



INTRODUCTION OF COR

The Presbyterian Church (U.S.A.) in its *Constitution* mandates that “each governing body above the session shall elect a committee on representation . . . to ensure fair and effective representation” (*Book of Order*, G-9.0105a,b). Inclusive representation will assist the church to move toward the goal of “wholeness” in the life of the church. This wholeness is evident when all members of the body of Christ use the gifts given to each by the Holy Spirit.

History of the Committee on Representation (COR)

The 1983 reunion of the Presbyterian church resulted in the creation of committees on representation. There was a strong commitment to the principles of participation and inclusiveness to ensure effective representation in the decision making of the church on the part of persons of all backgrounds. Article 8 of the Articles of Agreement not only commits the new church to the principles of participation, inclusiveness, and fair representation in the decision making of the church, but mandates the creation of CORs at all governing bodies above the session.

Responsibilities of the Committee on Representation (COR)

COR is encouraged to study/review the patterns of participation and inclusiveness on committees, boards, and agencies in synods and presbyteries. Wherever possible, COR should consult with racial ethnic groups, women’s groups, persons with disabilities, etc.

COR is expected to consult with the nominating committee and assist them in securing names of persons willing to serve on synod/presbytery committees, boards, and agencies.

COR is encouraged to be in contact with other committees of the synod/presbytery, i.e., Evangelism, Christian Education, etc., about ways in which persons can be recruited for training. COR members should participate also.

COR can be an asset to synod/presbytery in assisting them in the development of workshops around key issues raised in the church: racism training, unity and diversity conferences, better understanding of the diverse cultures within the PC(USA).

The desire of COR is that all governing bodies of the PC(USA) will reflect the rich diversity of its membership as it moves toward the goal of “wholeness” in the life of the church.

COR needs your support as the church moves into the 21st century.



✕Assigned Responsibilities

The General Assembly Committee on Representation (GACOR), in its constitutional mandate, shall advise, advocate, resource, review, recommend, and consult with the General Assembly committees, councils, and Ministries Divisions in order to ensure that the principles of inclusiveness are implemented. Its main function shall be to advise the governing bodies with respect to their membership and to that of their committees, boards, agencies, and other units in implementing the principles of participation and inclusiveness to ensure fair and effective representation in the decision making of the church. The committee shall advise the General Assembly on the employment of personnel in conformity with the Churchwide Plan for Affirmative Action and Equal Employment Opportunity.

“The committee on representation shall serve both as an advocate for the representation of racial ethnic members, women, different age groups, and persons with disabilities, and as a continuing resource to the particular governing body in these areas. The committee on representation shall review the performance of its own governing body in these matters and shall report annually to it and to the next higher governing body with recommendations for any needed corrective action. The committee on representation shall consult with the nominating committee of its own governing body.” (*Book of Order*, G-9.0105c)



COR DUTIES

Now that you have accepted the responsibility to represent your synod and to serve on the synod COR and/or the General Assembly Committee on Representation (GACOR), you are in a very important position of leadership. You will serve as a catalyst in helping to empower the synod COR and its respective presbytery committees to enable persons who are a part of it, to identify, understand, claim and use their many resources and talents in service to God.

- ✘ Develop a close relationship with the synod and presbytery staff persons and the chair of the COR committees.
- ✘ Via telephone, letter, and in person, introduce yourself to the synod and presbytery executive and the synod stated clerk.
- ✘ Encourage at least one face-to-face meeting of the committee.
- ✘ Keep the synod and presbytery COR aware of resources that will assist them in their work.
- ✘ Re-educate the synod and its presbyteries to the role and responsibility of COR.
- ✘ Provide assistance in planning for training for COR.
- ✘ Develop a good working relationship with the synod representative serving the General Assembly Nominating Committee (GANC).
- ✘ Keep open lines of communication between the committee on representation and the nominating committees on all levels.
- ✘ Besides monitoring the diversity of the make-up of committees and staff, serve as an advocate for and raise issues around disability concerns, youth, racism, unity and diversity, training, etc.
- ✘ Make reports to the synod, presbytery, and GACOR representative. Participate, wherever possible, in the synod COR report at the synod meetings.
- ✘ Listen, share, and encourage.
- ✘ Make contact with presbyteries that do not have a COR. Explore with them how you can be of assistance.



TO THE LEADER

This workshop is designed to last one to one and one-half hours. (If you have one and one-half hours, use the last section on small group work.) It delineates the major points to be covered and contains activities and a list of resources that will be useful to you in planning and leading the workshop. This model provides the basic framework for your workshop. Please feel free to adapt this model to fit the needs of the people who are moderators/members of COR.

Workshop Agenda For COR

Opening Prayer

Community Building (Examples)

Pass around a box of kitchen matches. Have each person light a match and tell as much about themselves as they can before the match burns out.

Pass around a spool of thread. Each person takes a piece, any length. As you begin wrapping the thread around your finger, tell as much about yourself until the thread runs out.

Purpose of the Workshop

To equip and challenge Committee on Representation (COR) members to achieve, accomplish, realize, endorse, and preserve the commitment of the Presbyterian Church (U.S.A.) to inclusiveness in their synods and presbyteries through worship, training, strategies, study, and sharing.

Brainstorming

Choose two volunteers. Ask one to play the part of a nominating committee member seeking a person to nominate for the Committee on Representation and explain the work of the committee. The second person should have questions and maybe some excuses. Continue the role play for about five minutes. Thank the volunteers. Talk about what happened—how the situation might remind us of one we've been in. Tell the group that we hope to discover what some of the responsibilities of COR are and how we are to go about the work. Explain that you will try to give them some tips and have them do small group work, and that much of what they need to know is in the *Book of Order*, COR Manual, etc.

COR Moderator's Responsibilities

Have the group list these responsibilities on newsprint. Some of the duties they might list are as follows:

Preside at the meetings of the committee

Appoint subcommittees

Communicate information



Encourage participation in presbytery sponsored training and events
Stimulate interest of the members in the work of the nominating committee
Facilitate relationship of presbytery/synod/GACOR
Encourage relationships with other committees of the synod/presbytery

Guidelines for Planning/Goal Setting

Always remember COR responsibilities (try to use each part of the assigned responsibilities during your meetings.

Consider brainstorming, which adds to the planning process, but should be controlled.

Use suggestions from the COR Tool Box.

Don't be afraid to try something new—be creative, but evaluate it.

Work out delegation of responsibilities—don't try to do it all yourself!

Evaluation

Evaluate each meeting, special event, etc.

At the beginning and/or the end of your year, evaluate how COR has run its meetings and met the needs, goals, assigned responsibilities, etc.

Small Groups

If you have the time, small group work could be helpful. Meet in groups of 3. Talk about the situation and how it can be handled. Listen to each other, discuss ways in which COR can respond. One person from each small group should record ideas and be ready to report to the larger group.

Situation #1—The synod/presbytery tells you that they don't feel that COR is needed.

Situation #2—Over the years, your COR has not been active, is doing nothing, or does not meet. You want to help revitalize the group.

Situation #3—Several member of COR are not fulfilling their responsibilities due to a lack of interest, health problems, etc. They show no signs of resigning.

Each small group may answer these questions:

1. To whom should you go for advice/support/information?
2. Is it your responsibility to handle this situation?
3. What is there about COR and its principles that would guide you?
4. What are some possible solutions to the situation? Which do you feel is best?

Closing Prayer

Give each person an index card. On one side of the card ask them to write down the gifts that they bring to the committee, and on the other side of the card ask them to write a prayer. Suggest that they carry the card with them as a reminder of their gifts and refer to it as they go about their ministry.

TIPS

KNOW YOUR SYNOD

The name of my Synod is _____.

The Synod Office is located at _____.

The Synod Executive is _____.

The Synod Stated Clerk is _____.

There are _____ Presbyteries in the Synod.

There are _____ (number) churches in the Synod.

There are approximately _____ (number) people living in that geographic area.

There are approximately _____ (number) members in the Presbyterian churches in the synod.

The area is predominately Rural Urban Both

There are _____ (number) churches with membership of more than 100 persons.

There are _____ (number) churches with membership of less than 100 persons.

The smallest church in the synod is _____.

The largest church in the synod is _____.

There are the following groups in the Synod:

African American Asian American Hispanic Native American Middle Eastern White

One area of mission of the Synod is _____.

One area of mission the Synod is joining with others to perform outside the bounds of the Synod is

_____.

Describe the Committee on Representation(COR) in the Synod. _____

_____.

KNOW YOUR PRESBYTERY

The name of my Presbytery is _____.

The Presbytery Office is located at _____.

The Executive Presbyter of the presbytery is _____.

The Presbytery Stated Clerk is _____.

There are _____ (number) of churches in the Presbytery.

There are approximately _____ (number) people living in that geographic area.

There are approximately _____ (number) Presbyterians in the Presbytery.

The area is predominately Rural Urban Both

There are _____ (number) churches with membership of more than 100 persons.

There are _____ (number) churches with membership of less than 100 persons.

The smallest church in the presbytery is _____.

The largest church in the presbytery is _____.

There are the following groups in the churches in the Presbytery:

African American Asian American Hispanic Native American Middle Eastern White

One area of mission of the Presbytery is _____.

One area of mission the Presbytery is joining with others to perform outside the bounds of the Presbytery is _____.

There is a Committee on Representation(COR) in the Presbytery Yes No

If so, describe the COR.

_____.

YOU, A LEADER?

Do you often think of yourself as a leader—one of those wonder persons who can leap tall steeples with a single bound? Or are you one of the other types who sweeps the path so that the ways of others might be made easier? Even when we are able to nurture our attitudes and actions in a servant mode, our leadership styles can be as different as our personalities, accents, or preferences. This little test might help you to assess your own stylistic preferences. After taking it yourself, try it with your COR and see how you each complement each other.

STYLES OF LEADERSHIP QUESTIONNAIRE

Indicate the order of preference of each of the four responses. Put 4 beside the one most like you, 3 next, 2 next, and 1 beside the least likely response for you. Be sure to answer as you think you are, not as you think you should be.

I feel best about myself when I have:

- a. seen the bright side of a situation
- b. really taken charge and gotten something done
- c. managed to stay out of a tempting situation that was not my job
- d. been able to really “belong” to the group

When I meet a new person I usually:

- a. try to appreciate something about him/her in good taste
- b. appear self-assured and strong
- c. am proper and dignified in our relationship
- d. am happy, open and supportive in our relationship

When others describe me they might say:

- a. a slow starter who doesn't have much worldly wisdom
- b. a smart person who knows where he/she is going
- c. a little distant and hard to move
- d. easy to get along with but hard to pin down on issues

Other persons are more likely to do what I want if I:

- a. don't push but remind them of the highest goals
- b. encourage them to agree with me by being forceful
- c. explain the reasons for doing something and wait for them to see
- d. make them feel at ease and comfortable

The main feeling others have about working with me is:

- a. worthy and supported
- b. excited about joining in
- c. treated fairly and in a caring way
- d. he/she is fun to be around

If I were a disciple with Jesus I would probably be:

- a. like Andrew—supporting others who come to Christ
- b. like Peter—ready to push forward and take risks
- c. like Philip—careful and considering all the factors
- d. like John—majoring in encouraging mutual love and respect

If I were going to have a motto it would be:

- a. do your best and others will notice and follow you
- b. it is right, do it—anyway, anytime
- c. don't forget to be faithful to those who have gone before
- d. win other's friendship and they will believe you

If there is a disagreement or conflict I would:

- a. recognize my part in the conflict and apologize
- b. hold out for what I know to be the correct solution
- c. have my way and try to stay out of the struggle
- d. realize that the group was more important than the issue and let it go

SCORING THE QUESTIONNAIRE

There are no right or wrong answers in trying to describe yourself. Every person will score a total of 80 points which will probably be distributed differently for each person.

Total the numbers beside all questions lettered a. _____

Total the numbers beside all questions lettered b. _____

Total the numbers beside all questions lettered c. _____

Total the numbers beside all questions lettered d. _____

The a. answers are "I'll help you do it" style of leadership. The b. answers are "Let's go" style of leadership.

The c. answers are "Be careful" style of leadership.

The d. answers are "Let's stay together" style of leadership.

Every person has a different mix of leadership styles. At one time you will use one while you may use another style later in the same meeting. The style on which you scored the highest number will be the most likely one you would use and the one on which you scored the lowest the least likely to be used. If the scores are equal or close together then you may alternate easily between them as they are appropriate to the situation.

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General Assembly (GA) (Moderator)

The General Assembly is the highest governing body of this church and is representative of the unity of the synods, presbyteries, sessions, and congregations of the Presbyterian Church (U.S.A.) [PC(USA)]. The General Assembly shall consist of equal numbers of elders and ministers from each presbytery and shall meet biannually.

Office of the General Assembly (OGA)

The Office of the General Assembly provides the structure and the system by which the Stated Clerk, elected by the GA, to be a four-year term, carries out the responsibilities of the position. Among these are:

- Arrangements for the meeting of the GA
- Ecumenical relationships
- Constitutional services
- Governing body relationships
- Department of History

The following groups are accountable directly to the General Assembly but are related to the OGA for staffing and budgeting purposes:

- Advisory Committee on the Constitution
- General Assembly Committee on Representation (GACOR)
- General Assembly Nominating Committee (GANC)
- Permanent Judicial Commission (PJC)

Committee on the Office of the General Assembly (COGA)

Composed of 15 persons elected by GA and 3 of whom are nominated by General Assembly Council, COGA is responsible for the oversight of the Stated Clerk and the OGA.



General Assembly Council (GAC)

The General Assembly Council, as an agent of the GA, implements policies established by GA, coordinates the work of the Ministries Divisions and other GA agencies in light of GA mission directions, goals, objectives, and priorities; works in partnership with synods and presbyteries; and develops and proposes a comprehensive budget to the GA. The primary purpose of the GAC is to lead and coordinate the total mission program of the PC(USA). Members of the council are elected by the GA and are representative of synods (16), presbyteries (50 on rotating basis), and the church at large (3 moderators, 2 young adult, 1 Presbyterian Women (PW) Moderator, others as needed for specific skills or balance). To carry out its responsibilities, GAC is organized into three Ministries Divisions plus support services, each with an elected oversight committee.

- Office of the Executive Director
Deputy Executive Director
 - Mission Support Services (MSS)
 - Congregational Ministries Division (CMD)
 - National Ministries Division (NMD)
 - Worldwide Ministries Division (WMD)
- GAC Executive Committee operates to resource and facilitate decision making by the GAC, administering and coordinating the work of the council by planning for meetings of the GAC, monitoring the budget, and acting on behalf of GAC on those matters that require immediate action between meetings.

Board of Pensions (BOP)

The Board of Pensions is the corporate body, established under civil charter, legally responsible for administering PCUSA pension and benefits programs.

Presbyterian Foundation (PF)

The Presbyterian Foundation is the corporate entity that acts as fiduciary for the General Assembly, providing investment services and holding title on behalf of the church to the investment assets of the church.

Presbyterian Investment & Loan Program (PILP)

PILP is a corporate agency of the GA which sells investment instruments to Presbyterians in order to provide loans for the building and rebuilding of churches in the PC(USA).

Presbyterian Publishing Corporation (PPC)

PPC is the publisher of books and resources related to mission and ministry.

SUGGESTED RESOURCES

1. Bible
2. *Book of Order*
3. GACOR Video, *Motivated by Gospel, Not by Law*, with study guide
4. GACOR Manual of Operations
5. *Presbyterian Planning Calendar*
6. Presbyterian Church Parliamentary Procedures
7. Newsletters (on all levels)
8. Bible studies
9. Web Page (www.pcusa.org)
10. Resource Centers
11. Green GACOR pamphlet
12. *Mission Yearbook for Prayer and Study*
13. General Assembly Nominating Process packet
14. Here's Help
15. *Who Are We Presbyterians?* booklets
16. Video, *Who Are We Presbyterians?* with study guide
17. PresbyTel brochure
18. VoiceLine - 1-800-872-3283
19. The Toll-Free Three brochure
20. Materials in this "Tool Box"



ACC	Advisory Committee on the Constitution
ACREC	Advocacy Committee for Racial Ethnic Concerns
ACWC	Advocacy Committee for Women's Concerns
ACSWP	Advisory Committee on Social Witness Policy
APCE	Association of Presbyterian Church Educators
B&O	Assembly Committee on Bills and Overtures
BOP	Board of Pensions
CMD	Congregational Ministries Division
COGA	Committee on the Office of the General Assembly
COHE	Committee on Higher Education
COLA	Committee on Local Arrangements
CUiC	Churches Uniting in Christ
EAD	Ecumenical Advisory Delegate
FDN	Presbyterian Church (U.S.A.) Foundation
GA	General Assembly
GAC	General Assembly Council
GACOR	General Assembly Committee on Representation
GANC	General Assembly Nominating Committee
MAD	Missionary Advisory Delegate
MSS	Mission Support Services
NACC	Native American Consulting Committee
NAPC	National Asian Presbyterian Council
NBPC	National Black Presbyterian Caucus
NCC	National Council of Churches
NHPC	National Hispanic Presbyterian Council
NKPC	National Korean Presbyterian Council
NMD	National Ministries Division
NMEPC	National Middle Eastern Presbyterian Caucus
OGA	Office of the General Assembly
PDC	Presbyterians for Disability Concerns
PHEWA	Presbyterian Health, Education and Welfare Association
PILP	Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.
PJC	Permanent Judicial Commission
PPC	Presbyterian Publishing Corporation
PW	Presbyterian Women
RGA	Reports to the General Assembly
SDOP	Self-Development of People
SR	Standing Rules of the General Assembly
TSAD	Theological Student Advisory Delegate
WARC	World Alliance of Reformed Churches
WCC	World Council of Churches
WMD	Worldwide Ministries Division
YAD	Youth Advisory Delegate

BRIEF HISTORY OF THE PRESBYTERIAN CHURCH (U.S.A.)

The General Assembly of the Presbyterian Church (U.S.A.) was organized on May 21, 1789, in the Second Presbyterian Church of Philadelphia as, “The General Assembly of the Presbyterian Church in the United States of America.” The Reverend John Witherspoon, the only active member to sign the Declaration of Independence, was the first presiding officer and preached the sermon at the opening service of worship. While the General Assembly was meeting in Philadelphia, the first United States Congress to convene under the new Constitution was also in session in the same city.

Organized Presbyterianism in America had its beginnings with the establishment of “The Presbytery” about 1706. “The Presbytery” remained the most inclusive governing body until 1717. While records of that period are incomplete, there is a record of the presbytery meeting of December 26, 1706. In 1717, with seventeen ministers on its roll, the presbytery transformed itself into a synod, divided into the four presbyteries of Long Island, Philadelphia, New Castle, and Snow Hill.

The Presbyterian church was one of a number of denominations that organized on a national basis following the American Revolution. In 1788, the synod organized a General Assembly with four synods: New York and New Jersey, Philadelphia, Virginia, and the Carolinas. The young denomination contained 16 presbyteries, 177 ministers, and 419 congregations. Since its first session in 1789, the General Assembly has met every year.

Twenty-three ministers and eleven elders served as commissioners to the first General Assembly. Today the assembly enrolls approximately 280 elders, 280 ministers, and 140 advisory delegates. The intervening decades have seen both divisions and unions in the life of the Presbyterian family in North America. In 1810, the Cumberland Presbyterian Church was formed as a separate denomination. The year 1837 saw the division of the church into Old School and New School factions. The tragedy of the United States’ Civil War had an impact on both groups. In 1861, the Old School presbyteries in the South separated to form the Presbyterian Church in the Confederate States of America, renamed the Presbyterian Church in the U.S. (PCUS) four years later. The southern presbyteries affiliated with the New School had already split off in 1857, and formed the United Synod of the South in 1858.

The forces leading to unity began to grow even before the end of the war, with the United Synod of the South joining with the Presbyterian Church in the Confederate States in 1864. Soon after the end of the fighting, the New School presbyteries in the North were reunited. In 1906, a major part of the Cumberland Presbyterian Church returned to the Presbyterian Church in the U.S.A. Another part of the family was also moving toward a greater expression of unity. In 1858, the Associate Reformed Presbyterian Church and the Associate Synod of North America united to form the United Presbyterian Church of North America. That body united with the Presbyterian Church in the U.S.A. in 1958 to form the United Presbyterian Church in the U.S.A. (UPCUSA).

In 1983, after several efforts to heal the major split that began in 1861, the Presbyterian Church in the U.S. and the United Presbyterian Church in the U.S.A. reunited to form the Presbyterian Church (U.S.A.), the largest and most diverse member of the reformed family of churches on the continent. It incorporated not only the ancestors described above, but also the Welsh Calvinistic Methodist Church that united with the Presbyterian Church in the U.S.A. in 1920. The reunited church maintains close relationships with the continuing Cumberland Presbyterian Church that shares common roots with churches taking part in the unions listed above, and also with churches established by Christians from different cultural groups in the immigrant population of the nation—the Reformed Church in America, the United Church of Christ, Hungarian Reformed Church, and several others. It continues to seek closer relations with other Reformed churches (including several composed of

congregations that have left its fellowship to form separate denominations) and with even more diverse denominations that are part of the modern ecumenical movement.

During two hundred years of Presbyterian church history, clergy and elders have served as Moderators. Women and racial ethnic persons have been elected Moderator nine times in the past twenty-one years. Edler G. Hawkins, an African American, was elected Moderator of the UPCUSA General Assembly in 1964, and the PCUS General Assembly elected an African American Moderator in 1974 when Lawrence Bottoms was chosen. The first women to hold office were Lois H. Stair, elected Moderator by the 1971 UPCUSA General Assembly, and Sara Bernice Moseley, 1978 Moderator of the PCUS General Assembly. The UPCUSA General Assembly in 1976 chose as its Moderator, an African American, Thelma C.D. Adair. Joan Salmon Campbell was the only African American clergy woman to serve as Moderator. Of the forty-five Stated Clerks who have served the churches that reunited in 1983, all were ministers except two. John Frizzell was elected Stated Clerk of the General Assembly of the Cumberland Presbyterian Church in 1872, and William P. Thompson was elected Stated Clerk of the UPCUSA General Assembly in 1966. James E. Andrews was elected Stated Clerk in 1984, following the Reunion that formed the Presbyterian Church (U.S.A.).

BRIEF HISTORY OF THE COMMITTEE ON REPRESENTATION

During reunion discussions during the late 1970s and early 1980s between the Presbyterian Church in the United States (PCUS) and the United Presbyterian Church in the United States of America (UPCUSA), concerns were expressed:

- UPCUSA churches in the Southeastern U.S. were predominately small racial ethnic churches.
 - members of those churches predominately grew up in a segregated environment
 - they lived in towns totally governed by whites with little voice in city or county government
 - the national church provided financial support to many of the churches
- Churches often could not afford paid presbytery staff. In several instances, office staff was provided by groupings of several presbyteries. With these groupings, they had, however, a voice in their own governance.
- Members of these churches saw many of their beloved high schools and middle schools closed and their dedicated black teachers fired when schools in the south were integrated.
- There was fear of the same trend when racial ethnic church strength was diluted by separating the churches and placing 5 or 6 in presbyteries of 50 and 60 majority churches.

As a guard against this occurrence, Articles of Agreement (found in the appendix of the *Book of Order*) called for a Committee on Representation to be formed for each governing body above the session. Its function was to guide the governing body with respect to its membership. Since reunion, attempts have been made to combine CORs with other committees, to weaken CORs by changing their names, and to eliminate CORs—saying the church is no longer in need of them.

**GACOR MUST BE EVER DILIGENT IN PROTECTING THE WISHES OF ALL PARTIES
TO THE REUNION OF 1983, AND IN REMINDING THE PC(USA)
OF ITS RESPONSIBILITIES TO REPRESENTATION BY ALL MEMBERS.**

ADVISORY COMMITTEE

Formed for the purpose of providing advice, recommendations, resources, information, or counsel to its parent body, which has the power to act and to which it is accountable.

ADVOCACY COMMITTEE

Established for the purpose of providing resources and support for a stated cause, constituency, policy or defined interest through recommendations, advice, counsel and efforts that endorse, define or encourage.

CHURCH

The body of Christ, or the Presbyterian Church (U.S.A.).

CHURCH-BASED

Signified that an entity has churches or congregations as the foundation of its structure.

CLERK (Stated Clerk)

An elected officer of a governing body, who records the transactions, maintains the roll, keeps the attendance, and makes official extracts from the records of the body. In a congregation the officer is called the clerk of session. In the presbyteries, synods, and the General Assembly the officer is called the stated clerk.

COMMITTEE ON REPRESENTATION (COR)

Its main function shall be to advise the governing bodies with respect to their membership and to that of their committees, boards, agencies, and other units in implementing the principles of participation and inclusiveness to ensure fair and effective representation in the decision making of the church.

CONGREGATIONAL MINISTRIES (CMD)

The purpose of CMD is to equip and empower congregations with the resources and inspiration for a strengthened ministry of witness to Jesus Christ. CMD accomplishes its work in particular program and resource offices in three areas: Christian Education & Leadership Development; Congregational Ministries Publishing; Theology, Worship & Discipleship. The Office of Theological Education is located in the CMD director's office.

CONSTITUENCY

Designates the people or groups involved in or served by an organization or individual. It also indicates those who patronize or support a person, group, or organization.

CONSULTATION

The two-way sharing of information and defining issues. It may be carried out in person, in writing, or via telecommunications.

CONTROL

The power to set and maintain the course of a group; to be the decision-makers.

CORRESPONDING MEMBER

One who has been given the privilege of voice without vote by the body which is meeting.

EMPOWERMENT

God providing the authority and power to act. Some ministries of the Church help people see, understand, and accept this provision.

EXECUTIVE PRESBYTER (EP)

The administrator of a presbytery. Also called the presbytery executive.

FAITH-BASED

Signifies that an entity has faith-groups as the foundation of its structure.

FUNDING

The sharing of financial resources.

GENERAL ASSEMBLY (GA)

The highest governing body in the Presbyterian Church (U.S.A.). It meets at least biennially and consists of representatives from all the presbyteries. It is often called the GA.

GENERAL ASSEMBLY COUNCIL (GAC)

The elected group that carries out the work of the General Assembly between its meetings through three Ministries Divisions and the Office of its Executive Director.

GLOBAL SERVICE AND WITNESS (GSW)

A work area of the Worldwide Ministry Division which is made up of the following ministry programs: Global Education/Leadership Development, International Evangelism, International Health Ministries, Jinishian Memorial Fund, Presbyterian Hunger Program, Presbyterian Disaster Assistance, and the Presbyterian Self-Development of People.

GOVERNING BODY

A systematic, ordered, and representative gathering of presbyters in one of four levels in the structure and organization of the church that is graduated in authority and inclusiveness and that has specific rights, controls, and power over either one or many churches. The four governing bodies of the Presbyterian Church (U.S.A.) are the session, presbytery, synod, and General Assembly.

GOVERNING GROUP

A set of people who lead a project or program (e.g., a board of directors, a steering committee, an executive committee).

LIAISON

A person charged with the responsibility for maintaining, communication, connection, relations, and linkage between two or more groups to promote understanding and ensure cooperation and concerted action.

MINISTRIES DIVISIONS

The implementation and work areas of the General Assembly Council. They are the Congregational Ministries, National Ministries, and Worldwide Ministries Divisions.

MISSION

The dynamic activity of the Church in the world as prescribed by the Bible and understood by faith.

NATIONAL MINISTRIES DIVISION (NMD)

NMD advises and responds to the GA on priorities, programs and strategies for addressing matters of national concern for ministry in the church and in society. Work is carried out through the Director's Office and six program areas: Churchwide Personnel Services, Evangelism and Church Development, Higher Education, Racial Ethnic Ministries, Social Justice, Women's Ministries.

ONE GREAT HOUR OF SHARING (OGHS)

An ecumenical offering taken by ten denominations. It is often referred to as the OGHS. The Presbyterian Church (U.S.A.) uses the offering to support the Presbyterian Disaster Assistance, the Presbyterian Hunger Program, and the Presbyterian Self-Development of People ministries.

ORGANIZER

One who organizes and/or helps people structure their efforts into functioning and systematic operations or structures.

PARTNERSHIP

A two-way relationship characterized by two-way sharing; i.e., General Assembly Nominating Committee and General Assembly Committee on Representation.

PC(USA)

The Presbyterian Church (U.S.A.).

POVERTY

Very low economic conditions. In the United States it is measured by the standards the U.S. government sets; internationally, it is measured by the particular country's worldwide economic context.

PRESBYTERIAN DISASTER ASSISTANCE (PDA)

The One Great Hour of Sharing Offering program, which has the responsibility for leading the Church and its ministry in addressing worldwide emergencies, refugee concerns and their resettlement, homelessness concerns, and community/faith based organizing concerns.

PRESBYTERIAN DISTRIBUTION SERVICE (PDS)

Distributes Presbyterian Church (U.S.A.) resources.

PRESBYTERIAN HUNGER PROGRAM (PHP)

The One Great Hour of Sharing Offering program, which has the responsibility for leading the Church and its ministry in addressing worldwide hunger concerns.

PRESBYTERY

The central governing body of the Presbyterian Church (U.S.A.) which is made up of equal numbers of clergy and lay representatives from each congregation within a prescribed geographical area. It also has a balance of lay representatives with clergy members that labor in non-congregation ministries.

RACIAL ETHNIC

Signifies racial identity other than white.

SELF-SUFFICIENT

The ability to operate alone.

SESSION

The governing body in the Presbyterian Church (U.S.A.) at the congregational level which consists of elected congregation members and moderated by the minister.

SYNOD

The regional governing body of the Presbyterian Church (U.S.A.) which is made up of equal numbers of clergy and lay representatives from each presbytery within its region.

SYNOD EXECUTIVE

The administrator of a synod.

UMBRELLA GROUP

An over-arching group that conducts business for the groups under it. It also may be a group that controls, directs, or provides leadership and/or financial support/supervision for smaller groups within its own organization. Further, it may be a group that is made up of other organizations and is led via representatives from the several constituency groups.

WORLD COUNCIL OF CHURCHES (WCC)

The world working association of ecumenical churches.

WORLDWIDE MINISTRIES DIVISION (WMD)

One of the working areas of the General Assembly Council of the Presbyterian Church (U.S.A.), which implements the global mission of the Church.