responsibility to ensure that all those persons affected by disaffiliation have an opportunity to be heard on the subject.

a. Proposed Agreement

The congregation's session (and their Trustees, if applicable) and the Administrative Commission will work out the proposed terms of the settlement prior to the Congregational Meeting so that the congregation has this information before the vote.

b. The Congregational Meeting: Articles of Agreement, Book of Order

i. The meeting's time, place, and purpose shall be communicated to the congregation through a letter mailed to all members with 30 days' notice. It shall also be communicated through the normal channels of church communication (bulletins, worship announcements, newsletters, website, etc.) The quorum shall be at least one-third of the active confirmed membership. For the motion to pass, at least two-thirds of the congregation's members present must vote to transfer to another

Reformed denomination. The congregational vote to request disaffiliation shall be by secret ballot. Voting is not allowed outside of the meeting.

ii. A congregation's vote is an advisory vote to Mission Presbytery. It is a request to Mission Presbytery to dismiss the church and transfer it to a particular Reformed denomination, subject to the Presbytery's approval.

iii. The settlement takes into consideration the needs of any group of members who wish to remain in the PC(USA). The clerk of session and pastor(s) of the transferring church will assist Mission Presbytery in making contact with members who wish to remain in a congregation of the PC(USA).

iv. If the congregational vote does not attain the required two-thirds, the Administrative Commission will continue to work with the congregation's leadership to support those members who desire to disaffiliate with the PC(USA) and seek the peace and unity of the particular church.

v. All parties are encouraged to demonstrate charity and forbearance during this process. Following the congregational vote, a place shall be identified in advance for those in the minority to meet for prayer and support.

vi. If any member, present and voting, contests the regularity and constitutionality of the meeting, he or she may send the details of the allegation to the Stated Clerk of Mission Presbytery, who shall convene the Permanent Judicial Commission to render a decision within the timeframes and requirements set by the Book of Order.

D. Mission Presbytery Meeting

Once the congregation has voted to request disaffiliation from the PC(USA) and accept the terms of the settlement, Mission Presbytery will vote a) on the terms of the negotiated agreement and b) on the dismissal of the congregation to another Reformed denomination. Mission Presbytery will vote in a stated meeting or a called meeting.

To maintain the trust and integrity of the process, the motion shall be a "thumbs up or thumbs down" vote. Renegotiation of the terms of disaffiliation through the use of amendments on the floor would essentially invalidate months of work between the Administrative Commission and the congregation. It may damage the trust built between the presbytery and the congregation.

Once the vote is taken, the Stated Clerk for Mission Presbytery shall contact the Clerk of Session to communicate the outcome.

Once the financial agreement has been received and deposited, the Stated Clerk shall transfer the church to its new denomination.

Other scenarios:

If there is a request from members loyal to the PC(USA) to remain in the PC(USA) and in possession of the property, the Administrative Commission will determine that a congregation intends to disaffiliate from the PC(USA) and its leaders are not willing to work in good faith toward a mutually-agreeable resolution, it shall take all appropriate and necessary action in the presbytery's stewardship of the congregation and the property. No final action of dissolution, disaffiliation, division through schism, or discipline shall be taken until the presbytery approves such final action in a full meeting.

Dismissal to Independent or Non-Denominational Status

Mission Presbytery does not dismiss a church to an independent status. In this scenario, the church shall be dissolved. This would allow the presbytery to sell the property to the congregation for fair market value or for the congregation to arrange to lease the property from the presbytery for a fair rental fee or to use the property in another way that aids the presbytery in its strategic mission of ministry in the name of Jesus Christ.

Jun 1, 2026

GUIDELINES FOR PARISH ASSOCIATE RELATIONSHIPS IN MISSION PRESBYTERY

(NOTE: The Committee on Ministry of Mission Presbytery has decided to use the description of the Parish Associate role and relationship found in The Book of Order, 2009-2011, as the basis for this policy statement.)

A Parish Associate is a teaching elder/minister of the Word and Sacrament who serves in some validated ministry other than the local parish, or is a member-at-large, or is honorably retired, but who wishes to maintain a relationship with a particular church in keeping with ordered ministry. Such persons, already qualified as continuing members of presbytery, may serve as Parish Associates in particular churches in which they have not served previously as members of the pastoral staff.

The Parish Associate relationship shall be established, upon nomination by the pastor, between the Parish Associate, the session of the church, and the presbytery, ordinarily through the Committee on Ministry, and shall be reviewed annually thereafter. The Parish Associate shall be responsible to the pastor, as head of staff, on an “as needed, as available” basis and with or without remuneration.

A Parish Associate may not be called to be the next installed pastor or associate pastor of a church served as Parish Associate.

There shall be no restriction on the number of Parish Associates a congregation may have. The Committee on Ministry shall consider each Parish Associate relationship individually.

The agreement between the session, the Parish Associate, and the presbytery shall terminate when the call to the installed pastor is dissolved. The session may renegotiate the Parish Associate’s contract to stay until an Interim Pastor is in place.

The presbytery may dissolve the relationship with the Parish Associate upon the recommendation of the Committee on Ministry.

June 1, 2026

APPROVING RULING ELDERS TO OFFICIATE COMMUNION

This policy does not apply to CPs or CREs commissioned to ministry within Mission Presbytery. It is for Ruling Elders who have no theological education beyond officer training.

This policy is appropriate for:

- Small congregations that do not have a regular pastoral presence, e.g. Second Presbyterian, Harlingen.
- Congregations with a regular pastor who is not approved to officiate communion, e.g. Treasure Hills, Harlingen, when their Interim Pastor was Baptist.

Candidates for this policy will be selected and approved by the Session.

There will be no more than three REs trained for a particular congregation.

Approval applies to a single congregation; but it extends to all worship activities of that congregation, e.g. church retreats.

Communion training will be done by an approved TE representative of the Commission on Ministry at the request of COM.

Training can be requested by a co-chair regional chair, or the full body of COM.

The COM representative does not have to be a current member of COM.

Training will include:

- Theology—scripture, Book of Confessions, other resources
- Polity—Book of Order
- Logistics—sanctuary, beyond the sanctuary
- Pastoral considerations
- Liturgical resources

COM will provide a copy of the Book of Common Worship, the Book of Confessions and the Book of Order to each congregation that undergoes Communion Training.

The Stated Clerk of Mission Presbytery will provide a letter/certificate to REs who have been trained and approved by COM to officiate communion for their congregations. The Presbytery office will maintain a list of Ruling Elders who have completed communion training and been granted approval to officiate.

Rev. Dr. Robert C. Erickson

Rev. Rob Erickson has just retired from 38 years of ministry in the Presbyterian Church (USA). Dr. Erickson has led churches that ranged in size from 150 to 850 members and each offered unique opportunities, wonders and challenges in ministry. Rev. Erickson enjoys incorporating visual imagery, drama, varieties of music and current events into Biblically based, reformed worship. Rob is the oldest of three sons, born into an Air Force family in England and grew up traveling around the United States and the world with his family. Wherever the family settled, they would find a church community in which to worship and serve so Rob grew up knowing the love of God and community of Christ through the church. Rob met his future wife, Joan when their families were stationed in England in the late 60's.

Rob ran track at Dartmouth College and earned a BA in Engineering. He worked for seven years as an energy consultant in Washington D.C. and earned an MBA in Finance from George Washington University. God called Rob into ministry from his career in energy consulting. He received his Masters in Divinity from Princeton Seminary in 1986 and has served churches in Philadelphia, Texas, Kansas and Missouri. His last installed position was as the solo pastor of Heritage Presbyterian Church in Alexandria Virginia from 2018 to 2024. Each church that Rob has served has grown in mission, ministry and membership. Rev. Erickson received his Doctor of Ministry degree from Princeton Seminary in 1996. He loves preaching, teaching, mission, and pastoral care. Rev. Erickson has traveled in mission to Israel, Gaza, Mexico, Honduras, Malawi, Nepal, Hungary and Ukraine and several states in the United States. He brings those experiences as well as a love of God's Word and God's People to his preaching. He is trained in Clinical Pastoral Education and Stephen Ministry leadership and has helped to energize and revitalize the caring ministry of each congregation that he has served.

In retirement Rob is looking forward to traveling and spending more time with his family. Rob is married to Joan Erickson, an elder in the Presbyterian Church (USA). Joan has served the church as a Certified Christian Educator and General Presbyter. They have three grown sons – Stuart Rubio, Adam and Joshua Erickson. Stuart is a pilot in the Air Force and an elder in the Presbyterian Church (USA). He and his wife, Megan and three children are stationed in Marietta, Georgia. In addition to kid wrangling, Megan serves Solar Under the Sun by installing solar power in communities in Central America. Adam lives in Philadelphia with his wife Sarah and is the Principal Political Consultant with Princeton Strategies. Josh lives in Austin, Texas where he is the Operations Manager for Virgin Music Group which is part of Universal Music. Josh and his wife Hannah have one daughter, Daphne.

Rev. Erickson has taught leadership and discipleship, theology, preaching, pastoral care and Presbyterian polity as an adjunct professor in the Master of Arts in Christian Ministry program at Friends University in Wichita, Kansas. He was the President of the Reformed Institute of Metropolitan Washington D.C. from 2023-2024. Rob served on the Adult Education and Discipleship Committee and was a member of council during his first stint in Philadelphia Presbytery. He was the Moderator of the Presbytery of Southern Kansas and has been on the Committee on Ministry and Stewardship Task Force in Missouri Union Presbytery. Rob served on the Commission on Preparation for Ministry for National Capital Presbytery and served on the interview team for ministers coming into the Presbytery. Rob was a commissioner to General Assembly in 2022. Rob enjoys travel, reading, movies and sports. Rev Erickson retired as Pastor of Heritage Presbyterian Church on July 31, 2024 and he and his wife Joan have settled in center city Philadelphia near their middle son, Adam and his wife Sarah. They are enjoying getting to know downtown Philly. Rob is looking forward to connecting with Philadelphia churches and will be available to do supply preaching on occasion. Rob also is looking forward to helping out in Presbytery in whatever way God calls.

Statement of Faith

I believe that we are created in the image of the Triune God as recorded in scripture: "Then God said, "Let us make humankind in our image...so God created humankind in his image, in the image of God he created them; male and female he created them." (Gen. 1: 26a, 27) This means that we are created to be in communion with God and each other just as the Triune God- Father, Son and Holy Ghost- is in communion with Godself and with us. Of course we see and understand God through the revelation of Jesus Christ who was fully human and fully divine. It is a mystery in which we see the fullness of God's righteousness and mercy and what it is to be fully and wonderfully human.

I believe that our ability to understand anything about God and to be in communion with God through prayer and scripture and the gathered community is a gift of God through God's Holy Spirit. I thank God that I have been called in baptism to be a child of God, brother in the Spirit of Christ, and disciple of the Lamb of God who takes away the sins of the world. I thank God for the privilege of worship and the calling to preach and teach and pastor as part of a covenant community of faith. It is a joy to share at the communion table as we wait on each other even as Christ served, celebrated with and waited on his first disciples. And I thank God that we are called to share the love of Christ with each other and sent out in mission to share the love of Christ with the world. "By this all will know you are my disciples...if you love one another." (John 13:35)

I believe that scripture is God's love letter to God's people and God's world and that it offers a word of God's comfort and challenge and hope from the first words of Genesis to the last words of Revelation. The grace of God is revealed in the stories of Noah and his family, the Patriarchs and Matriarchs, the Exodus from Egypt, the Prophets, the birth and life and ministry and death and resurrection of Jesus Christ and the writings of Paul. "They are justified by his grace as a gift through the redemption that is in Christ Jesus." (Romans 3:24) Dietrich Bonhoeffer lived out this grace during World War II and reminded us that grace is "costly because it calls us to follow and grace because it calls us to follow Jesus Christ." (The Cost of Discipleship)

I have known grace in my own life and it is only by the grace of God that I can stand in front of God's people as a witness to the Gospel and I can stand with Christ before God's throne forgiven and free. I give thanks and my life to the Triune God- Father, Son and Holy Spirit.

Rev. John Roberts: Journey of Faith

Long before I understood ordination as a calling, I discovered the sacred work of listening. In high school my friends called me “The Porch Counselor.” Teenagers gathered on the front porch of my parents’ home to talk about life, fear, heartbreak, and hope. I listened. I prayed with them. I tried to remind them that their story was not finished. One night a classmate sat there grieving her mother’s terminal illness, and we prayed under the porch light. I did not think of it as ministry then—it simply felt like love. Looking back, that porch was my first classroom in pastoral care. It taught me that the gospel proclaims resurrection hope and that, in Christ, no story is over, no wound is beyond healing, and no life is outside the scope of God’s grace. It also taught me something that has shaped me ever since: some things are loved because they are valuable, but people are valuable because they are loved. Every person is a child of God, precious within God’s redeeming grace.

At my ordination, my mother said, “All those years you counseled people on the porch. Now you just do it from a pulpit and an office.” She was right. My ministry has centered on faithful preaching, pastoral presence, prayer, and trust in God’s sovereign grace working through Word and Sacrament as means of renewal.

My call deepened in college while attending the United Methodist Church in San Marcos. Rev. Bill Henderson encouraged me toward seminary, leading to Southern Methodist University, where I earned my Master of Divinity. There I was formed in Scripture, pastoral theology, evangelism, and church revitalization. I learned that the Church must proclaim Christ faithfully in every generation, anchored in grace alone and shaped by the authority of Scripture.

After seminary I served seven years in the United Methodist Church, including as Associate Pastor at St. John’s UMC in Corpus Christi, where we developed seeker services, blended worship, and outreach ministries that strengthened the congregation. During that season my conviction deepened that the resurrection of Jesus Christ stands at the center of the Christian faith. If God raised Jesus from the dead, then nothing is beyond God’s redeeming power. Resurrection is not metaphor—it is God’s decisive act. Because Christ lives, forgiveness is real, grace transforms lives, and hope is secure.

My wife and I met at Slumber Falls Camp before seminary, a formative place in our shared journey. Through prayer and discernment, I sensed God leading me toward traditions shaped by covenant theology, the sovereignty of God, Word and Sacrament, and the conviction that the Church is always being reformed by God’s Word.

That journey led to pastoral leadership at First Congregational Church in Escondido, California, and later Friedens United Church of Christ in New Braunfels, Texas, where I focused on revitalization, worship renewal, and mission rooted in grace.

In 2013 I was called to serve as Senior Pastor of Grace Presbyterian Church in Corpus Christi. Serving within the Presbyterian tradition has deepened my commitment to Reformed theology—God’s sovereignty, salvation by grace alone, and Christ as Head of the Church. When I arrived, the congregation was small and struggling. Through

preaching, leadership development, prayer, and mission focus, the church has grown into a vibrant community serving hundreds of families and extending hope throughout our city.

One of the most meaningful moments of my ministry occurred in Zarzal, Honduras, where our outreach ministry provided clean-water systems to villages in need. Sitting with a grandmother who was blind, drinking purified water in her home, she said, “Now I know God is a God who sees me.” Though physically unable to see, she perceived by faith the God who sees her. It was a living testimony that faith goes beyond human eyesight and that God’s grace makes “up there come down here.”

Over time I have learned that the clearest evidence of God’s presence is transformation. Resurrection power is visible in the addict who finds sobriety, serves coffee at an AA meeting, and helps another discover hope. In John 11, Jesus raises Lazarus and then tells the community, “Unbind him, and let him go.” God raises the dead; the Church participates in grace by helping unbind people from shame, fear, grief, and isolation so they may walk in new life.

It is here that I have seen both revelation and sanctification at work. Revelation in Christ can be immediate, but transformation is a lifelong process. We are justified by grace in a moment, and then steadily shaped into Christ’s likeness over time. God’s work is not spectacle—it is resurrection power quietly renewing hearts.

Looking back, the calling that began on a porch has never changed. The setting has moved from porch to pulpit to mission field, but the heart remains the same: to listen with compassion, proclaim the risen Christ, trust in God’s sovereign grace, and remind people that their story is not finished. Because Jesus is risen, hope is always possible. God still brings life out of death, and the Church is called to witness that transforming grace in the world.

Rev. John W. Roberts: Statement of Faith

I believe that God our Creator raised Jesus Christ from the dead. Because of the resurrection, anything is possible for your life. Jesus went into his grave to get you out of yours. I have seen God resurrect churches, marriages, hearts, and even summer camps. The resurrection reminds me that God is always bringing life out of death and hope out of despair.

I believe that God's grace—unmerited love, just-because love—is the most amazing reality in the world. There is nothing you can do to make God love you more or less. God loves you infinitely just as you are. Salvation is always God's work before it is ever our response. Because of that grace, I believe we are called to live not for God's love, but from God's love. As a pastor, I try to live as a hope dealer because everyone in this world is dealing something.

I believe that while we are all broken by sin and unable to save ourselves, God in grace refuses to give up on us and continually calls us back into relationship through Jesus Christ. I believe that Jesus Christ is the way, the truth, and the life. Through his life, death, and resurrection—the once-for-all saving work of God—we receive forgiveness for our past, purpose in our present, and hope for our future. In Christ we discover both abundant life today and eternal life tomorrow.

I believe faith is like a telescope that allows us to see beyond what the human eye can see. I believe the Holy Spirit is always present with us, guiding, comforting, and reminding us of God's truth. Often what is lacking is not God's presence, but our awareness.

I believe the Bible is the Word of God and the unique and authoritative witness to Jesus Christ, guiding the church in faith, life, and mission. Through Scripture God continues to speak truth into our lives today. I believe the church is the body of Christ, gathered by grace, nourished through Word and Sacrament, and sent into the world for God's mission. Through Baptism we are claimed by God's covenant love, and through the Lord's Supper we remember Christ's saving grace and our unity in him.

I believe Jesus came proclaiming the kingdom of God and teaching us to pray that God's will be done on earth as it is in heaven. Our calling is to help “up there come down here,” participating in the work of God's kingdom in the world. Every time we love, forgive, feed the hungry, provide clean water, offer hope for the hopeless, freedom for the addicted, and dignity for the forgotten, we are participating in God's kingdom breaking into the world.

I believe we are called to love unconditionally and see every person we meet as a child of God. Our deepest identity is not defined by our achievements or adversities, but by God's claim upon us as beloved children. Our chief purpose in life is to glorify God and enjoy God forever. I believe faith is a lifelong journey. Christianity is not about trying harder but trusting deeper. Revelation may be instant, but transformation is a lifetime. Our purpose outlasts our paychecks, and our calling does not disappear when life changes. The God who called us is still sovereign and still on the throne. God has not lost control,

grown weary, or stepped away from the world. The good news is that the God who began a good work in us will never give up on us.

Statement of Faith

I believe in the Triune God, the Father, Son, and Holy Spirit—one God in three persons, eternally existing in perfect love, holiness, and unity. God is the Creator and Sustainer of all things, sovereign over creation, history, and redemption.

I believe that Jesus Christ is fully God and fully human, the eternal Son of God who became incarnate for the salvation of the world. Through His life, death, and resurrection, Jesus reconciles humanity to God, conquers sin and death, and offers redemption to all who believe. He is the head of the Church and the only mediator between God and humanity.

I believe the Holy Spirit proceeds from the Father and the Son and is active in creation, conviction, regeneration, sanctification, and empowerment for Christian living and ministry. The Spirit equips believers with gifts for service and continually forms the Church into the likeness of Christ.

I believe the Bible is the inspired and authoritative Word of God, the unique and trustworthy witness to Jesus Christ, and the primary rule of faith and life for the Church. Through Scripture, God reveals God's character, purposes, and redemptive work.

I believe humanity is created in the image of God for a relationship with God and one another, yet all people are affected by sin, which distorts human nature and alienates us from God. Salvation is by grace alone through faith alone in Jesus Christ alone, not by human merit.

I believe the Church is the body of Christ, called to worship God, proclaim the gospel, administer the sacraments, nurture believers, and participate in God's mission of justice, reconciliation, and compassion in the world.

I affirm the sacraments of Baptism and the Lord's Supper as signs and seals of God's covenant grace, instituted by Christ and entrusted to the Church.

I believe in the resurrection of the dead, the final judgment, and the fullness of God's coming kingdom, when Christ will make all things new.

As a minister, I believe I am called to proclaim the gospel faithfully, administer the sacraments reverently, care for God's people compassionately, and equip the Church for ministry in the world.

Statement of Faith for Jim Vickery

We believe in a God who is unbounded, mysterious and unfathomable – the creator of the universe. Consequently, we must approach our faith with humility, acknowledging the limitations of our understanding and the inability to confine God to our personal and cultural preconceptions. Being open to the God who is God means having a faith that allows for ambiguity and questioning -- sometimes, as with Jacob, struggling with God.

At the same time our faith is not lived in a fog of uncertainty because of God's free and gracious self-disclosure. We don't worship a God of philosophical musings but a God who in love seeks a relationship with His creation.

God did not give us a blank slate to write a faith account of our own choosing. God is revealed through scriptures provided to us as an authoritative faith account of God's interaction with God's people throughout history and giving us guidance and truth for our own journey. As the inspired word of God, we are called to engage our hearts and minds in serious study of scripture to better understand God's revelation. Moreover, Christ sent us the Holy Spirit, the living word, to bring forth an ever-deepening understanding of God, including new insights from scripture relevant to our lives. This same Spirit empowers the Church for its mission – to seek justice, to love others, provide hospitality to strangers, to liberate the oppressed, to serve the poor and the disenfranchised.

The fullest expression of God's self-revelation is in the life, death and resurrection of Jesus Christ. Through the incarnation we encounter the God of love most completely in the form of a humble servant who entered into our history as fully human – taking our suffering into the eternal as fully divine. Through Jesus's life and ultimate sacrifice on the cross, Jesus took on the hatred and decay of the world and gave back God's eternal love, mercy and kindness. In the risen Christ we are made heirs to the hope of our salvation and the promise that nothing can separate us from the love of God -- not even death.

We are called by the resurrected Christ to proclaim the Gospel and to be agents of God's transformative work in a fallen world. To live into this commandment, Christ formed his Church and made us members of one body in unity – irrespective of socio-economic status, ethnicity, race, sexual orientation or other cultural distinction. As a community we are called to love one another, forgive others as we are to embrace our forgiveness, lift our voices together in worship of all that God is, be nourished by the remembrance of the body and blood of Christ given for us, be cleansed and renewed in the waters of Baptism, and be empowered in our work to bring about the kingdom of God. To be transforming we must be ever reaching outward -- actively engaged with the culture of which we are a part while not being assimilated by it, and actively participating wherever the Holy Spirit is moving in our communities.

Journey of Faith Rev. Laura Neely

I was baptized as an infant in the Presbyterian Church in Burlington, NC. My mom was the director at my church's preschool. Many days, my brother and I played there while my mom readied classrooms or met with teachers. As a child, I did all the church activities I could. Singing in the choir and attending midweek storytimes that taught me Scripture and early words of faith. At church, I felt comfortable, safe, and loved. I could run down the hallways with joy and abandon, confident that this was where I belonged.

As a 14-year-old, I reluctantly went on my first high school mission trip. It pushed me out of my comfort zone, showing me what poverty looked like for the first time. My world broke open, and I ached for strangers whom I now understood as brothers and sisters. After this trip, I could articulate that I wanted a job that helped people.

During my teenage years, my family faced a number of challenges. The youth group was a place of solace. There, I saw a different way to live, guided by radical belonging and acceptance. That wasn't what I saw at school, and it changed my priorities and gave me purpose. Still, those days inform my ministry. These were the years when an inkling of a calling began to take root. Mentors asked me, "Have you ever thought about being a pastor?" The seed was planted.

In college, at Queens University in Charlotte, NC, I studied Philosophy and Religion. I completed two internships in Youth Ministry and felt called to create space for young people to know God and feel a sense of belonging. I traveled to Guatemala several times, which also ignited my love for mission.

After graduation, I started at Columbia Seminary. In my second year at Columbia, I began to have questions about ministry that the classroom could not answer. I read the books and heard my professors talk about what it is like to do ministry, but I wanted to see it for myself. The next year, I took a full-time internship in upstate South Carolina. I served two congregations: a large programmatic church and a small family-driven church. I put into practice all that I was learning. I returned for my final year of seminary, able to think about real people and contexts, and excited to get back into the local church after graduation.

As a new seminary graduate, God called me to Corpus Christi, TX, to serve as Associate Pastor for Youth, Education, and Mission at Parkway Presbyterian Church. I had to look up Corpus on a map. I spent eight and a half years in my first call. I'm thankful for the longevity! I watched children grow into young adults. I saw hopes for ministries blossom into reality.

In 2021, I was called back to the southeast to serve First Presbyterian Church of Lagrange, GA. There, I oversaw the Christian Education program and delved into Pastoral Care. Three years later, that position ended as the church sought a different vision for its ministry.

With this ending, my family took the opportunity to move back to Texas to be closer to family. In the process, I discovered a new calling: Speech Therapy. I believe I can apply many of the care skills I learned and honed in the church alongside new ones in the therapy world. Even now, I am seeking that call I heard as a teenager to do work that helps people. I am excited to be back in Mission Presbytery. While I am not seeking full-time ministry, I hope to use my ministry background in creative and meaningful ways to continue serving God's Church with energy, intelligence, imagination, and love.

Statement of Faith Rev. Laura Neely

I believe in one triune God—creator, redeemer, and sustainer. We belong to God as children and a family of faith.

I believe in God, the creator, whom Jesus called Father. God spoke creation into being, proclaiming it all good. In God's image, humans were created from the dust and commissioned as caretakers of all the earth. God made a covenant with Israel, blessing them as a people and covenanting to be their God. That promise continues with us.

I believe in Jesus Christ, Mary's child, the Son of God, the Word of God in the flesh. Fully human and fully divine. In the person of Jesus, God came to live the fullness of life with the people he loved so much. Christ came to walk with us: proclaiming the good news, speaking out for the oppressed, healing the sick, living in simplicity, loving in abundance, and teaching his followers a different way of living. He was persecuted, died on the cross, and was resurrected. Like the women who gave witness at the tomb, we still declare the miracle of the empty tomb, saying: He is risen!

We proclaim Jesus Christ as our Lord and Savior, redeemer of all people. Through God's free gift of grace, in Christ, even as we sin, even as we turn from God, we are continually welcomed to start again; welcomed home again like a beloved child.

I believe in the Holy Spirit, who unites us with Christ through the Lord's Supper, who cleanses and claims us as God's own through Baptism. The Spirit flows through our lives renewing us, shaping us, re-forming us, revealing God's will in and for our lives, and reconciling us to God and to one another.

I believe in the authority of scripture as God's Word to us. These ancient words proclaim God's activity in the world, share the witness of a holy people, and declare the good news of the Gospel of Jesus Christ. The Holy Spirit guides us in understanding and knowledge of the Bible. Our faith is grounded in the narrative as recorded in scripture – an ancient text that still reveals Truth to us today.

As a visible sign of an invisible grace, God instituted two sacraments: Baptism and the Lord's Supper. Baptism is the sign and seal that we are claimed as God's own children, welcomed into the newness of life with Christ, and united with the family of faith. Baptism is the mark of God's covenant with us and our commitment. Through the Lord's Supper, in partaking of the bread and cup, the Spirit lifts us to Christ. In this meal, we remember the sacrifice Christ made for us. Through common elements, we proclaim transformative work already at play and the promise of the kingdom to come.

The Church is the communion of believers gathered and scattered out into the world. With Christ as the Head of the Church, we are the body of Christ. We are empowered to use our gifts for the glory of God. We are called to be the Church to a suffering and broken world by loving God and our neighbors through serving others, seeking justice and peace for all people, and spreading the good news of the Gospel as a witness to God's steadfast love.

From our first to our final breath, our purpose is to glorify God with all that we are. We are imperfect people, but by the grace of Jesus Christ, the love of God, and by the power of the Holy Spirit, we are forgiven and sent. God's love is big and lavish and unfathomable. All we can do in response is share that love in joyful thanks.

Committee on Representation and Participation (CORP)
Report to Mission Presbytery
June 12-13, 2026

For Information:

Should these be filled, the following are eligible to be nominated for another term.

I. Vacancies:

Commission on Ministry

Class of 2026: two vacancies

Class of 2027: one vacancy

Human Resources Committee

Class of 2026: one vacancy

There is a nomination form in the packet for this meeting if you are interested in these positions, or you know someone who is. Should you nominate someone else, contact them and ask them permission to do so.

II. We have a display table at this meeting with a booklet that we'd like you to pick up. (Thank you to Melody Gonzalez for creating it!). It is a description of the commissions, committees, and task forces in the presbytery, and when they meet. Many meetings take place on Zoom.

We are grateful for you who serve on Mission Presbytery commissions, committees, and task forces. We ARE better together!

III. **Motion**

A. CORP nominates RE Judy Matetzschk-Campbell to serve on the Commission on Ministry, Class of 2028.

B. CORP nominates the following to the Transitional Stated Clerk Nominating Committee: TE Erica Knisely, RE Andy Anzaldua

Mission Presbytery Commissioning for
The 227th General Assembly
Milwaukee, Wisconsin
Online Committee Meetings: June 22-25, 2026
General Assembly Plenary Meeting: June 28-July 2, 2026
light, one; **bold, all**

General Assembly Commissioners:

Ruling Elders:

Diane Williams, First Presbyterian Church, Elgin
Caitlin Supcoff, University Presbyterian Church, San Antonio
Wendy Keach, Jackson Woods Presbyterian Church, Corpus Christi

Teaching Elders:

Josh Robinson, Hope Presbyterian Church, Austin
Gini Norris-Lane, Director, UKirk (First Presbyterian Church, Kerrville)
Jacob Keunhyung Lee, First Korean Presbyterian Church, McAllen

Non-voting participant: Rev. Bobby Musengwa, Transitional General Presbyter

Call to Discipleship

One: God calls us. God calls us to be the Body of Christ, a sign of what God intends for humanity.

All: God calls us. God calls us to witness grace, mercy, redemption, and justice in and for the world.

One: God calls us to love.

The Spirit claims us to fulfill the Great Ends of the Church
(F-1.0303):

All: The proclamation of the Gospel for the salvation of humankind;

The shelter, nurture, and spiritual fellowship of the children of God;

The maintenance of divine worship;

The preservation of the truth;

The promotion of social righteousness;

And the exhibition of the kingdom of heaven to the world.

One: The call of God is to willing, dedicated discipleship. Our discipleship is a manifestation of the new life we enter through baptism.

All: Our discipleship is a gift and a commitment, an offering, and a responsibility.

One: The grace bestowed upon us in baptism is sufficient for God's call. It is God's grace. By God's grace, we are redeemed.

All: We grow in faith and commitment to serve God joyfully and sometimes

through tears.

We Commission to the 227th General Assembly

Diane, Caitlin, Wendy, Josh, Gini, Jacob, and Bobby,

God has called you to this particular service. Show your purpose by answering these questions.

Is Jesus Christ your Lord and Savior? Jesus Christ is my Lord and Savior. Will you be Christ's faithful disciple, showing Christ's love? I will with God's help. Do you welcome this responsibility to witness Christ's love in an out-of-the-ordinary setting and work? I do, with God's help. Will you serve the people with energy, intelligence, imagination, and love, relying on God's mercy and rejoicing in the power of the Holy Spirit? I will.

Questions for Mission Presbytery

Members of Mission Presbytery, do we accept the leadership and decisions of our Commissioners to the 227th General Assembly, called by God through the voice of the church? **We do.**

Do you promise to support, encourage, and pray for them as they seek to fulfill their responsibilities in this ministry? **We do.**

Responsive Commissioning Prayer

One: Holy God, You alone call us. Serving You is not our idea but is the stirring of the Spirit to respond to Your grace.

As you draw Your children to the General Assembly meeting, guide them, love them, and give them wisdom.

One: Help them to welcome the new things You are doing, and to respect from where we've come.

All: In their deliberations, bring about what is best for Your Body, the Church, and Your children.

One: As they meet, let Your Holy Spirit give them perseverance, rest when needed, patience in long days and differences of opinion, and a new sense of Your call and wonder.

All: We ask that they have traveling mercies.

May it be so. Amen.

Charge to Mission Presbytery Commissioners

Friends and colleagues, you are commissioned to serve as Commissioners to the 227th General Assembly of the Presbyterian Church (USA). Whatever you do, in word and deed, do everything in the name of Jesus Christ, giving thanks to God in all things. Amen Colossians 3:17