



Fall 2008

The Covenant Connection

A Newsletter of the Covenant Network of Presbyterians (Vol 11, #3)

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Good News from the 218th General Assembly

The 218th General Assembly fully lived into its theme, “Do Justice, Love Kindness, Walk Humbly with your God.” It took important and historic steps toward a more welcoming church and spoke prophetically on many issues.

Two New Authoritative Interpretations

- G.A. passed the John Knox overture to restore the full reach of the 2006 Authoritative Interpretation (A.I.) of G-6.0108, permitting presbyteries to consider the full scope of candidates’ faith, life, and any declared “departure” — and (not incidentally) overturning the recent, unhelpful GAPJC decision in *Bush vs. Presbytery of Pittsburgh*.

- G.A. issued an Authoritative Interpretation that “interpretive statements concerning ordained service of homosexual church members” from 1978 and 1979 “and all subsequent affirmations thereof, have no further force or effect.” This A.I. removes 30 years’ worth of hurtful and discriminatory statements from our church law.

These A.I.’s became effective with the close of G.A. and do not need to be ratified by the presbyteries. They allow sessions and presbyteries to consider all candidates for ordination, regardless of sexual orientation, individually and on the same terms.

Revised Amendment B

The G.A. also passed an overture that would amend G-6.0106b, which currently requires that candidates live “in obedience to Scripture and in conformity to the historic confessional standards of the church” and singles out “fidelity in marriage between a man and a woman or chastity in singleness” as an example of confessional standards.

If 87 presbyteries vote in favor, that language would be replaced with a requirement that candidates “live lives obedient to Jesus Christ the Head of the Church, striving to follow where he leads through the witness of the Scriptures, and to understand the Scriptures through the instruction of the Confessions.” The proposed amendment would reaffirm the pre-eminent authority of Jesus Christ in the life of the church, and refocus this section on discipleship rather than debates about human sexuality. The G.A. “strongly encouraged” presbyteries to “consider this overture using a process of listening and discernment.”

Other Significant Actions

G.A. approved an overture from Denver strongly reaffirming our church’s longstanding support for full civil and legal rights for same-gender couples and their families, and authorizing a study of the theological meaning of marriage.

It began the four-year process for approving a more faithful translation of the Heidelberg Catechism, correcting several mistranslations including an egregious 1962 translator’s insertion of the term “homosexual perversion” in a list of sins in Q. 87.

This Assembly elected the youngest-ever Moderator, Bruce Reyes-Chow, and chose Gradye Parsons as the new Stated Clerk.

It also took any number of other interesting and important actions, including

- beginning the process for adding the Belhar Confession from South Africa to our *Book of Confessions*,
- adopting a new Social Creed for the 21st Century,
- endorsing the "Amman Call" for a just, two-state resolution in Israel/Palestine,
- supporting peacemaking efforts in Iraq,
- unanimously endorsing a plan for enhanced cooperation in international mission
- adopting major reports on mental illness and on homelessness, and
- issuing strong statements on gun violence, pay equity for women, and workers' rights.

The church we seek to strengthen is built upon the hospitality of Jesus, who said, "Whoever comes to me I will not cast out." The good news of the gospel is that all -- those who are near and those who were far off -- are invited; all are members of the household and citizens of the realm of God. No one has a claim on this invitation and none of us becomes worthy, even by sincere effort to live according to God's will. Grateful for our own inclusion, we carry out the mission of the church to extend God's hospitality to a broken and fearful and lonely world. From the *Call to Covenant Community*. Please read in its entirety at covenantnetwork.org/call2cc.html.

A Statement by the Covenant Network Board in response to the actions of the 218th General Assembly

Since its founding, the Covenant Network of Presbyterians has worked to remove constitutional barriers that might prohibit the ordination of gay and lesbian Presbyterians who are called to the offices of the church. We have held in equal regard the unity of the church despite theological disagreements, eager to learn from the faith and insights of those who differ with us and to share in faithful witness to the world. Although these twin commitments may at times be in tension, we have been unwilling to sacrifice either to the other.

The 218th General Assembly took several actions to remove legal impediments to the ordination of qualified GLBT Presbyterians:

- By passing the John Knox overture, it restored the right of sessions and presbyteries to discern gifts for ministry in individual candidates and to consider any declared “departures” from G-6.0106b or other standards on a case-by-case basis.
- By passing the Boston overture, it rescinded a denominational statement of 1978 that “practicing homosexuals” could not serve in ordained office, and also rescinded “all subsequent affirmations.” That statement and its progeny have been deeply hurtful to faithful church members for 30 years, and we are grateful that they no longer have any force in church law.
- It sent to the presbyteries a proposed constitutional amendment that would replace the exclusive focus of G-6.0106b with a more Reformed requirement that officers “live lives obedient to Jesus Christ the Head of the Church, striving to follow where he leads through the witness of the Scriptures, and to understand the Scriptures through the instruction of the Confessions.” The proposed amendment rightly refuses to single out sexual activity from the fullness of discipleship. A majority of presbyteries (87) must vote Yes to make this change.

The actions of the 218th General Assembly have made clear that qualified members in committed same gender relationships may respond to the call to serve as officers and ministers in the church where sessions and presbyteries deem their declared departures not to be essential to the faith or polity of the church. By action of the Assembly, one of Covenant Network's goals is substantially achieved.

The Board of the Covenant Network continues to believe that **G-6.0106b has no place in a just and faithful Presbyterian Church.** It is a symbol of theological and social attitudes that we believe are wrong, that have done great damage in the church and world and of which, we are convinced, the church should repent. We also believe that the **nature and manner of the debate that lies before the church is even more important than is the outcome of the vote.** We embrace the G.A.'s strong encouragement for presbyteries “to consider this overture using a process of listening and discernment.”

As the church begins to consider the actions of the 218th G.A., **the Board of the Covenant Network commits itself:**

To work in presbyteries for conversation rather than combat. We urge presbyteries to take as much time as the constitution allows to make careful and reflective decisions. We will work with any presbytery that wants our help to design processes that search the Scriptures, create meaningful theological exchange, and deepen understanding and respect among those who disagree.

To help presbyteries and sessions use the means now available to ordain GLBT Presbyterians who are called by God and the church to office. It is our conviction that gifted GLBT officers will, by their manner of life, be a source of rejoicing, hope, and gratitude for the whole church.

To support the replacement of G-6.0106b in the Book of Order, and also to work towards transformation in the church that is deeper than legislative change can accomplish by itself. We pray that as the Spirit is given space to move through processes of discernment, governing bodies will build a substantial majority that can affirm constitutional change while allowing for loving disagreement.

To trust the Holy Spirit to guide the church in making this decision. We invite other groups that likely harbor a diversity of views about strategy and tactics, just as we do, to join in this conversation. We will cooperate with all who seek to make consideration of the proposed amendment a grace- and Spirit-filled interval in the life of the church. We ask all parties to set a high standard of civility and respect for divergent views, to offer the church thoughtful theological resources rather than political propaganda, and to think and act in ways that truly express the Gospel.

Even as we rejoice with those who have waited, labored, and longed for this day for more than thirty years, we know that others in the church find these decisions of the Assembly deeply troubling. We pledge to work, study, and learn with them so that we may continue to share in mission, evangelism, and service to our Lord and his world. Christ alone is our Unity and our Peace. We pray that regardless of our differences, we may jointly affirm that unity in him, and support the critical mission of the Presbyterian Church (USA) to a world that is hungering for the Word of love, truth, and justice given to us in Jesus Christ.

2008 Covenant Conference

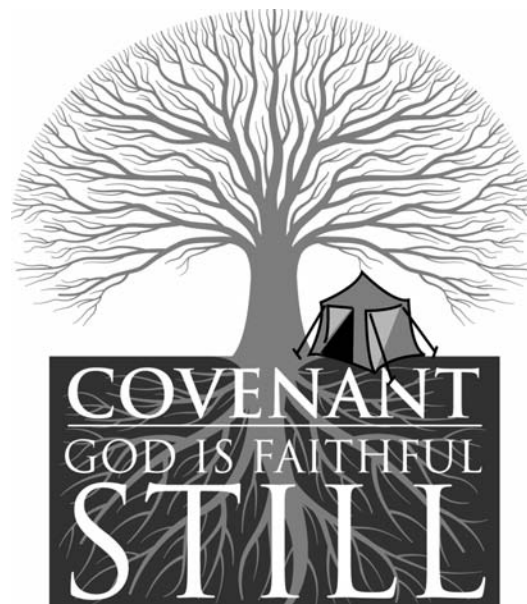
Keynote speakers Walter Brueggemann and William Stacy Johnson offer challenging and inspiring insights on the concept and practice of Covenant.



Walter Brueggemann
Professor of Old Testament
Emeritus, Columbia Theological
Seminary



William Stacy Johnson
Associate Professor of
Systematic Theology, Princeton
Theological Seminary



November 6-8

Westminster
Presbyterian Church
Minneapolis

Spirit-filled worship services offer outstanding preachers — Diane Givens-Moffett, Barbara Lundblad, Eily Marlow and John Wilkinson — and memorable music by groups including local church choirs and the Twin Cities Gay Men’s Chorus.

Workshops include conversations with speakers, changes in the PC(USA) legal landscape, study and discernment processes, building community across differences, and best practices in congregational leadership, mission, education, worship and music.

Young Adult Caucus

A new and extended CovNet Young Adult program connects young people (age 17-25) at the conference for worship, celebration, discussion and fellowship. High school juniors and seniors, college students and other young adults are invited to take part not only in the conference but in special events held throughout the weekend as well, with caucus leaders Camille Cook and Dan Vigilante.

Conference registration is free to students. Youth Caucus registration is \$50 for all young adult events, including some special meals.

Complete information and registration forms available on-line

www.covenantnetwork.org

“*Covenant*: that rock-solid, gracefully flexible, all-encompassing promise that God makes to us through our baptism — and our woefully human and feeble attempt to embody *covenant* in every relationship of our life. *Covenant* is about faithfulness and loyalty and perseverance and stubborn commitment ...

“*Covenant* is about monogamy and single-minded commitment to our utterly dependable and gracious God — and to those with whom we are covenantally tied.

“*Covenant* means something in every corner of our living.”

*The Rev. Dr. Susan Andrews,
Moderator of the 215th General Assembly,
in remarks to the Commissioners
Convocation Dinner in San Jose*

The Spirit of Youth

by Dan Vigilante

Dan is Youth and Young Adult Director at St. Mark's Presbyterian Church, Newport Beach, California. He served at GA as a YAAD Liaison for Covenant Network, along with Camille Cook, Kate Trigger and Brian Symonds.

While some commissioners kept themselves busy in long plenary sessions by playing solitaire on their laptops, several Young Adult Advisory Delegates began writing haikus in honor of our Presbyterian process.

(Haikus are three-line poems, each line having a set number of syllables. The first and third lines have five syllables; the second line has seven. None of the lines need to rhyme.)

Late one night, many hours into a particularly long session, the haikus started trickling in. For example:

Robert and his rules
They make sense some of the time
But tonight they don't

Writing a haiku
While sitting in plenary
It passes the time

Nonsensical voice
Speaks with reckless abandon
Where is the duct tape?

The world is ending
Presbyterians don't know
Stuck in plenary

These haikus reveal not only a sense of humor and tongue-in-cheek appreciation for the way we Presbyterians conduct our business, but also the YAADs' (Young Adult Advisory Delegates) imagination, creativity, and intelligence. The YAADs we had the pleasure of working with this year were awesome — engaged, articulate, capable, faithful, and of course, funny.

Our role was not in any way to sway their vote, but to support; to advocate; when we could, to educate; but most of all to connect. Being open and honest about who we are and what Covenant Network is all about is enough to draw them in. We are working toward making the PC(USA) a more inclusive church — a church as generous and just as God's grace. What an appeal that has for young people!

Another YAAD haiku:

Church is about love
Please don't restrict anyone
From full inclusion

Maybe the best way to talk about our work at GA is to share an email we received from a YAAD just after the assembly adjourned:

I cannot thank you enough for the amazing support that you all offered to the YAADs this week. I have to admit that I had a really transformative week.

I came to General Assembly as a YAAD who was only there because our presbytery didn't have one and they signed me up without asking me.

I have struggled with my relationship to the Presbyterian Church a lot this year, and was really resentful to arrive at General Assembly, but my experiences there changed my vision about my place in the church.

Rather than being upset by the issues of the church that made me want to run screaming to another denomination, I finally realized that it was my duty to work toward change in the church that I love.

I cannot simply disengage myself from a community that has raised me, but rather I should be dedicated to transforming that community into what I believe God intended for it to be.

It is people like the Covenant Network folks who are driving the future of this church and I cannot thank you enough. I would love to be a part of Covenant Network if there is any way to make that possible.

Covenant Network is working to make that possible by offering the young adults of our church a place at our annual conference with special workshops, events, and speakers just for them.

Please encourage young people (ages 17-25) from your own congregation to attend the conference this fall and say hello to the young adults who make the trip to Minneapolis in November.

The spirit of youth
Inspiring us to grow
One step at a time...

Like Those Who Dream

A Reflection on the End of the PCUSA's Definitive Guidance

by Ken Cuthbertson
Albuquerque, NM

*This piece was written for private distribution,
but at our request Ken has permitted us to publish it.*

I am still trying to wrap my head and my heart around one particular action of the 218th General Assembly. The so-called “definitive guidance” adopted in 1978 by the UPCUSA is suddenly no more! While the proposed constitutional revision of G-6.0106b must be ratified (or not) by a majority of the presbyteries, the new Authoritative Interpretation rescinding the old “definitive guidance” was an act wholly within the bailiwick of the General Assembly, and took immediate effect.

If anyone needs reminding, the definitive guidance was the policy statement that said “unrepentant self-affirming practicing homosexuals” were sinners excluded from ordination in the Presbyterian Church. For many of us, that label “unrepentant... self-affirming... practicing” has weighed on our souls all these many years. We had a special definition of sin and an institutional exclusion that was ours, all ours. It didn't matter if our “practicing” was in a long-term covenantal relationship or not. It was simply sin, and we were defined as automatically disqualified from service as deacons, elders, and ministers.

I watched the live feed of the debate when the vote was taken at General Assembly. After it was announced I wept, and continued to do so as I shared the good news with a variety of loved ones and friends via the telephone and e-mail. The tears came, I think, particularly because of the rescinding of the guidance. It played such a major role in my life.

I was a senior in college during the original church-wide discussions of homosexuality in 1978, and that was when I got the first glimmerings of awareness that I might have “homosexual tendencies.” I was utterly horrified, fearful that I was truly bound for Hell, and I spent the next seven years struggling to come to terms with what it meant for me. It took lots of prayer and intense study of the scriptures to find my peace with God and my own soul. The definitive guidance was thus the “adversary” (I use the term advisedly) that drove me into a deeper seeking and knowing of God's love and acceptance. For that I have to be ironically grateful.

I saw that to try to stay in the PCUSA and to live with integrity while doing so would be costly. Like answering the call of Jesus in ancient Palestine, it could

conceivably cost employment, reputation, friends and family, and — if one was wrong — even salvation itself. (“Are you willing to be damned for the Glory of God?” asked the old minister to the weary candidate being examined for ordination. “Aye sir, and I'm willing for the entire presbytery to be damned as well!”) For me it has meant a number of broken relationships and nearly twenty-six years of hovering, somewhat timidly, on the peripheries of the church, but that has had its own benefits — such as discovering the work of ministries of spiritual direction and spiritual formation.

It is disorienting to have the familiar burden of this longstanding piece of ecclesial stigma suddenly ripped off my back. Am I cleared of being a sinner (in this particular matter)? I remain unrepentant, self-affirming, and practicing, now in the twenty-second year of committed relationship with my beloved partner. The rules have already changed, even if other nasty bits remain on the books for now. But old frustrations and fears don't just evaporate with the dawn of a new day. I suspect that, as with racism, the way has been opened for a variety of subtler modes of homophobia to be embraced by those who still view me as an “unrepentant” threat.

We still face the struggle to ratify the proposed constitutional change that would remove the last remaining legal bar to full inclusion of GLBT folks into full membership rights, privileges, and responsibilities in the PCUSA. How to effectively present this to the full church as an invitation of grace and not as a perceived threat is a huge challenge that lies before us.

Now is still a time of amazed rejoicing for many of us. June 27, 2008 was a day of partial liberation for GLBT Presbyterians, a day when the wind of the Spirit blew through the General Assembly and inched us reluctant mortals a bit further down the road toward the heart of Jesus' teachings.

Maybe God's realm really is coming, even among the Presbyterians, and mayhap we queer folks (and our allies) really do get to be a part of it. It's at least a start. So, as one of the psalmists once said:

*When the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongues with singing:
Then said they among the heathen,
The Lord hath done great things for them.
...They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing
precious seed,
Shall doubtless come again with rejoicing,*

-- Psalm 126, KJV

Change Will Happen

John M. Buchanan

Two Presbyterian families sat together in a pew in a United Church of Christ on a bright sunny Sunday morning in Southern California. They were there for the baptism of a granddaughter. Both grandfathers are Presbyterian ministers. Both grandmothers are faithful, thoughtful Presbyterians. Their son and daughter, parents of the baby who would be baptized that morning, are happily not stereotypical P.K.'s, but intentional Christians and active church members. She was on the Pastor Nominating Committee. He chairs the Property Committee.

They do something amazingly “counter-cultural” in Southern California, these two Presbyterian young adults do: they get up on Sunday morning, dress their daughters in their Sunday best and, of all things, go to church. They drive fifteen miles — to their United Church of Christ, even though there is a Presbyterian Church a few blocks from where they live. The United Church of Christ, not the Presbyterian Church (USA), is the denomination into which these baptized, confirmed, committed, lifelong Presbyterians are having their infant daughter baptized.

Now, having a child baptized in a congregation of the United Church of Christ is not a bad thing. In fact, it's a good thing, except for the reason. The reason is that in each of these thoroughly Presbyterian families there is a person who is not welcome in the Presbyterian Church (USA).

Both of these persons are young, bright, reasonably committed Presbyterians; and the official position of their church is that their sexual orientation and expression is so singularly sinful that it singles them out and disqualifies them from the full rights of membership in the Presbyterian Church. They can, of course, be members of the Church. But there is an asterisk beside their names. They cannot serve their church as Deacons, Elders or Ministers, unless they repent of sexual expression that both have struggled with for years and with the help of supportive families and therapists have come to accept as profoundly a part of who they are as children of God, as natural to them as breathing.

The church conducted a very wide sweep in that amendment to its Constitution and in the process disqualified everyone I know from serving as an officer.

Their church has come up with a particularly bizarre and mean-spirited way to make sure they are not full members. The Church's Constitution was amended in 1996 and 1997 to keep out of full membership anyone who does, and refuses to repent of, anything the Church's Confessions call sin. Anything! It's an amazing list, accumulated over a period of almost five centuries. “Anything the Confessions call sin” has to include practices like “unclean imaginations - wanton looks — immodest apparel — undue delay of marriage — dancing — charging interest”

The church conducted a very wide sweep in that amendment to its Constitution and in the process disqualified everyone I know from serving as an officer.

No one, of course, so far as I know, has been denied ordination or called before the courts of the church for dressing immodestly — or listening to suggestive songs — or keeping a secret print of Salman's “Head of Christ.” The only persons being denied full inclusion in the church are homosexual persons who have decided they cannot and will not hide any longer.

They were, of course, the target: everyone knows that now. And the Presbyterian Church has succeeded in wonderfully marginalizing them, excluding them, keeping itself pure and clean of their flawed leadership.

How many are there? How many faithful, qualified, gifted Presbyterians are on the margins of our church, or have left altogether, because of their church's official position?

When I had the honor of serving as Moderator of the 208th General Assembly, I presided at the Assembly that debated and added G-6.0106 b to the Book of Order and sent it to the Presbyteries for ratification. For the record, as I watched it happen I realized that I was seeing the successful conclusion to a carefully planned and well funded strategy that had been going on for several years.

During that year it was my responsibility to visit Presbyteries and to interpret what the Assembly did and what it meant. I was clear about my personal position. Responsible to be the Moderator for the whole Church, nevertheless, every time I spoke I said I personally thought this amendment, with its broad sweep and its targeting of gay, lesbian, bisexual and transgendered persons for special exclusion was a mistake and that we ought to trust Sessions to make faithful decisions about calling and ordaining men and women to office in the church - and trusting Presbyteries to make responsible and faithful decisions about ordaining men and women to ministry. Some people call it “Local Option.” I call it basic Presbyterianism. I did not argue the point but asked for charity and understanding and an effort to try to live together with our disagreement.

from his June 23 address to the Covenant Network Luncheon at the 218th General Assembly

Everywhere I went I encountered, as Moderators before and since have done, Presbyterians “red-faced in anger,” as Jack Rogers put it, about the issue and angry with me because of my position. But also, everywhere we went, we encountered Presbyterians with tears in their eyes, telling us about their sons and daughters, grandsons and granddaughters now marginalized by their Church, targeted by a specific Constitutional provision, unable to be full members of the Church of their parents, grandparents, great grandparents, the Church that baptized, confirmed and nurtured them.

We're going to get there. We're going to get there because our children are already there. Mine simply roll their eyes, and as I'm packing my bags for General Assembly say, “You're not still talking about that, are you?” Business is already there. Education is there — even the military is almost there.

..... We shall overcome, of that I am sure, not in spite of the Bible but because we have taken the Bible as seriously as possible, finally read, as the Reformers understood, the particulars of the Bible in light of the whole. We shall overcome because it has happened before, as the Church was forced to reexamine in light of the whole of scripture, its absolute certainty that slavery was the will of God, that black people were inferior; its absolute certainty that women were to be submissive to men and unqualified for the offices and ministry of the Church. The Church can change and must change and will change because the arc of the Gospel is inclusion, not exclusion.

Change will happen not only when we become honest about the fact that while Jesus had some very specific things to say about divorce and remarriage and adultery — which we have become convinced, under the guidance of the spirit, needed to be reinterpreted for the 20th and 21st centuries — he had absolutely nothing to say about this.

Change will happen because of the witness of those two young Presbyterian parents and their brothers and sisters who still love their Church, but who will not feel at home in it, until it includes all of them.

We'll get there . . . a church as generous and just as God's grace.

*John M. Buchanan, Pastor of Fourth Presbyterian Church in Chicago and Editor/Publisher of **The Christian Century**, was Moderator of the 208th General Assembly. He and Robert Bohl were Founding Co-Moderators of the Covenant Network of Presbyterians.*

Synod PJC Dismisses Case against Twin Cities Presbytery

The Permanent Judicial Commission of the Synod of Lakes and Prairies has dismissed the remedial case brought against the Presbytery of the Twin Cities Area, complaining of its action in January restoring Dr. Paul Capetz to the exercise of ordained ministry. The Synod PJC refused to find the presbytery's action (which relied on the 2006 Authoritative Interpretation of G-6.0108 that was just reaffirmed by the 2008 G.A.) irregular, nor to “admonish” the presbytery to refrain from any further such actions.

Updated Covenant Network Materials

Two major resources are now being updated to incorporate the actions of the 218th General Assembly and will be available in September: *Guidelines for Examination of Church Officers*, our basic booklet of interpretation of church law on ordination, and *Legal Resources in the Presbyterian Church*, a CD including General Assembly reports and actions and significant PJC decisions.

Study Guide to *For the Bible Tells Me So*

A study guide and advocacy training curriculum for the award-winning documentary film *For the Bible Tells Me So* is now available online and free of charge through the Human Rights Campaign's Religion and Faith Program.

Written by the Rev. Chris Glaser and edited by HRC Religion and Faith Program Deputy Director Dr. Sharon Groves, this new resource will help churches hold honest conversations about the Bible, their own congregations, and LGBT people. See the HRC website, www.hrc.org/religion.

The *Covenant Network Connection* is free to all who request a subscription. To have your name added to our mailing list or to change your address, please contact Karla Lemon at (415) 351 2196 or karlalemon@covenantnetwork.org. You can also make changes on line at www.covenantnetwork.org/conscribe.htm.



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Toward a Church as Generous and Just as God's Grace

A Letter from our Co-Moderators

No matter how you measure such things, it seems fair to say that this year's General Assembly accomplished more than even the most hopeful among us dared think possible. The reaction among many in the church was instantaneous: either exuberant or horrified, depending on which side of the issues people stood. Many conservative Presbyterians threatened to leave the denomination; others expressed doubts that they could in good conscience stay in a church whose Assembly could approve another referendum to delete G-6.0106b, the John Knox Overture and the Boston Overture, issue two important sweeping Authoritative Interpretations, and reaffirm the work of the Theological Task Force and the 217th General Assembly.

Whether the presbyteries will approve the revision of G-6.0106b and the proposed new Amendment B will be determined over the next year. What is especially important to the whole church is that this occasion to consider revising G-6.0106b be a time of "listening and discernment" as the Assembly urged. The manner of our discussion is every bit as important as the outcome of the vote. We pray that the presbyteries will have a respectful, reasoned, and faithful discussion of this matter and make their decisions only after all have been heard, and all have had the opportunity to prayerfully consider the good of the whole church.

Over the past thirty years, we and our sister organizations working for change in the Presbyterian Church have endured disappointing actions of the Assembly, amendments to the Constitution, Authoritative Interpretations and other decisions that have discouraged and disheartened us. We know what it is to be disappointed by the actions of the General Assembly. But God is faithful in every time and season, and we are confident that God will continue to be faithful to all of us as we struggle with these important issues in this coming year regardless of the outcome.

God's faithful covenant with us will be the focus of our annual conference in Minneapolis, November 6-8, 2008. As never before, this will be a year to gather together, to encourage one another, and to give thanks for the journey that has brought us this far, confident that God is faithful still.

Grace and Peace,

Deborah A. Block
Pastor, Immanuel Presbyterian Church, Milwaukee, WI

Jon Walton
Pastor, First Presbyterian Church in the City of New York

