

Presbytery of the Northwest Coast
Minutes of the 20th Stated Meeting
February 11, 2021

The meeting was held by internet conferencing software (all times are Pacific Daylight Time). The following **Open Space Conversations** were held beginning at 2:00 pm, *Post-Pandemic Digital/Hybrid Planning*, by Corey Schlosser-Hall, *How Recent Political Events Have Undermined the Covenant*, by Dean Strong and *Commissioned Pastors: A Unique Recipe for Educating Pastors*, by Janice Smith

Worship was held at 3:00 p.m. and was led by the Rev. Matt Paul of the First Presbyterian Church of Port Angeles who preached a sermon entitled *Going Home to a Place We Have Never Been* on 1 Peter 3:18-22. Rev. Becca Niemeyer and Rev. Paul administered the Sacrament of the Lord Supper. Music was led by Revs. John Mason, Dustin Willets, *Mountain View*, and Elder Steve Kinney, *Ketchikan*.

The **Stated Meeting convened** for discernment, discussion and decisions at 4:05 p.m. with prayer by Stated Clerk Dean Strong in the absence of a moderator. Features of the web conferencing software and the process for voting and other parliamentary procedures were reviewed so that all could fully participate. A quorum was present.¹

Election & Installation. Since there were no nominees for Moderator or Vice Moderator at the last stated meeting the Executive Board elected Rev. Matt Paul as moderator and Rev. Becca Neimeyer as Vice Moderator on Nov. 11, 2020 on behalf of the presbytery. The following resolution was APPROVED, "*Resolved*, That the Board's action be ratified." A service of installation followed.

The agenda was approved as distributed. The minutes of the last stated meeting of October 16, 2020 had been previously approved according to the standing rule and posted on the presbytery website. Guests and first time commissioners were introduced.

Stated Clerk & Treasurer

Dean Strong reported that annual statistical and year end reports were nearly complete and thanked the Clerks of Session for their efforts and service to the church.

Nominating Committee Bylaw Amendment. The bylaws currently require standing commissions and committees to consist of elders only, while the Book of Order allows committees to consist of church members as well as elders. Therefore, the following resolution to amend the bylaws was APPROVED, "*Resolved*, That the following bylaw amendment to allow church members who are not ruling elders to serve on Nominating Committee be adopted [*deleted text stricken; added text underlined*]:

9.000 STANDING COMMISSIONS AND COMMITTEES

9.100 Membership, reporting, quorum.

- a. Commission ~~and Committee~~ members must be teaching elder members of the Presbytery or ruling elders of a particular church; committee members must be teaching elders or members of a particular church. Standing commissions and committees are elected at the year's last stated meeting for three year terms beginning January 1 of the year following election. Members shall be divided into three equal classes, one of which shall be elected annually.

Sitka Property Administrative Commission. The commission reported that it has accepted a purchase offer of \$300,000. The buyers live next door to the property and intend to build affordable housing on the property while maintaining the sanctuary for community use.

Steible Installation. The following administrative commission installed the Rev. Greg Steible as Pastor of Whidbey Presbyterian Church on Dec. 6, 2020, and is dismissed with thanks: Joan Klope, *Whidbey*, Karen Butler, *North Creek*, Kathy Garde, *Westminster*, Revs. Stephanie Hankey, Greg Lund, John Mason.

Financial Reports for the year ending Dec. 31st were posted to the website. Despite the pandemic, which brought many unforeseen challenges and adaptations, the presbytery completed the 2020 fiscal year within .7% of its original budget.

Executive Presbyter's Report

Dr. Corey Schlosser-Hall reviewed the life over the past “pandemic” year, recalling John D. Rockefeller’s quote “I always tried to turn every disaster into an opportunity.” He highlighted the recent priorities set by the Board (see below), and introduced the presbytery to SCORMifying (Shareable Content Object Reference Model) that will be used to educate and resource churches and their leaders.

Executive Board

The Board’s minutes were distributed to the presbytery via posting on the presbytery website and a link was provided in the agenda. There were no inquiries or questions raised in relation to actions of the Board since the last stated meeting. The following summary was compiled from the minutes:

- Agreed to monthly payments for Metlakatla’s past due per capita 2016-2019 over 24 months.
- Everett office closure completed; storage space is being leased from Maplewood.
- Committed to becoming a Matt. 25 council; see <https://www.presbyterianmission.org/ministries/matthew-25/>
- Designated two portions of unrestricted funds:
 - \$425,000 for operations & emergency church loan support.
 - \$1,459,952 for future church projects (is current value dissolved church properties)
- Forgave Lord of Glory \$1,578 for per capita owed by Myong Sung.
- Campbell Farm finished 2020 in the strongest financial position in its history.
- Set priorities for 2021:
 1. Advancing the presbytery’s learning/equipping technology for congregations & their leaders;
 2. Increasing engagement in Vital Congregations;
 3. Increasing representation in presbytery entities & work from under represented groups.

Commission on Ministry

Moderator Karen Butler reported the following resolution before the presbytery, which after discussion, was APPROVED by the required three-fourths majority,

“*Resolved*, That the presbytery establish an installed pastoral relationship for an indefinite period between Calvin Presbyterian Church and the Rev. Emily Mitchell, currently serving there in a temporary relationship, to serve as Associate Pastor, according to the following terms beginning Jan. 1, 2021, and to be installed March 21st by the following administrative Commission: Corey Schlosser-Hall, *Emmanuel*, Judy Runions, *Calvin*, Donna Rowland, *Lake Forest Park*, Revs. Matt Paul and Alan Dorway.”

Compensation		Reimbursable Business Expenses	
Cash Salary	\$ 46,500	Auto/travel	
Housing Allowance	\$ 14,000	Continuing Education	\$ 2,000
Deferred Compensation		Books & Journals	
Bonuses or Gifts		Hospitality	
SECA Supplement	\$ 4,628	Other	\$ 1,000
Other Allowances	\$ 564		
Fair Rental Value of Manse			

The congregation elected Rev. Mitchell on Dec. 6, 2020.

Delegated Actions Reported to the Presbytery

Pastoral Relationships

Acme/Bobko. A temporary interim part-time relationship between the Acme session and Rev. Diane Bobko, a member of the Assemblies of God, with an accompanying position contract and description, was approved on Feb. 4th.

Edmonds/Delaney. The pastoral relationship between the Rev. Amy Delaney and Edmonds Presbyterian Church was dissolved as of January 31, 2021 as requested by the Pastor and congregation.

Lake Forest Park/Chaumont. The Rev. Andrea Chaumont, who was examined for ordination on Sept. 3rd, will be ordained and installed as Associate Pastor February 28, 2021 at 1pm by the following administrative commission: Revs. Rev. Frank Baresel, Emily Mitchell, Dave Rohrer; Ruling Elders Donna Rowland (Lake Forest Park), Elder Corey Schlosser-Hall (Emmanuel).

Neah Bay/Eastman. The commission of Elder George Eastman to “limited pastoral service” at Neah Bay Presbyterian Church, including authorization to moderate the session, administer the Sacraments, and to officiate at marriages as permitted by Washington State Law, was renewed for three years beginning Feb. 4th, according to the current terms and responsibilities.

Terrace View/Moriarty. A contract between the session and the Rev. Janine Moriarty to serve in a temporary pastoral relationship beginning January 1, 2021, was approved on Dec. 3rd, and Rev. Moriarty was examined and received as a member (see Welcoming).

Continuing Members

Harris/Providence. After examination on Oct. 29th 2020, the Rev. Cynthia Harris, a member in good standing of Southeastern Illinois Presbytery, was received as a member to serve in the validated ministry of Chaplain at Providence Regional Medical Center in Everett.

Schlosser-Hall. The commission for limited pastoral service to Executive Presbyter Dr. Corey Schlosser-Hall to administer the Lord’s Supper for any congregation or ministry of the Presbytery was renewed for three years, per G-2.1001, until February 3, 2024.

For Information.

Dissolution and Severance Guidelines were approved for publishing after final editing.

Welcoming of New Members

The following members had been previously examined and received by the Commission on Ministry. They were further “examined on their knowledge of the local customs and traditions of their new contexts,” and were heartily welcomed and prayed for by the presbytery as led by the Rev. Doug Bunnell:

Rev. Cynthia Harris, Everett Providence Medical Center;

Rev. Heather James, Temporary Pastor, North Creek;

Rev. Janine Moriarty, Temporary Pastor, Terrace View.

Commission on Preparation for Ministry

Commission moderator Rev. Neil Trainer greeted the presbytery and encouraged members of the presbytery to identify and encourage those whom they believe may be called to pursue the Ministry of Word and Sacrament.

Delegated Actions Reported to the Presbytery:

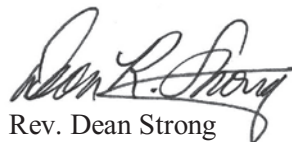
Inquirer Valerie Grissom of Calvin Presbyterian Church, enrolled at Seattle Pacific University, was interviewed, examined, and received as a Candidate on October 22, 2020, and was awarded a \$1,000 grant from the Katie Allen Scholarship Fund

Inquirer Amanda Sutherland of Mountain View Presbyterian Church, was interviewed, examined, and received as a Candidate on December 3, 2020, and was awarded a \$1,000 grant from the Katie Allen Scholarship Fund for CPE tuition and transportation costs.

New Business, Announcements & Adjournment


There was no new business. There were several announcements concerning the life of the churches. The presbytery adjourned with prayer and a benediction at 5:27 p.m.

The next stated meeting of the Presbytery of the Northwest Coast is scheduled for Thursday June 10, 2021, by internet conferencing software.



Rev. Dean Strong
Stated Clerk

These minutes were approved per the Standing Rules March 9, 2021



Dean R. Strong
2021.03.10
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Attachment:

¹Roll & Attendance.

**Presbytery of the Northwest Coast
Roll & Attendance
February 11, 2021**

Summary of the Roll (Ruling Elder/Teaching Elder Balance per Bylaw 3.600).

Only those members who were present for any part of the business portion of the meeting, which opened at 4:05 p.m and adjourned at 5:37 p.m. PDT, can, by rule, be included in the determination of a quorum and the roll of those present. Minister and Elder commissions who left the meeting before 4:05 p.m and did not return are not listed as present. While this is difficult to determine during an in person meeting, Zoom Web Conference Software provides recorded data that shows precisely when participants were present and it has been used for this report.

	Present	Absent	Total
Ruling Elders:			
Session Commissioners	39	56	95
Other Continuing Members	11	2	13
Total Ruling Elders	50	58	108
Teaching Elders	48	120	168
Total Present and Absent	98	178	276
Church Representation	24	30	54

Teaching Elders Present (48)

Brandon Bailey, Joseph Bettridge, Ashley Birk, Douglas Bunnell, Gustavo Carvajal, Kimberly Crispeno, Amy Delaney, Alan Dorway, Greg Ellis, Dennis Evans, Cynthia Harris, Paul Heins, Ann Hinz, Daniel Holland, Pamela Hunter, Luke Hyder, Heather James, Daesun Jeong, Daniel Jones, Jinsuk Kim, Jong Il Lee, Ann Lewis, Charles Lewis, Greg Lund, John Mason, Carol McLaughlin, Emily Mitchell, Janine Moriarty, Milad Nakhla, Barbara Neason, Rebecca Niemeyer, Elizabeth Shen O'Connor, Matthew Paul, David Rohrer, Ervin Roorda, Cody Ryu, Esther Sanders, John Schuldt, Woojin Shim, Janice Smith, Mike Souza, Gregory Steible, Dean Strong, Mark Terayama, Seth Thomas, Neil Trainer, Michael Young.

Teaching Elders Absent (120)

Tom Adams, Kyle Anderson, Paul Ashbrook, Robert Bacon, Jr., Hyun-Su Baek, Frank Baresel, William G. Barnes, Paul Beran, Jan Blankenship, Dennis Borgman, Charles Bovee, Alexander Brown, Muriel Brown, David Casson, James Caulkins, David Hoonjin Chai, Andrea Chaumont, James Christensen, Chankil Chung, Charles Clarke, Lawrence Cole, Bruce Cook, Mark Cook, Edwin Coon, Karel Coppock, David Dobler, Denise Easter, David Eekhoff, Grace Ekblad, Robert Ekblad, Larry Emery, Florence Evanoff, Pansie Evers, Duncan Ferguson, Brent Fisher, Richard Gibson, Crista Gregory, Hallack Greider, Heidi Greider, Tracee Hackel, Robin Hagan, Holly Hallman, Stephanie Hankey, Kurt Helmcke, Robert Higgins, Fredrick Hull, Laurel Jackson, Robert Jackson, Philip Yoon Gi Jang, Robert Johnson, Lynn Jones, Barry Keating, Byeung Kyu Kim, Jean Kim, Koon Shik Kim, Kyoung Chun Kim, Yo Sub Kim, Yong In Kim, Richard Klein, Paul Kohler, Dianna Kunce, James Kutz, James Joon Kwon, G. David Lambertson, John Lann, Ki Chun Lee, Young Rae Lee, Wayne Lowry, Robert Maxson, Faith McClellan, Matthew McCoy, Heather Mikelson, David Murphy, Joshua Hyunsoo Nam, Michael Neelley, Kwang Hyun Noh, Kevin Nollette, Richard Nordgren, Peter Notehelfer, John Hee Park, John Jung Il Park, Gerald Poole, Ronald Richardson, Raymond Riese, David Ro, Mary Robinson-Mohr, John Rogers, David Ross, Thomas Ross, Claudia Rowe, Thomas Salmon, Scott Schaefer, Robert Schmitt, Faye Serene, Hanna Peterson Shearer, Robert Shepard, Sooil Shim, Brian Shin, Donald Simpson, Robert Slater, Arden Snyder, David Song, Janet Sonnanburg, William Southwick, Richard Speer, Charles Strawn, Paul Strawn, Serena Sullivan, Karen Summers, Allan Swan, David Templin, Wendy Tingley, Nicholas Valadez, Jane Van Antwerp, Doug Waltar, Henk Wapstra, John Wilson, William Zeiger, John Zimmerman

Continuing Members, Present (11)

Commissioned Pastors. Kerrie Bauer, George Eastman, Chris Hoke, Bob Merriman, Kevin Riley.

Executive Presbyter. Corey Schlosser-Hall.

Executive Board. Linda Berkompas *North Creek*, JB Im, *Community of Seattle*, Steve Kinney, *Ketchikan*, Susan Sprague, *Emmanuel*.

Commission Moderator. Karen Butler, *COM*.

Continuing Members, Absent (2)

Commissioned Pastor. Nettie Covalt.

Executive Board. Darrel Kim, *Community of Seattle*.

Ruling Elder Session Commissioners (32)

<u>Acme</u> Judy Paulson	<u>Cordata</u> Dan Sanford	<u>Kennewick First</u> Samuel Dechter	<u>North Creek</u> Minna Dimmick, Kim Voetberg, Joe Bohnen	Curt Green <u>Terrace View</u> Lynnette Norton
<u>Calvin</u> Barry Baker Linda Lord Judy Runions	<u>Cottage Lake</u> Sandi Long	<u>Ketchikan</u> Vincent Gilmartin Jr	<u>Northern Light</u> <u>United</u> Myra Munson,	<u>Tidelands</u> Amanda Bladek
<u>Cascade View</u> Patricia Bate, Jean McKay	<u>Edmonds</u> Linda Kenworthy Reynolds	<u>Lake Forest Park</u> Reid Schmadeka	<u>Othello First</u> Frances Irwin	<u>United PC of Seattle</u> Timothy Kim
<u>Cashmere</u> Linda Colby	<u>Everett First</u> Dottie Villevik, George Lockeman, Steve Hammond	<u>Mountain View</u> Marilyn Finsen	<u>Port Angeles First</u> Pat Hyden Ardith Hansel Iantha Frazer,	<u>Westminster</u> Kathy Garde Ken Hunting
<u>Comm. of Seattle</u> Moon Lee Wesley Pak	<u>Friday Harbor</u> Dan Zaehring, Thomas Starr		<u>Snohomish First</u>	

Sessions Not Represented (30)

Baker Community, Bellingham First, Central WA Korean, Clallam Bay, Craig & Klawock First, Emmanuel, Fruitland, Hydaburg, Korean Zion, Lord of Glory, Maplewood, Metlakatla, Mount Baker, Mount Vernon, Mountain View, Neah Bay, Oak Harbor Korean, Parker Heights, Petersoburg First, Port Townsend First, Quilcene First, Quincy First, Riverside, Saint James, Sunnyside, Tieton First, Waterville Federated, Whidbey, Wilson Creek First, Wrangell First, Yakutat.

Staff

Jenine Taylor, *Presbytery Connector*, Younghee Kim, *Interpreter*.

Registered Visitors

Corey Greaves, *Mending Wings*, Judy Lang, *Tidelands*, Joy Moore, *Friday Harbor*, Bill Palmer, *1st Bellingham*, Barbara Sanford, *Cordata*, Rev. George Gilchrist, *Seattle Presbytery*.

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Presbytery of the Northwest Coast
Minutes of the Special Meeting
April 15, 2021,

NOTICE of a special meeting was provided to the presbytery April 5, 2021 by electronic mail as follows:

The Presbytery's Executive Board, on March 31st, voted to call a special meeting of the presbytery according to the bylaws for April 15, 2021 at 4pm. PDT 3pm ADT via Zoom for the purpose of establishing an installed pastoral relationship for a designated term, as Pastor, between the Rev. Kurt Helmcke and North Creek Presbyterian Church. No other business may be addressed at this meeting.

Since Rev. Helmcke is currently serving as Associate Pastor, and ". . .an associate pastor is not ordinarily eligible to be the next installed pastor or that congregation (G-2.0504)," however, "A presbytery may determine that its mission strategy permits a minister of the Word and Sacrament currently called as an Associate Pastor to be eligible to serve as the next installed pastor or co-pastor . . . Presbyteries that permit this eligibility shall establish such relationships only by a three-fourths vote of the members of presbytery present and voting." G-2.0504c

The meeting which was held by internet conferencing software was called to order with prayer at 4:08 p.m. by Moderator Matt Paul. A quorum was present (see attendance next page).

The Commission on Ministry reported, through its moderator Karen Butler, the following resolution:

“Resolved, That the Rev. Kurt Helmcke, a member in good standing and currently Associate Pastor of North Creek Presbyterian Church, be installed as Pastor of same for a designated term , according to the restrictions approved by the Commission on Ministry February 4, 2021:

- 1) The congregation is permitted to call an “installed pastor for a designated term,” (G-2.0502) that term not to exceed three years (which requires election of a PNC and election by the congregation), described in a written position which includes specific tasks to be addressed, approved by the session, the presbytery (COM), and lastly the congregation (as part of the call, at the time of election).**
- 2) The current associate pastor is eligible to be considered for this position, “installed pastor for a designated term,” (which by definition means he is eligible for consideration for a future indefinite term, only according to paragraph 4 below), recognizing that such a the call can only be established by a 3/4 vote of the presbytery;**
- 3) If the current associate pastor is called as the installed pastor for a designated term as described above, the session will be required to provide a leadership/transitional coach to the pastor, who is agreeable to the presbytery and the pastor, during the term, and**
- 4) A Pastor Nominating Committee will be elected and a full open search (which must include a mission study) will be conducted for a pastor installed for an indefinite period, to commence no later than one year prior to the end of the designated term.**

and the following terms:

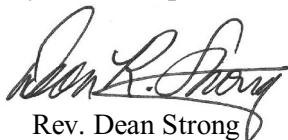
Full time service for a three (3) year term beginning April 1, 2021; eligible for a pastoral relationship for an indefinite period if the congregation abides by the action of the Commission on Ministry of March 4, 2021;

**Cash Salary and Housing allowance, (division determined by the Pastor & session). . . \$93,500.00
SECA Tax reimbursement, 50% of actual tax liability (7.65% of taxable income), not**

to exceed.....	\$7,699.94
Full Board of Pensions Benefits, including optional dental coverage	
Annual Reimbursable Business Expenses not to exceed:	
Continuing Education	\$2,000.00
All other (mileage, travel, books, journals, hospitality)	\$2,000.00
Vacation and Study Leave per Presbytery Policy approved 6/5/2017, unaffected by this change of pastoral position.”	

Ms. Butler provided the history of the pastoral transition at North Creek, the rationale for establishing this relationship, and an explanation of the constitutional provisions for a designated call and an associate pastor succeeding to the position of pastor. After discussion, the resolution was APPROVED by the required three-fourths vote.

The presbytery prayed for the pastor and the congregation. The meeting was adjourned with prayer at 4:34 p.m. PDT.



Rev. Dean Strong
Stated Clerk

Attendance

Minister Members (29). Brandon Bailey, Frank Baresel, David Casson, Kimberly Crispeno, Amy Delaney, Greg Ellis, Dennis Evans, Richard Gibson, Stephanie Hankey, Kurt Helmcke, Heather James, Ann Lewis, Gregory Lund, John Mason, Faith McClellan, Bobbi Neason, Becca Niemeyer, Elizabeth Shen O'Connor, Matthew Paul, Gerald Poole, Erv Roorda, Cody Ryu, Ted Schuldt, Janice Smith, Greg Steible, Dean Strong, Paul Strawn, Neil Trainer, Henk Wapstra.

Ruling Elders (17). Barry Baker (Calvin), Amanda Bladek (Tidelands), Karen Butler (COM Moderator), Minna Dimmick (North Creek), Renee Dittman (North Creek), George Eastman (CP Neah Bay), Kenneth Hunting (Westminster), Pat Hyden (Port Angeles 1st), JB Im (Community of Seattle), Jeff Jensen (North Creek), Leslie Kastle (North Creek), Linda Kenworthy Reynolds (Edmonds), Darrel Kim (Community of Seattle), Lynnette Norton (Terrace View), Corey Schlosser-Hall (Presbytery Exec.), Susan Sprague (Emmanuel), Dan Zaehring (Friday Harbor).

Presbytery Staff. E.J. Lee

Visitors. Dave Carson, Jill Thomas and LeAnn Venn, all of North Creek.

Presbytery of the Northwest Coast
Minutes of the 21st Stated Meeting
June 10, 2021

The meeting was held by internet conferencing software (all times are Pacific Daylight Time). The following breakout room conversations were held beginning at 2:00 pm, *Emerging from Covid-19* with Dr. Lisa Allgood and *Leading in Uncharted Territory* with Tod Bolsinger.

Worship was held at 3:00 p.m. and was led by the Rev. Ashley Birk. The Rev. Faith McClellan preached a sermon entitled *Hypocrisy Not Accepted* based on Isaiah 1:10-18a. Music was provided by the Tlingit Gospel Singers of Northern Light United Church and the Jazz Vespers Players of Lake Forest Park Presbyterian Church. Revs. Birk and McClellan presided at the Lord's Table.

The stated meeting convened for discernment, discussion and decisions at 4:05 p.m. with prayer by the moderator. Features of the web conferencing software and the process for voting and other parliamentary procedures were reviewed so that all could fully participate. A quorum was present.¹

The agenda was approved as distributed. The minutes of the last stated meeting of February 11th had been previously approved according to the standing rule and posted on the presbytery website. Guests and first time commissioners were introduced.

Stated Clerk's Report

General Administrative Review (G-3.0108).

All councils are required to review annually “the proceedings and actions of lower councils and all offices able to act on behalf of the body [and] . . . shall determine whether the proceeding have been correctly recorded, have been in accordance with this Constitution, have been prudent and equitable, and have been faithful to the mission of the whole church. It shall also determine whether lawful injunctions of a higher body have been obeyed.”

Traditionally this has been done by a reading of session minutes, which has not been done in Northwest Coast Presbytery since the mergers were all completed. Prior to that, session minutes were reviewed by clerks of sessions reading each others minutes using a simple checklist, as is done by most presbyteries. This method, however, does not reach the constitutional standard, since General Administrative Review is more than just reading of minutes. The real purpose is to protect sessions and congregations from liability and legal issues by identifying “irregularities” (illegal or unconstitutional actions) or “delinquencies” (failure to take action, which could result in harm or penalties). Since a presbytery is just the churches acting together, when one church is protected, all are protected, and when one church takes undue or potentially harmful risks, all churches are put at risk.

To elevate the review to a higher level, the Stated Clerk is conducting the review by reading all session minutes from 2018-2020, and making sure all church policies, insurance, bylaws, and corporate status is up to date. The clerks of session are submitting all of this information. It is a large undertaking, but it should result in healthier and safer processes and administration within our churches.

A progress report is attached.² Feedback is being provided upon review, so churches can take any needed actions as soon as possible. If an item is reported back to a session, and it fails to take corrective action (or simply disagrees with the stated clerk's recommendation), that item will be reported to the presbytery at the October meeting for the presbytery's “directed response.”

The following issues are emerging in many churches:

Financial Reviews. A financial review of church finances is required annually (G-3.0205). Many churches have fallen behind on their reviews due to Covid and other reasons. These need to be brought up to date by the end of this year. Resources for conducting a review are posted on the presbytery website.

Nominating Committees & the Session. Many sessions are appointing people to the nominating committee. While the nominating committee “shall include at least one ruling elder who is currently serving on the session,” the session does not appoint this person or persons—the congregation must elect them, and all person on the nominating committee. The only direct accountability of the session to the congregation is through congregational election, so the session must not overreach its influence on the nominating committee.

Corporation Functions & Contracts. Sessions often do not see themselves as directors of a nonprofit corporation which has the sole authority to enter into a contract of any kind. Sessions are now (for the first time) being asked to keep a list of all current contracts (employment, building use, maintenance, equipment, etc.) and, if the session has not specifically voted on a contract, to keep a careful record of those persons authorized to sign a contract on behalf of the session. This is critical for legal and insurances requirements.

Many, many thanks to the clerks who have worked and are working hard on this project to protect our churches. Administration is holy ministry!

Ordination and/or Installation Commissions

Calvin/Mitchell. The Rev. Emily Mitchell was installed as Associate Pastor of Calvin Presbyterian Church on March 21st by the following administrative commission who is dismissed with thanks: Corey Schlosser-Hall, *Emmanuel*, Judy Runions, *Calvin*, Rev. Matt Paul, Donna Rowland, *Lake Forest Park*, Rev. Alan Dorway.

Lake Forest Park/Chaumont. The Rev. Andrea Chaumont was ordained and installed Feb. 28th. by the following administrative commission who is dismissed with thanks: Rev. Frank Baresel, Rev. Emily Mitchell, Rev. Dave Rohrer, Donna Rowland, *Lake Forest Park*, and Corey Schlosser-Hall, *Emmanuel*.

Jeong/Baker Community. The Rev. Daesun Jeong was installed as Pastor of Baker Korean Community Presbyterian Church April 25th by the following administrative commission who is dismissed with thanks: Moon Lee, *Community Church of Seattle*, Sookja Choi, *United Presbyterian Church of Seattle*, Joseph Lee, *Baker Korean Community*; Reverends Matt Paul, Paul Strawn, Jan Smith, and Kyong Chun Kim.

Helmcke/North Creek. The Rev. Kurt Helmcke was installed as Pastor of North Creek Presbyterian Church for a designated term on May 16th by the following administrative commission who is dismissed with thanks: Karen Butler, *North Creek*, Warren Weber, *Emmanuel*, Reverends Gustavo Carvajal, Stephanie Hankey, and Becca Niemeyer.

Standing Committee & Commission Members.

Rev. Erv Roorda has resigned from the Nominating Committee.

Annual Reports. The following annual reports are attached to these minutes:

Office of General Assembly Annual Statistics.³

2020 Necrology.⁴

Number of Ruling Commissioners Elected by Sessions per G-3.0301.⁵

Treasurers Report

Dean Strong reported. Financial statements were posted to the presbytery website for review. Treasurer's comment on the first quarter: *The budgeted loss for the period was \$48,410; the actual loss was only \$20,885...but income includes \$32,293 in unrealized gains (increased value) of investments held by the Foundation, which increases assets but is not spendable income since Foundation funds can never be liquidated. Practically speaking the actual loss was \$53,178 compared to a budgeted loss of \$48,510 for a variance of \$4,668 which represents a budget variance of less than 2%.*

Executive Presbyter's Report

Dr. Corey Schlosser-Hall addressed the presbytery, highlighting various parts of his written report that was received and is attached.⁶ He also introduced the Rev. Amy Delaney who will serve as the on-call executive during Dr. Schlosser-Halls sabbatical June 11– Sept. 6th.

PCUSA Mission Engagement Advisor

Rene Myers brought greetings and thanks to the presbytery and addressed the assembly about unrestricted mission giving and uses, special offerings, and particularly the Peace and Global Witness offering to be taken up on World Communion Sunday, the first Sunday in October, which is shared nationally and locally. She also presented a video of thanks, recognizing the presbytery and several individual congregations who have supported PCUSA mission giving during 2020.

Executive Board

Board Moderator Rev. Matt Paul addressed the assembly. The full minutes of the Board are posted on the presbytery website.

The following items from the Board minutes were highlighted on the agenda:

- The Stated Clerk's position has been reduced to half time.
- \$5,000 was granted to Wilson Creek for roof repairs.
- United PC of Seattle is refinancing its mortgage through PILP.
- Reviewed a draft GA overture regarding the 1963 racist closing of Memorial Church of Juneau.

Rev. Paul also highlighted the Board's participation in the Intercultural Development Inventory, and encouraged all members of the presbytery to attend the Verge conference in October.

Lord of Glory Mortgage. The following item from the Board Minutes was reported to be written into the presbytery minutes: "The Administrative Commission working with the Seattle Lord of Glory PC discovered an outstanding revision to an earlier mortgage in the amount of \$420,000 with the Bank of Hope with a maturity date of Jan. 9, 2022 which was obtained without the written permission of the presbytery as required by G-4.0205(a). While the revision states "Presbytery of North Puget Sound (U.S.A.) will be no longer as guarantor and has no liability and obligation under this Note," the presbytery acknowledges the existence of this mortgage and revision, but relinquishes none of its rights, privileges or obligations established by G-4.0203 of the Constitution and hereby reiterates that 'All property held by or for a congregation . . . is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.).'"

Commission on Ministry

The Rev. Brandon Bailey reported the following resolution from the commission: *Resolved*, That an installed co-pastor relationship be established between Associate Pastor Rev. Dan Jones and Mountain View Presbyterian Church according to the following terms; and that the pastoral relationship of the Rev.

John Mason with the congregation be revised to that of co-pastor, both to be installed by an administrative commission of the presbytery (requires a three-fourths vote of those present and voting).

Rev. Dan Jones Terms of Call:

Full time beginning July 1, 2021,

Salary & housing, the portion of each to be determined by the pastor & session. \$59,886

Full Board of Pensions Benefits, including

 Church’s contribution to 403b annually. 1,200

 Optional Dental & Vision. 1,724

Annual Reimbursable Business Expenses

 Sabbatical (upon occurrence). 1,200

 Doctoral Degree (upon occurrence). 4,250

 Travel/mileage. 1,200

 Books and Publication. 200

 Continuing Education allowance. 350

 Other Business Expenses. 600

After discussion, the resolution was APPROVED.

Delegated Actions Reported to the Presbytery

Pastoral Relationships & Transitions by church/pastor.

Ketchikan/Owsley. The Rev. David Owsley, UMC has been appointed to Ketchikan 1st UMC and is contracted with Ketchikan PC for pulpit supply.

Mount Baker/Riley. Danielle Riley was interviewed and examined for service as a Commissioned Pastor. The following was APPROVED, “*Resolved*, That the presbytery authorize Danielle Riley “to be commissioned to limited pastoral service as assigned by the presbytery” in the validated ministry of Commissioned Pastor for Children and Family ministry at Mt. Baker PC in Concrete, including administration of the sacraments and officiating at marriages, for three years commencing from the date of the commissioning service; the Rev. Becca Neimeyer has been assigned as mentor and supervisor.”

Mountain View/Co-Pastor. The process and positions descriptions for the transition to co-pastors was received and reviewed. Rev. John Mason and Elder Randy Finson joined the meeting. After discussion, the following was APPROVED, "Resolved, That Mountain View PC be permitted to call a congregational meeting to elect a Co-Pastor Nominating Committee and permit Rev. Dan Jones to be eligible for that Co-Pastor position, according to the attached process and position descriptions.

Northern Light United/McGuire. The following was APPROVED at the requested of the NLUC Council Congregation and UMC Alaska District “*Resolved*, That the Rev. Kristi McGuire, former youth director of two years and now newly ordained and appointed by the UMC Alaska District, be approved by the presbyery as Associate Pastor for Youth according to the following terms:

 ½ time,

 Annual cash salary: \$3,750,

 Annual housing allowance: \$18,600,

 UMC health plan, retirement benefits and optional life insurance paid by the church.

Seattle New Life (CCS EM)/Noh. SNL is in the process of chartering as a congregation. Eric Noh has been serving as the interim pastor since Feb. 2019. He was examined and approved for presbytery

temporary membership in Sept. of 2020 before it was discovered that he was not a member of a denomination recognized by the PCUSA. The search team is recommending that Mr. Noh be called as the installed pastor.

The following process was APPROVED:

1. That Eric Noh apply to be enrolled as inquirer as a member of the Community Church of Seattle, endorsed by the session;
2. That he complete course work provided by NWC Presbytery and/or our partners on Reformed worship and Sacraments, Reformed theology including the Confessions and Presbyterian Polity.
3. That he take the nationally administered ordination exams. For any exam not passed the presbytery will administer its own equivalent.
4. That when the above steps are successfully completed, COM and CPM recommend to the presbytery that the time requirement of two years for inquiry & candidacy including at least one year as a candidate be waived by the required three-fourths vote.

Sunnyside/Souza. The congregation met on Feb. 21st and voted to request that the presbytery dissolve the pastoral relationship with Rev. Mike Souza. The Commission APPROVED the following, “*Resolved*, that the call between Rev. Mike Souza and Sunnyside PC be dissolved as of March 31 according to the a Dissolution Agreement which includes continuation of salary and benefits until July 31st or termination upon commencement of another call.”

Rev. Souza has accepted a call and was dismissed to the Presbytery of Joaquin on June 3st.

Sunnyside/Valadez. A temporary pastoral relationship was approved .5 FTE between Rev. Nick Valadez, member in good standing of the presbytery, and the session, for the period April 1 - July 31.

Quincy/Shen-O’Connor. Rev. Elizabeth Shen O’Connor has been appointed as moderator of the session due to the sudden illness of the Rev. John Wilson; pastoral care and preaching is being provided by the Rev. Richard Coghill, UMC.

Annual Changes in Terms of Call.⁷ The attached reported terms were APPROVED.

Minister Members & Commissioned Pastors by member

Blankenship/HR. Rev. Jan Blankenship was granted Honorably Retired status on May 4th.

Bloss, Jessie. The following was APPROVED, “*Resolved*, That Jessie Bloss be enrolled (ministry and communications coordinator of Spring Church) as a Commissioned Pastor Candidate in Training; Rev. Matt McCoy, Organizing Pastor of Spring Church is named as mentor.”

Borgman, Dennis. Rev. Dennis Borgman was granted honorably retired status as of Dec. 3, 2020.

Jackson, Laurel. Member at large Rev. Lauren Jackson moved to Bend OR about a year ago and has been dismissed to Cascades Presbytery who has received her.

Hyder/Cascade View. A liaison visit report was received.

Annual Reports of Ministers Serving Outside Congregations & At-large (G-2.0503a & b). Reports were received, reviewed, and the current status of the following was renewed for the following:

Members at-large: Tom Adams, Kyle Anderson, Jan Blankenship, David Casson, Bruce Cook, Kimberly Crispeno, Amy Delaney, Crista Gregory, Tracee Hackel, Mary Robinson-Mohr, Robert Schmitt, Sooil Shim, Janet Sonnanburg.

Validated Ministry Outside the Jurisdiction of the Church: Mark Cook USN, Denise Easter Renewal Ministries, Heidi Greider Childrens Hospital, Robin Hagan Presbyterian Foundation, Cynthia Harris Providence Medical, Jinsuk Kim NWCP, Yo Sub Kim USN, Dianna Kunce Renewal Ministries, Matthew McCoy Spring Church, Heather Mikelson Church of Scotland, Milad Nakhla College Campus Outruch, Michael Neelley Tierra Neuva, David Ro Providence Medical, Esther Sanders Eltopia UCC, Janice Smith NWCP, Dean Strong NWCP, Nicholas Valadez Virginia Mason, Jane Van Antwerp Beyond the Blue Ministries, Doug Waltar Ingalls Creek Enrichment Center.

Requested Bereavement Extension: Bob and Grace Ekblad.

Failure to Engage in Validated Ministry, G-2.0508. Member-at-large Rev. Larry Emery has not reported or acknowledge the requirement to report annually, and the presbytery is unable to review his status, therefore, per G-2.0508, it has been determined that he “does not fulfill the criteria for membership-at-large, he shall not have voice or vote in meetings of the presbytery, except when the matter under consideration pertains to his relationship to the presbytery. . . after three years the presbytery may delete [his] name from the roll of membership . . .”

Annual Pastoral Reflection for Ministers Serving Congregations. “In the performance of all validated ministry, the minister of of the Word and Sacrament shall be accountable to the presbytery (G-2.0502), yet there has been no consistent or regular process to facilitate that support and healthy accountability. Inquirers & candidates for ministry, commissioned Pastors, ministers serving outside the congregation, and members at-large are all required to report annually. COM deemed it wise that ministers of the Word & Sacrament serving congregations should annually address a set of reflection questions.

For Information.

COM Conflict of Interest Guideline. The following guideline was approved, "That when pastor, session, or congregation is being discussed, ordinarily the moderator will ask a COM member of that church to be excused for that portion of the meeting, after being asked to comment. No member shall be forced to be excused."

Nominating Committee

Election. Moderator Dan Jones reported the following resolution, “*Resolved*, That the Rev. Charlie Lewis be elected to the Commission on Preparation for Ministry, class of 2021, service to begin upon election. After discussion, the resolution was APPROVED.

Breakout rooms were used facilitate a time of brain storming elders who have been influential and inspirational in the lives of commissioners, who also might be called to service by the presbytery.

Commission on Preparation for Ministry

Delegated Actions Reported to the Presbytery:

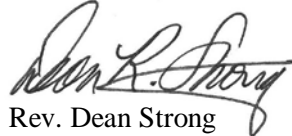
Kim. Joo Young Kim was transferred to Atlantic Korean American Presbytery effective Dec. 10, 2020.

Grissom. An annual consultation and continuation in the Preparation Process was approved April 22nd for Candidate Valerie Grissom of Calvin Presbyterian Church.

New Business, Announcements & Adjournment

There was no new business. There were several announcements concerning the lives of the churches. The presbytery adjourned with prayer and a benediction at 5:27 p.m.

The next stated meeting of the Presbytery of the Northwest Coast is scheduled for October 8th by internet conferencing software.



Rev. Dean Strong
Stated Clerk

These minutes were approved per the Standing Rules _____.

Attachments:

¹Roll & Attendance.

²General Administrative Review Progress Report.

³*Office of General Assembly Annual Statistics.*

⁴*2020 Necrology.*

⁵*Number of Ruling Commissioners Elected by Sessions per G-3.0301.*

⁶E.P. Report.

⁷2021 Ministers of the Word & Sacrament Terms of Call.

**Presbytery of the Northwest Coast
Roll & Attendance
June 10, 2021**

Summary of the Roll (Ruling Elder/Teaching Elder Balance per Bylaw 3.600).

Only those members and visitors who were present for any part of the business portion of the meeting, which opened at 4:05 p.m and adjourned at 5:17 p.m. PDT, can, by rule, be included in the determination of a quorum and the roll of those present. Minister and Elder commissioners who left the meeting before 4:05 p.m and did not return are not listed as present. While this is difficult to determine during an in person meeting, Zoom Web Conference Software provides recorded data that shows precisely when participants were present and it has been used for this report.

	Present	Absent	Total
Teaching Elders	48	114	162
Ruling Elders			
Continuing Members	5	9	14
Session Commissioners	39	63	102
Total Ruling Elders	44	72	116
Total Present/Absent	92	186	278
Church Representation	24	30	54

Teaching Elders Present (44)

J. Scott Anthony, Brandon Bailey, Ashley Birk, Muriel Brown, David Hoonjin Chai, Andrea Chaumont, Chankil Chung, Charles Clarke, Amy Delaney, Alan Dorway, Denise Easter, Greg Ellis, Dennis Evans, Richard Gibson, Robin Hagan, Holly Hallman, Stephanie Hankey, Paul Heins, Kurt Helmcke, Daniel Holland, Daniel Jones, Byeung Kyu Kim, Jinsuk Kim, Dianna Kunce, Jong Il Lee, Young Rae Lee, Charles Lewis, Greg Lund, John Mason, Faith McClellan, Matthew McCoy, Carol McLaughlin, Emily Mitchell, Janine Moriarty, Barbara Neason, Rebecca Niemeyer, Kwang Hyun Noh, Elizabeth Shen O'Connor, John Jung Il Park, Matthew Paul, David Rohrer, Ervin Roorda, Cody Ryu, Janice Smith, Gregory Steible, Dean Strong, Mark Terayama, Seth Thomas, Nicholas Valadez.

Teaching Elders Absent (114)

Tom Adams, Kyle Anderson, Paul Ashbrook, Robert Bacon, Jr., Hyun-Su Baek, Frank Baresel, William G. Barnes, Paul Beran, Joseph Bettridge, Jan Blankenship, Dennis Borgman, Alexander Brown, Douglas Bunnell, Hallack Greider, Gustavo Carvajal, David Casson, James Caulkins, James Christensen, Lawrence Cole, Bruce Cook, Mark Cook, Edwin Coon, Karel Coppock, Kimberly Crispeno, David Dobler, David Eekhoff, Grace Ekblad, Robert Ekblad, Larry Emery, Florence Evanoff, Pansie Evers, Duncan Ferguson, Brent Fisher, Crista Gregory, Heidi Greider, Tracee Hackel, Cynthia Harris, Robert Higgins, Ann Hinz, Fredrick Hull, Pamela Hunter, Luke Hyder, Robert Jackson, Heather James, Philip Yoon Gi Jang, Daesun Jeong, Robert Johnson, Lynn Jones, Barry Keating, Jean Kim, Koon Shik Kim, Kyoung Chun Kim, Yo Sub Kim, Yong In Kim, Richard Klein, Paul Kohler, James Kutz, James Joon Kwon, G. David Lambertson, John Lann, Ki Chun Lee, Ann Lewis, Wayne Lowry, Robert Maxson, Heather Mikelson, David Murphy, Milad Nakhla, Joshua Hyunsoo Nam, Michael Neelley, Kevin Nollette, Richard Nordgren, Peter Notehelfer, John Hee Park, Gerald Poole, Ronald Richardson, David Ro, Mary Robinson-Mohr, John Rogers, David Ross, Thomas Ross, Claudia Rowe, Thomas Salmon, Esther Sanders, Scott Schaefer, Robert Schmitt, John Schuldt, Faye Serene, Hanna Peterson Shearer, Robert Shepard, Sooil Shim, Woojin Shim, Brian Shin, Donald Simpson, Robert Slater, Arden Snyder, David Song, Janet Sonnanburg, William Southwick, Richard Speer, Charles Strawn, Paul Strawn, Serena Sullivan, Karen Summers, Allan Swan, David Templin, Wendy Tingley, Neil Trainer, Jane Van Antwerp, Doug Waltar, Henk Wapstra, Michael Young, John Zimmerman.

Continuing Members*Commissioned Ruling Elders, Executive Board, Commission Moderators, E.P.***Present (9)***Commissioned Ruling Elders.* Kerrie Bauer, Jeanette Covalt, George Eastman, Danielle Riley, Kevin Riley.*Executive Presbyter.* Corey Schlosser-Hall.*Executive Board.* JB Im, *Community of Seattle*, Steve Kinney, *Ketchikan*, Darrel Kim, *Community of Seattle*.**Absent (5)***Commissioned Ruling Elders.* Chris Hoke, Bob Merriman,*Executive Board.* Linda Berkompas *North Creek*, Susan Sprague, *Emmanuel*.*Commission Moderator.* Karen Butler, *COM*.**Ruling Elder Session Commissioners (39)**

<u>Acme</u> Judy Paulson	Thomas Linvog Barbara Sanford	<u>Mountain View</u> Stephanie Clark Marilyn Finsen Randy Finsen Jason Kreutz	<u>Port Angeles 1st</u> Pat Hyden Iantha Frazer <u>Port Townsend 1st</u> Margie Gormly
<u>Bellingham 1st</u> Jean Hamilton Bill Palmer	<u>Cottage Lake</u> Sandi Long	<u>North Creek</u> Joe Bohnen Minna Dimmick Steve Giboney Kim Voetberg	<u>Terrace View</u> Lynnette Norton <u>United PC of Seattle</u> Timothy Kim
<u>Calvin</u> Barry Baker Hank Weaver	<u>Edmonds</u> Linda Kenworthy Reynolds	<u>Northern Light United</u> Kate Burkhard	<u>Westminster</u> Don Campbell Ken Hunting Bonnie Underwood
<u>Cashmere</u> Linda Colby	<u>Everett 1st</u> Steve Hammond George Lockeman Dottie Villevik	<u>Othello 1st</u> Frances Irwin	<u>Whidbey</u> Dick Gholston
<u>Central WA Korean</u> Lisa Choi	<u>Kennewick 1st</u> Samuel Dechter	<u>Petersburg</u> Brian Paust	
<u>Comm. of Seattle</u> Moon Lee	<u>Ketchikan</u> Grace Kinney		
<u>Cordata</u> Julie Farrow - Humphreys	<u>Maplewood</u> John Collier		

Sessions Not Represented (30)

Baker Community, Cascade View, Clallam Bay, Craig & Klawock 1st, Emmanuel, Friday Harbor, Fruitland, Hydaburg, Korean Zion, Lake Forest Park, Lord of Glory, Meadow Springs, Metlakatla, Mount Baker, Mount Vernon, Neah Bay, Oak Harbor Korean, Parker Heights, Quilcene 1st, Quincy 1st, Riverside, Saint James, Snohomish 1st, Sunnyside, Tidelands, Tieton 1st, Waterville Federated, Wilson Creek 1st, Wrangell 1st, Yakutat.

StaffJenine Taylor, *Presbytery Connector*, Younghee Kim, *Interpreter*. Eujoo Lee, *Technical Support*.**Registered Visitors**Rob Christ, *Candidate, Cascades Presbytery*, Kenneth Gasper, *Cordata*, Rene Myers, *Presbyterian Mission Support*, Rev. David Owsley, *UMC, Ketchikan*.

Presbytery of the Northwest Coast
General Administrative Review 2018-2020 Progress Report as of 6/3/21
Session & Congregational Minutes and Documents due April 30th.

Church	2018	2019	2020
Acme			
Baker Community			
Bellingham, First	Received	Received	Received
Calvin			
Cascade View	Received	Received	Received
Cashmere			
CCS			
Central WA Korean			
Clallam Bay			Received
Cordata	No Checklist	Received	Received
Cottage Lake		Received	Received
Craig & Klawock, First			
Edmonds	REVIEWED	REVIEWED	REVIEWED
Emmanuel	Received	Received	Received
Everett, First	Received	Received	Received
Friday Harbor			Received
Fruitland			
Kennewick, First	Received	Received	Received
Ketchikan			
Korean Zion			
Lake Forest Park	Received	Received	Received
Lord of Glory			
Maplewood	Received	Received	REVIEWED
Meadow Springs	Received	Received	Received
Metlakatla			
Mount Baker	Received	Received	Received
Mount Vernon			Need checklist
Mountain View	REVIEWED	REVIEWED	REVIEWED
Neah Bay			
North Creek	Received	Received	Received
Northern Light United			Received
Oak Harbor Korean			
Othello, First	Received	Received	Received
Parker Heights			
Petersburg, First		Received	Received
Port Angeles, First	Received	Received	Received
Port Townsend, First	Received	Received	Received
Quilcene, First			Received
Quincy, First	Received	Received	Received
Riverside			
Saint James	Received	Received	Received
Snohomish, First	Received	Received	Received
Sunnyside	Received	Received	Received
Terrace View	REVIEWED	REVIEWED	REVIEWED
Tidelands	Received	Received	Received
Tieton, First			
United of Seattle			
Waterville Federated			
Westminster	Received	Received	Received
Whidbey	REVIEWED	REVIEWED	REVIEWED
Wilson Creek, First	Received	Received	Received
Wrangell, First			
Yakutat			

2020 Presbytery Statistical Report

Presbytery: Northwest Coast

Membership			
Prior Active Members	7082	Adjusted membership	7060
Gains		Losses	
Certificate	47	Certificate	37
Youth Professions	8	Deaths	143
Professions & Reaffirmations	81	Deleted for any Other Reason	87
Total Gains	136	Total Losses	267
Total Ending Active Members	6929		
Baptisms		Average Weekly Worship Attendance	4024
Presented by Others	14	Female Members	4215
At Confirmation	2	Friends of the Congregation	1151
All Other	8	Ruling Elders on Session	384
		Do you have Deacons? Yes / No	40 / 10
Age Distribution of Active Members		People with Disabilities	
25 & Under	551	Hearing impairment	319
26 - 40	814	Sight impairment	102
41 - 55	1162	Mobility impairment	301
56 - 70	1996	Other impairment	302
Over 70	2234		
Total Age Distribution	6757		
Christian Education			
Birth - 3	164	Grade 7	92
Age 4	110	Grade 8	103
Kindergarten	109	Grade 9	91
Grade 1	129	Grade 10	84
Grade 2	120	Grade 11	71
Grade 3	143	Grade 12	85
Grade 4	147	Young Adults	237
Grade 5	167	Over 25	1348
Grade 6	110	Teachers/Officers	402
		Total Christian Education	3712
Racial Ethnic			
Asian/Pacific Islander/South Asian	2046	Native American/Alaska Native/Indigenous	116
Black/African American/African	48	White	4606
Middle Eastern/North African	35	Multiracial	38
Hispanic/Latino-a	40		
		Total Racial Ethnic	6929
Financial Data			
Annual Income	17,236,784	Mission Expenses	1,579,265
Annual Expenses	15,883,473	Personnel Expenses	8,238,753
		Facilities Expenses	2,840,802



Northwest Coast Presbytery 2020 Necrology*We give thanks & praise to God for those who have faithfully served*

<u>Members of the Presbytery</u>		<u>Neah Bay</u>	
The Rev. Robert Klitz	21-Jul	Elder Josephine Ray	9-Mar
The Rev. Stephen Barker	7-Nov		
The Rev. Raymond Riese	4-Dec	<u>Northern Light United</u>	
		Elder Judy Knight	1-Jan
		Elder David Katzeek	28-Oct
<u>Calvin</u>		<u>Othello 1st</u>	
Elder Rosalind Tevis	23-Apr	Elder James Irwin	30-Jun
Deacon Geraldine Lauber	28-Apr	Elder Russell Johnson	28-Dec
Deacon Anne Clark	5-May		
Elder Charlotte DeMaris	11-May		
<u>Cordata</u>		<u>Parker Heights</u>	
Elder Bruce Cox	4-Dec	Elder Robert Webb	14-Mar
		Deacon Judith Liebrecht	30-Dec
<u>Edmonds</u>		<u>Petersburg 1st</u>	
Deacon Rose Leyda	20-Feb	Deacon Anne Lewis	7-May
Elder Phyllis Avery	19-Jun		
Deacon Nancy Kratochvil	18-Aug	<u>Port Angeles 1st</u>	
Elder Barb Sellevold	6-Oct	Elder Don Evans	22-Jul
		Elder Jim Schultz	27-Aug
<u>Emmanuel</u>		Elder Mary Louise Beam	7-Oct
Elder Derauld Peterson	28-Feb		
<u>Everett 1st</u>		<u>Port Townsend 1st</u>	
Deacon Kathy Hunter	27-Jan	Elder Carol Maynard	27-Mar
Elder Harry Stuchell	29-Jan		
Elder Dale Hall	13-Apr	<u>Quilcene 1st</u>	
Elder Ken Nerison	21-May	Elder LuraMae Schafer	14-Jun
Elder Letty Owings	3-Jul		
Elder Prince Schaeffer	6-Jul	<u>Quincy 1st</u>	
Elder Leonard Martin	25-Jul	Elder Ann Trantow	1-May
Elder George Youngstrom	18-Aug	Elder Michael Blakely	27-Oct
Elder Jack Campbell	12-Sep		
Elder Dick Weakly	24-Sep	<u>Riverside</u>	
Deacon Maurine Murray	27-Oct	Elder Myron Leitz	6-May
		Elder Rodney Phillips	20-Oct
<u>Kennewick First</u>		<u>Seattle Lord Of Glory</u>	
Deacon Helen Atwood	13-Apr	Elder Byeung Kim	
Elder Gerald Skaare	17-Apr		
Deacon & Elder John Behre	17-May	<u>Snohomish 1st</u>	
Deacon Fran Myers	26-Dec	Elder Jan Richardson	23-May
<u>Friday Harbor</u>			
Elder Katherine Turnbull	16-Feb	<u>St James</u>	
		Elder Robert Monahan	8-Aug
<u>Lake Forest Park</u>		Elder John Dobbie	10-Aug
Deacon Don Robison	31-Aug		
<u>Meadow Springs</u>		<u>Westminster</u>	
Elder Willie Leuschen		Deacon Christine Horner	2-Nov
<u>Mountain View</u>		<u>Whidbey</u>	
Deacon Iva Jean Hagaman	13-Feb	Elder Barbara Grossman	15-Jan
Deacon Florence Cavcey	7-May	Elder Geri Bintliff	19-Jan
Deacon Dale Pederson	3-Oct	Elder Helen Stimple	4-Mar

Presbytery of the Northwest Coast

Office of the Stated Clerk

Presbytery Commissioners

Effective May 1, 2021

Determined by Reported Statistics as of Dec. 31, 2020, Reported Jan 2021

Number of Elder Commissioners per G-3.03 and Bylaw 3.600 (parity requirement)

Teaching Elder members as of April 27, 2021 165

Less: Honorable Retired who did not attend 5/1/2019 - 5/1/2021 52Number of eligible Teaching Elder voters **113**

Ruling Elders elected by sessions 102

Ruling Elders - CRE's, Moderators, Exec. Board 13Total Ruling Elder Commissioners **115**

Total Presbytery Commissioners 228

Ruling Elders elected by Sessions based on congregation size:

85 members or less: 1 161-235 3

86-160 2 236 or more 4

Church	City	2020		2021		Gain/Loss	
		Mbrs	Cmnrs	Mbrs	Cmnrs	Mbrs	Cmnrs
Acme	Acme	21	1	18	1	-3	0
Baker Community	Mount Vernon	23	1	27	1	4	0
Bellingham First	Bellingham	191	2	189	3	-2	1
Calvin	Shoreline	248	3	235	3	-13	0
Cascade View	Everett	119	2	115	2	-4	0
Cashmere	Cashmere	74	1	56	1	-18	0
Central WA Korean	Richland	64	1	63	1	-1	0
Clallam Bay	Clallam Bay	6	1	6	1	0	0
Community Ch of Seattle	Bothell	1300	4	1293	4	-7	0
Cordata	Bellingham	205	3	201	3	-4	0
Cottage Lake	Woodinville	60	1	61	1	1	0
Craig & Klawock First	Craig	30	1	25	1	-5	0
Edmonds	Edmonds	43	1	39	1	-4	0
Emmanuel	Bothell	125	2	124	2	-1	0
Everett First	Everett	204	3	190	3	-14	0
Friday Harbor	Friday Harbor	191	2	185	3	-6	1
Fruitland	Puyallup	46	1	46	1	0	0
Hydaburg	Hydaburg	18	1	15	1	-3	0
Kennewick First	Kennewick	471	4	466	4	-5	0
Ketchikan	Ketchikan	24	1	22	1	-2	0
Korean Zion	Shoreline	106	2	98	2	-8	0
Lake Forest Park	Lake Forest Park	247	3	239	4	-8	1
Lord of Glory	Shoreline	26	1	26	1	0	0
Maplewood	Edmonds	120	2	115	2	-5	0
Meadow Springs	Richland	108	2	116	2	8	0
Metlakatla	Metlakatla	20	1	12	1	-8	0
Mount Baker	Concrete	15	1	17	1	2	0
Mount Vernon	Mount Vernon	164	2	161	3	-3	1
Mountain View	Marysville	244	3	253	4	9	1
Neah Bay	Neah Bay	10	1	9	1	-1	0

Church	City	2020		2021		Gain/Loss	
		Mbrs	Cmnrs	Mbrs	Cmnrs	Mbrs	Cmnrs
North Creek	Mill Creek	441	4	442	4	1	0
Northern Light United	Juneau	69	1	71	1	2	0
Oak Harbor Korean	Oak Harbor	18	1	18	1	0	0
Othello First	Othello	111	2	111	2	0	0
Parker Heights	Wapato	49	1	44	1	-5	0
Petersburg First	Petersburg	22	1	22	1	0	0
Port Angeles First	Port Angeles	205	3	197	3	-8	0
Port Townsend First	Port Townsend	242	3	234	3	-8	0
Quilcene First	Quilcene	38	1	34	1	-4	0
Quincy First	Quincy	33	1	30	1	-3	0
Riverside	Desert Aire	10	1	12	1	2	0
Saint James	Bellingham	122	2	122	2	0	0
Snohomish First	Snohomish	239	3	251	4	12	1
Sunnyside	Sunnyside	102	2	103	2	1	0
Terrace View	Mountlake Terr	32	1	32	1	0	0
Tidelands	Stanwood	37	1	39	1	2	0
Tieton First	Tieton	20	1	18	1	-2	0
United PC of Seattle	Edmonds	351	4	331	4	-20	0
Waterville Federated	Waterville	7	1	7	1	0	0
Westminster	Anacortes	200	2	190	3	-10	1
Whidbey	Oak Harbor	167	2	156	2	-11	0
Wilson Creek First	Wilson Creek	10	1	10	1	0	0
Wrangell First	Wrangell	24	1	24	1	0	0
Yakutat	Yakutat	10	1	9	1	-1	0
Total Members/Commissioners		7082	95	6929	102	-153	7
Total Churches		54					

EP Report June 10, 2021

Emergence, Exhaustion & Renewal

As we emerge from COVID-19 and experiment our way into a new season of congregational and ministry life, many are re-thinking church and re-thinking community. If church 1.0 was pre-COVID church, church 2.0 was who you have been the last 16 months. Church 3.0 can be that church which is emerging and integrates what you have learned along the way to better incarnate the Gospel! Getting there will be a generative and adaptive challenge.

At the same time we (COM & I) are listening to our pastoral leaders. Several of our leaders are experiencing exhaustion. Please elders...support and encourage your pastors to engage in healthy rest and renewal. Go to bat for them. And cooperate meaningfully in this difficult and generative season. We are all being formed in the crucible of crisis, opportunity, and emergence! May God guide each of us as we offer servant leadership to Christ's Church!

Northern Light United Church Overture

Please read the article included in these papers about the closing of Memorial PC in Juneau in 1963 and its lasting effects. The Native Ministries committee at Northern Light UC has done extensive research on the circumstances and actions related to the closing of Memorial and merging with Northern Light. While history is always more complex than we remember, this action bears a kind of racism that we need to learn from and that we do not want to be part of our present and future. They will be bringing forward an overture to NWC Presbytery for the October 2021 leadership summit for us to consider sending to the PC(USA) General Assembly. I want us to mine this opportunity to listen well; learn more about how unconscious racial bias works in us; how we can repent and seek to repair and work toward God's redemption through the past. This can help us learn to honestly hold ourselves accountable, and craft a more just, inter-cultural, & equitable future! Let's live the Gospel together!

Presbytery 3.0: The Emerging Presbytery

EquipNWC: Creative, Fun & Bubbly with Cordata PC

[“Through Death and Resurrection to Abundant Life” at Cordata PC](#). Rev. Greg Ellis and the session of Cordata PC engaged in a 6-week learning journey comprised of 6 confluences, 2 Zoomversations and a retreat to learn their way into the present and future of Cordata PC's ministry. Cordata PC employed NWC Presbytery's new Learning Management System (LMS) called [“EquipNWC”](#) provided by our partners at [Knowledge Anywhere](#). The Cordata session embraced the learning technology, new learning design, and had a rich experience. [Here is the syllabus](#). Greg debriefs this learning journey with colleagues in this video.

Calvin PC now has a curriculum on [EquipNWC](#) to help orient existing and new elders and staff to Calvin PC's story. And there is a team of 10 people who are working together on new

member learning, new elder development, and more. [EquipNWC](#) is available for every congregation or partner ministry of NWC Presbytery to use. For more info contact Jenine Taylor at jenine@northwestcoast.org.

INTRODUCING NON-PROFIT LEADERSHIP SKILLS FOR PASTORS

This learning series is underway (May 18 - Thanksgiving) with our first cohort of 14 pastoral leaders using our new LMS in conjunction with live/synchronous learning. Another cohort may be forming in early 2022.

On the VERGE: From Inspiration to Incarnation



New Podcast! Hosted by Corey

What are you 'On the VERGE of? How do everyday people turn inspiration into incarnation? Hosted by Corey Schlosser-Hall, "On the VERGE" is a series of conversations with people who take great ideas and turn them into something real! On the VERGE is produced by Jean Chaumont (jeanchaumont.com) who also composed the musical scores. Here are the first 5 episodes:

Chris Hoke, Author & ED of Underground Ministries

Lori Mercer on the journey to and through Emmanuel Farm, Emmanuel PC Bothell

Rev. James Kwon, Community Church of Seattle, on vision and renewing the church without killing it.

Melissa Robertson, Pepitas Preschool at Lake Forest Park PC, the unknowns of startup and standing with women making waves!

Willow Weston, Collide: Run into Jesus, on becoming a healer from woundedness and following the Creator of both the multiverse...and you!

To come over the summer: Rev. Doug Bunnell, Kevin and Danielle Riley, Sarah Moore-Nokes, Matt and Denise McCoy, Andrea Perrett, Rev. Dr. Ross Lockhart.

On the VERGE is available on:

[Apple Podcasts](#)

[Amazon Music](#)

[Google Podcasts](#)

[Spotify](#)

[Simplecast](#)

Verge 3.0 2021 “Think Again”

Please invite all your spiritual leaders to join together for a morning of learning on **Saturday October 9, 2021** via Zoom!

We have an unprecedented moment to **THINK AGAIN** about church and community as we are emerging from COVID-19 and addressing racial and political divisiveness. **VERGE 3.0 2021** will spotlight what is God doing now! Help us move into more loving, equitable and just ways to connect with each other, neighbors and the world. Shape us to become people who embody hope, help, and healing. What’s the church for anyway? See publicity shared on June 10 for more info. Teaching lineup is fantastic!

Rev. Dr. Grace Ji-Sun Kim, Professor and Author of *Healing our Broken Humanity: Practices for revitalizing the church and renewing the world* (2018).

<https://gracejisunkim.wordpress.com/about/>

CP Chris Hoke, Underground Ministries author of *Wanted: A Spiritual Pursuit through jail, among outlaws, and across borders* (2015). <http://chris-hoke.com>

Kristi and Grant Gustafson, The INN University Ministries, <https://theinnseattle.org/who-we-are/our-staff/> Kristi and Grant will dialogue about being a mixed race couple in a family with a strong legacy of law enforcement professional over the last 3 years.

Dr. David Campt, the Dialogue Guy. <https://www.davidcampt.com>.

Cassandra Tate, author of *Unsettled Ground: The Whitman “Massacre” and its shifting legacy in the American West* (2020).

Sabbatical June 11 - September 6, 2021

Preparations are ready to roll for me to be on Sabbatical June 11-September 7. THANK YOU FOR MAKING THIS POSSIBLE!!!

That means I won't be available throughout the summer. As you know, we have a great staff who can assist you and I'm grateful to **Rev. Amy Delaney** (revamydelaney@gmail.com or 206.799.6793) who is stepping in as on-call EP. And of course congregations/pastors first message/call can always be to their liaison assigned to you and the ministry you serve by **Karen Butler** (COM Moderator, kbtwinmom@aol.com or 425.239.8060) and the COM. These liaisons are ready to receive your contact and have a clear path to help you and your ministry get what you need over the summer.

We are traveling back to Bismarck ND, my hometown, for a family wedding in June. My youngest daughter is graduating High School. She and I have a big East Coast trip planned together for July before she heads off to university in the fall. I also have the full month of August scheduled in Lake Tahoe for renewal, rest, reflection and learning.

Presbytery of the Northwest Coast Reported Pastoral Relationships Terms of Call 2020

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										Travel	Cont. Ed.	Books Other		
Acme														
Vacant '20	Pastor	1.0			0			0	0				0	0
Baker Community														
Jeong '21	Pastor	1.0	24,000	27,000	0			51,000	21,169				0	72,169
Kim '20	Temp	0.5	24,000		0			24,000	8,880	12,000			12,000	44,880
Bellingham 1st														
Bauer '21	CLP	1.0	36,815	30,000	2,700			69,515	25,721		500	1,000	1,500	96,736
Bunnell '21	Pastor	1.0	36,658	40,000	1,597	0	0	78,255	28,954	0	1,200	500	2,900	110,109
Bunnell '20	Pastor	1.0	43,819	30,000	3,076			76,895	28,451	1,600	1,200	1,600	1,080	110,246
Niemeyer '21	Assoc	0.8	11,600	30,000	0	0	0	41,600	15,392	1,600	1,200	500	4,500	61,492
Niemeyer '20	Assoc	0.8	11,600	30,000	0			41,600	15,392	1,600	1,200	500	4,500	61,492
Calvin														
Mitchell '21	Assoc	1.0	46,500	14,000	546		4,628	65,674	22,385		2,000	1,000	3,000	91,059
Mitchell '20	Temp	0.8	26,000	14,000	2,400		3,060	45,460	15,688		2,000		1,000	63,148
Trainer '21	Pastor	1.0	52,246	45,000	3,433		7,439	108,118	35,981			3,000	3,000	147,099
Trainer '20	Pastor	1.0	52,246	45,000	3,433		7,439	108,118	35,981		3,000		2,000	147,099
Cascade View														
Hyder '21	Pastor	1.0	32,505	32,106	0	0	0	64,611	23,906	0	0	3,000	3,000	91,517
Hyder '20	Pastor	1.0	32,505	32,106	3,000			67,611	23,906		2,500		2,500	94,017
Cashmere														
Clarke '21	Pastor	1.0	30,230	26,592	0			56,822	21,024	1,500	600	250	2,350	80,196
Clarke '20	Pastor	1.0	30,230	23,894	0			54,124	20,026	1,500	600		250	76,250
Ciallam Bay														
Hunter '21	Pastor	0.5	24,000	0	0	0	0	24,000	no	0	0	0	0	24,000
Hunter '20	Pastor	0.5	24,000	0	0	0	0	24,000	no	0	0	0	0	24,000
Community of Seattle														
Chung '21	Pastor	1.0	39,025	36,000	4,064		5,839	84,928	28,129				0	113,057
Chung '20	pastor	1.0	39,024	36,000	1,000		5,839	81,863	28,129				0	109,992
Kwon '21	Pastor	1.0	49,910	42,000	1,500		7,031	100,441	34,377				0	134,818
Kwon '20	Pastor	1.0	49,910	42,000	1,500		7,031	100,441	34,377				0	134,818
Nam '21	Pastor	1.0	31,427	36,000	4,064		5,058	76,549	25,318				0	101,867
Nam '20	Pastor	1.0	31,426	36,000	1,000		5,158	73,584	25,318				0	98,902
Song '21	Pastor	1.0	30,945	48,000	1,500		6,039	86,484	29,580				0	116,064
Song '20	Pastor	1.0	30,944	48,000	1,500		6,039	86,483	29,579				0	116,062
Cordata														
Ellis '21	Pastor	1.0	42,265	39,000	1,208		6,309	88,782	30,068		4,800		4,800	123,650
Ellis '20	Pastor	1.0	39,876	39,000	2,540		6,034	87,450	29,184				4,800	116,634
Cottage Lake														
Anthony '21	Pastor	1.0	32,746	27,000	0		4,597	64,343	22,106	2,500	1,500	1,000	1,847	93,296
Anthony '20	Pastor	1.0	29,746	30,000	0	0	4,570	64,316	22,106	2,000	1,500	1,500	500	1,347
Craig & Kawooc 1st														
Vacant '21	Pastor	1.0			0			0	0				0	0
Edmonds														
Vacant '21	Pastor	0.5			0			0	0				0	0

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										Travel	Cont. Ed.	Books			
Emmanuel															
	'21 Pastor	1.0	48,860	33,000	0	0	0	81,860	30,288	1,800	1,800	1,200	4,800	116,948	30,860
	'20 Pastor	1.0	48,860	33,000	0	0	0	81,860	30,288	1,800	1,800	1,200	4,800	116,948	30,860
Everett 1st															
	'21 Pastor	1.0	51,000	21,000	0	0	0	72,000	26,640	0	500	0	500	99,140	21,000
	'20 Pastor	1.0	51,000	21,000	600	0	0	72,600	26,640	0	0	0	2,100	99,240	21,600
Friday Harbor															
	'21 Pastor	1.0	46,000	39,260	0	7,021	0	92,281	31,546	1,200	1,200	5,000	6,200	130,027	41,281
	'20 Pastor	1.0	46,000	38,000	0	6,917	0	90,917	31,080	1,200	1,200		6,200	123,197	39,917
Fruitland															
	'21 Pastor	1.0	30,000	12,000	0	3,200	0	45,200	15,540	0	0	0	0	60,740	(5,800)
	'20 Pastor	1.0	24,000	12,000	0	0	0	36,000	13,320				3,200	49,320	(15,000)
Hyadaburg															
	'21 Pastor	1.0			0			0	0				0	0	0
Kennewick 1st															
	'21 Assoc	1.0	30,000	24,560	0			54,560	20,187	2,000	2,000	1,400	6,000	80,747	3,560
	'20 Assoc	1.0	30,000	23,560	556	0		54,116	19,817	2,000	3,000	600	5,600	79,533	3,116
	'21 Pastor	1.0	30,000	43,400	0	0	0	73,400	27,158	2,500	3,000	1,500	7,500	108,058	22,400
	'20 Pastor	1.0	30,000	43,400	0	0	0	73,400	27,158	3,000	3,000	500	1,500	107,058	22,400
Ketchikan															
	UMC	1.0	0		0			0	0				0	0	0
	UMC	1.0	0		0			0	0				0	0	0
Korean of CW															
	'20 Interim	1.0	20,000	20,000	0			40,000	14,800				0	54,800	(5,800)
	'21 Pastor	1.0	47,000	0	0	0	0	47,000	17,390	0	0	0	0	64,390	1,200
Korean Zion															
	'21 Pastor	1.0	24,000	30,000	0			54,000	19,980	2,000	2,000	500	2,500	76,480	3,000
	'20 Pastor	1.0	24,000	30,000	0			54,000	19,980	2,000	2,000	500	2,500	76,480	3,000
Lake Forest Park															
	'21 Pastor	1.0	66,989	11,822	0			78,811	29,159			5,000	5,000	112,970	27,811
	'20 Pastor	1.0	66,988	11,821	0			78,809	29,159				5,000	107,968	27,809
	'21 Assoc	1.0	25,250	40,000	0			65,250	29,159			5,000	5,000	99,409	14,250
	'20 Assoc	1.0			0			0	0				0	0	0
Lord of Glory															
	'21 Pastor	1.0	30,000	18,000	400	400	0	48,800	17,908	360	1,752	2,400	4,512	71,220	(2,200)
	'20 Pastor	1.0	30,000	18,000	400	400	0	48,800	17,908	1,500	2,000	1,000	4,500	71,208	(2,200)
Maplewood															
	'21 Pastor	1.0	25,819	40,000	0	0	0	65,819	24,353	0	1,000	1,000	2,000	92,172	14,819
	'20 Pastor	1.0	23,819	42,000	0			65,819	24,353	2,000	2,000		2,000	92,172	14,819
Meadow Springs															
	'21 Pastor	1.0	28,318	30,000	0	4,461	0	62,779	21,578	1,000	600	200	2,000	86,357	16,979
	'20 Pastor	1.0	27,570	30,000	0	4,404	0	61,974	21,301	1,200	600	200	400	85,275	16,174
Metlakatla															
	'21 Pastor	1.0			0			0	0				0	0	0

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										Travel	Cont. Ed.	Books			
Mount Baker															
Riley '21	CLP	1.0	51,000	24,000	0	0	0	75,000	27,750	1,200	300	0	1,500	104,250	n/a
Riley '20	CLP	0.3	3,600	14,400	0	0	0	18,000	2,400	1,200	300	0	1,500	21,900	n/a
Mount Vernon															
Holland '21	Pastor	1.0	54,456	30,000	1,366	6,464	92,286	31,249	3,000	3,000	3,000	3,000	126,535	41,286	
Holland '20	Pastor	1.0	53,411	30,000	1,319	6,381	91,111	30,862	3,000	3,000	3,000	3,000	121,973	40,111	
Mountain View															
Jones '21	Assoc	1.0	22,408	32,000	2,925	57,333	20,575	1,200	8,850	200	600	10,850	88,758	6,333	
Jones '20	Assoc	1.0	21,376	32,000	2,925	56,301	20,193	1,200	8,850	200	600	10,850	87,344	5,301	
Mason '21	Pastor	1.0	44,017	32,330	6,998	83,345	30,468	2,000	1,300	500	2,400	6,200	120,013	32,345	
Mason '20	Pastor	1.0	42,580	32,330	6,000	80,910	29,937	2,000	1,300	500	2,400	6,200	117,047	29,910	
Neah Bay															
Eastman '21	CLP	0.5	15,000	0	0	4,500	19,500	7,215	2,400	500	0	2,900	29,615	n/a	
Eastman '20	CLP	0.5	15,000	0	0	5,412	20,412	7,552	2,400	500	0	2,900	30,864	n/a	
North Creek															
Casson '21	Pastor	1.0	53,832	44,046	1,761	6,757	106,396	36,215	2,000	994	2,994	145,605	55,396		
Casson '20	Pastor	1.0	53,832	44,046	1,761	6,757	106,396	36,215	2,000	2,000	2,000	144,611	55,396		
Helmcke '21	Assoc	1.0	60,386	27,189	7,884	6,112	101,571	36,672	1,993	1,993	1,993	140,236	50,571		
Helmcke '20	Assoc	1.0	54,258	27,189	1,853	5,405	88,705	30,135	2,000	2,000	2,000	120,840	37,705		
James '21	Temp	0.3	8,308	5,538	0	13,846	5,123	0	0	0	0	18,969	n/a		
Northern Light United															
McClellan '21	Pastor	1.0	50,829	2,400	0	24,000	77,229	28,575	600	5,200	0	1,000	6,800	112,604	26,229
McClellan '20	Pastor	1.0	50,176	2,400	1,000	24,000	77,576	28,333	1,500	5,200	0	6,700	112,609	26,576	
McGuire '21	Assoc	0.5	3,750	18,600	1,162	0	23,512	UMC	0	0	0	0	23,512	n/a	
Oak Harbor Korean															
Park, J.I. '21	Temp	1.0	0	0	0	0	0	0	0	0	0	0	0	n/a	
Park, J.I. '20	Temp	0.3	3,900	4,275	0	8,175	3,025	0	0	0	0	0	11,200	n/a	
Othello 1st															
Terayama '21	Pastor	1.0	39,523	0	0	15,000	54,523	20,174	3,500	500	1,000	5,000	79,697	8,723	
Terayama '20	Pastor	1.0	38,133	0	0	15,000	53,133	19,659	3,500	500	1,000	5,000	77,792	7,333	
Parker Heights															
Carvajal '21	Pastor	0.8	23,524	23,524	0	3,952	51,000	17,408	2,000	2,000	2,000	2,000	70,408	22,200	
Carvajal '20	Pastor	0.8	23,275	23,275	0	3,450	50,000	17,224	2,000	2,000	2,000	2,000	67,224	20,867	
Petersburg 1st															
Neason '21	Temp	1.0	40,170	4,000	0	18,000	66,926	23,003	1,000	475	1,475	91,404	15,926		
Neason '20	Temp	1.0	35,000	4,000	0	18,000	61,329	21,090	1,000	2,260	3,260	85,679	10,329		
Pt. Angeles 1st															
Paul '21	Pastor	1.0	80,640	27,000	0	4,100	111,740	39,827	4,000	4,000	4,000	155,567	60,740		
Paul '20	Pastor	1.0	76,800	27,000	0	3,672	107,472	38,406	4,000	4,000	4,000	145,878	56,472		
Pt. Townsend 1st															
Heins '21	Pastor	1.0	45,400	20,000	3,600	4,278	73,278	25,530	1,200	1,500	1,300	4,000	102,808	22,278	
Heins '20	Pastor	1.0	32,200	30,200	3,600	3,206	69,206	24,420	1,200	1,500	1,300	660	97,626	18,206	
Quilcene 1st															
McLaughlin '21	Temp	1.0	13,200	14,400	0	0	27,600	0	600	5,328	5,928	33,528	n/a		

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										Travel	Cont. Ed.	Books			
McLaughlin '20	Temp	0.5	12,000	14,400	0	0	0	26,400	0	3,600	0	0	3,600	30,000	n/a
Quincy 1st															
Wilson '21	Supply	0.1	7,250	0	0	0	0	7,250	0	175	0	0	175	7,425	n/a
Wilson '20	Supply	0.1	7,250	0	0	0	0	7,250	0	0	0	0	0	7,250	n/a
Riverside															
Vacant '20	Pastor	1.0			0			0	0					0	0
Snohomish 1st															
Lewis, A '21	Co-Pastor	1.0	46,552	15,200	5,000			66,752	24,698	750	650	150	300	1,850	93,300
Lewis, A '20	Co-Pastor	0.8	44,737	15,200	0			59,937	22,177	650	1,450		500	84,214	28,916
Lewis, C '21	Co-Pastor	1.0	46,552	15,200	5,000			66,752	24,698	750	650	150	300	1,850	93,300
Lewis, C '20	Co-Pastor	0.8	44,737	15,200	0			59,937	22,177	650	1,450		500	84,214	28,916
St. James															
Thomas '21	Pastor	1.0	8,995	60,000	0		5,715	74,710	25,528				3,500	103,738	23,710
Thomas '20	Pastor	1.0	8,510	60,000	0		5,241	73,751	25,349				3,500	99,100	22,751
Sunnyside															
Souza '21	Pastor	1.0	13,000	28,586	0	0	3,255	44,841	15,387	1,700	800	0	2,600	5,100	65,328
Souza '20	Pastor	1.0	13,100	28,588	0	0	3,255	44,923	15,417	1,700	800	0	2,600	5,100	65,440
Terrace View															
Monarity '21	Temp	1.0	5,200	0	0	0	0	5,200	0	0	0	0	0	5,200	n/a
Tidelands															
Bailey '21	Pastor	1.0	6,015	45,000	0	0	0	51,015	18,176	1,500	1,150	0	500	3,150	72,341
Bailey '20	Pastor	1.0	16,615	34,400	0	0	0	51,015	18,876	1,500	1,150	0	500	73,041	15
Tieton 1st															
Heinz '21	Temp	0.3	10,180	0	0	0	0	10,180	no	0	0	0	0	10,180	n/a
United PC of Seattle															
Kim, K. '21	Assoc	1.0	Did not rep		0			0	0					0	0
Kim, K. '20	Assoc	1.0	19,334	24,168	0			43,502	16,096					59,598	(7,498)
Shim '21	Pastor	1.0	33,000	36,000	0			69,000	25,530	2,000	2,000	500	2,000	101,030	18,000
Shim '20	Pastor	1.0	33,000	36,000	0			69,000	25,530	2,000	2,000	500	2,000	101,030	18,000
Westminster															
Hankey '21	Pastor	1.0	43,379	39,000	600		6,302	89,281	30,702	2,300	1,300		3,600	127,183	38,281
Hankey '20	Pastor	1.0	42,322	39,000	600	0	6,221	88,143	30,311	2,300	1,300	0	0	122,054	37,143
Whidbey															
Steible '21	Pastor	1.0	44,500	26,500	1,500		5,431	77,931	26,825				7,795	112,551	26,931
Vacant '20	Pastor	1.0			0			0	0					0	0
Wilson Creek 1st															
Weekly Sup'20	Supply	1.0	5,250		0			5,250	1,943					7,193	n/a
Wilson Creek 1st															
Borgman '21	Temp	1.0	1,050	0	0	0	0	1,050	0	0	0	0	0	1,050	n/a
Wrangell 1st															
Covalt '21	CLP	0.3	150	0	0	0	0	150	0	0	0	0	0	150	n/a
Covalt '20	CLP	0.3	150	0	0	0	0	150	0	0	0	0	0	150	n/a
Yakutat															
Vacant '21	vacant	1.0	0	0	0	0	0	0	0	0	0	0	0	0	0

Presbytery of the Northwest Coast
Minutes of the 22nd Stated Meeting
October 7, 2021

The meeting was held by Zoom internet video conferencing software. Worship was held at 2:00 p.m. (all times are Pacific Daylight Time) and was led by Kevin and Danielle Riley, Commissioned Pastors at Mt. Baker Presbyterian Church in Concrete, WA. The Rev. Becca Niemeyer, presbytery Vice Moderator, preached a sermon on Revelation 7:9-12 entitled *The Kingdom is Here*. Kevin and Danielle presided over the Lord's Supper.

The presbytery was called to order for discernment, discussion and decisions at 3:05 p.m. with prayer by Moderator Matt Paul. Features of the web conferencing software and the process for voting and other parliamentary procedures were reviewed by the Stated Clerk so that all could fully participate. A quorum was present.¹ The agenda was approved as posted. The minutes of the previous meeting had been previously approved by the presbytery's standing rule and posted on the presbytery website. Guests and first time commissioners were introduced.

Consent Calendar

A resolution referring the selection of GA commissioners and young adult advisory delegates to the Executive Board, and three amendments to the bylaws were approved; see the Stated Clerk's report below.

Board of Pensions

The Rev. Christine Long, former Olympia Presbytery EP, is the new Board regional representative. She greeted the presbytery and provided an overview of BoP benefits and programs.

Stated Clerk & Treasurer

GA Commissioner & YAAD Selection Referred to the Executive Board. Since no person has applied for GA Commissioner, the following resolution was APPROVED, "*Resolved* That the selection of the commissioners and young adult advisor delegates to the 225th General Assembly be referred to the Executive Board."

Bylaw Amendment to Allow for Co-Moderators. Since the Nominating Committee has nominated two persons to serve as Co-Moderators of the presbytery, the following resolution was APPROVED, "*Resolved*, That the bylaws be amended by adding the following as section 4.400 to provide for co-moderators as follows, renumbering the existing section 4.400 to 4.500 and renumbering all subsequent sections of 4.000 accordingly, as follows:

4.400 Co-Moderators – Co-Moderators may be elected in leu of a Moderator and Vice Moderator for a term of one year to fulfill and share equally all of the duties of those offices, according to the preceding sections. If a Co-Moderator is unable to serve, the other Co-Moderator shall become the Moderator, and a Co-Moderator or Vice Moderator shall be elected at the next stated or special meeting called for that purpose.

Bylaw Amendment for Electronic Meetings. The bylaws already allowed for electronic meetings prior to the Covid-19 pandemic, but the provision was based on commute times. Therefore, the following resolution to amend the bylaws as follows was APPROVED:

6.100 Stated Meetings . . . attendance by electronic means shall be permitted and provided for all meetings including its commissions and committees. ~~encumbered by a commute time from their residence within the bounds of the presbytery of at least three hours.~~

Bylaw Amendment for Special Meetings. Because the process for calling a special meeting has been found to be impractical and is contrary to the rules since it requires an email vote to call a meeting, the following resolution to amend the bylaws as follows was APPROVED (added text underlined): :

6.101 Special Meetings - ~~Any minister member or session may request that the presbytery Moderator or Stated Clerk send a request for a special meeting to every session and continuing member of the presbytery by currently accepted electronic means of communication. The issue of a call for a special meeting must be approved by at least ten percent of the number of eligible voting elders as provided by 3.600;~~ **Special meetings shall be called upon written request of ten six elders, one half of that number being teaching elders and one half being ruling elders currently serving on a session;** the ruling elders must represent at least three different churches. . .

Schedule of Meetings. The schedule was received and posted on the presbytery website.

Lee Installation Commission. The Rev. Jong Il Lee was installed as Pastor of Central Washington Korean Presbyterian Church by the following administrative commission who was dismissed with thanks: Corey Schlosser-Hall, *Emmanuel*, Ron Snyder, *Meadow Springs*, Changki Mo, *Central Washington Korean*, Reverends Elizabeth Shen O'Conner, Hanna Peterson Shearer and Jinsuk Kim. The service had been delayed since 2020 due to the pandemic.

Lord of Glory Administrative Commission. The final report was received, is attached, and the commission is dismissed with thanks.²

Financial Reports. 2nd quarter reports were posted to the presbytery website after review by the Executive Board. The presbytery is running just slightly under budget having benefitted from the stock market rise and two vacant staff positions. Some larger expenses, like Verge, will occur during the 3rd and 4th quarters. It is likely the year will be completed very close to the budget.

Elections

The Rev. Dan Jones presented the Nominating Committee Report. There were no nominations from the floor. A resolution to elect those nominated on the committee's report was APPROVED.³

Executive Presbyter's Report

Dr. Corey Schlosser Hall offered a report of his recent sabbatical leave and thanked presbytery staff and leaders for their support and coverage during that time. He wondered, aloud, "What becomes possible if every congregation/new expression had a well developed high quality spiritual leadership (elders) development process and content?" Commissioned Pastor Kevin Riley was then invited to present a report on the mission and ministry of Mt. Baker PC in Concrete.

Executive Board

The complete minutes of the Executive Board were posted on the presbytery website and a link was

provided on the agenda.

2022 Operating Budget. Board member Becca Niemeyer reported that the Board has not completed the 2022 proposed operating budget, while recognizing that it will contain few changes from the 2021 budget. Therefore, the Board recommended the following resolution, which was APPROVED,

Resolved, That the presbytery adopt an overall total budget not to exceed a 10% increase over the 2021 budget, funded by a per capita apportionment of \$40.50 (same as 2021) earnings on investments, and other sources;

- 2) That the Board be empowered to determine the specific allocations and line items;
- 3) That it publish the complete narrative, summary, and schedules on the presbytery website; and
- 4) That the final budget be subject to revision or amendment at the next meeting of the presbytery.”

Northern Light Overture. The members of the Board have studied and prepared education materials regarding the overture to the General Assembly on *Issuing Apologies and Reparations for the Racist Closure of the Memorial Presbyterian Church, Juneau, Alaska*, and commended it to the presbytery.

Digest of Actions Taken

- Approved returning the Klukwan, AK church building & property to the Chilkat Indian Village upon their request (07/15).
- Endorsed Renewal Ministries Compline Worshiping Community as a New Worshiping Community of the Presbytery, endorsed its application for a \$10,000 Presbyterian Mission Agency Grant, and awarded it a \$10,000 matching grant (07/15).
- Received the final report of the Lord of Glory PC Administrative Commission and dismissed its members with thanks; see above (07/15).
- Designated Rev. Emily Mitchell and Elder Susan Sprague as commissioners to the synod (07/15).
- Transferred title of the church property to Tidelands Church, and guaranteed its synod loan (07/15).
- Approved requests from Cordata PC to grant an easement for a pedestrian/bike trail to the City of Bellingham (07/15) and to sell a strip of wetlands to a neighbor (09/16).
- Appointed Sarah VandeVort of Westminster PC as the 2022 Triennium registrar (09/16).

For Information

- Staff reviews will be conducted later this month.

Overture to the General Assembly

The attached overture⁴ was received from Northern Light United Church. After a presentation by Maxine Richert and Myra Munson, and further discussion, the following resolution was APPROVED, “*Resolved,* That the Presbytery of the Northwest Coast Overture the 225th General Assembly to adopt *On Directing the Office of the General Assembly to Issue Apologies and Reparations for the Racist Closure of the Memorial Presbyterian Church of Juneau Alaska.*” In addition to the GA overture, the resolution included the following: Actions taken by the Northwest Coast Presbytery, as a successor body of the Alaska Presbytery for PC(USA) congregations in Southeast Alaska, to acknowledge its culpability and silence regarding the closure are

- a. Supporting the efforts of the NLUC as referenced above;
- b. Supporting the Alaska Cluster of churches in Southeast Alaska in their efforts to remain viable, to welcome members from all cultures, especially Alaska Native cultures, and to encourage and train lay leaders, accordingly;
- c. Taking affirmative, transparent and open steps to assure that, when the Presbytery considers difficult decisions about the future of local congregations, the Presbytery's resources will not be allocated in ways

that favor predominantly White churches or disfavor primarily People of Color:

d. Using the net proceeds of the sale of the Sitka Presbyterian Church building (\$280,542.27) to fund a Native Resource Center for Southeast Alaska, consistent with the Native American Coordinating Council's recent recommendations.

New Member Welcome

Commissioned Pastor Rob Christ, now serving Edmonds Presbyterian Church (see COM report) was welcomed and passed his personalized quiz designed and proctored by Doug Bunnell. The presbytery prayed for the ministry of Pastor Rob.

Commission on Ministry

The commission's moderator, Karen Butler, reported the following:

Delegated Actions Reported to the Presbytery *alphabetically by church/pastor.*

Acme/Bopko. A Mission Information Form (MIF) and pastoral search was approved Aug. 5th. The temporary relationship between the Rev. Diane Bobko and the session was extended through Dec. 31st.

Edmonds/Christ. Ruling Elder Rob Christ, a Candidate of Cascades Presbytery who recently moved to Mountlake Terrace, was commissioned to serve as a Commissioned Pastor to Edmonds Presbyterian Church on July 14th. He was examined as required; his personal faith, motives for seeking the commission, and areas of instruction according to G-2.1002. His candidacy file, including transcripts of undergraduate and graduate course work to date and a final CPE valuation were received and reviewed. After the discussion, the following motion was APPROVED, "That a Rob Christ be commissioned to limited pastoral service to Edmonds Presbyterian Church as Commissioned Pastor according to the agreed upon terms beginning July 25, 2021 for one year, to be reviewed annually,

2) that his seminary training to date as reviewed be accepted as "the areas of instruction determined by the presbytery" according to G-2.1002,

3) that he be "authorized to moderate the session..., to administer the Sacraments, and to officiate at marriages as permitted by state law,"

4) that the Rev. Janice Smith be assigned as a mentor and supervisor according to G-2.1004,

5) that, since Rob Christ is a candidate under the care of the Cascades Presbytery, they be requested to approve this commission according to G-2.0606, which they did on August 26th.

Lake Forest Park/Baresel. The pastoral relationship between Rev. Frank Baresel and Lake Forest Park PC was dissolved upon request, of the congregation by its vote and Honorably Retired status was granted, effective Dec. 31, 2021.

Mount Baker/Riley. Elder Kevin Riley's commission to Mount Baker PC as Commissioned Pastor (expires Oct. 20th) was renewed for the three year period Oct. 21, 2021 through Oct. 20, 2024.

North Creek. Permission was granted Aug. 5th to call a full time associate pastor.

United PC of Seattle/Kim. The associate pastor relationship with the Rev. Koon Kim was dissolved at his request and at the request of the congregation its vote of Sept. 1st; he was granted at-large status.

United PC of Seattle/Park. Atlanta Presbytery was given consent to permit their member, Rev. John

Park, to continue serving as temporary supply to the UPCS English Ministry while the process of establishing an installed pastoral relationship is clarified and properly executed.

For Information

The Community Church of Seattle, with the knowledge and support of the presbytery, has been operating extension campuses in the University District of Seattle and in Bellevue since 2017. While this was communicated informally to Seattle Presbytery, the PCUSA Constitution requires that "No presbytery [or church within a presbytery] shall start ministries within the geographic bounds of other presbyteries and synods without the approval of those councils." Seattle Presbytery has never formally approved these ministries within its bounds, which should have occurred before the ministries were begun. Recently, the staff of Seattle Presbytery have expressed concerns. Staff discussions between the two presbyteries are underway to resolve the matter.

A **3.4% COLA** is recommend for pastoral relationships for 2022.

Commission on Preparation for Ministry

Commission Moderator Rev. Neil Trainer addressed and shared a testimonial video by the Rev. Seth Thomas, who was once a candidate from the presbytery and now serves as Pastor of St. James PC in Bellingham.

The following items were reported:

Linda Erickson of Calvin PC was enrolled as an inquirer on June 24th;

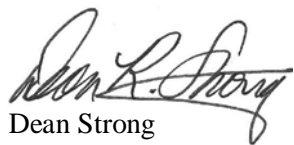
Eric Noh of Seattle New Life (CCS) was enrolled as a candidate on July 22nd (see June 10, 2021 minutes for preparation process coordinated by CPM & COM)

An annual consultation was held June 24th with **Andrew Lewis** of Snohomish First who was dismissed from the preparation process at his request to pursue ministry with Story International in Guatemala.

Ordination Exam Readers were selected: Rev. Faith McClellan & Jean Hamilton.

New Business

There was no new business. The meeting was adjourned with prayer by the Vice Moderator, Rev. Becca Niemeyer, at 5:34 p.m.



Dean Strong
Stated Clerk

Attachments:

¹ *Roll & Attendance.*

² Lord of Glory Administrative Commission Report June 8, 2021.

³ Nominating Committee Report: Boards, Commissions, Committees as Elected.

⁴ Overture to the 222nd General Assembly *On Issuing Apologies and Reparations for the Racist Closure of the Memorial Presbyterian Church, Juneau, Alaska*

**Presbytery of the Northwest Coast
Roll & Attendance
October 7, 2021**

Summary of the Roll (Ruling Elder/Teaching Elder Balance per Bylaw 3.600).

Only those members and visitors who were present for any part of the business portion of the meeting, which opened at 4:05 p.m and adjourned at 5:17 p.m. PDT, can, by rule, be included in the determination of a quorum and the roll of those present. Minister and Elder commissioners who left the meeting before 3:05 p.m and did not return are not listed as present. While this is difficult to determine during an in person meeting, Zoom Web Conference Software provides recorded data that shows precisely when participants were present and it has been used for this report.

	Present	Absent	Total
Teaching Elders	47	118	165
Ruling Elders			
Continuing Members	9	6	15
Session Commissioners	39	63	102
Total Ruling Elders	48	69	117
Total Present/Absent	95	182	277
Church Representation			54

Teaching Elders Present (47)

Scott Anthony, Doug Bunnell, GUSTAVO CARVAJAL, Chuck Clarke, Amy Delaney, Alan Dorway, Bob Ekblad, Gracie Ekblad, Greg Ellis, Dennis Evans, Richard Gibson, Rob Hagan, Holly Hallman, Stephanie Hankey, Paul Heins, Kurt Helmcke, Dan Holland, Pamela Hunter, Luke Hyder, Heather James, Daniel Jones, Jinsuk Kim, Dianna Kunce, Jong Il Lee, Young Lee, Ann Lewis, Charlie Lewis, Greg Lund, John Mason, Faith McClellan, Carol McLaughlin, Emily Mitchell, Janine Moriarty, Bobbi Neason, Becca Niemeyer, Elizabeth Shen O'Connor, Matt Paul, David Rohrer, Cody Ryu, John Schuldt, Woo Jim Shim, Janice Smith, Greg Steible, Dean Strong, Mark Terayama, Seth Thomas, Neil Trainer

Teaching Elders Absent (118)

Kyle Anderson, Paul Ashbrook, Robert Bacon, Jr., Hyun-Su Baek, Brandon Bailey, Frank Baresel, William G. Barnes, Kerrie Bauer, Paul Beran, Joseph Bettridge, Ashley Birk, Jan Blankenship, Dennis Borgman, Alexander Brown, Muriel Brown, David Casson, James Caulkins, David Hoonjin Chai, Andrea Chaumont, Rob Christ, James Christensen, Chankil Chung, Lawrence Cole, Bruce Cook, Mark Cook, Edwin Coon, Karel Coppock, Nettie Covalt, Kimberly Crispeno, David Dobler, Denise Easter, David Eekhoff, Larry Emery, Florence Evanoff, Pansie Evers, Duncan Ferguson, Brent Fisher, Crista Gregory, Hallack Greider, Heidi Greider, Tracee Hackel, Cynthia Harris, Robert Higgins, Ann Hinz, Chris Hoke, Fredrick Hull, Robert Jackson, Philip Yoon Gi Jang, Daesun Jeong, Robert Johnson, Lynn Jones, Barry Keating, Byeung Kyu Kim, Koon Shik Kim, Kyoung Chun Kim, Yo Sub Kim, Yong In Kim, Richard Klein, Paul Kohler, James Kutz, James Joon Kwon, G. David Lambertson, John Lann, Ki Chun Lee, Wayne Lowry, Robert Maxson, Matthew McCoy, Neelley Michael Mckenzi, Heather Mikelson, David Murphy, Milad Nakhla, Joshua Hyunsoo Nam, Kwang Hyun Noh, Kevin Nollette, Richard Nordgren, Peter Notehelfer, John Hee Park, John Jung Il Park, Gerald Poole, Ronald Richardson, Danielle Riley, David Ro, Mary Robinson-Mohr, John Rogers, Ervin Roorda, David Ross, Thomas Ross, Claudia Rowe, Thomas Salmon, Esther Sanders, Scott Schaefer, Robert Schmitt, Faye Serene, Hanna Peterson Shearer, Robert Shepard, Sooil Shim, Brian Shin, Donald Simpson, Robert Slater, Arden Snyder, David Song, Janet Sonnanburg, William Southwick, Richard Speer, Charles Strawn, Paul Strawn, Serena Sullivan, Karen Summers, Allan Swan, David Templin, Wendy Tingley, Nicholas Valadez, Jane Van Antwerp, Doug Waltar, Henk Wapstra, Michael Young, John Zimmerman.

Continuing Members

Commissioned Ruling Elders, Executive Board, Commission Moderators, E.P.

Present (9)

Commissioned Ruling Elders. Kerrie Bauer, Jeanette Covalt, Rob Christ, George Eastman, Chris Hoke, Danielle Riley, Kevin Riley.

Executive Presbyter. Corey Schlosser-Hall.

Executive Board. JB Im, Susan Sprague, *(counted below as session commissioners)*.

Commission Moderator. Karen Butler, *COM.*

Absent (5)

Commissioned Ruling Elders. Bob Merriman.

Executive Board. Linda Berkompas, Steve Kinney, Darrel Kim.

Ruling Elder Session Commissioners (39)

<u>Calvin</u> Barry Baker	<u>Cottage Lake</u> Sandi Long	<u>Ketchikan</u> Bobbie McCreary	<u>North Creek</u> Dan Clark David Phippen	<u>Port Angeles 1st</u> Iantha Frazer Pat Hyden Paul Stutesman
<u>Cashmere</u> Linda Colby	<u>Edmonds</u> Linda K. Reynolds	<u>Korean of Central WA</u> Lisa Choi	<u>Vic Chaloupka</u> LeAnn Venn	<u>Port Townsend 1st</u> Margie Gormly
<u>Community of Seattle</u> JB Im Darrel Kim Moon Lee Wesley Pak	<u>Emmanuel</u> Chris De Kay Susan Sprague	<u>Maplewood</u> Bethany Reid Sheri Teesdale	<u>Northern Light United</u> Kate Burkhart	<u>Terrace View</u> Lynnette Norton
<u>Cordata</u> David Ruble Kenneth Gasper John Risser	<u>Everett 1st</u> George Lockeman Dottie Villevik	<u>Meadow Springs</u> Ron Snyder	<u>Othello 1st</u> Frances Irwin	<u>United PC of Seattle</u> Tim Kim
	<u>Friday Harbor</u> Jennifer Johnson	<u>Mount Vernon</u> Lou Cheney	<u>Petersburg 1st</u> Mary Ellen Anderson	<u>Westminster</u> Debra Forman Dee Fairbanks Bonnie Underwood
	<u>Kennewick 1st</u> Samuel Dechter	<u>Mountain View</u> Stephanie Clark Denise Gritton		

Sessions Not Represented (30)

Acme, Baker Community, Bellingham First, Cascade View, Central WA Korean, Clallam Bay, Craig & Klawock First, Fruitland, Hydaburg, Korean Zion, Lake Forest Park, Lord of Glory, Metlakatla, Mount Baker, Neah Bay, Oak Harbor Korean, Parker Heights, Quilcene First, Quincy First, Riverside, Saint James, Snohomish First, Sunnyside, Tidelands, Tieton First, Waterville Federated, Whidbey, Wilson Creek First, Wrangell First, Yakutat.

Staff

Jenine Taylor, *Presbytery Connector*, Younghee Kim, *Interpreter*.

Registered Visitors

Jane Ginter, *Northern Light United*, Christine Long, *Board of Pensions*, Kristi McGuire, *Northern Light United*, Myra Munson, *Northern Light United*, Lorrie Nelson, *Cascade View*, David Owsley, *Ketchikan*, Patricia Papadopulos, *Mountain View*, Lillian Petershoare, *Northern Light United*, Elizabeth Peterson, *Terrace View*, Maxine Richert, *Northern Light United*, Fred Tangeman, *Presbyterian Historical Society*, Craig Weakley, *Westminster*.

Lord of Glory Administrative Commission

June 8, 2021

The Administrative Commission on the Seattle Lord of Glory Church was established by the action of the Executive Board in August 2020 with the following responsibilities, power and authority:

- (1) To obtain all current and past financial reports needed to assess the church's financial situation;
- (2) To review, assess, correct and oversee all financial processes and reporting to the session, obtaining the services of a CPA as needed at the session's expense;
- (3) To report its findings to the Executive Board and specifically address why per capita payments remain unpaid, including a determination of the obstacles to this basic financial obligation, and an opinion regarding the financial viability of the current congregation.
- (4) An additional authority was granted in November 2020 "to conduct a mission study with the session."

The Commission, consisting of Amy Delaney (Edmonds PC), Susan Fisher (First PC of Port Angeles), Philip Jang (HR), Kevin Nollette (HR, Vice Moderator/Recorder) and Moon Lee (Community Church of Seattle, Moderator), has held eight virtual meetings (2020: Aug. 5, Aug. 27, Sep. 8, Sep. 23, Oct. 21, Nov. 19, Dec. 10; 2021: March 12). We conferred with the Session twice (Sep. 8, 2020, Mar. 7, 2021), and the Session shared with us all financial, statistical and organizational data we requested. Although our primary concern was congregational finance, we have also been mindful of its connectional relationship with the Presbytery. Our final reports/recommendations are:

1. The per capita payments are up to date.
2. According to the financial data presented (unaudited), the congregation has been able to meet their needs in essential areas, including personnel and building management. Although their reserve accounts are now exhausted, they are confident they can manage their financial situation through the current pandemic crisis. (Though we are concerned with their future financial health.)
3. The AC is unable to evaluate their vision statements; other entities (e.g., COM, EB) should assist them in their planning for the future.
4. The AC found the Session refinanced the mortgage (inherited from Myung Sung) in 2017 without due process. The Session has acknowledged the irregularity, and submitted a request for approval (although the loan may be un-approvable due to constitutionality).
5. The current mortgage loan is to mature on January 9, 2022. The AC recommends the EB to assist the Session to secure a loan from the Presbyterian Investment and Loan Program (PILP) with the Presbytery as a co-signer.
5. Finally, we request the Commission be dissolved.

The Commission was dismissed with thanks by the Executive Board July 15, 2021.

Presbytery of the Northwest Coast: Boards, Commissions, Committees

Office of the Stated Clerk

Constituted and Verified by the Minutes, if current nominees elected 10/8/2021 as indicated

Presbytery Commissions & Committees

1. Executive Board - 3 Yr. Term

Class	Elder Name	Elected	Reelected	Began	Yrs	Gender	PoC
1 2022	R Im, JB (Community Church of Se	10/19/2018	10/25/2019	2019	4	M	P
2 2022	T Mitchell, Emily (Calvin, Shoreline	10/25/2019		2020	3		F
3 2022	T Paul, Matt (Port Angels First)	10/25/2019		2020	3	M	
4 2022	T Terayama, Mark (Othello First)	10/25/2019		2020	3	M	P
1 2023	R Kim, Darrell (Community Church	10/16/2020		2021	3	M	
2 2023	R Kinney, Steve (Ketchikan)	10/16/2020		2021	3	M	
3 2023	T Neimeyer, Becca (Member-at-lar	10/25/2019	10/16/2020	2020	4		F P
4 2023	R Sprague, Susan (Emmanuel, Bot	10/16/2020		2021	3		F
1 2024	T Hankey, Stephanie (Westminster	10/8/2021		2022	3		F nominee
2 2024	T Mason, John (Mountain View, M	10/19/2018	10/8/2021	2019	6	M	renominee
3 2024	R Nelson, Lorrie (Cascade View, Eve	10/8/2021		2022	3		F nominee
4 2024	R Riley, Kevin (Mount Baker, Conc	10/8/2021		2022	3	M	nominee
12	6 6					7 5 3	

2. Commission on Ministry (COM) 3 Yr. Term

Class	Elder Name	Elected	Reelected	Began	Yrs	Gender	PoC
1 2022	T Bailey, Brandon (Tidelands, Stan	10/20/2017	10/19/2018	2018	5	M	
2 2022	T Crispeno, Kimberly (At-large)	10/25/2019		2020	3		F
3 2022	R Lee, Moon (Community Church c	2/21/2019	10/25/2019	2019	4	M	P
4 2022	T Nakhla, Milad (Calvin, Shoreline)	11/4/2016	10/25/2019	2017	6	M	P
5 2022	Vacant, (Must be Ruling Elder)	10/25/2019		2020	3		
6 2022	R Weakley, Craig (Westminster, Ar	11/4/2016		2017	6	M	
3 2023	R Hallyburton, David (Meadow Spri	10/25/2019	10/16/2020	2020	4	M	
1 2023	T Heins, Paul (Port Townsend First	10/16/2020		2021	3	M	
2 2023	R Kim, Tim (United PC of Seattle)	10/16/2020		2021	3	M	P
4 2023	T McLaughlin, Carol (Quilcene Firs	10/16/2020		2021	3		F
5 2023	R Munson, Myra (Northen Light Un	10/16/2020		2021	3		R
6 2023	T O'Connor, Elizabeth Shen (Mead	10/16/2020		2021	3		F
4 2024	R Gasper, Ken (Cordata, Bellingha	10/8/2021		2022	3	M	nominee
1 2024	T Lewis, Ann (Snohomish)	10/16/2020	10/8/2021	2021	4		F renominee
2 2024	T Lund, Greg (Friday Harbor)	10/25/2019	10/8/2021	2020	5	M	renominee
6 2024	R Pak, Wesley (Community Church	10/8/2021		2022	3	M	P nominee
5 2024	R Riley, Danielle (Mt. Baker, Concr	10/8/2021		2022	3		F nominee
3 2024	T Schuldt, Ted (HR)	10/19/2018	10/8/2021	2019	6	M	renominee
18	9 8					11 6 4	

3. Preparation for Ministry (CPM) - 3 Yr. Term

Class	Elder Name	Elected	Reelected	Began	Yrs	Gender	PoC
1 2022	T Birk, Ashley (Kennewick First)	11/4/2016	10/25/2019	2017	6		F
2 2022	R Colby, Linda (Cashmere)	2/23/2017	10/8/2021	2017	6		F renominee
3 2022	T Nollette, Kevin (HR)	10/25/2019		2020	3	M	
4 2022	R Sanford, Dan (Cordata, Bellingh	10/25/2019		2020	3	M	
1 2023	R Hamilton, Jean (Bellingham First	10/16/2020	10/8/2021	2021	3		F renominee
2 2023	R Hopkins, Craig (Lake Forest Park	10/20/2017	10/16/2020	2018	6		F
3 2023	T McClellan, Faith (Northen Light L	10/16/2020		2021	3		F P
4 2023	T Trainer, Neil (Calvin, Shoreline)	10/20/2017	10/16/2020	2018	6	M	Moderator
1 2024	T Lewis, Charlie (Snohomish First)	6/10/2021		2021	4	M	renominee

2	2024	R	Long, Sandi (Cottage Lake, Woo	10/8/2021	2022	3	F	nominee
3	2024	R	Peterson, Liz (Terrace View, Mot	10/8/2021	2022	3	F	nominee
4	2024	T	Steible, Greg (Whidbey, Oak Har	10/8/2021	2022	3	M	nominee

12 6 6 5 7 1

4. Permanent Judicial Commission - 6 Yr. Term, No More than 1/2 in one class

Class	Elder Name	Elected	Reelected	Began	Yrs	Gender	PoC
1	2023 T Dobler, David (Honorable Retirec	10/25/2019		2020	4	M	
2	2023 R Munson, Myra (Northen Light Un	10/17/2017		2018	6	F	
3	2023 T Robinson-Mohr, Mary (At-large)	10/25/2019		2020	4	F	
4	2025 T Hankey, Stephanie (Westminster	10/16/2020		2021	5	F	
5	2025 R Simpson, Bill (North Creek, Mill C	10/16/2020		2021	5	M	
6	2025 R Vardy, Brad (Mount Vernon)	10/25/2019		2020	6	M	renominee
7	2027 R Valadez, Nick (Sunnyside)	10/8/2021		2022	6	M	nominee

7 4 3 4 3 0

5. Nominating Committee - 3 Yr. Term

Class	Elder Name	Elected	Reelected	Began	Yrs	Gender	PoC
1	2022 T Jones, Dan (Mountain View, Mar	11/4/2016	10/25/2019	2017	6	M	
2	2022 M Ryu, Cindy (United PC of Seattle	10/25/2019		2020	3	F	P
1	2023 R Covalt, Nettie (Wrangell First)	10/16/2020		2021	3	F	
2	2023 T Hagen, Rob (Presbyterian Founc	10/16/2020		2021	3	M	
2	2024 R Johnson, Curt (Snohomish First)	10/8/2021		2022	3	M	nominee
1	2024 M Owen, Kathy (Kennewick First)	10/8/2021		2022	3	F	nominee

6 2 4 3 3 1

7. Presbytery Officers

Class	Elder Name	Elected	Reelected	Began	Yrs	Gender	PoC
2022	T Neimeyer, Becca (Bellingham Fir	10/8/2021		2022	1	F	P Presbytery Co-Moderato
2022	T Paul, Matt (Port Angeles First)	10/8/2021		2022	1	M	Presbytery Co-Moderato
2022	T Strong, Dean (Stated Clerk)	5/21/2003	10/25/2019	2003	20	M	Stated Clerk
2022	T Strong, Dean (Treasurer)	9/29/2016	10/25/2019	2016	7	M	Treasurer

4 4 0 3 1 1

Synod Commissioner

Class	Elder Name	Elected	Reelected	Began	Yrs	Gender	PoC
1	2023 1 Mitchell, Emily (Calvin, Shoreline	7/9/2021		2021	3	F	
2	2023 1 Sprague, Susan (Emmanuel, Bot	7/9/2021		2021	3	F	

2 1 1 0 2 0

Serving on Commission & Committees:

Males	33	55.0%
Females	27	45.0%
Total	60	

Churches' Composition:

Male	40.2%
Female	59.7%
Asian/Pacific	29.5%
African American	0.7%
Middle Eastern	0.5%
Hispanic/Latino	0.6%
Native American	1.7%
White	66.5%
Multiracial	0.5%

Ministers	32	53.3%
Ruling Elders	28	46.7%
Total	60	

Male Teaching Elders	124	75.0%
Female Teaching Elders	41	25.0%
Persons of Color	10	16.7%

1 **Overture**

2
3 **On Directing the Office of the General Assembly to Issue**
4 **Apologies and Reparations for the Racist Closure**
5 **of the Memorial Presbyterian Church, Juneau, Alaska**
6

7 **APPROVED BY COUNCIL OF NORTHERN LIGHT UNITED CHURCH**
8 **FOR SUBMISSION TO THE NORTHWEST COAST PRESBYTERY**
9

10 **Recommendations**

11
12 The Presbytery of the Northwest Coast, in unity with and support of the Northern Light United
13 Church (“NLUC”) and its Native Ministries Committee, overtures the 225th General Assembly
14 (2022) of the Presbyterian Church (U.S.A) (“PC(USA)”), to work to eliminate all forms of White
15 supremacy and racism in its institutions and, specifically, **to meaningfully address the wounds**
16 **inflicted on Alaska Natives**, who were directly impacted by the sin of the unwarranted 1963
17 closure of the Memorial Presbyterian Church,¹ a thriving, multiethnic, intercultural church in
18 Juneau, Alaska, by taking the following actions directly and through the Office of the General
19 Assembly:

- 20
21 1. In keeping with the spirit to ‘confess complicity and repudiate the Doctrine of Discovery’ as
22 called for in “The Doctrine of Discovery: A Review of Its Origins and Implications for
23 Congregations in the PC(USA) and Support for Native American Sovereignty (2018),”
24 adopted by the 223rd General Assembly, acknowledge and apologize for the harms inflicted
25 by:
26
27 a. Acknowledging culpability and silence regarding the closure of the Memorial
28 Presbyterian Church and the resulting harm to the community.²
29
30 b. Acknowledging and confessing that the Alaska Presbytery’s stated justification for
31 closure – to halt segregation by establishing a “strong and united church of all races
32 and classes” – merely substituted assimilationist racism for the previous practice of
33 segregationist racism. While the Memorial Church was established to serve the
34 Tlingit community, it had evolved under Dr. Soboleff’s leadership into a multiethnic,
35 intercultural church whose members were callously and ironically directed by the

¹ Members of the Memorial Presbyterian Church most often referred to their church as the “Memorial Church,” which is how it is also most commonly referred to now.

² https://www.presbyterianmission.org/wp-content/uploads/Doctrine-of-Discovery-Report-to-the-223rd-GA-2018-FINALIZED-COPY_As-Approved.pdf

- 1 Alaska Presbytery³ to join the virtually all-White Northern Light Presbyterian Church
2 (“NLPC”).
3
- 4 c. Acknowledging that the cessation of National Mission Board funding for the
5 Memorial Church – funding that was still being provided for other predominantly
6 White Presbyterian churches in Southeast Alaska – left the Memorial Church
7 congregation without viable options for continuance.
8
- 9 d. Offering posthumous apology, acknowledgement, and confession in public ceremony,
10 attended by national and regional church officials, to the late Rev. Dr. Soboleff, Sr.,
11 who served as the Memorial Church’s pastor for twenty-two years, for the act of
12 spiritual abuse committed by the Presbyterian Church’s decision of closure, which
13 was sadly aligned with nationwide racism toward Alaska Natives, Native Americans,
14 and other people of color.
15
- 16 e. Offering further apology for closing the Memorial Church without national church
17 leaders offering ceremonial protocols, expressions of regret, or formal
18 acknowledgements of the thriving nature of the Memorial Church. Dr. Soboleff was
19 left by himself to announce the closure of the Memorial Church; a closure that had
20 been engineered by the Board of Missions and the Alaska Presbytery.
21
- 22 f. In similar vein, providing written apology to Dr. Soboleff’s family, the Memorial
23 Church’s members and their descendants, and the Alaska Native communities
24 profoundly impacted by the ministry and outreach of the Memorial Church through
25 communications directed to the family members, the member churches of the Alaska
26 Presbytery in 1963 (or their successors), the Grand Camp of the Alaska Native
27 Brotherhood and Sisterhood, the federally recognized tribes in Southeast Alaska, and
28 the Alaska Federation of Natives. The positive role the Memorial Church played in
29 Juneau and throughout the region extended far beyond the formal membership of the
30 Memorial Church congregation.
31
- 32 g. In addition to these public ceremonies and written communications, calling upon
33 national and regional church representatives to hold private meetings with the family
34 of Dr. Soboleff and the Alaska Native members of NLUC, along with Native leaders
35 in the larger Juneau community.
36
- 37 h. Taking each of the actions identified in close collaboration with NLUC Native
38 Ministries Committee and other Native leaders to assure that they are carried out in
39 accordance with Tlingit protocol.
40
41

³ The Alaska Presbytery, a predecessor to the Northwest Coast Presbytery, served all the Presbyterian churches in Southeast Alaska, which included NLPC.

- 1 2. Demonstrate repentance through meaningful reparative actions, without which words of
2 apology ring hollow, including the following:
3
- 4 a. Increase available resources and opportunities for Alaska Natives and other
5 Indigenous people to pursue ministry in the PC(USA) and other positions of church
6 leadership, including providing scholarship funds and mentorship for these
7 individuals, and
8
 - 9 b. Uphold “primarily people of color congregations” in the PC(USA) that, to this day,
10 continue to be “marginalized by a structure that is not responding to the voices of its
11 people of color for inclusion and equity,” by adopting the Racial Equity Advocacy
12 Committee’s “A Resolution Addressing the Lack of Installed Pastoral Leadership in
13 People of Color Congregations in the PC(USA).”⁴
14
 - 15 c. In keeping with the Native American Coordinating Council’s proclamation of “The
16 Decade of Confession and Repentance” in which the PC(USA) “turns around and
17 walks in the other direction” from the Doctrine of Discovery, direct the Presbyterian
18 Mission Agency to donate, in the name of Memorial Presbyterian Church, \$100,000
19 to the Sealaska Heritage Institute for Indigenous language revitalization efforts.⁵
20
 - 21 d. Direct the Presbyterian Mission Agency to donate \$200,000, in the name of the
22 Memorial Presbyterian Church, to the Presbyterian Foundation *Native American*
23 *Church Property Fund*, and urge the presbyteries and congregations of the PC(USA)
24 also to donate in the name of the Memorial Presbyterian Church or present and past
25 churches of other Native Americans and other people of color important to them.
26
 - 27 e. Encourage, and take active measures, to renew the collective commitments of the
28 PC(USA), including presbyteries and congregations, to:
29
 - 30 i. dismantle systemic racism;
 - 31
 - 32 ii. amplify the voices of clergy and lay members of churches “primarily people
33 of color congregations;” and
34
35

⁴ <https://www.pc-biz.org/#/search/3000584>

⁵ Native American Coordinating Council Report to GA 224, Recommendation 4.g.: “Invest in the revitalization of Indigenous languages by committing resources to support tribal efforts to revitalize Indigenous languages as they see fit.”

- 1 iii. develop and enhance models of engagement and accountability for the
2 national church and presbyteries in their interactions with churches of
3 “primarily people of color congregations” so that difficult decisions about
4 support and funding are made in a spirit that recognizes the importance and
5 contributions of these congregations to the PC(USA), which outweigh
6 superficial considerations of their membership numbers or perceived lack of
7 financial resources.
8
- 9 f. Provide financial resources to, and engage with, the City and Borough of Juneau,
10 directly or through the Northwest Coast Presbytery and NLUC, for a highly visible
11 recognition of the Memorial Presbyterian Church to be placed at the Memorial
12 Presbyterian Church’s former location. This recognition would be conceived and
13 approved by the Native Ministries Committee of NLUC, in collaboration with local
14 partners, to encourage recognition of the vitality of the Memorial Church and the
15 harm caused by its closure.
16

1 **Rationale**

2

3 **Introduction**

4

5 In 1963, the Alaska Presbytery, with the concurrence of the Presbyterian Church's Board of
6 National Missions, closed the Memorial Presbyterian Church in Juneau, Alaska. The forced
7 closure of this thriving, multiethnic, intercultural church was an egregious act of spiritual abuse
8 committed in alignment with the prevailing White racist treatment of Alaska Natives, statewide,
9 and of Native Americans, nationwide.

10

11 Juneau and virtually all of Southeast Alaska is Lingit Aani, the homeland of the Tlingit. The
12 Tlingit people's connection to the land is sacred, with an individual's identity being tied to their
13 clan's ancestral lands. Disrespecting the Tlingit people and their communal ownership of land,
14 Russians, English and Americans explored, occupied, assumed individual ownership under
15 Western law, and extracted riches from Lingit Aani. European-American history in Lingit Aani
16 is a "history of theft."⁶ The Presbyterian Church participated in this settler-colonial history in
17 Alaska, as elsewhere: "To Christianize is to Americanize, and to Americanize is to
18 Christianize."⁷ The closing of Memorial Presbyterian Church, and the subsequent sale of its
19 property, furthered the consequences of White encroachment, as both land and spiritual well-
20 being were lost.

21

22 In response to these disruptive events and their continuing effects, Indigenous communities,
23 including Christians and non-Christians, continue to seek justice, which must include repair and
24 equity in Southeast Alaska and beyond. As the United Nations Declaration on the Rights of
25 Indigenous Peoples affirms, humanity is faced with an

26

27 urgent need to respect and promote the inherent rights of Indigenous peoples
28 which derive from their political, economic, and social structures and from their
29 cultures, spiritual traditions, histories and philosophies, and especially their rights
30 to their lands, territories and resources.⁸

31

⁶ Statement by Clarence "Butch" Laiti, President of Douglas Indian Association, a federally recognized Indian tribe in Juneau, Alaska, during a "Juneau Voices" interview.

⁷ In the documentary, "Blest Be the Tie That Binds, Presbyterian Missions in Southeast Alaska, and retired Teaching Elder Janice Stamper used this phrase attributable to Os Guinness, *The Last Christian on Earth: Uncover the Enemy's Plot to Undermine the Church*, Baker Books, 2010. See also Mauro, Hayes Peter. *Messianic Fulfillments: Staging Indigenous Salvation in America*, University of Nebraska Press, 2019.

⁸ United Nations Declaration on the Rights of Indigenous Peoples, <https://undocs.org/A/RES/61/295>.

1 To date, the full extent of the damage inflicted on Indigenous communities has yet to be repaired
2 by Presbyterians. The Presbyterian Church (U.S.A.) (PC(USA)) must acknowledge its errors and
3 recognize the Alaska Native and Native American values it trampled. One step in this process is
4 to offer apology and reparations for the forced closure of Memorial Presbyterian Church.⁹

5

6 **History of the Presbyterian Mission Churches in Juneau with Emphasis on the Memorial**
7 **Presbyterian Church¹⁰ and its Closure**

8

9 In 1881, Presbyterian missionaries began evangelism efforts in Juneau at Auk Village, a former
10 summer village of the A'akw Kwáan of the Tlingit Nation. White miners had converged in 1879
11 at the summer village in their quest for gold. The initial evangelistic revival attracted both miners
12 and Natives, but the church's mission work soon segregated; by the end of the decade, two
13 churches were established, one for Natives and another for Whites. The emphasis at the White
14 church¹¹ was to minimize the debauched behavior of the miners. The focus of the Native
15 (Tlingit) church, (the congregation that became the Memorial Presbyterian Church), founded in
16 1887 in the A'akw Village, now known as the Juneau Indian Village, was the same as that of all
17 missionary activity among Indigenous inhabitants of the continent – to “Christianize and civilize
18 the Indians.” (Minutes, UPCUSA, 1875, Part I, p. 541.)

19

20 The ministry and witness of the Presbyterian church in Juneau remained segregated for the next
21 fifty years; minutes and papers from the White and Tlingit congregations make scant mention of
22 each other. The only direct reference to the possibility of cooperative work was in 1905 during
23 Northern Light Presbyterian Church (NLPC - the White church) pastorate of James Kirk, when
24 “a proposal was made to unite all White and native [*sic*] work in Douglas and Juneau under one

⁹ In 1991, the Alaska Presbytery adopted a resolution that stated “we deeply regret the church’s part in the destruction of native artifacts and the church’s part in the loss of native languages.” It made no mention of the closing of Memorial Presbyterian, and it offered no reparations. The following year, a resolution was presented at the Presbytery’s annual meeting that declared that the church’s ministry had brought “many positive results to the Native American communities...” In subsequent years, both resolutions were posted on the Alaska Presbytery website. It is unclear what ongoing impact either resolution may have had on the Presbytery's life and work.”

¹⁰ When established, the church was called the “Tlingit Presbyterian Church” or “Tlingit Native Presbyterian Church” with variant spellings of “Tlingit.” In 1933, it was renamed “First Presbyterian Church,” and in 1940 “Memorial Presbyterian Church.” It was sometimes also referred to as the “Juneau Indian Village Church, or the “Tlingit Church.” These names are interspersed in this Rationale to correspond to the historical events being discussed. After adopting this last name, it was commonly referred to as “Memorial Church.”

¹¹ When established, this church was called the “Log Cabin Church.” By 1899, it had been renamed the “Northern Light Presbyterian Church.” After it was united with the Juneau United Methodist Church, it was renamed “Northern Light United Church.” Throughout this Rationale, we use “NLPC” for Northern Light Presbyterian Church.

1 minister. The NLPC session, however, decided that ‘consolidation was not for the best interests
2 of the church and therefore inexpedient.’”¹²

3

4 The missionaries’ “Christianizing and civilizing” efforts among Indigenous populations in
5 Alaska as well as elsewhere were accomplished through suppressing Native languages, forcing
6 converts to cease cultural observances and traditional practices, and requiring Native people to
7 adopt European names and customs.¹³ In Juneau, Presbyterians touted their success in so doing,
8 citing “progress...to eradicate the elements of evil from deep-seated pagan tradition and putting
9 in their places the laws of love and brotherhood of man.” The missionaries not only proclaimed
10 Christ; they also preached White ways, and the rejection of Tlingit culture. “No more moccasins,
11 no more canoes, and no more totem poles...the Alaskan native [*sic*] has made more rapid
12 transition from the primitive state to civilization than any other people in our history.”¹⁴

13

14 The missionaries assumed they were being “successful” in eradicating Tlingit culture and
15 practice. In reality, Tlingit people proved resilient and translated their values and traditions into
16 the Christian forms that had been thrust upon them. Within the forced segregation of Native
17 church life, Native Christians infused Christian practices with Native wisdom. Their Christian
18 faith continues to be steeped in and blended with Native cultural values that were later codified
19 in a list of “Southeast Traditional Tribal Values”¹⁵ that were developed by Tribal Elders and
20 based largely upon the work of Dr. Walter Soboleff.

¹² Mayberry, Genevieve. *Northern Light Presbyterian Church: A Brief Historical Narrative*, circa 1941,
p. 14.

¹³ Mission and ministry with Native American Peoples: *A Historical Survey of the Last Three Centuries*,
p. 6.

¹⁴ Mayberry, Genevieve. *Diamond Jubilee, Memorial Presbyterian Church*, 1962, p.4.

¹⁵ Southeast Traditional Tribal Values - Our Way of Life:

Discipline and Obedience to the Traditions of Our Ancestors;
Respect for Self, Elders and Others;
Respect for Nature and Property;
Patience;
Pride in Family, Clan and Tradition is found in Love, Loyalty and Generosity;
Be Strong in Mind, Body and Spirit;
Humor;
Hold Each Other Up;
Listen Well and with Respect;
Speak with Care;
We are Stewards of the Air, Land and Sea;
Reverence for Our Creator;
Live in Peace and Harmony;
Be Strong and Have Courage.

1
2 Despite rampant and pervasive racism and discrimination in Juneau, on a personal level,
3 kindnesses were shared among Native church members and the White missionaries, and
4 community life grew within the church. Tlingit elder Lillian Collier was baptized in the Juneau
5 Indian Village Presbyterian Church, and she recalls being invited along with other village youth
6 to the missionaries David and Mary Waggoner's home and being served blueberry juice and
7 other refreshments.

8
9 Tlingit elder Marie Olson also has fond memories of the Waggoners relaying that "they were
10 really beautiful people with the Natives." Ms. Olson went on to explain that the Waggoners
11 were a loving couple and very welcoming.¹⁶ They were glad to see Alaska Natives coming to
12 the church. They shared good food with the church community and given the context of the
13 depression years, the sharing of food was particularly appreciated. Ms. Olson added that the
14 Russian Orthodox, the Salvation Army, and the Memorial Presbyterian churches were multi-
15 racial and the three denominations intermixed with no animosity among them. The Memorial
16 Church was also the meeting place for the local Alaska Native Brotherhood and the Alaska
17 Native Sisterhood in their early years.

18
19 On the systemic level, however, early Presbyterian missionaries sought to replace traditional
20 Tlingit practices with customs that mirrored their own White Presbyterian lifestyles. Consider
21 the words of David Waggoner:

22
23 The missionaries have been tearing down the old social life and traditions of the
24 people for years. The time has come when we must give them a new social life,
25 one in harmony with Christianity.¹⁷

26
27 Carrie Willard, another missionary affiliated with the Juneau mission, in an interview with the
28 Home Mission Monthly, reported that the missionaries needed to sponsor frequent meetings to
29 keep the Natives from back-sliding, to instruct them in hygiene, as well as love and marriage,
30 and to teach them what "a true home is." In order to keep them focused on newly imposed
31 Christian ways, Willard acknowledged that they needed to "afford them such social pleasure as

¹⁶ The positive experiences of Ms. Collier and Ms. Olson at the Tlingit Church stand in marked contrast to the hostile reception a Native man subsequently received at NLPC referenced in footnote 24. In addition, although these encounters with the Waggoners are fondly remembered and are rightly affirmed, their individual actions did not diminish the systemic racism practiced by dominant culture structures in both church and society. Ms. Collier's and Ms. Olson's quotes originate from telephone conversations with Lillian Petershoare.

¹⁷ Home Mission Monthly, PHS, 1907 as cited in Alison Ruth Parry's "Their works do follow them: Tlingit women and Presbyterian missions." 1997.

1 might compensate for the loss of their old-time feasts and friends.”¹⁸ Despite the missionaries’
2 attempts to extinguish traditional ways, Native parishioners infused church life with the Tlingit
3 value of respect. Many Tlingit families privately maintained Tlingit spirituality values enabling,
4 generations later, a revitalization of the Tlingit culture and a restoration of the traditional
5 practices.

6
7 The importance of the Tlingit Church grew even larger when the church, newly renamed
8 “Memorial Presbyterian Church”, moved to a new site at 8th and E (now Glacier Ave.) Streets¹⁹
9 (where Juneau’s downtown fire station currently sits), and called in 1940 its first (and only)
10 Native pastor, the Rev. Dr. Walter Soboleff, Sr.²⁰ During Dr. Soboleff’s twenty-two-year
11 pastorate, congregational life flourished. Under his leadership, the Memorial Church grew to be a
12 vibrant congregation, not only ministering to its members, but serving the whole Native
13 community. Dr. Soboleff conducted numerous baptisms and marriage ceremonies. He supported
14 a vital youth ministry. Living Memorial Church members and descendants describe the
15 Memorial Church as hosting a variety of activities for youths.

16
17 The influence of the Memorial Church also extended throughout the whole city of Juneau, and
18 notably, the congregation began attracting non-Native as well as Native members,²¹ even as it
19 continued to be a vital hub for the Native Community. Dr. Soboleff was an active participant in
20 church and community life throughout the region. His pastoral presence and community
21 leadership were keys to this growth both within and beyond the Native community.²²

22
23 By the 1950s, the national Presbyterian Church appeared to be trying to catch up with the
24 inclusive ministry of the Memorial Presbyterian Church, albeit with no recognition of the work
25 of the Memorial Church. In 1955, the General Assembly officially renounced segregation, called
26 on formerly segregated presbyteries and synods to merge, and urged congregations to open their

¹⁸ Home Mission Monthly, PHS, 1883 as cited in Alison Ruth Parry’s “Their works do follow them: Tlingit women and Presbyterian missions.” 1997.

¹⁹ The Board of Missions purchased the property for \$1600 in 1938 from Mrs. Matilda Madsen Streed. Memorial Church member, Mrs. Marie Oswald, and her siblings also donated a portion of their adjacent parcel in order to enlarge the church site.

²⁰ In 1952, Dr. Soboleff received a Doctorate of Divinity from the University of Dubuque; he was also granted a Doctorate of Humanities by the University of Alaska in 1968.

²¹ Mayberry, *Diamond Jubilee*, p. 8.

²² See the section of this rationale, “Legacy of Rev. Dr. Walter Soboleff, Sr.” for more on Dr. Soboleff’s positive impacts.

1 doors to people of all races.²³ The General Assembly’s directives were resisted by many White
2 congregations including Juneau’s NLPC. A Tlingit elder relayed a painful instance of
3 discrimination to local Juneau historian Kathy Kolkhorst Ruddy. The man was praying one day
4 in the NLPC sanctuary, and when the pastor saw him there, the pastor told him to go pray at the
5 Tlingit church.²⁴

6
7 Even in the face of NLPC resistance, the Alaska Presbytery responded to the national church call
8 for integration by proposing the creation of a “strong and united church of all races and
9 classes”²⁵ in Juneau. But instead of featuring the Memorial Church as a model of an already
10 integrated church, the Alaska Presbytery pursued a White supremacist, assimilationist response
11 to integration by increasing support for the ministry of NLPC and withdrawing support from the
12 Memorial Church. In 1959 in response to a proposal from NPLC,²⁶ it recommended that the
13 NLPC and Memorial Presbyterian Church congregations “be encouraged to continue cooperative
14 efforts and to hold common meetings and combined enterprises, so that mutual understanding
15 and respect and good will may be nurtured.”²⁷

16
17 The Memorial Church congregation was wary of this recommendation²⁸ because simultaneously,
18 the Alaska Presbytery, over the objection of the Memorial Church session,²⁹ granted permission
19 for NPLC to sell its extant building and move into the same neighborhood as the Memorial

²³ Efforts at the judicatory level were led by the Committee on Segregated Synods and Presbyteries. The efforts were not welcomed by some due to the White supremacist assumptions about how integration should proceed. The Dakota Presbytery, “reorganized in the 1880s as a Native American presbytery, independent of geographic boundaries” (<https://www.history.pcusa.org/collections/research-tools/guides-archival-collections/rg-375>, accessed 1/20/2021), resisted efforts to be joined to the Black Hills Presbytery, citing “lack of active efforts on the part of White churches and presbyteries toward understanding...” See 1955 Minutes of the General Assembly of the Presbyterian Church in the United States of America, pp. 105-7, and follow up reports by the Committee on Segregated Synods and Presbyteries to succeeding GAs through 1962.

²⁴ Interview with the late Kathy Kolkhorst Ruddy, <https://www.aanyatxu.org/kathy-rudy>; accessed 12/30/2020.

²⁵ Letter from the Alaska Presbytery to presbyters, November 24, 1962.

²⁶ Minutes of the Alaska Presbytery, September 18, 1958.

²⁷ Minutes of the Alaska Presbytery, April 13, 1959.

²⁸ The Memorial Presbyterian Church Session expressed its disinterest in the presbytery’s merger proposal as it rightly viewed it as a precursor to withdrawing support for the Memorial Church and privileging Northern Light. In January 1959, the Memorial congregation voted to oppose merger with NLPC, Memorial Presbyterian Church Congregational Meeting minutes, January 7, 1959.

²⁹ Minutes of the Memorial Presbyterian Church Session, April 3, 1958.

1 Presbyterian Church.³⁰ These actions boosted momentum for the Memorial Church’s eventual
2 closure.

3

4 During the same time that the national denomination was lending NLPC over \$200,000³¹ for its
5 new building, it was reducing mission support for the Memorial Church and pressing it toward
6 self-sufficiency. In 1962, despite Memorial Church’s efforts to increase financial support from
7 congregants, and in the midst of its celebration of 75 years of ministry, the Presbyterian Board of
8 National Missions announced that it would cease funding the Memorial Presbyterian Church.
9 Further, the Alaska Presbytery recommended the closure of the Memorial Presbyterian Church
10 and urged Memorial Church members to join NLPC parishioners in their new building, built
11 with presbytery approval just up the street from the Memorial Church facility. (NLPC was a
12 predecessor of what is now Northern Light United Church, a PC(USA)/United Methodist Church
13 union congregation). The recommendation to close came despite the growth of the Memorial
14 Church congregation. During the same time period when White church officials were deciding to
15 dissolve the congregation, the Memorial Church was adding fourteen pews to its sanctuary,
16 confirming six young people, and receiving nine additional new members.³² This was not a
17 congregation in decline. Nevertheless, neither Dr. Soboleff nor the Memorial Church Session
18 had an opportunity to negotiate funding options with the Board of National Missions, nor was
19 there consideration given to alternatives to the Memorial Presbyterian Church’s closure.³³

20

21 Instead of dissolution, parishioners had every reason to anticipate a robust future for the
22 Memorial Presbyterian Church guided by the “rare and consecrated leadership of Dr.
23 Soboleff.”³⁴ Their expectations were given voice through Memorial Church session members
24 who were quoted in the Memorial Church history prepared for the congregation’s 75th
25 Anniversary observance only a few months before the closure plans were revealed:

26

³⁰ Minutes of the Alaska Presbytery, April 15-21, 1958, September 18, 1958, April 13, 1959.

³¹ Minutes of the Alaska Presbytery, November 8, 1960. Initial plans called for a bigger facility from the one built. The congregation failed to raise sufficient money, so the building was scaled back.

³² Memorial Presbyterian Church Presbyterian Session minutes, March 6, and April 20, 1962.

³³ At a called meeting of the Memorial Church congregation on December 2, 1962, members expressed their displeasure with the presbytery’s intent to close the church, and the way it was being handled: “While some members were against any move to discontinue this congregation, the unanimous feeling was that no matter what happened, it should not be done with so little notice and without consulting...our wishes.” The Memorial Presbyterian Church’s elder delegate was directed to inform the presbytery that the Memorial Presbyterian Church rejects the proposal for dissolution. (Congregational meeting minutes, 12/2/1962.)

³⁴ Mayberry, *Diamond Jubilee*, p. 9

1 We, as members of the session, greatly appreciate the services and spirit of our
2 pastor throughout this and past years, especially as evidenced by the growth and
3 spiritual life of the church. All members are urged to pray that such conditions
4 will continue.³⁵

5
6 But the prayers and expectations of the parishioners were for naught.

7
8 The offense of the Memorial Presbyterian Church's closure was compounded by how it was
9 handled. In prior years, national and regional church leaders were known to visit the Memorial
10 Church, but when Dr. Soboleff announced at a called congregation meeting in December, 1962,
11 that a Presbytery meeting had been called to vote on closing the church, no national or regional
12 leaders were present to explain the rationale, to express their sorrow for the closure, or to
13 acknowledge through ceremony the profound role the church had played in the lives of its
14 thriving congregation.

15
16 Adding further confusion and consternation to the situation, the Presbytery's announcement of
17 Memorial's closure proposal was accompanied by the news that it was issuing a call to Dr.
18 Soboleff to serve as "Evangelist-at-Large" in the Presbytery. His responsibilities would include
19 serving the churches and logging camps of Southeast Alaska and coordinating ministry in
20 congregations without pastors.³⁶ The funding for the position came from the Board of National
21 Missions – the same entity that cut funding from the Memorial Presbyterian Church.

22
23 The timing of these two announcements prompted some church members, and the public in
24 general, to assume that the Memorial Church was closed due to Dr. Soboleff's acceptance of the
25 new job with the presbytery. In fact, Dr. Soboleff was not seeking a new position. The callous
26 way in which the National Church and the Alaska Presbytery engineered the demise of the
27 Memorial Presbyterian Church was a traumatic affront to a people who value mutual respect,
28 acknowledgment, and dignity in relationships. Tlingit culture is steeped in the protocols of
29 ceremony, and the abrupt closure without ceremony demonstrated both a lack of awareness of,
30 and disrespect for, Alaska Native norms and practices.

31
32 The Alaska Presbytery's intent to close the Memorial Presbyterian Church was not made public
33 until early in 1963. Memorial Church elders had resisted the December proposal which resulted
34 in a delay in its implementation. The departure of Dr. Soboleff, their beloved pastor, demoralized
35 the congregation, leaving many members disillusioned with or outraged toward the Presbyterian
36 Church. But the Memorial Church session members remained advocates for their church, and the
37 continuance of its ministry.

³⁵ Ibid.

³⁶ *Daily Alaska Empire*, December 12, 1962, p. 1.

1
2 After Dr. Soboleff began his new position in January 1963, the Alaska Presbytery appointed
3 Edward Holborow, the newly called pastor of NLPC, to moderate the Memorial Church session.
4 The ending of the Memorial Presbyterian Church’s ministry was increasingly viewed as
5 inevitable, and discussion was held during the congregation’s January 16, 1963, Annual Meeting
6 about merging with NLPC rather than acquiescing to the presbytery’s plan to dissolve the
7 congregation. No decision was made to support the merger, but the meeting minutes noted that it
8 would nonetheless be an unlikely outcome because a motion to dissolve the Memorial
9 Presbyterian Church was expected to pass at the presbytery’s spring meeting.³⁷ At a subsequent
10 congregational meeting, the Memorial Church session introduced a motion of support for the
11 presbytery’s closing of the Memorial Presbyterian Church, and an accompanying
12 recommendation that Memorial Church members unite with NLPC, but many in the
13 congregation opposed this; the motions narrowly passed, 17 to 14.³⁸ Subsequently, the Memorial
14 Presbyterian Church’s closure was euphemistically described as a union with NLPC,³⁹ but in
15 actuality, the institutional life of the Memorial Presbyterian Church was terminated when the
16 presbytery dissolved its session and sent the congregation’s records to the Presbyterian Historical
17 Society.⁴⁰

18
19 The Alaska Presbytery could have approached the quest for a “strong and united church of all
20 races and classes” in Juneau differently. Instead of summarily closing the Memorial Presbyterian
21 Church, it could have:

- 22
- 23 • acknowledged that the Memorial Church was already a multiethnic, intercultural church
 - 24 from which the whole presbytery could learn about intercultural ministry;
 - 25 • consulted with the Memorial Church Session to explore various possibilities for its
 - 26 future;
 - 27 • proposed merging Memorial Presbyterian Church and NLPC as a union of equals;⁴¹ or
 - 28 • considered closing either NLPC or the Memorial Church, and publicly assessing the pros
 - 29 and cons of each closure.

³⁷ Memorial Presbyterian Church Annual Meeting minutes, January 16, 1963.

³⁸ Memorial Presbyterian Church Congregational Meeting minutes, February 10, 1963.

³⁹ *Daily Alaska Empire*, “Two Churches Unite,” February 14, 1963.

⁴⁰ Minutes of the Alaska Presbytery, April 1963.

⁴¹ A decade later, NLPC institutionally merged with the “White” Juneau United Methodist Church. A joint committee from the congregations met for months to negotiate terms of a merger of equals. The churches formally united in 1974 and adopted a new name, Northern Light United Church. Records of both Northern Light Presbyterian Church and Juneau United Methodist Church remain in the possession of Northern Light United Church.

1
2 But instead of doing any of these things, the Alaska Presbytery closed the Memorial Presbyterian
3 Church and told its members to join NLPC; nearly half of the membership refused to do so,
4 citing bitterness regarding the closure of the Memorial Church and/or not being comfortable
5 attending the previously all-White church. At the end of 1962, the Memorial Church had 196
6 members⁴² of whom only 100 transferred to NLPC; five years later only 48 former Memorial
7 Church members remained on the NLPC roll. The Presbytery's actions failed to produce the
8 strong and united Presbyterian witness in Juneau that it claimed to have sought.

9
10 The closing of the Memorial Presbyterian Church occurred because of White supremacist racism
11 under the guise of the ostensibly noble pursuit of integration. The devastation it wrought on the
12 Alaska Native community in Juneau and throughout Southeast Alaska reverberates to this day. It
13 has caused enduring trauma and anger for Memorial Church members and their descendants, and
14 for Juneau's Native community. The forced closure removed a place of spiritual and communal
15 refuge for scores of members and friends in a climate of local and national exclusion and
16 marginalization. It deeply wounded Native believers, as well as Memorial Church's members of
17 Asian and Pacific Islander, and European descent. It cut off a spiritual lifeline to souls of all ages
18 and ethnicities that extended throughout Southeast Alaska.

19
20 The enduring pain caused by the closure of the Memorial Presbyterian Church coexists,
21 sometimes uneasily, with the positive influences and cherished memories of the congregation's
22 ministry. Dr. Soboleff's adult children have shared that even though

23
24 many of the elders and members of the church have gone on...family ties of
25 membership in the Memorial Church still exist. The hurt has undoubtedly been
26 passed on to our present generation. People still speak of Dr. Soboleff's amazing
27 pastoral work by telling stories about 'when our family went to Memorial Church,
28 we...' Everyone's story is positive and genuine. Dr. Soboleff and the Memorial
29 Presbyterian Church [are] still vivid in our minds.⁴³

30
31 The heartfelt recollections underscore the continuing sense of loss and betrayal experienced by
32 Memorial Church families. The disrespectful, disingenuous, and obfuscated manner in which the
33 unilateral closure decisions were made and presented not only devastated Memorial Church
34 members; they sowed confusion and fostered silence within the NLPC congregation, and in the
35 community at large. White church leaders either fundamentally misunderstood what the
36 Memorial Presbyterian Church meant to the Native community, or they were willfully ignorant.
37 There was no attempt to explore how Native experience and values could be carried forward into
38 a new multiethnic, intercultural church. White church leaders thought that since they had
39 imposed European Christianity on Native Christians, the Memorial Church members would

⁴² Memorial Presbyterian Church 1962 Annual Report.

⁴³ Correspondence with Janet Soboleff Burke, December 4, 2020.

1 welcome the end of segregation and be glad for the chance to worship with European Christians
2 at NLPC. This racist reasoning is even more egregious in light of the fact that the Memorial
3 Presbyterian Church had already become a multiethnic, intercultural church.

4

5 Several years after the congregation's dissolution, the Memorial Presbyterian Church building
6 was razed as a part of Juneau's urban renewal; this spatial loss extended the spiritual harm
7 caused by the Memorial Church's closure as once again, Native land was appropriated for White
8 dominant culture use.

9

10 The lack of transparency about incidents such as the closing of the Memorial Presbyterian
11 Church continues to impede contemporary efforts to embrace multiethnic, intercultural church
12 life at national, regional, and local levels. The decades of avoidance of the truth about the closure
13 of the Memorial Church, and the complicity of the local White NLPC, the Board of National
14 Missions, and the Alaska Presbytery regarding the closure, has deeply hampered relationships
15 between Native and non-Native members. Dr. Soboleff is fondly remembered in the national
16 church, the Alaska Presbytery, and throughout Southeast Alaska, but the wrong of removing him
17 from the Memorial Church pastorate has gone largely unacknowledged. Northern Light United
18 Church claims the Memorial Church as one of its predecessor congregations and supports the
19 work of its own Native Ministries Committee, but it has struggled to this day to confess and
20 address the devastating actions of NLPC, its White predecessor Presbyterian congregation, and
21 its namesake. NLUC has not publicly acknowledged and addressed the manner in which the
22 Presbytery approved NLPC's move into the Memorial Church's neighborhood and closed the
23 Memorial Presbyterian Church. The claim that the Memorial Church is a predecessor of NLUC
24 belies the fact that there was no Memorial Presbyterian Church left with which NLPC could have
25 merged. Not facing the racism embedded in the closure decision has hindered the development
26 of authentic multiethnic, intercultural church life at NLUC. "The deafening silence of White
27 Presbyterian leaders and congregants regarding the abrupt closure of the Memorial Church is a
28 disruptive force to Tlingit spiritual wellbeing as well as a barrier to living in harmony with White
29 Presbyterians."⁴⁴ Despite recent efforts at investigating and telling the story of the Memorial
30 Church, including its support for this Overture to the PC(USA), NLUC's legacy as a community
31 of faith and justice has been marred by decades of inaction regarding the closing of the Memorial
32 Presbyterian Church. These institutional failures inhibit NLUC's ability to live out its stated
33 mission and have tarnished its local Christian witness in the community at large.

34

35 Without a full accounting of the racist, White supremacist ecclesial history that led to actions
36 such as the closing of the Memorial Church, and without understanding the enormity of what the
37 loss of centers of Native church life such as the Memorial Church meant and means for the
38 Native community, Native contributions remain tangential rather than central to current day

⁴⁴ NLUC Native Ministries Committee member and Overture coauthor Lillian Petershoare, February 7, 2021. Other Overture coauthors are: Maxine Richert, Myra Munson, Tim Lash, and Phil Campbell, consultant.

1 church life and leadership. This Overture is a step both toward addressing the festering wound
2 caused by the closing of the Memorial Presbyterian Church, and to a renewed commitment to a
3 multiethnic, intercultural future for the Presbyterian Church (U.S.A.) at the national, regional,
4 and local levels.⁴⁵

5

6 **Legacy of Rev. Dr. Walter Soboleff, Sr.**

7

8 Walter Soboleff, born to a Tlingit woman and a father of Russian and German descent in
9 Killisnoo, Alaska, received a scholarship to the Presbyterian related University of Dubuque to
10 study for the ministry. After completing degrees in the undergraduate college and graduate
11 theological seminary, he returned to Alaska in 1940 to assume the pastorate of Juneau’s
12 Memorial Presbyterian Church. Soboleff, the second ordained Alaska Native Presbyterian
13 Minister⁴⁶ in Southeast Alaska, was the first and only Native pastor of the Memorial Church.

14

15 Due to official and unofficial segregation, the Memorial Presbyterian Church was considered the
16 “Native” Church, as Natives were not welcomed in many “White” churches, including Northern
17 Light Presbyterian Church. Under Soboleff’s leadership, the Memorial Church quickly grew.
18 And in a remarkable witness against the segregation of the time, Soboleff asked the membership
19 of the church to consider inviting other people besides Natives to participate, and they readily
20 agreed. As non-Natives started to join, the Memorial Church became one of the few
21 desegregated churches in Juneau.

22

23 Dr. Soboleff’s ministry was the first to travel to the airwaves, allowing Natives and non-Natives
24 throughout Southeast Alaska and as far away as the Yukon Territory to hear his Sunday sermon
25 in Tlingit and English. Even when the Memorial Church budget was tight, the congregation
26 supported this ministry citing the importance of the fishermen out on their boats being able to
27 attend worship. He also provided the radio station’s newscasts in Tlingit. The daily newspaper
28 in Juneau featured ads inviting men to the weekly Prayer Luncheon, and women to the Women’s
29 Church Society activities. The youth met monthly with Dr. Soboleff (hot dogs served), with
30 Catholic youth from the surrounding neighborhood also attending at times.

31

32 Dr. Soboleff built and maintained relationships and extensive networks of support in Juneau, and
33 throughout Alaska. He served on the board of directors of the American Red Cross, chaplain
34 with the Territorial Legislature, and in various positions with the Alaska Presbytery. In 1951 he

⁴⁵For a listing of steps being taken at presbytery and local levels that accompany the actions called for in this Overture’s Recommendation, see the Conclusion section of the Rationale.

⁴⁶To date, very few Alaska Natives have been ordained. In Southeast Alaska, in addition to Dr. Soboleff, Edward Marsden, Tsimshian, was ordained in 1898, George Betts, Tlingit, was ordained in 1943, and Henry Fawcett, Tsimshian, was ordained in 1963. The dearth of Alaska Native ministerial leadership is an ongoing challenge for the PC(USA). The need to support Alaska Natives preparing for ministry and other church leadership roles is addressed in the Overture’s Recommendation, reparative action 2.a.

1 began a 20-year term as the Alaska National Guard Chaplain, serving as chaplain and officer.
2 Like him, many Alaska Natives from the villages served in the Alaska National Guard. He was a
3 Mason and belonged to the Lions Club. He helped the Lions establish the annual Gold Medal
4 Basketball Tournament that continues to bring 20 plus teams and hundreds of fans from the
5 villages to Juneau for a week of play. Monies raised went for college scholarships, and the
6 church housed some of the teams. A Girl Scout troop met weekly at Memorial. Dr. Soboleff's
7 long involvement in the Alaska Native Brotherhood/Sisterhood (the Native civil rights
8 organization), from its early years to his terms as Grand Secretary and Grand President, helped
9 this organization achieve its goals of furthering the social and economic development of Native
10 people.

11
12 For Dr. Soboleff, community involvement was an expression both of his Christian faith and his
13 Tlingit spiritual practices; for him there was no contradiction between being Christian and
14 Tlingit. Throughout his life, he lived the Tlingit value of *Haa Shuká*, the honoring of and feeling
15 connected to the ancestors, and recognizing one's responsibility to future generations. As Chair
16 of the Sealaska Heritage Board of Trustees, he guided the institute's staff in the development of
17 programs and curricula that celebrate Alaska Native ancestors, perpetuate Native languages, and
18 inspire the revitalization of Southeast Alaska Indigenous cultures. Native youth throughout
19 Southeast are making regalia, dancing traditional dances, and singing clan songs in Tlingit. Dr.
20 Soboleff was a wise, gentle, and humble leader whose grasp and promotion of traditional Tlingit
21 culture was inspiring.

22
23 After accepting the direction from the Alaska Presbytery to leave Memorial Church even in the
24 midst of its closure, Dr. Soboleff served as Evangelist-at-Large in the Alaska Presbytery,
25 providing pastoral leadership for small churches in small communities throughout Southeast
26 Alaska. In 1970, he moved to Fairbanks, Alaska where he served as the first director of the
27 University of Alaska Fairbanks Native Studies Program. After retiring from that position, he
28 returned to Southeast (dividing his time between Juneau and Tenakee Springs) where he
29 provided leadership in the Native community, and actively participated in church and community
30 life.

31
32 Also, during this time period, he was named Pastor Emeritus of NLUC where he remained an
33 active participant, and where his wise counsel was sought by Native and non-Native members
34 alike. He preached on many occasions, regularly participated in worship and other church
35 activities, and he encouraged others to get involved.

36
37 Dr. Soboleff received numerous honors including being named Alaska Federation of Natives
38 Citizen of the Year in 1989, and in 1999 being designated Alaska Native Brotherhood Grand
39 Camp President Emeritus. Numerous facilities have been named for him including the Angoon
40 Airport, and a University of Alaska Southeast classroom building that houses the School of Arts

1 and Sciences.⁴⁷ After his death, the Sealaska Heritage Institute named its stunning heritage
2 center the Walter Soboleff Building (“WSB”) in recognition of Dr. Soboleff’s life-long
3 contributions to perpetuating Tlingit culture. The WSB is “a physical manifestation of *Haa*
4 *Shuká* and all the ideals he held dear.”⁴⁸

5
6 Even with these widespread accolades and recognitions, however, the forced closure of his
7 beloved Memorial Presbyterian Church remained an unresolved sadness for Dr. Soboleff. A
8 cruel irony of the closure is that Dr. Soboleff was well known in the community at large as a
9 “culture broker”⁴⁹ or an intermediary who could bring understanding between the Native and
10 non-Native societies. What the world recognized, however, remained oblivious to the church.
11 The immeasurable value of the ministry of the Memorial Church under Dr. Soboleff’s leadership
12 was unacknowledged, whether out of ignorance or willfulness, by denominational leaders.

13
14 Neither the displaced members of the Memorial Presbyterian Church nor Rev. Dr. Soboleff, who
15 remained a figure of dignity and peace amid systemic racism and indignity, received an apology
16 nor any form of restitution from the Presbyterian Church before Rev. Dr. Soboleff “walked into
17 the forest” on May 22, 2011, at age 102.

18
19 **Investigation into the Closure of the Memorial Presbyterian Church**

20
21 In March 2011, two months before Dr. Soboleff’s death, then-NLUC pastor Phil Campbell talked
22 with him about the closing of the Memorial Church. Pastor Campbell was struck by how pained
23 Dr. Soboleff was about the closure – almost 50 years after it happened. It was obvious the
24 wound had not been healed, nor had the injustice been addressed. With the support of the Native
25 Ministries Committee and the Church Council, Pastor Campbell began scouring the historical
26 records of the Alaska Presbytery, the Board of National Missions, NLPC, and the Memorial
27 Church to learn more about the circumstances that led to the closure of the Memorial
28 Presbyterian Church. He presented preliminary findings at Sealaska’s Walter Soboleff Day
29 observance in 2015,⁵⁰ and he began talking with the NLUC Church Council about how to repair
30 the damage caused by the Memorial Church’s closing.

31

⁴⁷The impact and significance of Dr. Soboleff’s life and ministry have been widely attested. See “A Century of Soboleff,” *First Alaskans Magazine*, February/March 2011 as an example.

⁴⁸“A Retrospective View of Dr. Walter Soboleff,” Sealaska Heritage Institute, <https://vimeo.com/146973605>, November 13, 2015.

⁴⁹ Correspondence with Dr. Rosita Worl, President, Sealaska Heritage Institute, February 4, 2021.

⁵⁰ “A Retrospective View of Dr. Walter Soboleff,” Sealaska Heritage Institute.

1 In 2017, the NLUC congregation engaged in visioning exercises; identifying appropriate ways to
2 address Memorial Church's closure was one of the topics discussed. In reviewing the vision
3 plan, one of the groups⁵¹ recommended pursuing hand-carved Tlingit house posts for the church
4 lobby. In the August 2017 Council minutes, the Council went on record supporting the house
5 posts idea and reported that Pastor Campbell expanded the idea to include official reconciliation
6 over the closure of the Memorial Presbyterian Church.

7
8 With Council's support for the house posts, the Native Ministries Committee decided to further
9 investigate the closure of the Memorial Presbyterian Church, realizing that learning this history
10 would pave the way for developing pertinent themes for the house posts, including the story of
11 the Memorial Church. Joaqlin Estus, Tlingit, a nationally recognized journalist, a reporter for
12 *Indian Country Today*, and a former member of NLUC was recruited to interview Memorial
13 Church members. Native Ministries directed Ms. Estus to ask members about their
14 remembrances of the Memorial Church and the circumstances surrounding its closure. Ms. Estus
15 wrote an article, "Segregation of Faith," for the Alaska Federation of Natives Annual Meeting
16 edition of *First Alaskans Magazine* (October 2019) that summarizes her and Phil Campbell's
17 research on the closure of the Memorial Presbyterian Church and speaks to the resulting pain
18 experienced by the many families who attended the Memorial Church.

19
20 Native Ministries also funded Pastor Campbell's travel to the Presbyterian Historical Society in
21 Philadelphia to access the Alaska Presbytery and Memorial Presbyterian Church records. He
22 summarized his research on the Memorial Church closure in the March 2018 NLUC newsletter.

23
24 Current NLUC Pastor Faith McClellan, upon reviewing Ms. Estus's article about Dr. Soboleff
25 and the Memorial Presbyterian Church, consulted with the Northwest Coast Presbytery
26 Executive, Dr. Corey Schlosser-Hall, about submitting a formal Overture regarding the closure
27 of the Memorial Presbyterian Church. Native Ministries met with Dr. Schlosser-Hall about
28 writing an Overture, and he wholeheartedly supported the idea. Native Ministries Liaison and
29 Council Member Lillian Petershoare recommended that Council support the Native Ministries
30 Committee's recommendation to prepare an Overture to address the closure of the Memorial
31 Presbyterian Church. The NLUC Council voted unanimously to back a Native Ministries
32 Committee recommendation to seek reparative action, through an Overture requesting an
33 apology and other reparations, from the national Presbyterian Church for the closure of the
34 Memorial Presbyterian Church.

35
36 **Additional Context**

37
38 In Juneau, the 1960s were particularly challenging times for the local Tlingit Community. The
39 White man's legacy of encroachment on Indigenous lands exhibited itself in numerous ways in

⁵¹ NLUC 2014 - 2018 Visioning Work Plan, Native Ministries and Purple Group additions, Activity 1.1, May 9, 2017.

1 the capital city and Douglas (which later became incorporated in the Borough of Juneau).
2 Consider:

- 3
- 4 ● The condemnation and burning of houses in the Douglas Indian Village beginning on
5 May 4, 1962. The Douglas Indian Village had been working with the Corps of Engineers
6 and the Bureau of Indian Affairs to obtain a village harbor until the City of Douglas
7 intervened by clearing the land of homes for purposes of constructing a city harbor.
8
- 9 ● On February 1, 1962, the State of Alaska and the City as plaintiffs successfully brought
10 to the U.S. District Court an action to quiet title to the tidelands of the Juneau Indian
11 Village.
12
- 13 ● The Forest Service in 1964 established a campground on A'akw Kwáan burial sites.
14
- 15 ● In the mid-1960s and early 1970s, the City of Juneau implemented President Lyndon
16 Johnson's "Great Society" program and began an urban renewal effort that focused on
17 twenty-three acres of filled tidelands which included 140 homes (130 were considered
18 "sub-standard"), owned for many years primarily by Alaska Native and Filipino/Native
19 families. This neighborhood on 7th, 8th and 9th Streets and beyond surrounded the
20 Memorial Church that was located on 8th Street. Many in the neighborhood attended the
21 church prior to its closure in 1963. Despite protests by the Alaska Native Brotherhood
22 and Sisterhood, the homes were razed (the Memorial Presbyterian Church building was
23 also razed and the land sold). Although owners were compensated, it wasn't enough for
24 some who had to move in with relatives or others who had to move out the road in trailers
25 which necessitated buying an auto. Urban renewal essentially displaced a tightly knit
26 ethnic neighborhood along with their church, which was closed earlier.⁵²
27

28 Concurrently, local, state and federal governments in Juneau were appropriating Lingit Aani, and
29 disrespecting sacred burial grounds in the process. The federal district court stripped the
30 tidelands from the Juneau Indian Village for community development and private purposes. At a
31 time when Juneau Tlingits were suffering monumental assaults on their ancestors' graves sites
32 and property losses that hugely impacted their livelihoods and subsistence way of life, the
33 comforting and encouraging words of their pastor might have helped them cope, were it not for
34 the Presbyterian Church (U.S.A.) choosing to close the Memorial Presbyterian Church in the
35 midst of all this profound loss. It is hard to overstate the devastating impact of the Memorial
36 Church's closure. Surely the presence of its ministry would have made a positive contribution to
37 Native life, and to Juneau as a whole during the era of devastating social change and upheaval in
38 the 1960s and beyond.
39

⁵² Kimberly L. Metcalf, ed., *In Sisterhood: The History of Camp 2 of the Alaska Native Sisterhood*, 2008.

1 **Theological, Spiritual, and Social Justice Imperatives**

2

3 In his book, *Stamped from the Beginning*,⁵³ Ibram Kendi documents the historical evolution of
4 racist and anti-racist ideas and actions. He identifies the existence of two types of racism –
5 segregationist racism and assimilationist racism. In the practice of segregationist racism, the
6 dominant class separates itself from those it deems inferior. The distance serves to ensure that
7 dominant White systems and structures are not exposed to or compromised by social contact
8 with Black and Indigenous people and groups. Assimilationist racists believe that Black and
9 Indigenous people of color can “evolve” into full humanity by becoming like White people and
10 adopting White ways. Anti-racism affirms the inherent worth of all people, culture and systems,
11 does not establish separate structures, and does not believe in the inferiority or superiority of any
12 group of people. An examination of the history of Presbyterian Church missionary practices
13 reveals that the first practice was segregationist racism. In Juneau, this led to the establishment of
14 two congregations – one for Whites and one for Natives.

15

16 In the 1950s when the national Presbyterian Church repented of segregation, it did not embrace
17 anti-racism. Instead, it instituted assimilationist racism with the accompanying assumption of the
18 superiority of White Christianity. Thus, when segregation ended, the Presbyterian Church
19 dissolved the congregation originally established to minister to Natives so that Native
20 Presbyterians could go to the White church and learn White church ways. In 1963, the Memorial
21 Presbyterian Church was closed for the same reason it was established by Presbyterian
22 Missionaries 76 years earlier: White supremacist racism. The congregation was opened by racist
23 White supremacy expressed through segregation; it was closed by racist White supremacist
24 assimilationist racism operating under the guise of integration.

25

26 The Presbytery’s and the Mission Board’s theological reflection on their actions was notably
27 shallow. They rushed to embrace an integrationist goal of establishing in Juneau a “strong and
28 united church of all races and classes,” without seriously addressing the damage wrought by
29 centuries of forced segregation. White church leaders failed to heed the warning of the prophet
30 Jeremiah who spoke out against those who seek to sweep under the rug the trauma caused by the
31 history of discrimination:

32

33 ¹⁴They have treated the wound of my people carelessly, saying, “All is well,”
34 when all is not well. ¹⁵They acted shamefully, they committed abomination; yet
35 they were not ashamed, they did not know how to blush... (Jeremiah 6: 14-15a).

36

37 In treating the wound without proper care, national and regional church leaders did not embrace
38 the church’s calling as the Body of Christ. As the Body of Christ, “every action the church takes
39 in the world must be as representatives of our Lord, Jesus Christ. Racism is a sin and is not only
40 a life-negating offense against humanity; it is also an affront to God and goes against the life-

⁵³ Kendi, Ibram X. *Stamped from the Beginning: The Definitive History of Racist Ideas in America*, Bold Type Books, 2016.

1 affirming, inclusive ministry of Jesus Christ.”⁵⁴ It is a denial of the radically egalitarian vision
2 that the Apostle Paul offered the church in Galatia:

3

4 ²⁶ You are all God’s children through faith in Christ Jesus. ²⁷All of you who were
5 baptized into Christ have clothed yourselves with Christ. ²⁸There is neither Jew
6 nor Greek; there is neither slave nor free; nor is there male and female, for you are
7 all one in Christ Jesus. ²⁹Now if you belong to Christ, then indeed you are
8 Abraham’s descendants, heirs according to the promise” (Galatians 3: 26-29,
9 CEB)

10

11 The vision of Galatians was already operative at the Memorial Church, but the lenses of White
12 church leaders were clouded by White supremacy that kept them from seeing this truth.

13

14 Thankfully, the church has not stood still. Four years after the closure of the Memorial
15 Presbyterian Church, the General Assembly adopted the Confession of 1967 that furthered the
16 church’s commitment to racial justice, to ending discrimination, and to seeking reconciliation:

17

18 God has created the peoples of the earth to be one universal family. In his
19 reconciling love, God overcomes the barriers between sisters and brothers and
20 breaks down every form of discrimination based on racial or ethnic difference,
21 real or imaginary. The church is called to bring all people to receive and uphold
22 one another as persons in all relationships of life: in employment, housing,
23 education, leisure, marriage, family, church, and the exercise of political rights.
24 Therefore, the church labors for the abolition of all racial discrimination and
25 ministers to those injured by it. Congregations, individuals, or groups of
26 Christians who exclude, dominate, or patronize others, however subtly, resist the
27 Spirit of God and bring contempt on the faith which they profess.⁵⁵

28

29 In the spirit of the Confession of 1967, this Overture provides redress for the domination and
30 patronization of the Memorial Presbyterian Church that brought contempt on the faith that
31 church leaders espoused.

32

⁵⁴ Correspondence with NLUC Pastor Faith McClellan, February 9, 2021. Rev. McClellan recommended that the Overture include the theological affirmation of the church as the Body of Christ, noting also that the church’s true vocation is “with the guidance of the Holy Spirit, to proclaim God’s justice, mercy, forgiveness, and reconciliation to a broken world.”

⁵⁵ The Confession of 1967— Inclusive Language Version, Office of Theology and Worship, Presbyterian Church (U.S.A.), 2002, 9.44a.

1 The Confession of 1967 also provides guidance for the church’s missionary endeavors. It
2 acknowledges that the

3

4 Christian religion [is]...distinct from God’s self-revelation, [and] has been shaped
5 throughout its history by the cultural forms of its environment.” It further declares
6 that “Christians find parallels between other religions and their own and must
7 approach all religions with openness and respect. Repeatedly God has used the
8 insight of non-Christians to challenge the church to renewal.⁵⁶

9

10 The cultural humility called for by the Confession of 1967 was absent from the church’s
11 missionary encounters with Tlingit people, as it has been across the globe throughout the history
12 of church life. Non-European cultures and worldviews are vibrant and profound; they are not
13 devoid of spiritual depth and understanding. In the case of the Memorial Church and the Juneau
14 community, Tlingit values and spiritual insights contributed invaluablely to the Memorial
15 Presbyterian Church’s life. Key Tlingit spirituality concepts are explicated by Lillian
16 Petershoare:

17

18 Our Tlingit elders and culture bearers teach us that everything has spirit, both the
19 inanimate and animate, with all things being worthy of respect. From a young
20 age, we are taught to live in harmony, maintaining social and spiritual balance
21 between eagles and ravens.⁵⁷ Coastal Tlingits belong to either moiety based on
22 their maternal lineage, while inland Tlingits belong to the wolf or crow moiety.

23

24 As Tlingits, we practice *Haa Shuká* knowing that we are connected to our
25 ancestors and future generations.⁵⁸ Our traditional values instill in us a
26 responsibility to ensure that our descendants know what it means to be a Tlingit
27 and to “imitate their ancestors” (embrace Tlingit lifeways).

28

29 We believe our ancestors’ spirits are among us. In ceremonies to remove the grief
30 of those who have lost a loved one, we speak of our ancestors as being with us—
31 comforting and healing our sorrow. For example, Jessie Dalton of Hoonah in one
32 of the finest recorded oratories, cried out, “Yes how very much it is as if they’re
33 [the ancestors] revealing their faces.”⁵⁹ Later in the same speech, she refers to the

⁵⁶ The Confession of 1967— Inclusive Language Version, Office of Theology and Worship, Presbyterian Church (U.S.A.), 2002, 9.41, 9.42.

⁵⁷ Correspondence with Dr. Rosita Worl, February 4, 2021.

⁵⁸ Nora Marks Dauenhauer and Richard Dauenhauer. *Haa Shuká, Our Ancestors*, pp. 28, 29.

⁵⁹ Jessie Dalton, Hoonah. 1968. as translated in Dauenhauers’ *Haa Tuwunáagu Yís, for Healing Our Spirit*, p. 245.

1 mourners' father's sisters (ancestors for whom the clan crest is the Tern) as being
2 terns flying over those who are grieving, letting their down fall like snow
3 (bringing peace and comfort) and taking the grief back to their nests.⁶⁰ Another
4 example of reinforcing our ancestors' presence: Elder Dorothy Peters Coronell
5 shared in a recorded interview, "We never lose them; they are all here in our
6 hearts."⁶¹

7
8 Because we carry our ancestors (*Haa Shuká*) in our hearts, and believe that their
9 spirits are among us, Dr. Soboleff's heartbreak over the closure of the Memorial
10 Church is a pain that remains and reverberates deeply within us. It is an offense
11 that yet remains unresolved. As we speak of the closure, our pain is
12 communicated in our choice of words and in the passion behind the words.

13
14 Our understanding of God is enhanced when we are able to view the creator through the lens of
15 all cultures. During the segregation era, and later during the assimilation push, White church
16 leaders and missionaries failed to recognize the profound cultural contributions of the Tlingits.
17 Tlingit and other Indigenous spiritualities contribute to authentic multiethnic, intercultural church
18 life.

19
20 Only in recent years has the Presbyterian Church (U.S.A.) begun to articulate a commitment to
21 antiracism as it seeks to embrace the future as a multiethnic, intercultural communion. With
22 regard to how this commitment addresses PC(USA) history and relationships with Native
23 Americans, Alaska Natives, and Native Hawaiians, in 2016, the General Assembly offered a
24 general apology for its complicity in the promotion of the Doctrine of Discovery and its
25 participation in systemic racism against Indigenous peoples, stating:

26
27 We know that apology is only a first step in the larger hope of repentance and
28 reconciliation. We seek the guidance of relationships ... as we seek to identify and
29 act on restorative practices and policies at the relational, communal, and national
30 level.⁶²

31
32 The redress for the closure of the Memorial Presbyterian Church called for in this Overture is
33 one step of repentance and restorative practice that will demonstrate the General Assembly's
34 commitment to repairing damage caused by White supremacy, and to the pursuit of ongoing

⁶⁰ Ibid., p. 251.

⁶¹ Dorothy Peters Coronell James. Interview conducted by the late David Katzeek, Sealaska Heritage Institute, for the Latseen Leadership Training Program.

⁶² Offering an Apology to Native Americans, Alaska Natives, and Native Hawaiians, <https://www.pc-biz.org/#/search/6350>.

1 healing and reconciliation within church and society. Without reparative actions, the words of
2 apology ring hollow. The response called for in the recommendation section of this Overture will
3 provide demonstrable, national commitment to the church's antiracist posture with regard to
4 relationships with Native people in Juneau and Southeast Alaska.

5
6 **Actions by NLUC and the Presbytery of the Northwest Coast**

7
8 The efforts of the Office of the General Assembly and the Presbyterian Mission Agency will join
9 local and regional efforts undertaken by the Northern Light congregation and the Northwest
10 Coast Presbytery.

11
12 The Congregation of the Northern Light United Church ("NLUC"), the successor to the Northern
13 Light Presbyterian Church, recommended by the NLUC Council, has adopted the attached
14 Resolution 2021-01, Regarding Acknowledgment, Apology, and Reparations to demonstrate its
15 repentance and intent to pursue healing and reconciliation within our church, community, and
16 society.

17
18 *NLUC understands that the NWCP Executive Board is working on this and trusts it will insert*
19 *below whatever is most appropriate. It is NLUC's profound belief that that we must each,*
20 *individually and collectively, take action and that the best advocacy at the General Assembly for*
21 *passage of this Overture will be proof that this isn't a request being made only for someone else*
22 *to take action, but rather a request that the General Assembly join us all in taking this action.*

23
24 Actions taken by the Northwest Coast Presbytery, as a successor body of the Alaska Presbytery
25 for PC(USA) congregations in Southeast Alaska, to acknowledge its culpability and silence
26 regarding the closure are

- 27
28 a. Supporting the efforts of the NLUC as referenced above;
29 b. Supporting the Alaska Cluster of churches in Southeast Alaska in their efforts
30 to remain viable, to welcome members from all cultures, especially Alaska
31 Native cultures, and to encourage and train lay leaders, accordingly;
32 c. Taking affirmative, transparent and open steps to assure that, when the
33 Presbytery considers difficult decisions about the future of local
34 congregations, the Presbytery's resources will not be allocated in ways that
35 favor predominantly White churches or disfavor primarily People of Color
36 congregations; and

- 1 d. Using the proceeds of the sale of the Sitka Presbyterian Church building* to
- 2 fund a Native Resource Center for Southeast Alaska, consistent with the
- 3 Native American Coordinating Council’s recent recommendations.⁶³
- 4

5 **Conclusion**

6

7 Actions always speak more loudly than words. This Overture is a plea that the General

8 Assembly join NLUC and the Northwest Coast Presbytery in their tangible actions to provide

9 reparative justice.

10

11 In proposing this Overture, members of the NLUC Native Ministries Committee

12 have sought to heal our ancestors, heal ourselves, and heal the land on which the

13 Presbyterian missionaries, the Board of Missions, and the Alaska Presbytery

14 committed the offenses outlined herein, with special focus on the Memorial

15 Church closure.⁶⁴

16

17 Now is the time for all parties to deal honestly with the past, and together to undertake the

18 obligation and opportunity to improve the future.

*Net proceeds from the sale was \$280,542.27

⁶³ Native American Coordinating Council Report to GA 224, Recommendation 4.c.: “Encourage mid councils to disburse a portion of the proceeds to Native American ministries when buildings or property are sold, symbolic of good stewardship”; and Recommendation 5.e.: “Creation of Native American centers, programs, and resources outside of reservations.”

⁶⁴ Lillian Petershoare, February 7, 2021.

1 **Resolution 2021-01**

2 **Regarding Acknowledgment, Apology, and Reparations**

3 **ADOPTED AT A CONGREGATIONAL MEETING HELD AUGUST 29, 2021**

4
5 *A resolution of the Northern Light United Church (NLUC) congregation of Juneau, Alaska,*
6 *recommended by the NLUC Council, authorizing the use of church resources to acknowledge,*
7 *apologize, and make reparations for the wrongful and forcible closure in 1963 of the Memorial*
8 *Presbyterian Church of Juneau by the Alaska Presbytery with concurrence of the Presbyterian*
9 *Board of National Missions.*

10 **Whereas** the forced closure of Memorial Presbyterian Church was an egregious act of spiritual
11 abuse committed in alignment with nationwide explicit and implicit racism toward Alaska
12 Natives, Native Americans, and other people of color; and

13 **Whereas** the closure caused direct harm and pain to the members of Memorial Presbyterian
14 Church, to the Reverend Dr. Walter Soboleff, and to Alaska Natives and American Indians
15 throughout Southeast Alaska; and

16 **Whereas** the consequences of the closure of the thriving, multicultural Memorial Presbyterian
17 Church reverberate to this day; and

18 **Whereas** Northern Light United Church is calling upon the Presbytery of the Northwest Coast,
19 the successor to the Alaska Presbytery, to overture the 225th General Assembly (2022) to
20 acknowledge, apologize, and make reparations for the egregious actions of the Presbyterian
21 Church (U.S.A.) that led to the unwarranted closure of the Memorial Presbyterian Church; and

22 **Whereas** Northern Light United Church, as the successor to the Northern Light Presbyterian
23 Church, has benefited from the closure of Memorial Presbyterian Church; and

24 **Whereas** our youth have called upon us to “let justice roll down as waters, and righteousness as
25 a mighty stream” (Amos 5:24) by recognizing that we continue to benefit from the land and soil
26 on which we worship, and by surrendering ill-gotten gains; and

27 **Whereas** we acknowledge our conscious and unconscious biases, and our participation in the
28 systems that maintain pervasive racism and institutionalized white supremacy, we commit to
29 taking action to unlearn these destructive attitudes and behaviors and to raise awareness within
30 our community to eliminate racism; and

31 **Whereas** we believe, as disciples of Jesus Christ, that the call of discipleship means shifting
32 from a scarcity mindset to one of abundance. The miracles of the loaves and fishes described in
33 each of the Gospels stir our hearts and souls to be generous and to believe that in Christ there is
34 always enough; and

35 **Whereas** we believe that Jesus Christ calls us, as a church and as individuals, to mend the
36 wrongs we have done to others and to strive for justice, reconciliation, and renewal; and

Resolution 2021-01 regarding Acknowledgment, Apology, and Reparations

ADOPTED AT A CONGREGATIONAL MEETING ON AUGUST 29, 2021

- 1 **Whereas** we believe that Jesus Christ calls us to strive against racism and any form of injustice
2 within our congregation, our church denominations, and our community;
- 3 **Now therefore be it RESOLVED** that
- 4 1. We confess and repent for the harm caused and will offer a formal apology according to
5 traditional Tlingit custom and practice within 90 days of the adoption of this resolution or
6 another date recommended by the Native Ministries Committee.
 - 7 2. We will rename the church to include a Tlingit name and an English name to honor the
8 Alaska Native people on whose traditional lands the church stands, the members and
9 families who experienced pain and loss as a result of the historic and institutional racism
10 in our denominations, and the vibrant ministry and faith of the Memorial Presbyterian
11 Church. The Council will invite (1) the Native Ministries Committee to identify a Tlingit
12 name to recommend and (2) all congregation members to consider and comment on the
13 combination of the recommended Tlingit name and one or more options for the English
14 name proposed by Council. The comment period will be no shorter than two weeks after
15 which Council will review all options and select the new name for our church. We will
16 conclude this process at the earliest reasonable time.
 - 17 3. We will begin all worship services and other events at the church with a formal
18 acknowledgment recognizing the traditional and historic stewards of the land on which
19 the church stands, as recommended by the Native Ministries Committee.
 - 20 4. We will celebrate the ministry and contributions of the Reverend Dr. Walter Soboleff on
21 the second Sunday of November of each year to commemorate the birthday of Dr.
22 Soboleff on November 14.
 - 23 5. We will dedicate the fellowship hall as the Reverend Dr. Walter Soboleff Memorial Hall
24 at the January 2022 Annual Congregational Meeting.
 - 25 6. We will expand the use of Tlingit-language prayers, hymns, music, and other resources
26 during weekly worship services, and invite Alaska Native ministers and lay leaders to
27 preach when possible.
 - 28 7. We will invest in efforts, including the Vital Congregations Revitalization Initiative, that
29 support meaningful invitation and welcome to Alaska Native people to worship with our
30 church, serve in leadership roles, and minister to our church and community and make
31 efforts to further expand to be the kind of welcoming multicultural and intercultural
32 church that Dr. Soboleff pastored.
 - 33 8. We will commission, within 90 days of the adoption of this resolution, story boards for
34 permanent display in the church that tell
 - 35 a. the joyful history of the Memorial Presbyterian Church and Dr. Soboleff's
36 ministry;
 - 37 b. the racism and pain of its closure; and
 - 38 c. the renewal these actions are intended to help us all achieve.

Resolution 2021-01 regarding Acknowledgment, Apology, and Reparations

ADOPTED AT A CONGREGATIONAL MEETING ON AUGUST 29, 2021

- 1 9. We will commission, within 180 days of the adoption of this resolution, screens, house
2 posts or a totem pole, or other significant art or sculpture created by Alaska Native artists
3 or others, as approved by the Native Ministries Committee, to commemorate the
4 contributions of Memorial Presbyterian Church and Alaska Native members of our
5 community of faith, to be installed in the church or on church grounds.
- 6 10. We will establish a curriculum development committee comprised of NLUC clergy and
7 members experienced in Christian Education to lead development, in collaboration with
8 the Native Ministries Committee, of curriculum for adults, youth and children, regarding
9 the events described in the Overture to teach the history of the Memorial Presbyterian
10 Church and its closure, to be delivered at least once each calendar year.
- 11 11. We will collect, preserve, and share the oral histories from people affected by the closure
12 of Memorial Presbyterian Church, as well as Tlingit elders in the church and community,
13 to increase our understanding of the consequences of the closure and to inform our
14 communal journey of faith.
- 15 12. We will provide scholarships or grants, directly or through appropriate organizations
16 approved by Council,
- 17 a. to Alaska Native children and youth who seek to participate in
- 18 i. traditional art, dance, and culture programs sponsored by Tlingit tribal and
19 heritage organizations;
- 20 ii. Tlingit language programs; and/or
- 21 iii. church-affiliated camps, retreats, mission trips, and other activities.
- 22 b. for Alaska Native students from Juneau and other Southeast Alaska communities
23 who seek to attend:
- 24 i. college or seminary to study for Christian ministry, or
- 25 ii. other post-secondary education programs identified by the Native
26 Ministries Committee.
- 27 13. We will provide sponsorships
- 28 a. annually of Tlingit-language programs offered by the Juneau School District, and
- 29 b. of early childhood Tlingit language and culture resources for community
30 childcare, preschool, and Head Start programs.
- 31 14. We will request, and provide financial support for, the City and Borough of Juneau to
32 install an acknowledgment at the historic site of Memorial Presbyterian Church.
- 33 15. We will provide financial and volunteer resources to Central Council of Tlingit & Haida
34 Indian Tribes of Alaska re-entry programs focused on supporting people returning to the
35 community after incarceration.

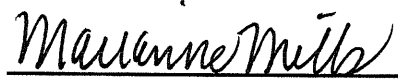
Resolution 2021-01 regarding Acknowledgment, Apology, and Reparations

ADOPTED AT A CONGREGATIONAL MEETING ON AUGUST 29, 2021

- 1 16. We will work closely with Sealaska Heritage Institute, as applicable, with regard to
2 certain of the reparations described in this resolution.
- 3 17. We will engage, if invited, with other historically Alaska Native churches in Southeast
4 Alaska, to honor and amplify their ministries.
- 5 18. We will continue to seek and listen to the wisdom of our Alaska Native members to guide
6 our ongoing reconciliation and reparations efforts.
- 7 19. We will reserve, within 90 days of the adoption of this resolution, not less than
8 \$350,000.00, which may be allocated in an amount of no less than \$50,000 per year, from
9 the General Fund Investments as restricted funds to be used for reparations. Any
10 donations made specifically to support the church's reparations efforts will be added to
11 these restricted funds. The restricted funds for reparations may be used over a period of
12 years, as needed, to implement the reparations described in this resolution, and others as
13 may be determined in the future.
- 14 20. We will commit ourselves to sharing with the community, within our denominations, and
15 with other churches the story of the closure of the Memorial Presbyterian Church and the
16 efforts we are making to acknowledge the closure, apologize, and make reparations.
- 17 21. We will review and revise, as appropriate, this Resolution to ensure that the monetary
18 reparations of the Northern Light United Church are supplementary to, and not
19 duplicative of commitments, if any, that may be made by the Presbytery of the Northwest
20 Coast and PC(USA) General Assembly.
- 21 22. Deadlines in this resolution may be extended by formal action of the Council upon
22 request of the Native Ministries Committee or after consultation with the Native
23 Ministries Committee. In the event the COVID-19 pandemic prevents in-person
24 gatherings, any dates for events most appropriately held in person may be delayed.

25
26 **Recommended by the Council of Northern Light United Church on August 12, 2021.**

27 **Approved by a majority of the congregation present in person or virtually at a specially**
28 **called meeting on August 29, 2021.**

29
30 
31 _____
32 Marianne Mills, Moderator

33


April Rezendes, Clerk