

MINUTES

The 53rd Stated Presbytery Meeting

[The Atlantic Korean American Presbytery]

Silver Spring, MD

December 8th, 2015 Tuesday

1 : 30 PM



The Atlantic Korean American Presbytery

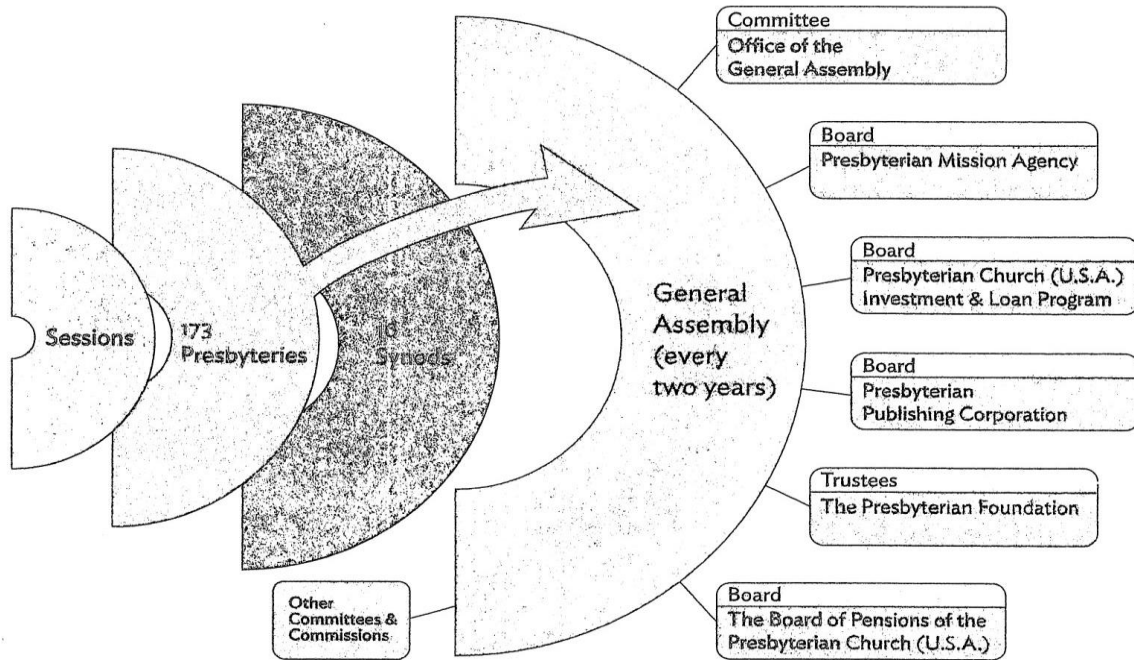
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**PRESBYTERIAN CHURCH (U.S.A.)
STRUCTURAL ORGANIZATION**



MINUTES

The 53rd Stated Presbytery Meeting

Atlantic Korean American Presbytery

[Time] 제 53차 정기노회가 메릴랜드주 몽고메리 카운티 실버스프링시에 소재한 워싱턴 시온장로교회 (담임 김신태 목사)에서 2015년 12월 8일 화요일 오후 2시에 모이다.

[Devotion] 노회장 이기풍 장로의 기도와 부노회장 전은기 목사의 사회로 찬송 102 장 “주예수 보다 더 귀한 것은 없네”를 부른 후에 성경말씀 마태 2:1-12절을 함께 교독하다. 말씀에는 호스트교회 김신태 목사가 “아기로 오신 예수님”이라는 제목으로 설교 말씀을 전하다.

[성찬식] 이어서 배현수 목사의 집례로 제정의 말씀과 기도로 성찬식을 진행하다. 배잔 및 배병 위원으로 이기풍 장로와 박종우 장로가 수고하였고 참석한 전 노회원이 성찬을 받다.

[환영과 인사] 노회장 환영의 인사를 전하고 노회에 참석한 웨잇빌 한인장로교회 당회원들 및 처음 노회에 나온 총대들을 소개하고 인사교회환이 있는 후 호스트 교회 당회장 김신태 목사의 환영사와 성공적인 치료를 마치고 회복한 사모를 위한 기도를 부탁하다.

[회원점명] 서기 조남홍 목사의 회원 점명을 하니 다음과 같이 참석하였다.

조은상, 강기석, 전은기, 김성원, 조명철, 안현준, 배현수, 임용락, 이용일, 윤치현, 김응배, 박연익, 조은경, 조남홍, 박관준, (이상 교역장로) 심영순, 최창규, 김춘호, 김형순, 이기풍, 박종우, (이상사역장로)
Excuse: 김정숙, 이대성, 권준, 총 3 당회 이상이 되다.

[정족수] 회원 24명과 3 당회 이상이 되었으므로 노회장 개회를 선언하다.

[회순채택] 다음과 같은 회순을 받기로 하다.

PM

02:00 1. 개회기도(Meeting Constituted with Prayer)

02:05 2. 경건회(Devotion)

- ① 사회:전은기 목사(부노회장)
- ② 설교:김신태 목사(Host Church)
- ③ 성찬식 : 집례 : 배현수 목사,
- ④ 배잔, 배병위원 : 이기풍 장로, 박종우 장로

- 02:30 3. 환영 및 인사(Welcome & Greetings) -노회장과 김신태 목사(Host Church)
- 02:35. 4. 회원 점명(Enrollment) - 부서기(Associate Clerk) -,
- 02:40 5. 회순채택(Adoption of Docket)
- 02:45 6. 회의록 통과(Minutes Approval)
- 02:50 7. 서기보고(Stated Clerk's Report)
- 02:55 8. 회계보고 (Treasurer's Report) -(Treasurer)
- 03:00 9. 운영위원회보고(General Council Meeting Report)-위원장
- 04:00 10. 각 위원회보고 및 헌 의안(Reports & Recommendations of Committees)
- 04:05 a. 후보생 위원회 (Committee on Preparation of Ministry)-김정숙 목사
- 04:10 b. 교육위원회 (Committee on Ed. & Congregational Life)-조은상 목사
- 04:30 c. 목회위원회 (Committee on Ministry)-조명철 목사
- 04:40 d. 공천 위원회 (Nominating Committee)-김형순 장로
- 04:45 e. 대표 위원회 (Committee on Representation)-윤치현 목사
- 04:50 f. 선교/교회개발위원회 (Mission & NCD Committee) - 배현수 목사
- 05:00,11. 특별 위원회보고 사항 (Special Committees & Commission)
- 내규수정위원회
 - 총무청빙위원회
 - 웨잇빌한인장로교회 행정지도위원회 경과보고
- 05:20 12. 신 안건:
- ① 노근리사건 동의안여부
 - ② 결혼정의 재정리에 대한 동의한 여부
 - ③ 차기노회 결정:
 - a) 제 1차: 연장교육시(2월-23일-내규심의 및 통과)
 - b) 제 2차 여름수양회(7월 16일, 2016년),
 - c) 제 3 차정기노회 2016년 12월 9일 (화)
- 05:30 13. 사무총장보고 및 광고(Executive Presbyter's Report & Announcement)
- 05:40 16. 폐회(Adjournment) 축도 : 박관준 목사

[서기보고] 다음과 같이 서기보고를 받다.

(통신)

접수공문

1. Rewood Presbytery Mr. Brian Lee's CPM file(11/25/2015)
2. 이영호 목사가 한미노회를 대회에 고소한 문건 접수(10/19/2015)
3. Greenville Galilee Korean Church(김세준 목사)에 대한 제 1 차 항의 및 질의서에 대한 총
4. The Mission Development Resources Committee (위원장 Rev. Robert Bidwell)
5. Presbyterian Mission Agency Racial Ethnic & Women's Ministries(11/10/2015)
6. Presnbyterian Church Investment & Loan Report(11/19)2915
7. Review of AKAP's Response to the Synod' Request-추가로2014년 노회록을 제출할 것을 제외한 모든 사항 만족하다고 했으며 상회비에 대한 설명 있었음
8. 메릴랜드장로교회-건물이전에 관한 문의(10/19/2015)
9. Kiskiminetas Presbytery -결혼정의에대한 헌의안 지지요청(10/19/2015)
10. 조사위원회 조사위원에 관한 질의서 노회를 고소하겠다는 경고(10/15/2015)
11. 조사위원회 면담 연기신청-김범수 목사 (발신 09/22/2015)
12. The Korean Canaan Church Loan Application.

발송공문

1. 53차 정기노회 회의록-대회 및 고소자 및 변호인단(11/19/2015)
2. 대회보고사항 8가지 문서 및 자료(07/21/2015)
3. 이영호 목사가 노회를 고소한 사건에 대한 경위서-Counsel of Committee 보고서(07/21/2015)
4. 이영호, 김범수, 안현준 목사에 대한 IC 공문
5. 수도장로교회 베이컨시듀(Vacancy Due) 청원서-연금국(07/21/2015)
6. 가나안교회 연결물기지 이사회 인준 공문(07/20/2015)
7. 재직 증명서 및 소속 증명서-월밍턴 장로교회
8. 월밍턴 한인장로교회 소속 증명서
9. 박연익 목사 소속 증명서
10. 권준 목사 이명증명 관계보고 및 최종처리
11. 김응배 목사 이명증명 관계보고 및 최종처리
12. 이영호 목사의 고소 건에 대한 대회에 자료 제출 및 보고
13. 수도장로교회 공석연금(Vacancy Due) 보고 및

회원교회 및 회원교회현황

조직교회

| 번호 | 교회명 | 담임목사 | 출석여부 | 총대장로 | 출석여부 |
|----|-----------|---------|------|------|------|
| 1 | 리치몬드 | 이영호 | | 심영순 | |
| 2 | 리치몬드중앙 | 전은기 | | 안희성 | |
| 3 | 메릴랜드장로교회 | 안현준 | | 조동열 | |
| 4 | 메릴랜드제일 | 조은상 | | 김영미 | |
| 5 | 솔즈베리한인 | Vacancy | | 김일배 | |
| 6 | 수도 | 조명철 | | 김응태 | |
| 7 | 워싱턴시온 | 김신태 | | 김희태 | |
| 8 | 워싱턴우리 | Vacancy | | 최창규 | |
| 9 | 워싱턴평강 | 서보창 | | | |
| 10 | 필라제일 | 김요셉 | | | |
| 11 | 웨잇빌 | 공석 | | 김춘호 | |
| 12 | 덴버한인중앙(N) | 강기석 | | | |

미조직교회 및 Fellowship

| 번호 | 교회이름 | 교역자 | 출석여부 | 교인대표 | 출석여부 |
|-----|------------|---------|------|------|------|
| 1. | 가나안교회 | Vacancy | | | |
| 2 | 워싱턴소망(L) | 배현수 | | | |
| 3 | 솔즈베리사랑(L) | 정태은 | | | |
| 4 | 예루살렘(L) | 명돈의 | | 명치만 | |
| 5 | 일밍턴(N) | 박연익 | | | |
| 6 | 코너스톤(N) | 이승환 | | | |
| 7 | 해거스타운(N) | 윤치현 | | | |
| 8 | 행복한교회(N) | 임용락 | | | |
| 10. | 워싱턴동산교회(N) | 김범수 | | 박상열 | |

11. 뉴퓏뉴스장로교회 권 준

*비활동회원

F=fellowship, N=New Church Development, L=Lack of a quorum

회원명단

정회원(Validated Member) -조직교회

| 번호 | 이름 | 교회 | Church Status | Status |
|----|---------|----------|----------------|--------|
| 1 | Vacancy | 솔즈베리 | Organized | Active |
| 2 | 김범수 | 워싱턴동산 | Lack of quorum | Active |
| 3 | Vacancy | 웨잇빌 | Organized | 이승태(임) |
| 4 | Vacancy | 워싱턴우리 | Lack of quorum | Active |
| 5 | 권 준 | 뉴퓏뉴스 | Lack of quorum | Active |
| 6 | 조은상 | 메릴랜드제일 | Organized | Active |
| 7 | 강기석 | 덴버중앙장로교회 | NCD | Active |
| 8 | 서보창 | 워싱턴평강 | Lack of quorum | Active |
| 9 | 이영호 | 리치몬드 | Organized | Active |
| 10 | 전은기 | 리치몬드중앙 | Organized | Active |
| 11 | 조명철 | 수도 | Organized | Active |
| 12 | 김요셉 | 필라제일 | Organized | Active |
| 13 | 안현준 | 메릴랜드장로교회 | Organized | Active |

정회원(At-large)-미조직교회 및 부목사

| 번호 | 이름 | 교회` | status |
|----|-----|----------|-------------------------|
| 1 | 배현수 | 소망교회 | Lack of quorum OGP |
| 2 | 이대성 | 예수사랑의 교회 | At large OGP |
| 3 | 이승환 | 코너스톤장로교회 | At large OGP |
| 4 | 이용일 | 리치몬드 한인 | Associate Pastor Active |
| 5 | 임용락 | 행복한교회 | At large OGP |

| | | | | |
|----|--------|--------------|--------------------------|---------------|
| 6 | 윤치현 | 해거스타운한인교회 | <i>Organizing Pastor</i> | <i>OGP</i> |
| 7 | 정태은 | 사랑의교회 | <i>NCD</i> | <i>OGP</i> |
| 8 | 김성진(A) | At-Large | <i>In transition</i> | |
| 9 | 김응배 | Bedford 장로교회 | <i>At large</i> | <i>OGP</i> |
| 10 | 박연익 | 일명턴한인장로교회 | <i>Organizing Pastor</i> | <i>Active</i> |
| 11 | 조은경 | 우리장로교회 | <i>Associaite Pastor</i> | <i>Active</i> |

*타교단 or beyond jurisdiction

*OGP=Organizing Pastor-membership needs to be renewal annually.

* ? Means membership is in question.

정회원(Specialized Ministry)

| 번호 | 이름 | 교회/사역처 | |
|----|-----|-------------------------|--------|
| 1 | 김정숙 | 워싱턴침례대학 | Active |
| 2 | 김정훈 | At-Large | Active |
| 3 | 김지훈 | At-Large | |
| 4 | 명돈의 | 예루살렘장로교회 | Active |
| 5 | 박승환 | At-Large/이명수속중 | Active |
| 6 | 손상웅 | 씨드선교회 | ? |
| 7 | 조남홍 | 대서양한미노회 | Active |
| 8 | 조호성 | At-Large | Active |
| 9 | 김성원 | Associate Pastor/시온장로교회 | Active |

은퇴회원(정회원)

| | | | | |
|----|-----|----------------|--------------------------|-----------|
| 1 | 김성웅 | <i>Retired</i> | <i>Honorably Retired</i> | <i>HR</i> |
| 2 | 조병철 | <i>Retired</i> | <i>Retired</i> | <i>RT</i> |
| 3 | 신동환 | <i>Retired</i> | <i>Honorably Retired</i> | <i>HR</i> |
| 4. | 박관준 | <i>Retired</i> | <i>Honorably Retired</i> | <i>HR</i> |

남부지역

조직교회

| 번호 | 교회명 | 담임목사 | 출석여부 | 총대장로 | 출석여부 |
|----|---------|------|------|------|------|
| 1 | 베다니장로교회 | 최병호 | | 최은일 | |
| 2 | 발도스타제일 | 임낙길 | | | |
| 3 | 사바나 | 남윤상 | | | |
| 4 | 열린장로교회 | 신동욱 | | | |
| 4 | 예수소망 | 박대웅 | | | |
| 5 | 에벤에셀 | 김창환 | | 박제광 | |
| 6 | 조지아 | 조진영 | | 이화림 | |

미조직교회

| 번호 | 교회명 | 담임목사 | 출석여부 | 총대장로 | 출석여부 |
|----|----------|------|------|------|------|
| 1 | 갈릴리 | 김세준 | | | |
| 2 | 라그렌지 | 이내용 | | | |
| 3 | 새롬 | 김삼영 | | | |
| 4 | 시온장로 | 김대왕 | | | |
| 5 | 4 Points | 임기윤 | | | |

정회원

| 번호 | 이름 | 교회 | Status |
|----|-----|------|--------|
| 1 | 최병호 | 베다니 | Active |
| 2 | 임낙길 | 발도스타 | Active |
| 3 | 남윤상 | 사바나 | Active |
| 4 | 박대웅 | 예수소망 | Active |
| 5 | 김창환 | 에벤에셀 | Active |
| 6 | 조진영 | 조지아 | Active |
| 7 | 김세준 | 갈릴리 | Active |
| 8 | 이내용 | 라그렌지 | Active |
| 9 | 김삼영 | 새롬 | Active |
| 10 | 김대왕 | 시온 | Active |

| | | | |
|-----|-------------|----------|--------|
| 11 | 임기윤 | 4 Points | Active |
| 12 | 김범수 | 베다니 | Active |
| 13. | Joseph Kang | 베다니 | Active |
| 14. | 신정인 | NKPCP | Active |

은퇴회원(정회원)

| | | | |
|---|------------|----------------|-----------|
| 1 | <i>이원걸</i> | <i>Retired</i> | <i>HR</i> |
|---|------------|----------------|-----------|

노회원으로 활동중인 짱로회원 : 박종우, 김형순, 이기풍,

[재정보고] 유인물에 의거한 재정 보고를 받다.

- 질문사항 1. 메릴랜드 장로교회 선교비로 기록된 500 불은 상회비로 옮겨 달라는 것과
2. 해거스타운 한인교회 상회비가 차이가 나는 것을 확인해 달라고 하다.

답변 : 장부를 확인하여 카톡으로 전달한다고 답변하다.

운영위원회 보고

73차 운영위원회가 2015년 10월23 일 목요일 오후 6시에 워싱턴 수도 장로교회에서 열렸다. 노회장 이기풍 장로의 기도로 시작하여 성수가 되므로 위원장 개회를 선포하였다.

[참석자와 정족수]: 조남홍, 이기풍, 배현수, 조명철, 박종우, 김형순, 조은상, Katalk 으로 전은기, 강기석 목사가 참석하였고, 윤치현목사가 excuse 했다.

[전회로 통과] 전회록을 유인물로 받기로 하다.

[회순채택] 임시로 받기로 하였다.

[서기보고]서기보고를 유인물로 받았다.

[회계보고] 유인물로 받았으며 10월 23일 현재 총수입 85, 516.72전, 총지출 69,432.92 총잔액은 20,492.82전이다. 총무은퇴 지불 금 중 3 만 불은 노회 결의대로 별도 분류하여 지출했으며, 남부노회의 재정보고를 받아서 총회 및 대회 상회 금에 대한 확인을 할 예정이라는 보고를 받았다.

[대회요구사항] 대회가 요구한 사항들대 대해서 대회로부터의 결과 보고를 받았다. 대회가 요구한 사항은 모두 완수 되었다. 단 2014년도 노회록과 각 회원교회의 세부적인 명단을 보내달라는 요청을 받은바 대회에 모두 발송했음을 총무로부터 보고를 받았다.

[기타보고 및 헌의안]

1. 조사위원회 조명철 목사를 조은상 목사로 잘못 보고한 것에 대한 사무총장의 사과가 있는 후 조사위원회를 다시 확인하다. 조명철, 이기풍, 최병호,
2. 다음 노회는 시온장로교회에서 12월 8일에 하기로 한다.
3. 각 교회에 당회에 terms of call 을 받아 목회위원회가 검토하기로 하다.
4. 각교회 당회록을 제출 받아 검토하기로 하다.
5. 각 교회 당회 방문은 2016년부터 지역별로 짜서 그룹별로 하기로 하다.
6. 리치몬드 한인장로교회 이영호 목사의 행동에 대하여 행정전권위원회 구성을 협의하기 위한 당회와 운영위원회와의 면담은 2차 소환에 응하지 않을 시에 하기로 연기하다.

[폐회] 조명철 목사 폐회동의를 배현수 목사 재청 조명철 목사 기도로 폐회하다.

제 74차 운영위원회

74차 운영위원회가 아난데일 팰리스가든 별실에서 2015년 11월 24일 모여 식사를 한 후 7시30분부터 시작하다. 위원장 이기풍장로 기도한 후 담후 을 읽고 말씀을 전한 후에 회무를 시작하다.

출석: 이기풍, 조명철, 배현수, 조은상, 김정숙, 박종우, 윤치현, 조남홍, 그리고 카톡으로 김형순, 강기석 토의 및 결의사항

1. 뉴퓏뉴스 한인장로교회의 상회비 면제 청원 건은 받되 할당된 의무금에 못미치더라도 성의껏 참여하게 권하기로 결의하다.
2. 재정보고는 10 월 달 운영위원회시에 보고한 내용과 다름이 없으며 덴버중앙장로교회에서 상회비를 보내준 것과 김성원 목사 안수시 현금 537 불을 더하여 입금 되었음을 보고하다

3. 이어서 각부보고에 들어가 목회위원회 보고로 이대선 전도사 안수 문제는 53차 노회에 가입을 한 후 12월 18일날 웨잇빌 한인장로교회에서 갖기로 하고, 행정위원회 구성은 목회위원회에 일임하기로 하다.
4. 각 교회 당회에 보내는 terms of call 및 방문에 관한 공문을 인준하여 내보기로 하다.
5. 공천위원회 2년차 김정훈 목사 대신에 박연익 목사로 임기를 보충하고, 1년차 공천위원은 3년차에 재 공천하기로 하다. 조은상, 김응배, 김형순 (위원장)
6. 이영호 목사가 노회에 고소한 건에 대하여 설명을 듣고 장시간 대책을 논의한 후에 일차적으로 당회가 운영위원회와 대화 하는 것을 결의하고 날짜에 대한 응답이 오는대도 응하기로 하고 대화 일정과 내용에 대해서는 총무가 초안하여 위원들에게 회람하여 결정하기로 하다.
7. 노회직전에 운영위원회를 열어 대표위원회의 검토를 거쳐 보고를 받기로 하다.

10시 40분에 배현수 목사 기도로 폐회하다.

제 75차 운영위원회

제 75차 운영위원회가 노회가 열리기 직전 2015년 12월 8일 오전 11시 30분에 모여 노회장 이기풍 장로의 사회 전은기 목사의 개회기도가 있는 후 466 장을 부른 후 성경 히브리서 10:30-39절을 읽고 개회하다.
참석자: 이기풍, 배현수, 조은상, 전은기, 강기석, 박종우, 조명철, 조남홍(Ex Officio)

[결정사항]

1. 헌의안으로 나온 노근리 사건에 대한 헌의안과 결혼정의를 되돌려 놓자는 Kiskiminetas Presbytery 의 헌의안을 노회 시작할 때 광고로 읽고 검토하게 한 후 신안건 시간에 투표하기로 하다.
2. 총무청빙위원회 안건으로 내규 수정을 통해 남부및북부가 함께 하는 예산을 집행하도록 하여,
3. 파타임으로 3만 5천불 플러스 메디칼 펜션으로 목표를 세우기로 하다.
4. 조남홍 목사가 차기 총무 청빙할 때까지 총무사역을 계속하기로 하다.

폐회기도로 마치다.

각위원회 보고 및 헌의사항

[후보생 위원회] 위원장: 김정숙 목사를 대신하여 사무총장이 다음과 같은 헌의안을 받기로 하다.

1. 레드우드 노회 후보생 이대선 전도사의 신앙고백을 들은 후 질의 응답을 하다.

2. 이대선 전도사를 퇴장 시킨후 가부를 물어 받기로 하다.
3. 이대선 전도사를 다시 입회 시킨 후 조명철 목사가 기도 한 후 박수로 환영하다.

[목회위원회] 위원장 : 조명철 목사가 보고한 다음의 보고와 헌의안을 통과시키다.

1. 가나안 장로교회 (당회장: 배현수 목사 보고)

[보고사항]

- 1) 2015년 10월 18일 가나안 장로교회를 박종우 장로와 함께 방문하였다.
- 2) 내규 검토 및 수정에 대한 토의와 지도를 했다.
- 3) 운영위원회에 속한 장로도 재신임 투표를 받을 것을 권고했다.
- 4) 당 회 구성에 대한 대화가 있었다.
- 5) 김은호 장로는 투표권이 없으므로 운영위원회에 참여하는 것을 금했다.
- 6) 허락한 기간이 만료 되고 있는 설교자 문제에 대해서 논의했다.

[결의사항]

- 1) 서정록 목사는 침례교 소속 목사이므로 교단 가입 의사가 있는지 확인기로 한다.
- 2) 가입의사가 확인 되면 임시설교자로 통보하기로 한다.
- 3) 가입의사가 확인 되면 나머지 절차를 밟기로 한다.

2. 솔즈베리한인장로교회 (당회장 : 조남홍 목사)

[보고사항]

- 1) 1차 청빙 실패 후에 (54:50) 양분화 될까봐 Pastoral Care 을 해왔다.
- 2) 교회를 방문하여 청빙위원회 구성을 위한 공동회의를 주재하여 7 명을 선출했다.
 - a. 위원장 : 김일배 장로, 서기 : 유태석 집사
 - b. 대표성이 공평하도록 남녀 골고루 남4 여3 으로 구성했다
- 3) 2차도 실패 할 경우 노회에서 파송하여 결정한다는 점을 공동회의시에 주지시켰다.
- 4) 임시설교자 홍춘만 목사님께서 임시 설교자로 잘 인도하고 계셔서 감사의 말을 전했다.
- 5) 목회위원회 방문시 부적절한 발언과 행동을 한 이종희 집사는 당회에서 경고서한을 보내고 재발시에 책임을 묻겠다는 서신을 통보한 후 장기결석 중이며 당회는 더 이상 문제 삼지 않기로 했다.
- 6) 전임 당회장(이기풍 장로)에게 불손하게 행동한 사람이 청빙위원장이 되었으므로 소명을 받아 목회위원회에서 징계해야 한다는 의견이 있었다.
- 7) 위의 문제에 대하여 장로간의 불화를 화해시키고 당회 안에서 반목보다는 서로 풀었으므로 더 이상 거론치 않는 것이 좋겠다는 사무총장의 대답이 있었다.

- 8) 임시목사에게 공동회의를 사회할 권한을 준 것에 대해 이의가 있었으나 이는 법적으로 이상이 없으므로 더 이상의 논의가 없었다.

[결의안] 목사청빙이 완료 될 때까지 차후 6 개월간 내년 5월까지 홍춘만 목사에게 계속 설교권을 부여하기로 한다.

3. 에덴장로교회 (당회장 : 조명철 목사)

[보고사항]

- 1) 조은경 목사가 동 교회를 사임했으므로 .At Large 에 분류 된다.

[결의사항]

- 1) 김정훈 목사가 이임하면서 교회를 어지럽히고 노회를 불신케하여 교회수습에 어려움을 초래하게 한 사안에 대해서 볼티모어 노회로부터 이명 요청시에 일련의 일들에 대한 사안을 소명하는 조건으로 이명허락을 해 주기로 하다. (서류인계, 재발방지 및 사과).

[경과보고]

- 2) 위의 사항을 해결하기 위하여 김정훈 목사를 목회위원회에 소환했으나 출석하지 않겠다고 통지해 와서 헌의안에서 제외하다.
- 3) 김정훈 목사가 볼티모어 노회 서기와 부총무를 대동할 것을 통보, 본노회 서기는 이에 대한 한미노회의 입장을 전달 한 후 참석하지 않겠다고 통보를 받다.
- 4) 사무총장은 김정훈 목사 문제를 순리적으로 잘 해결해 이명할 것을 동보하다.
- 5) 그러나 김정훈 목사가 출석하지 않겠다고 통지해 옴에 따라 금번 노회에서는 처리가 불가함을 보고하고, 사무총장은 이러한 사실을 볼티모어노회에 통지하다.
- 6) 볼티모어 노회 서기로부터 김정훈 목사가 응하지 않는 것에 대한 유감의 뜻을 전해 오다.

4. 리치몬드 한인장로교회-부목사 청빙위원회

[보고사항]

1. 청빙위원장으로부터 후보자에 대한 문의에 대하여 큰 오류는 없으나 교단 후보생이나 목회자들을 청빙할 것과 공평한 기회를 주도록 권하기로 하다.
2. 심영순 장로로부터 후보생은 최종 확정 단계에 있고 PCA 이므로 본인인 숙고 중에 있다는 보고를 하다.

5. 웨잇빌 한인장로교회 (당회장 조명철 목사)

[헌의사항]

- 1) 이대선 전도사를 청빙하기 위한 청빙위원회를 구성하고 12월 노회에서 목사안수 받기를 청원하다.

[결의사항]

- 1) 목사 안수는 허락 하기로 하되 모든 서류와 절차가 완료 된 후에 실시하기로 한다.
- 2) 이대선 전도사의 안수를 12월 18일에 하기로 하고 행정위원회를 다음과 같이 구성하다.
 위원장: 조명철 목사, 위원: 박연익 목사, 조은상 목사, 배현수 목사, 박종우 장로, 이기풍 장로,

[교육위원회] 위원장 : 조은상 목사

[헌의사항]

1. 장로고시를 노회 단위에서 치르기로 한 사안에 대한 시행 시기를 2016 년에 각교회에 공문을 보내 알리고 2017년 부터는 시행하기로 한다.
2. 여름 수양회에 중고등부등, 대회에 그랜트를 신청하여 지원하는 방법을 연구하기로 하다.
3. 우선 “충성된 종이 되는 길”을 공부케 하도록 권한다.

[공천위원회] 위원장 : 김형순 장로가 대표위원회의 권고사항을 참고하여 수정한 다음과 같은 공천을 통화시키다.

회장:전은기 목사 , 부노회장: 조은상 목사 (남부) 박대웅 목사

임원회 (Executive Committee)

노회장, 부노회장 2인) 서기, 부서기. 회계 2인, 사무총장, 부 총무

운영위원회(General Council): 노회장, 부 노회장, 각 부 위원장(목회, 후보생, 교육, 선교개발, 재정, 대표,공천, 상임사법, 이사회), 사무총장, 부서기 At- Large: 조명철, 김춘호 (신규),

운영위원회(남부지노회): 위원장-최병호, 목회위원장, 후보생위원장, 개척전도 위원장, 회계 , 부서기, 사무총장 서기: 조남홍, 부서기 () 남부부서기: 김삼영,

감사: 강기석, 이기풍(장)

| 년도 | 북부지역 | 남부지역 | 비고 |
|------------|--------------------|------|----|
| | 이사회: 이사장 -심영순(장) | 김창환 | |
| Class 2016 | 1년조: 윤치현, 김영미(장), | 최병호 | |
| Class 2017 | 2년조: 안희성(장),심영순(장) | 김창환 | |
| Class 2018 | 3년조: 조명철, 강기석, | | |
| | 상임사법위원회: 강기석 | 김세준 | |

| | | |
|------------|------------------------|--------|
| Class 2016 | 1년조: 강기석 | |
| Class 2017 | 2년조: 박관준, | 이원걸 |
| Class 2018 | 3년조: 심영순(장) | 김세준 |
| Class 2019 | 4년조: 최창규(장) | 박대웅 |
| Class 2020 | 5년조: 김성웅, | 최병호 |
| Class 2018 | 6년조: 김응배, | |
| | 목회위원회: 이기풍 장로 | 최병호 |
| Class 2016 | 1년조: 박종우(장), 김형순(장), | 최병호, |
| Class 2017 | 2년조:-김순원(장), 조은상, 조명철 | 최은일(장) |
| Class 2018 | 3년조: 전은기, 배현수, 이기풍(장), | |
| | 후보생위원회: 김정숙 | 김범수 |
| Class 2016 | 1년조: 서보창, 김신태 | |
| Class 2017 | 2년조: 안현준, 김정숙, | 김범수, |
| Class 2018 | 3년조: 조은경, 김성원, | |
| | 공천위원회: 김형순 | 신동욱 |
| Class 2016 | 1년조: 박연익, 김영미 | |
| Class 2017 | 2년조: 이영호, 김신태, | 신동욱 |
| Class 2018 | 3년조: 김형순, 김응배, 조은상 | |
| | 대표위원회: 윤치현 | 김해룡(장) |
| Class 2016 | 1년조: 이대성, 이성철(장) | |
| Class 2017 | 2년조: -임용락, 성낙인(장) | 김해룡(장) |
| Class 2018 | 3년조: 김정숙, 김희태(장) | |
| | 교육위원회: 김신태, | 남윤상 |
| Class 2016 | 1년조: 김요셉, 김범수 | |
| Class 2017 | 2년조: 김신태, 이용일 | 조올래(장) |
| Class 2018 | 3년조: 권 준, 김성원, | |
| | 선교개발위원회: 배현수 | 조진영 |
| Class 2016 | 1년조: 이승환, 손상웅, | |
| Class 2017 | 2년조: 김요셉, 하상범, | 신남순(장) |

| | | |
|------------|-------------------|-----------|
| Class 2018 | 3년조: 배현수, 안현준 | |
| | 재정위원회: 최창규 장로 | 선교재정: 임낙길 |
| Class 2016 | 1년조: 서보창, 이기풍(장) | 임낙길, |
| Class 2017 | 2년조: 최창규(장)김춘호(장) | 레이놀(장) |
| Class 2018 | 3년조: 임용락, 조춘현, | |

총무청빙위원회 7명 (위원장) 최병호 목사

(북) : 전은기, 조은상, 김형순, 박종우, (남부지역) 최병호, 신정인, 남윤상

내규 수정위원회 7명 (위원장) 배현수 목사

(북): 배현수, 박종우, 김범수, 조명철 (남부) 최병호, 김상영, 박대웅

총회총대 : 최병호 목사, 이기풍 장로

대회총대 : 조남홍 목사, Alt: 전은기

<10분간의 휴식이 있는 다음에 속개하다. >

[대표위원회] 위원장 : 윤치현 목사의 보고가 있었다. 지적사항을 공천위원회에 통고하고 다시 공천하게도록 결과를 통지하다.

[선교 및 교회개발 위원회] 위원장: 배현수 목사 - New Worship Community Grant 에 대해서 안내하다.

[특별위원회보고]

[사무총장청빙위원회]

총무 청빙위원회는 노회재정 보고서를 정확하게 보내달라는 것과 그것을 토대로 청빙작업을 파타임인지 훌파임인지를 결정하여 진행하기로 하다.

- 1) 내규 수정을 통해 남북이 예산을 통합하는 방안을 마련하도록 하며,
- 2) 예산 목표를 파타임으로 3만 5천불 플러스 메디칼 인슈어런스와 펜션으로 한다.
- 3) 이전 노회에서 결정한 총무청빙시까지 조남홍 목사가 계속 시무하는 것을 재 확인한다(상회에 필요없는질문을 피하기 위하여)

[훼잇빌한인장로교회 행정지도 위원회]-서기 박종우 장로

노회가 부여한 사항에 대해서 상황을 파악하기 위하여 11월 8일 행정지도 위원들이 웨잇빌 한인장로교회를 방문하여 교회의 집사이상 리더십들과의 대화 시간을 갖다.

[참석자] 조명철, 조은상, 김형순, 배현수, 조남홍, 박종우(카톡참여) 하였으며 운영위원회에 카톡 중계를 하다.

[대화진행] 조명철 목사의 사회 조은상 배현수 목사의 기도, 조은상 목사의 말씀을 전한다음 사회자 각위원들을 소개하고 이어서 웨잇빌한인장로교회 이승태 목사, 선우주현 부목사, 이대선 전도사와 김춘호장로, 김민준 장로, 이재영 장로, 송연숙 장로, 멀튼장로, 그외 여러 제직들을 소개한후 다음과 같은 대화가 진행 되었다.

- a. 이승태 목사의 인사와 교회소개
- b. 당회 서기 김춘호 장로의 교회 현황 보고

[확인사항] 행정지도 위원회가 부여한 사항에 대하여 다음과 같이 확인하였다. ¹

- a. 내규 수정은 헌법에 맞도록 수정을 하다.
- b. 공천위원회 교육과 임직자 교육은 2 회 실시하다.
- c. 다문화 리더십등 리더십을 골고루 선출 되었다.
- d. 여성리더십을 세우기 위해 애쓴 흔적이 있다.
- e. 교회 질서는 잘 회복 되고 있는 중이다.
- f. 공천위원회 구성도 남녀 골고루 구성 되다.
- g. 담임목사 청빙위원회가 구성 되다.
- h.

[내규수정위원회] 위원장 : 배현수 목사, 차기노회까지 계속 이메일로 작업을 진행하기로 보고함

[신안건]

1. 로체스타노회가 헌의안 노근리 사건에 대하여 찬성을 보고하기로 하다
2. Kiskiminetas Presbytery 가 헌의한 “결혼정의”문제 “두사람”에서 “남자와 여자”로 원래대로 환원하는 헌의안에 찬성하는 보고를 하기로 하다.
3. 차기노회 결정은
 - a. 제 1차 연장교육시 (2월 23-내규 심의 및 통과)는 임시노회로 하고 4 월 중에 남북이 함께하는 노회를 웨잇빌지역에서 하기로 하고,
 - b. 제 2차 정기노회는 여름 수양회시(7월 16일, 2016년)에 하며

¹ 자세한 대화내용은 녹음 되어 있음

c. 제 3 차 정기노회는 2016년 12월 9일 화요일에 하기로 하다.

[신구임원교체식] 박관준 목사의 집례 아래 노회장 이취임식을 거행하다.

[총무보고]

부록에 첨부된 이영호 목사의 2 차에 걸친 노회를 대회에 고소한 사안에 대해서 설명하다. 1 차 고소는 기각되었는데 이영호 목사가 이의를 걸어 2015년 11월 18일 청문회에서 다시 기각 되고 제 2차 고소는 현재 남아 있다는 보고를 했고 기도를 요청했다.

1 차 고소는 제50-1차 임시노회에서 공천과정이 잘 못 되었으니 무효로 하고 행정위원회를 구성해 달라는 고소 였고, 제 2 차 고소는 제 52차 정기노회가 정족수가 모자라는 불법 노회라는 고소다. 그러나 정족수는 확인 되었음을 총무가 보고하다. 이어서 노회 변호인으로 수고한 조은상 목사에게 격려의 박수를 선사하다.

[폐회] 폐회 동의 있는 후 박관준 목사의 축도로 노회를 폐회하다.

수입 결산 (2015년 1월 - 2015년 11월)

대서양한미노회

| 항목 | 예산 | 결산 | 차액 | 비율 | 전년도결산 |
|-------------|------|-----------|-----------|----|-----------|
| (상회비) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 가나안교회(상) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 뉴퓏뉴스장로(상) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 리치몬드한인(상) | 0.00 | 5,000.00 | 5,000.00 | | 5,000.00 |
| 리치몬드중앙(상) | 0.00 | 1,750.00 | 1,750.00 | | 3,250.00 |
| 메릴랜드제일(상) | 0.00 | 1,500.00 | 1,500.00 | | 0.00 |
| 덴버중앙장로(상) | 0.00 | 625.00 | 625.00 | | 312.50 |
| 솔즈베리사랑(상) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 솔즈베리한인(상) | 0.00 | 2,000.00 | 2,000.00 | | 3,750.00 |
| 수도장로교(상) | 0.00 | 1,000.00 | 1,000.00 | | 1,000.00 |
| 시온장로교회(상) | 0.00 | 1,500.00 | 1,500.00 | | 500.00 |
| 예루살렘장로(상) | 0.00 | 0.00 | 0.00 | | 500.00 |
| 워싱턴동산교(상) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 워싱턴소망교(상) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 우리장로교회(상) | 0.00 | 2,000.00 | 2,000.00 | | 0.00 |
| 월밍톤장로교(상) | 0.00 | 300.00 | 300.00 | | 300.00 |
| 코너스톤장로(상) | 0.00 | 0.00 | 0.00 | | 0.00 |
| H.O.P.E.(상) | 0.00 | 2,500.00 | 2,500.00 | | 0.00 |
| 평양장로교(상) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 필라제일교(상) | 0.00 | 0.00 | 0.00 | | 1,500.00 |
| 헤거스타운(상) | 0.00 | 500.00 | 500.00 | | 1,000.00 |
| 행복한교회(상) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 웨잇빌한장로(상) | 0.00 | 6,000.00 | 6,000.00 | | 6,000.00 |
| (발전기금) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 가나안교회(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 뉴퓏뉴스장로(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 리치몬드한인(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 리치몬드중앙(선) | 0.00 | 500.00 | 500.00 | | 0.00 |
| 메릴랜드제일(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 메릴랜드장로(선) | 0.00 | 500.00 | 500.00 | | 0.00 |
| 덴버중앙장로(선) | 0.00 | 625.00 | 625.00 | | 625.00 |
| 솔즈베리사랑(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 솔즈베리한인(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 수도장로교(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 시온장로교회(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 예루살렘장로(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 워싱턴동산교(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 워싱턴소망교(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 우리장로교회(선) | 0.00 | 500.00 | 500.00 | | 0.00 |
| 월밍톤장로교(선) | 0.00 | 300.00 | 300.00 | | 5,144.73 |
| 코너스톤장로(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| H.O.P.E.(선) | 0.00 | 30,000.00 | 30,000.00 | | 0.00 |
| 평양장로교(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 필라제일교(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 헤거스타운(선) | 0.00 | 0.00 | 0.00 | | 1,223.00 |
| 행복한교회(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 웨잇빌한장로(선) | 0.00 | 0.00 | 0.00 | | 0.00 |
| 대회그랜트 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 총회그랜트 | 0.00 | 27,500.00 | 27,500.00 | | 0.00 |
| 기타 | 0.00 | 1,703.77 | 1,703.77 | | 4,650.56 |
| 합계 | 0.00 | 86,303.77 | 86,303.77 | | 34,755.79 |

이월금: 6,408.97

수입합계: 86,303.77

지출합계: 72,864.47

잔고: 19,848.27

지출 결산 (2015년 1월 - 2015년 11월)

대서양한미노회

| 항목 | | 예산 | 결산 | 차액 | 비율 | 전년도결산 |
|---------------|----------|-----------------|-----------|-----------------|----|---------------|
| 상회비 | 총회상회비 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 상회비 | 대회상회비 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 소계 (상회비) | | 0.00 | 0.00 | 0.00 | | 0.00 |
| 선교비 | 노회선교비 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 선교비 | 기타선교비 | 0.00 | 20,100.00 | 20,100.00 | | 2,142.50 |
| 소계 (선교비) | | 0.00 | 20,100.00 | 20,100.00 | | 2,142.50 |
| 노회운영비 | 회의비 및출장비 | 0.00 | 3,419.57 | 3,419.57 | | 1,907.13 |
| 노회운영비 | 각위원회활동비 | 0.00 | 4,172.80 | 4,172.80 | | 2,936.54 |
| 노회운영비 | 총무활동비 | 0.00 | 217.59 | 217.59 | | 752.26 |
| 노회운영비 | 복사기관리비 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 노회운영비 | 렌트비 | 0.00 | 3,400.00 | 3,400.00 | | 1,500.00 |
| 노회운영비 | 유틸리티 | 0.00 | 1,818.65 | 1,818.65 | | 2,612.67 |
| 노회운영비 | 보험비 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 노회운영비 | 각종세금 | 0.00 | 1,346.00 | 1,346.00 | | 0.00 |
| 노회운영비 | 회계사비용 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 노회운영비 | 소모품비 | 0.00 | 3,025.62 | 3,025.62 | | 1,501.50 |
| 소계 (노회운영비) | | 0.00 | 17,400.23 | 17,400.23 | | 11,210.10 |
| 교육비 | 목회자수련회 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 교육비 | 평신도교육 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 교육비 | 목회자교육 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 교육비 | 교사교육 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 교육비 | 중고등부교육 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 소계 (교육비) | | 0.00 | 0.00 | 0.00 | | 0.00 |
| 사례비 | 사례비 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 사례비 | 하우징 | 0.00 | 0.00 | 0.00 | | 9,000.00 |
| 사례비 | 고용자세금 | 0.00 | 1,847.22 | 1,847.22 | | 1,430.70 |
| 소계 (사례비) | | 0.00 | 1,847.22 | 1,847.22 | | 10,430.70 |
| 메디칼펜션 | 메디칼펜션 | 0.00 | 1,247.42 | 1,247.42 | | 11,000.00 |
| 소계 (메디칼펜션) | | 0.00 | 1,247.42 | 1,247.42 | | 11,000.00 |
| 기타 | 예비비 | 0.00 | 0.00 | 0.00 | | 0.00 |
| 기타 | 기타 | 0.00 | 32,269.60 | 32,269.60 | | 6,137.13 |
| 소계 (기타) | | 0.00 | 32,269.60 | 32,269.60 | | 6,137.13 |
| 합계 | | 0.00 | 72,864.47 | 72,864.47 | | 40,920.43 |
| 이월금: 6,408.97 | | 수입합계: 86,303.77 | | 지출합계: 72,864.47 | | 잔고: 19,848.27 |

2015년 중대서양대회 가족수양회 결산보고서

2015년 7월 6일 - 15일

장소: Kingstone Plantation Resort, Mytle Beach, SC.

| 수 입 | | | 지 출 | | |
|--|--|-------------|------------------------------|--|-------------|
| 내 역 | | 금 액 | 내 역 | | 금액 |
| 수양회비 | | | Kingstone 숙박비및 예배실 | | |
| | | 69,745.00 | | | \$58,113.77 |
| 포도원교회보조 금 | | \$3,000.00 | 한어권강사 사례비 | | \$4,000.00 |
| 부흥회헌금 1 | | \$779.00 | 영어권강사 사례비 | | \$1,550.00 |
| 부흥회헌금 2 | | \$1,109.00 | 전도사님 사례비 | | \$200.00 |
| 부흥회헌금 3 | | \$1,138.00 | EM Food/Water Park | | \$6,617.30 |
| 부흥회헌금 4 | | \$840.00 | Jimmyz Hibachi/중고식사 | | \$5,280.00 |
| Water Park 회비 | | \$380.00 | Name Tag(Daniel) | | \$81.45 |
| Credit refund from Kingstone Plantation | | | KM 강사님 간식구입 | | |
| | | \$906.56 | | | \$73.66 |
| 베다니장로교회후원금 | | \$ 1,440 | 남시대회상품구입 | | \$85.51 |
| | | | 퀴즈상품구입 | | \$54.73 |
| | | | 회비환불금액 | | \$520.00 |
| | | | 여성목회자세미나후원금 | | \$500.00 |
| | | | 목사취임식, 추모화환 | | \$300.00 |
| | | | KPC 수양회 광고비 | | \$200.00 |
| | | | EM 찬양팀(gas, food) | | \$402.98 |
| | | | EM 간식 | | \$618.27 |
| | | | 조은경목사 (decoration) | | \$287.00 |
| | | | Victoria Kim(스낵,포스터)\$204.34 | | \$204.34 |
| | | | 손진미전도사(학용품) | | \$35.25 |
| 합 계 | | \$79,337.56 | 합계 | | \$79,124.26 |
| 2015년 가족수양회 잔액 \$213.30 | | | | | |
| 2015년 재정 총액: \$7,683.11 (잔액 \$213.30 + 이월금 \$7,469.81) | | | | | |

2015년 가족수양회 각교회 참가자수 및 납부금액

| 교회명 | 성인 | 목사 | 교사 | 중고생 | 어린이 | 유아 | 총인원 | 회비총액 | 납부금액 | 비고 |
|---------------------|----|----|----|-----|-----|----|-----|-----------|-----------|-----------|
| 4point church | 8 | | | | | | 8 | 0.00 | 0.00 | EM Praise |
| 그린빌장로교회 | | | 1 | | | | 1 | 120.00 | 120.00 | |
| 그린스보로제일장로교회 | 6 | 1 | | | | | 7 | 0.00 | 0.00 | 찬양단 |
| 뉴퓏뉴스한인장로교회 | 3 | 1 | | | 2 | | 6 | 940 | 940.00 | |
| 라그랜지한인장로교회 | | 1 | | 10 | | | 11 | 1,920.00 | 1,920 | |
| 랄리한인장로교회 | 28 | 1 | 5 | 15 | 1 | | 50 | 11,340.00 | 11,340.00 | |
| 리치몬드중앙장로교회 | 3 | 1 | | 2 | | | 6 | 1,160.00 | 1160.00 | |
| 매릴랜드제일장로교회 | 1 | 1 | | 1 | 1 | | 4 | 740.00 | 740.00 | 80.00 환불 |
| 민족장로교회 | 1 | 1 | | | | | 2 | 180.00 | 180.00 | |
| 발도스타제일한인장로교회 | 1 | 1 | | | | | 2 | 180.00 | 180.00 | |
| 베다니장로교회 | 39 | 6 | 10 | 41 | 11 | 3 | 104 | 17,705.00 | 17,705.00 | |
| 베드포드파크장로교회 | | 1 | | | | | 1 | 0.00 | 0.00 | 미자립 |
| 사바나한인장로교회 | 1 | 1 | | | | | 2 | 360.00 | 360.00 | |
| 새롬교회 | | 1 | | | | | 1 | 0.00 | 0.00 | 미자립 |
| 샬롯제일한인장로교회 | | 1 | 11 | 36 | | | 48 | 8,820.00 | 8,820.00 | |
| 수도장로교회 | 1 | 1 | | | | | 2 | 440.00 | 440.00 | |
| 시온한인장로교회 | | 1 | 2 | 7 | | | 10 | 1,620.00 | 1,620.00 | |
| 에벤에셀장로교회 | 8 | 2 | | | | | 10 | 1,800.00 | 1,800.00 | |
| 예수소망교회 | 9 | 1 | 1 | 6 | | | 17 | 3,360.00 | 3,360.00 | |
| 우리장로교회 | 2 | 1 | | | 1 | | 4 | 480.00 | 480.00 | |
| 워싱턴소망교회 | 1 | 1 | | | | | 2 | 180.00 | 180.00 | |
| 월명턴한인장로교회 | | 1 | | | | | 1 | 0.00 | 0.00 | 미자립 |
| 조지아장로교회 | 13 | 1 | | 1 | 1 | | 16 | 3,180.00 | 3,180.00 | |
| 주 예수교회 | 4 | 2 | 5 | 20 | | | 31 | 5,820.00 | 5,820.00 | |
| 캐롤라이나한인장로교회 | | 1 | | 2 | 1 | | 4 | 500.00 | 500.00 | |
| 코네티컷비전한인교회 | 1 | 1 | | | | | 2 | 360.00 | 360.00 | |
| 하인즈빌열린장로교회 | 7 | 1 | | 8 | 2 | | 18 | 3,220.00 | 3,220.00 | |
| 해거스타운한인장로교회 | 1 | 1 | | | | | 2 | 220.00 | 220.00 | |
| 행복한교회 | 8 | 1 | 1 | | | | 10 | 1,540.00 | 1,540.00 | |
| 웨잇빌장로교회 | 10 | 1 | 2 | 4 | 4 | | 21 | 2,900.00 | 2,900.00 | |
| Baby Sitters | 6 | | | | | | 6 | 0.00 | 0.00 | 무료 |
| NCKPC사무총장 | | 1 | | | | | 1 | 0.00 | 0.00 | 게스트 |
| 대회게스트(Powell Sykes) | 1 | 1 | | | | | 2 | 440.00 | 440.00 | |
| 총회한인목회(김선배목사) | 1 | 1 | | | | | 2 | 0.00 | 0.00 | 게스트 |
| 한미노회총무(조남홍목사) | 1 | 1 | | | | | 2 | 220.00 | 220.00 | |

| | | | | | | | | | | |
|------------------|-----|----|----|-----|-----|----|-----|-----------|-----------|----|
| 한어강사(김문훈목사) | 1 | 1 | | | | | 2 | 0.00 | 0.00 | 강사 |
| 영어강사(Danny Pyon) | | 1 | | | | | 1 | 0.00 | 0.00 | 강사 |
| 합계 | 166 | 41 | 38 | 153 | 24 | 3 | 425 | 69,745.00 | 69,745.00 | |
| | 성인 | 목사 | 교사 | 중고생 | 어린이 | 유아 | 총인원 | 회비총액 | 납부금액 | |

ANSWER TO COMPLAINT

Young Ho Lee,

Vs.

Atlantic Korean American Presbytery.

Answer

The Committee of Counsel of Atlantic Korean American Presbytery submits the following answers to the complaint of the Young Ho Lee’s irregularity/accusation alleged in the complaint of Young Ho Lee. The Committee of Counsel defies his accusation as his complains are groundless, invalid, and contradicted. It is very awful also as the complainer is accusing against his stated clerk, his presbytery and even his nominating committee in which he got involved in all matters and nominating process. It is regarded that his complaining is coming from losing his influential power and main role in his interested position as a pastor of paying a larger amount of per-capita within the presbytery. Hereby the committee responses in order of his argument why his accusations should be gagged.

Answers against the Complaint²

² In order to discern clearly the responses are written in red ink.

As a member of the Atlantic Korean American Presbytery (AKAP) and a senior pastor serving Richmond Korean Presbyterian Church, I, Rev. Youngho Lee, am filing a complaint to the Synod PJC regarding the unlawful organization of the AKAP. At the 50th Stated Presbytery Meeting (December 12, 2014, the Nominating Committee was arbitrarily changed.

Answer: Nothing has arbitrarily changed, if there is any change it was done by the presbytery. As he knows that 50th Stated Presbytery did not approve the recommendation of the committee because of its unfairness, unbalance, and being distorted, but the presbytery carried the motion to accept only for each committee chairs in attempt to operate the presbytery smoothly in transition until the newly revised list of recommendation would be reported to the presbytery, and so 50-1st Called Presbytery Meeting was convened for this purpose by the help of the Synod of Mid-Atlantic. It was done after long discussion over the matter of unbalanced and unfairness nomination.

In this revised nomination, the year of 2014 class went out and the year of 2015 class joined for the work. Nominating member is not nominated by the nominating committee but by the general council. Therefore General Council has a right to nominate someone as a nominating member and to replace or to add for the right process. And it was reported to the presbytery and carried at the floor of the 50th Stated Presbytery Meeting. In this regard, not only the complainer is in ignorance of law and process, but also he does not know what happened in the general council because he was not the member of it. So his complaint confirms no validation.

2014 Nominating Committee

Class of 2014 Rev. Bo Chang Suh, Rev. Myung Chul Cho, Rev. Dong Yong Kim
 Class of 2015 Elder Hyung Soon Kim, Rev. Hyun Jun Ahn, Rev. Eun Sang Cho
 Class of 2015 Rev. Bum Soo Kim, Elder Young Mi Kim, Elder Ssang Suk Lee

The Class of 2017 elected at the 50th Stated Presbytery Meeting: Rev. Young Ho Lee, Rev. Chi Hun Yoon, Rev. Shin Tae Kim.

Therefore, the 2015 Nominating Committee should be composed of:

Class of 2015 Elder Hyung S; Kim, Rev. Hyun Jun Ahn, and Rev. Eun Sang Cho
 Class of 2015 Rev. Bum Soo Kim, Elder Young Mi Kim, Elder Ssang Suk Lee
 Class of 2017 Rev. Youngho Lee, Rev. Chi Hun Yoon, Rev. Shin Tae Kim

However, the Stated Clerk of the Presbytery arbitrarily removed Rev. Bum Soo Kim and Rev. Hyun Joon Ahn from the Nominating Committee, and replaced them with Rev. Ung Bae Kim and Rev. Jung Hoon Kim.

The stated clerk did not remove arbitrarily Rev. Bum Soo Kim and Rev. Hyun Joon Ahn from the nominating committee and hadn't replaced Rev. Ung Bae Kim and Rev. Jung Hoon Kim, if he did anyone, it was reported from the chair of committee or decision of General Council. He has no power to do it.

In spite of this fact, the complainer accused against the stated clerk with his personal grievance to him with no ground. To file this complaint is deemed to take back his role and power because he lost his position and also to take advantage of his sides who have always tried to control all presbytery matters. He has been closely worked together with Rev. Bum Kim, Elder Ssang Lee, Rev. Hyun Ahn and elder Sung Kim who have been in trouble with other members as shown their bully behavior at the 50-1st Called Presbytery Meeting. So his complaint has no ground and no validation. .

(At the Special Presbytery Meeting on February 23, 2014, Rev. Bum Soo Kim and Rev. Hyun Joon Ahn were strongly pressured to exit the Nominating Committee Meeting they were about to attend.

Rev. Bum Soo Kim and Rev. Hyun Joon Ahn were not pressured but encouraged to leave because of they were not the members of committee. The meeting was closed only in member, not open to the public. And the chair of committee, elder Lee, as explained the above, had rejected to call the nominating committee and those two members are known that they are not members but the meeting day they appeared without any communication with the committee members in spite of many opinions and dialogues were exchanged in email correspondences but on that day they suddenly came to the meeting and interfered the committee meeting and even, physically attacked the committee members with elder Sung Kim who misconducted at the 50-1st called meeting before the eyes of the Synod listening team attended. They have done that when the committee members moved to other room and they followed and attacked where the complainer, Rev. Young Ho, Lee was there and watched the scene.

So now, the unlawful composition of the Nominating Committee is as follows:
 Class of 2015 Elder Hyung Soon Kim, Rev. Ung Bae Kim, Rev. Eun Sang Cho
 Class of 2016 Rev. Junq Hoon Kim, Elder Young Mi Kim, Elder Ssang Suk Lee
 Class of 2017 Rev. Youngho Lee, Rev. Chi Hun Yoon, Rev. Shin Tae Kim

(The above underlined persons are the members arbitrarily added by the Stated Clerk into the Nominating Committee)

Response: The Stated Clerk had never added arbitrarily nor deleted anyone without authorization of nominating committee or General Council for nominating members. Whatever the important thing was, the motion was approved by the presbytery meeting at the floor.

Elder Hyung Soon Kim (Fayetteville Korean Presbyterian Church) is no longer an elder with right of a commissioner, thus cannot be a member of the presbytery, and also cannot be a member of the Nominating Committee. But she participated in the Nominating Committee and casted a vote. (The commissioner from Fayetteville Korean Presbyterian Church was Elder Young Chul Woo.)

The above complain is in ignorance of the Book of Order (G-3.0301 & Bylaw article 3) and bylaw of this presbytery. Elder Hyung Soon Kim was duly appointed by the presbytery at its 50-1st called presbytery meeting, and also complainer is beyond of the knowledge of the book of order. She is a member while serving the committee chair. The complainer asserts the commissioner of FKPC is Young Chul Woo but it is not true. He is an inactive elder and the session of the church was lack of quorum, and so he was not an eligible, commissioner either.

3. The unlawfully comprised Nominating Committee voted to present a motion for the dismissal of chair, Elder Ssang Suk Lee, who was absent at the time, without any dialogue with him. This action goes against the guideline for Special Presbytery Meetings, which is to conduct business limited to items specifically listed in the call for the meeting.

As explained, Ssang Suk Lee had not convened the meeting of nominating committee in spite of being requested by the majority of its committee member and he had rejected or avoided to hold the meeting to take advantage of his position along with the complainer, and tried to control the committee for him and his interested members who had griped the whole presbytery by taking important positions like chairs of the COM, PJC, NOM, Trustee Board, General Council etc.

4. The unlawfully comprised Nominating Committee voted to elect Elder Hyung Soon Kim as the chair of the Nominating Committee, when she does not even have the right of a commissioner. Elder Hyung Soon Kim, who does not have the right of a commissioner, participated in this motion, and Rev. Young Ho Lee, who holds an objection, was not even contacted for the meeting.

Elder Hyung Soon Kim was duly elected chair-person not by nominating committee but by the presbytery at the floor of its 50-1st called presbytery meeting as explained the above because the previous chair and some old members interrupted the nominating process and the presbytery replaced him after hearing of his behavior and interference to convene the committee meeting. The complainer, Rev. Young Ho Lee' objection was not accepted at that presbytery meeting as none moved or seconded and his motion was dead. The complainer must be in ignorance of democratic procedure.

5. At the Temporary Presbytery Meeting on February 23, 2015, Elder Hyung Soon Kim, who was unlawfully elected as the Nominating Committee Chair, and the Nominating Committee which was unlawfully composed, took the lead in the nominating process, and caused many changes to the composition of the Presbytery that was already decided at the 50th Stated Presbytery Meeting held on December 12, 2014.

As explained, Elder Kim's election has no error. Previous chair did not serve and nor convene and nor work for the committee. For this, at the 50-1st presbytery meeting replaced him to Elder Kim at the floor by the nominating committee.

And the new nominating committee made balanced nomination because several individuals tried to take important positions and their positions were doubled or multiplied, and so the committee leveled fairly. If changes are done for the fair representation and fairly shared role and position.

The box below shows the changes of composition of Ä KÄ P.

The change of some of the chair came from for balanced and fair nomination by the nominating committee. As the complainer knows the 50th Stated Presbytery Meeting did not approve the recommendation of the nomination because of unbalanced, unfair, and biased recommendation and approved only the chair of each committee after debate and discussion. At that time the chair of nominating committee was appointed as Elder Ssang Suk Lee, who is inactive and had served as elder in the church of no session. The presbytery and then nominating committee chair with his three supporters tried to appoint him as the chair of COM and the floor rejected it but appointed as a chair of nominating committee to save his face. In spite that he was failed to reelect as active elder, but he did not care about it and kept doing the unacceptable way in an attempt to control of whole committee in his hand. In spite of being asked to call the meeting from

2/3rd committee members³, he had kept rejecting to convene the committee meeting for given job of reviewing old nomination list, which was denied for revise, in order to report to the 50-1st Called Presbytery Meeting.

In this process, majority of committee members asked him to convene the meeting and it was also reported to the moderator of Presbytery, Elder Lee. So the moderator called the meeting for the job given by 50th Presbytery Stated Meeting and presided and the committee recommended to replace the chair, who had never attended or worked and this motion was carried at the 50-1st called presbytery meeting. So the complainer's accusation is not valid. Below foot notes are explaining why the replacement were needed by the nomination committee.

| | December 2014 | February 2015 |
|------------------------------------|----------------------------------|----------------------------------|
| Moderator | Elder Ki—Poon Lee | Elder Ki-Poon Lee |
| Vice—Moderator | Rev. Eun Ki Jun | Rev. Eun Ki Jun |
| Chair of Board of Trustee | Elder Sung Sam Kim ⁴ | Elder Yoo Suk |
| Chair of PJC | Elder Sung Sam Kim | Rev. Ki Suk Kang ⁵ |
| Chair of COM | Rev. Myung Chul Cho | Rev. Myun Chul Cho |
| Chair of CPM | Rev. Hyun Joon Ä hn | Rev. Hyun Joon Ä hn |
| Chair Comm.of Nominating | Elder Ssang Suk Lee ⁶ | Elder Hyun Soon Kim ⁷ |
| Chair of Represent.Comm. | Rev. Dae Sung Lee | Rev. Dae Sung Lee |
| Chair of Education Comm. | Rev. Eun Sang Cho | Rev. Eun Sang Cho |
| Chair of Mission Development Comm. | Rev. Hyun Soo Bae | Rev. Hyun Soo Bae |

³***If it is needed, all email correspondences will be submitted between committee members.***

⁴*Mr. Kim dominated in importation positions as a chair person, for example, PJC Board of Trustee, and he also served as COM member & General Council member. It is not fair and one individual is not able to dominate multiple positions.*

⁵*Mr. Sung Sam Kim was taking multiple positions as mentioned foot note number #1 and so needed to replace for balance.*

⁶*Mr. Ssang Lee had not convened Nominating committee in spite of a half of its committee members and dictated his power of chairmanship and even he did not attend the nominating committee and so moderator of presbytery presided the committee for nomination process.*

⁷*Mrs. Hyung Soon Kim was elected at the floor by the presbytery because the presbytery knew the unbalance and unacceptable, unfair nomination and requested New Nominating Committee to nominate again.*

| | | |
|--------------------------------|---|---|
| Chair of Finance Comm. | Elder Sang Ryul Park | Elder sang Ryul Park ⁸ (Changed to Elder Hee Sung Ahn after 51 th Sta ted Presbytery Meeting on April 16, 2015) |
| Chair of Next Generation Comm. | Rev. Jung Hoon Kim | |
| At-Large | Elder Yoo Suk Suh ⁹ Rev. Don Eui Myung ¹⁰ | Elder Sun Ja Lee ¹¹ Elder James Pak ¹² |
| Delegates to Synod | Rev. Jung Hoon Kim ¹³ Elder Yoo Suk Suh ¹⁴ | Rev. Eun Ki Jun Elder Yoo Suk Suh |
| Delegates to General Assembly | Elder Ki Poong Lee Rev. Eun Ki Jun | Elder Ki Poong Lee Rev. Byun Ho Choi |
| Audi ter | Rev. Ki Suk Kang Elder Yoo Suk Suh | Rev. Ki Suk Kang Elder Yoo Suk Suh |

The complaint kindly request that the Synod PJC would investigate the unlawful actions of the Nominating Committee as stated above.

05/20/2015



⁸ Mr. Sang Ryul Park was a brother-in-law of Rev. Bum Soo Kim who had served as associated stated clerk and it was not fair and his session also was lack of quorum and this was unfair and if he took another seat as a council member it came to execute two votes in meeting from one session. For balance the 51st presbytery meeting rejected him to serve and Mr. Sung Ahn was nominated and approved.

⁹ Mr. Yoo Suk Shu had never attended in any trustee meeting or any council meetings even though he took three positions in 2014 for example, auditor, delegate, At-large member, and etc., so it was needed to replace.

¹⁰ Don Eui Myung rejected his service as he was intending to leave the denomination

¹¹ For balance Elder Sun Ja Lee was nominated and approved as female elder.

¹² Mr. James Pak has served as at-large members and nominating committee recommended him for balance of clergy and elders.

¹³ Rev. Jung Kim submitted to resign and could not serve the position.

¹⁴ Mr. Suh as mentioned above, he has never attended in committee meeting and was not commissioners and so he was not able to serve. Also Richmond Korean Presbyterian church elders with his pastor dominated many positions that is why it was need to correct for fair balance.

Request of Relief

As specified in the above answers, hereby, the Committee of Counsel of the Atlantic Korean American Presbytery humbly requests it to the PJC of the Synod of Mid-Atlantic that Rev. Young Ho's groundless complaint must be declined and his action must be brought to discipline because all his complaint came forward not for building up the presbytery but for destroying the peace and unity in the life of the Atlantic Korean American Presbytery, and also for his own interests and gaining a power and influence. It is strongly desired that the mission and ministry of this presbytery may not be intruded.

07/24/2015

Date

Signatures of Counsel of Respondent



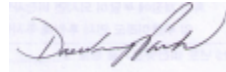
Rev. Byeongho Choi



Rev. Eun Sang Cho



Elder Ki Pong Lee



Rev. Dae Wong Park

FORM NO. 10

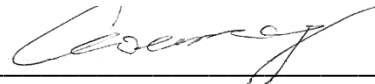
CERTIFICATION OF SERVICE OF ANSWER TO COMPLAINT,
D-6.0303

We, Rev. Byeongho Choi, Rev. Eun Sang Cho, Elder, Ki Pong Lee and Rev. Dae Woong Park, certify that the enclosed is submitted as an answer to the complaint of Rev. Young Ho. Lee and that a copy has been furnished to the complainant(s) by certified return-receip-requested mail on the 21st of July 2015.

Date 07/24/2015 _____
Signatures of Counsel of Respondent



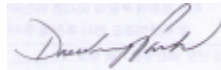
Rev. Byeongho Choi



Rev. Eun Sang Cho



Elder Ki Pong Lee



Rev. Dae Wong Park

DATE: 6 August 2015

TO: Teaching Elder (TE) Youngho Lee, Complainant
TE Nam Cho, Stated Clerk, Atlantic Korean American Presbytery (AKAP), Respondent
TE Byeongho Choi, Chair, Committee of Counsel of Respondent
All Members of the Permanent Judicial Commission, Synod of the Mid-Atlantic (SPJC)
TE Warren Lesane, Synod Stated Clerk

FROM: James Aydelotte, Moderator, and John Goodman, Clerk, SPJC

SUBJECT: Report of the SPJC Officers' Findings

"Grace to you and peace, from God our Father and the Lord Jesus Christ."

The Synod Stated Clerk received on 26 May 2015 a Complaint from TE Youngho Lee, dated 20 May 2015, against AKAP, alleging "the unlawful organization of the AKAP."

On 28 July 2015, the Synod Stated Clerk received an "Answer to Complaint," dated 24 July 2015, from AKAP's Committee of Counsel (CoC): TE Byeongho Choi, TE Eun Sang Cho, RE Ki Pong Lee & TE Dae Wong Park. [**Note:** D-6.0302 states that a CoC shall not have "more than three members."]

As required by the PCUSA Book of Order, 'Rules of Discipline', D-6.0305, we have carefully examined both the Complaint and the Answer as to whether the four criteria (or threshold requirements) listed there have been satisfied. Pursuant to D-6.0306, the SPJC officers now "report their findings to the parties" and to the SPJC.

"a. the council has jurisdiction"

YES. AKAP is one of the constituent presbyteries of this Synod.

"b. the complainant has standing to file this case"

YES. The Answer seems to affirm that TE Youngho Lee is a member of AKAP, and that he was present at the two presbytery meetings mentioned, thus satisfying the requirement of D-6.0202a(1).

"c. the complaint was timely filed"

NO. The requirement is that "a complaint of an irregularity shall be filed within ninety days after the alleged irregularity has occurred" (D-6.0202a). The date of the first cited presbytery meeting – 12 December 2014 – is clearly more than 90 days before the filing of the Complaint.

The date of the second presbytery meeting mentioned – 23 February 2015 (wrongly typed “2014 in one place) – is obviously closer to the filing date of 26 May 2015, but still just misses the 90 days requirement. Lacking positive evidence to the contrary, we must accept the date the Complaint was received in the Synod Office as its filing date.

“d. the complaint states a claim upon which relief can be granted”

NO. The Complaint requests the SPJC to “investigate the unlawful actions of the Nominating Committee.” The Book of Order nowhere empowers a PJC to function as an investigating committee.

Finally, we call attention to the fact that these findings can be challenged within thirty days of their receipt, either by a party to the case or by a member of the SPJC (D-6.0306a) by sending the challenge to the Synod Stated Clerk.

“The Lord be with you.”

**Review of AKAP's Response to Synod's Request
– A Sub-Committee of Synod Executive Committee –**

At the regular stated conference call of the Synod Executive Committee in August, a sub-committee of RE David Sanders, TE Laura Lupton, RE James Pak and TE Brett Morgan was appointed to review the reply from AKAP to the letter sent to them on April 14, 2015, Warren Lesane was advisor to the sub-committee.

The Sub-committee met face-to-face on Sunday, Sept 13, 2015, at the Springhill Suites, Richmond, VA, 7:00PM to 8:30PM. All were in attendance. The meeting opened with Prayer by TE Lupton.

Using the original letter to AKAP dated April 14, 2015, as a guide the committee reviewed all the materials given in reply to the letter.

First of all, the committee was very pleased with the thoroughness of the replies and the helpful information supplied by TE Nam Cho, Stated Clerk, on behalf of AKAP. The committee expresses its gratitude for the reply and the materials provided to the Synod.

Regarding "Specific Action #1"

In reviewing the AKAP reply, we found that our request to AKAP was inadequate on this item. The information provided by TE Nam Cho did not fully reply to the request as we stated it; however, with humility we would request that AKAP provide us some additional information in the area of membership listing. The list of Churches outside the bounds of the synod provided by the AKAP Stated Clerk is most helpful, however, we discovered that we need to do a more thorough review of the roll of AKAP churches.

So it would be most helpful for the Synod to have the *full* roster of AKAP Churches and Fellowships. **Therefore, we respectfully request the AKAP Stated Clerk to provide to the Synod office a complete listing of the churches and fellowships by giving to the Synod Stated Clerk the full-name of the church/fellowship, its address and its PIN number. (Fellowships will not have PIN numbers.)**

We ask for this greater detail in order that we can be sure that all churches have been properly transferred into AKAP according to General Assembly records and, if not, to seek ways that we might work with AKAP and the congregations to complete that process to the satisfaction of the Office of the General Assembly and the Presbyteries involved. We request this list as soon as possible but not later than October 30, 2015, so that we might have time to resolve any discrepancies in time for the next GA.

As part of this review, Stated Clerk Warren Lesane will be reviewing the Minutes of the Synod of the Mid-Atlantic to see what actions were previously taken to transfer churches located outside the bounds of the Synod of the Mid-Atlantic into AKAP.

On the Other "Specific Action" Items

The committee appreciates receiving the AKAP minutes of 2012 and 2013 in Korean and will be having them translated so they can be reviewed. Thank you for sharing them. It will be a pleasure to receive the 2014 one when they are ready.

The committee appreciates the financial reports of 2012 and 2013 provided and may have them translated as needed. They seem to be beautiful reports even to us who do not read any Korean.

In light of the tight-financial situation of AKAP, we wondered about the knowledge and understanding of Pastors and Sessions about the meaning and purpose of "Per Capita." Knowing that AKAP is in a time of discernment about future leadership and compensation packages and with our sub-committee not knowing what education or communication may already be offered by AKAP to its member churches in this regard, we humbly suggest the following idea for AKAP's administration/finance committee to consider.

In many presbyteries the annual letter to the sessions requesting support clearly lists the amount per member that the General Assembly asks each Presbytery to pay on behalf of its churches and the letter shows the amount requested by the synod. Following these two amounts is a requested amount to support the operation of the Presbytery. Sent with this informational letter is a pledge form for the session to return to the Presbytery office indicating the amount they plan to pay in each category for the coming year. Whatever funds are sent in to the Presbytery are used as designated by the church.

For example:

Let's say that Happy Presbyterian Church's Dec 31, 2015 membership is reported by them as 110. The letter would explain the requested 2016 Per Capita and Presbytery support something like:

The *General Assembly per capita* based upon your membership is $110 \times \$7.12 = \783.20

The *Synod of the Mid-Atlantic per capita* based upon your membership is $110 \times \$0.80 = \88.00

To support the work of your Presbytery AKAP, the presbytery requests that you give \$1650 (or more) to carry out our shared mission and ministry. These funds support the operation of the Presbytery.

The reply of your session by December 15, 2015 will help us in our budget planning and help determine the Presbytery budget and compensation we can offer the next leader of our Presbytery. Thank you....

Many presbyteries also make **use of a remittance form** so that all money received is properly categorized as for GA, Synod, the Presbytery budget or other designated purposes.

This sub-committee makes this suggestion to you respectfully as a way to educate and improve everyone's understanding of per capita giving. Hopefully this knowledge will lead to increasing support of the Presbytery by your member churches and sessions. By the way, Fellowships are not counted in the per capita request from the GA or Synod but may be asked to support the Presbytery, if the Presbytery so desires to request it from them. Perhaps you are already providing this type of information to your churches, if so we hope it is helpful to them.

Other items mentioned in the letter to AKAP dated April 12, 2015 have been resolved or are no longer relevant due to the passage of time.

Again this sub-committee was deeply pleased with the response from AKAP and is hopeful that the spirit of cooperation and partnership shown in their reply and this review will continue to increase so that God's Kingdom work is our shared focus.

The sub-committee asks that this report be sent to TE Nam Cho and the Chair of the AKAP Council.

Respectfully,

TE Laura L. Lupton, Moderator of Synod of the Mid-Atlantic



Remedial Case 15-01, Lee v. Atlantic Korean American Presbytery, Hearing on Preliminary Questions, Decision and Order

Youngho Lee (Complainant), v.
Atlantic Korean American Presbytery (Respondent)
Remedial Case 15-01

Hearing, Decision and Order

Arrival Statement

This remedial case came before the Permanent Judicial Commission of the Synod of the Mid-Atlantic (SPJC) as a complaint filed by Complainant Teaching Elder (TE) Youngho Lee against Atlantic Korean American Presbytery (AKAP) dated 20 May 2015. The complaint was received by Synod on 26 May and sent to respondent on 9 June. A hearing to decide the preliminary questions (D-6.0305) was held on 18 November 2015.

Jurisdictional Statement

This Commission finds that it has jurisdiction, and Lee has standing to file the complaint.

Appearances

The hearing was held at the Hilton Garden Inn in Sandston, Va. on 18 November 2015. TE Lee was present and was not represented by counsel. TE Byeongho Choi and TE Eun Sang Cho, members of respondent's committee of counsel, were present and spoke on behalf of the respondent; also present on behalf of the respondent was AKAP Stated Clerk TE Nam Cho. TE Gun Ho Lee, member of New Hope Presbytery, was present to serve as language interpreter. In addition, Synod Executive and Stated Clerk TE Warren Lesane, Jr. was present. Seven members of the SPJC were present, constituting a quorum, as follows: TE James Aydelotte (Moderator), TE John Goodman (Clerk), TE Wilbur Douglass III, RE Carol Haas, RE William Millsaps, Jr., RE William Parish and RE William Pittman. RE James Pak, being a member of a church of the same presbytery as the complainant and respondent, was not eligible to take part in the proceedings (D-5.0205) and thus was not present. TE John Kazanjian, RE Freddie Peaco, TE Beth Pyles and RE Terry Sholar were not present and took no part in the proceedings.

History

A complaint dated 20 May 2015 which TE Youngho Lee filed against AKAP was received by the Synod office 26 May 2015 and was received by the AKAP stated clerk 9 June 2015. The complaint alleged an irregularity, as follows:

“As a member of the Atlantic Korean American Presbytery (AKAP) and a senior pastor serving Richmond Korean Presbyterian Church, I, Rev. Youngho Lee, am filing a complaint to the Synod PJC regarding the unlawful organization of the AKAP.

At the 50th Stated Presbytery Meeting (December 12, 2014), the Nominating Committee was arbitrarily changed.”

The complaint went on to provide lists of teaching elders and ruling elders purported to be serving on the Nominating Committee, those alleged to have been substituted for some of those members by allegedly illegal actions of the Presbytery, and the resulting composition of the Nominating Committee.

The complaint included four further paragraphs alleging “unlawful” actions to have taken place at the 12 December 2014 stated meeting and at the 23 February 2015 special (or “temporary”) meeting. A chart was included listing the changes purported to have taken place in the personnel serving in various capacities in AKAP.

The statement of complaint concluded with the following request:

“The complaint kindly request that the Synod PJC would investigate the unlawful actions of the Nominating Committee as stated above [sic]. “

The moderator and clerk of this Commission examined the complaint, as well as the respondent’s answer to the complaint dated 24 July 2015, and on 6 August 2015 the moderator and clerk issued their findings regarding the preliminary questions (D-6.0305) as follows:

“a. the council has jurisdiction”

YES. AKAP is one of the constituent presbyteries of this Synod.

“b. the complainant has standing to file this case”

YES. The Answer seems to affirm that TE Youngho Lee is a member of AKAP, and that he was present at the two presbytery meetings mentioned, thus satisfying the requirement of D-6.0202a(1).

“c. the complaint was timely filed”

NO. The requirement is that “a complaint of an irregularity shall be filed within ninety days after the alleged irregularity has occurred” (D-6.0202a). The date of the first cited presbytery

meeting – 12 December 2014 – is clearly more than 90 days before the filing of the Complaint. The date of the second presbytery meeting mentioned – 23 February 2015 (wrongly typed “2014” in one place) – is obviously closer to the filing date of 26 May 2015, but still just misses the 90 days requirement. Lacking positive evidence to the contrary, we must accept the date the Complaint was received in the Synod Office as its filing date.

“d. the complaint states a claim upon which relief can be granted”

NO. The Complaint requests the SPJC to “investigate the unlawful actions of the Nominating Committee.” The Book of Order nowhere empowers a PJC to function as an investigating committee.

On 25 August 2015 Lee submitted a challenge to the findings of the moderator and clerk of the commission that the complaint was not timely filed and does not state a claim upon which relief can be granted. In accordance with D-6.0306a&b of the Rules of Discipline, the commission moderator and clerk called for the commission to meet in the Richmond, Va. area on 18 November 2015 to decide the question of whether the findings of the moderator and clerk should be sustained on the preliminary questions of D-6.0305. After hearing from both the complainant and respondent, the SPJC reached its decision.

Decision

The commission decided to sustain the findings of the moderator and clerk, thereby ruling that the third and fourth of the preliminary questions (D-6.0305c&d) had been answered in the negative.

Order

IT IS THEREFORE ORDERED that in accordance with D-6.0306c, Complaint 15-01 of TE Youngho Lee is dismissed.

ATTEST:

James Aydelotte
Moderator

John Goodman
Clerk

18 November 2015

Rev. Youngho Lee
 V.
 Atlantic Korean American Presbytery {AKAP}

Statement of Complaint

As a member of the Atlantic Korean American Presbytery (AKAP), we, Rev. Youngho Lee is filing a Complaint to the Synod PJC regarding illegal Presbytery Meeting of AKAP on July 5, 2105.

1. It is the breaking the By-Law of AKAP to regard the meeting or gathering of July 5 2015 as "the Stated Presbytery Meeting."

<AKAP By-Law>

6-1 정기노회: 노회는 년 2회 이상모이되 매년 마지막 노회에서 회의 날짜를 정한다. 노회는 년 2 회 이상 모이되, 3 월, 12 월 둘째 화요일로 모임을 원칙으로 하며, 사정에 따라 변경 될 수 있다.

"Stated Presbytery Meeting: Presbytery convenes at least twice in a year and the dates of the Stated Presbytery Meeting are to be decided of the last Stated Presbytery Meeting of the year. Presbytery convenes at least twice a year, principally the second Tuesdays of March and December, but could be adjusted according to situations."

2. The meeting or gathering of July6 2015 could not be a Called Presbytery Meeting because of following reason

1) Council f AKAPd did not decide the Called Presbytery Meeting. Lt is breaking the By-Law.

<AKAP By-Law>

6-2 임시노회: 소집은 규례서의 규정에 의하여 소집한다. 소집은 운영위원회가 결정하며, 노회장, 부 노회장, 부서기, 사무총장의 협의 하에 소집하도록 한다.

[Translation] "Called Presbytery Meeting: The Called Presbytery Meeting is convened according to the regulations of the Book of Order. The calling of the Called Presbytery Meeting is decided by the Council, through agreement of Moderator, Vice-Moderator, Vice Clerk, and the Stated Clerk.

2) Calling of the meeting was not notified in a proper way.

3) Agendas were not notified when the meeting was called

3. Presbytery Meeting of July 6 2015 did not make the minimum quorum (less than 3 sessions). By the Book of Order G-3.0304, this meeting could not be a Presbytery Meeting and any decisions in the meeting could not be legally effective.

I request that SPJC judge the meeting of AKAP on July 6 2015 as "not legal" {because of breaking the Book of Order and the By-Law of AKAP} and any decisions made in this meeting as "not effective".

I also request that SPJC form "Administrative Council/Committee" to stop the illegal and arbitrary procedures and to make AKAP healthy by following the rules. God bless you.

09/30/2015

Yongho Lee

이영호목사 고소에 대한 답변

Rev. Youngho Lee

V.

Atlantic Korean American Presbytery {AKAP}

Statement of Complaint

Vs.

Answer

[Complaint] As a member of the Atlantic Korean American Presbytery (AKAP), we, Rev. Youngho Lee is filing a Complaint to the Synod PJC regarding illegal Presbytery Meeting of AKAP on July 5, 2105.

[Preamble]

Before the committee of counsel answers against the complainers' complaint, it is needed to clarify and correct the first sentence, "We, Rev. Youngho Lee is filing "is as " I, Rev. Youngho Lee, am filing..." as his name appears only as a complainant.

In words of one syllable, his complaint is groundless, untrue, and unreasonable accusation. It is his behavior of making noises to bring outside intervention in our midst for attaining his shallow purpose attempted to gain an influential power.

The committee of council, hereby, is willing to argue against his complaint, and point out why his complaints are groundless accusation as well.

[Complaint] 1. It is the breaking the By-Law of AKAP to regard the meeting or gathering of July 5 2015 as" the Stated Presbytery Meeting."

[Answer] His complaint is a false charge. The presbytery did not break in any single rule of its by-law nor that of the Book of Order; The Stated Presbytery Meeting met in the 7th day of July 7th, 2015 was convened legally as the book of order regulated. If it was illegal he must attend and point it out what was wrong but he was not present.

<AKAP By-Law>

6-1 정기노회: 노회는 년 2회 이상모이되 매년 마지막 노회에서 회의 날짜를 정한다. 노회는 년 2회 이상 모이되, 3 월, 12 월 둘째 화요일로 모임을 원칙으로 하며, 사정에 따라 변경 될 수 있다.

[Wrong Translation or private translation for his own purpose] "Stated Presbytery Meeting: Presbytery convenes at least twice in a year and the dates of the Stated Presbytery Meeting are to be decided of the last Stated Presbytery Meeting of the year. Presbytery convenes at least twice a year, principally the second Tuesdays of March and December, but could be adjusted according to situations."

[Answer and commentary]

The complainant mistranslated the by-law; his translation "Stated Presbytery Meeting....."at least twice" must be "at least twice more." Also he translates last sentence as "but could be adjusted according to situations." Literal meaning of "adjust" is "alter" or "change."

The stated presbytery meeting can be called over twice according to the situations. Also the By-law says nothing in the case of more meetings when it is necessary, so there is no breaking against the by-law, either. Most importantly the by-law is not able to override the book of order, either.

Also he knows, the "by-law revision committee" is working to amend the contradictory clause so that every clauses or phrases may compatible with the book of order. Furthermore, the presbytery authorized the General Council to run the by-law in flexibility for the life of Presbytery while the revision work gets done.

[Complaint] 2. The meeting or gathering of July6 2015 could not be a Called Presbytery Meeting because of following reason

1) Council f AKAP did not decide the Called Presbytery Meeting. Lt is breaking the By-Law.

<AKAP By-Law> 6-2 임시노회: 소집은 규례서의 규정에 의하여 소집한다. 소집은 운영위원회가 결정하며, 노회장, 부노회장, 부서기, 사무총장의 협의 하에 소집하도록 한다.

[Translation] "Called Presbytery Meeting: The Called Presbytery Meeting is convened according to the regulations of the Book of Order. The calling of the Called Presbytery Meeting is decided by the Council, through agreement of Moderator, Vice-Moderator, Vice Clerk, and the Stated Clerk.

[Answer] *The General Council made a decision when the stated meeting was called and also has convened according to the Rule of Book of Order. In particular, the 52nd Stated Presbytery Meeting was a regular meeting not a called meeting. So his complaint is malicious perversity with no reason.*

2) Calling of the meeting was not notified in a proper way.

[Answer] It is not true but a false charge. "Stated Presbytery Meeting" was called properly and timely by the decision of the General Council Meeting.

3) Agendas were not notified when the meeting was called

[Answer] The meeting was not a called presbytery meeting so it did not need to specify agenda but the stated presbytery meeting docket had posted on the web-site for members' circulation.

[Complaint] 3. Presbytery Meeting of July 6 2015 did not make the minimum quorum {less than 3 sessions). By the Book of Order G-3.0304t, h is meeting could not be a Presbytery Meeting and any decisions in the meeting could not be legally effective.

[Answer]

It is not true but a malicious false charge. The over minimum sessions were present and quorum was met. But the complainant was absent and has not cooperated for the presbytery wide annual family retreat as he has been done.

He has never attended in any single family retreat which was presbytery wide event in summer since the event started in 2012. Even the commissioner from his session attended, and led the "Sexual Misconduct Training for Pastors and Church Leaders. He knows the presbytery meeting is called together with the presbytery wide summer family retreat. His biting behavior must not be repeated.

[His Request 1] I request that SPJC judge the meeting of AKAP on July 6 2015 as "not legal" {because of breaking the Book of Order and the By-Law of AKAP} and any decisions made in this meeting as "not effective".

[Answer]

The complainant's request has no condign ground as there was no violation against the book of order or by-law. His claim is a malicious false charge for interfering the mission and ministry of the Atlantic Korean American Presbytery. It is highly desired for him to do best his own church ministry.

[His Request 2] I also request that SPJC form "Administrative Council/Committee "to stop the illegal and arbitrary procedures and to make AKAP healthy by following the rules.

[Answer]

There is no reason to constitute an Administrative Council/Committee” and there was no illegal and arbitrary procedures. Every procedure was in order and so the complainant’s claim is a kind of deportment to crash the peace and unity of Atlantic Korean American Presbytery, coming from his desire with hidden agenda, and also impure conspiracy to take advantage of his awkward pastoral leadership with his own congregation. His session advised to fix his problems with the presbytery by himself as he made all this mess in his will and intention, but he has kept filing complaints to the Synod of Mid-Atlantic, and biting the presbytery with impure, hidden agenda.

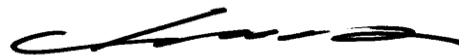
Request of Relief

As the specified answers above, the committee of counsel humbly request it before Permanent Judicial Commission of the Synod of Mid-Atlantic that his unreasonable complaint should be overridden so that his unacceptable conduct of abusing the Presbyterian Judicial System for his own interest should be condemned. It must be done not only for the peace and unity of the life of Atlantic Korean American Presbytery but also the mission and ministry of the presbytery should not be intruded. Your right discernment and judgement is most appealed.

Date

October 26, 2015

Committee of Counsel



Byeongho Choi



Eun Sang Cho



Ki Poong Lee

FORM NO. 10

**CERTIFICATION OF SERVICE OF ANSWER TO COMPLAINT,
D-6.0303**

We, Rev. Byeongho Choi, Rev. Eun Sang Cho, Elder, Ki Poong Lee and, certify that the enclosed is submitted as an answer to the complaint of Rev. Young Ho. Lee and that a copy has been furnished to the complainant(s) by certified return-receipt-requested mail on the 28st of October, 2015.

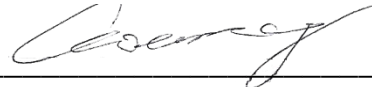
10/28/2015

Date

Signatures of Counsel of Respondent



Rev. Byeongho Choi



Rev. Eun Sang Cho



Elder Ki Pong Lee



3601 Seminary Avenue | Richmond, Virginia 23227 | 804 342-0016 |

TO: Teaching Elder (TE) Youngho Lee, Complainant

TE Nam Cho, Stated Clerk, Atlantic Korean American Presbytery (AKAP), Respondent

TE Byeongho Choi, Chair, Committee of Counsel of Respondent

All Members of the Permanent Judicial Commission, Synod of the Mid-Atlantic (SPJC)

TE Warren Lesane, Synod Stated Clerk

FROM: James Aydelotte, Moderator, and John Goodman, Clerk, SPJC

SUBJECT: Report of the SPJC Officers' Findings

DATE: 2 November 2015

"Grace to you and peace, from God our Father and the Lord Jesus Christ."

The Synod Stated Clerk received on 01 October 2015 a Complaint from TE Youngho Lee, dated 30 September 2015, against AKAP, alleging that the presbytery's meeting of 6 July 2015 was an "illegal" meeting.

On 28 October 2015, the Synod Stated Clerk received an "Answer to Complaint," dated 26 October 2015, from AKAP's Committee of Counsel (CoC): TE Byeongho Choi, TE Eun Sang Cho, & RE Ki Pong Lee.

As required by the PCUSA Book of Order, 'Rules of Discipline', D-6.0305, we have carefully examined both the Complaint and the Answer as to whether the four criteria (or threshold requirements) listed there have been satisfied. Pursuant to D-6.0306, the SPJC officers now "report their findings to the parties" and to the SPJC.

“a. the council has jurisdiction”

YES. AKAP is one of the constituent presbyteries of this Synod.

“b. the complainant has standing to file this case”

YES. Complainant Youngho Lee claims to be a teaching elder member of AKAP, and the CoC’s answer to the Complaint does not dispute his claim to Presbytery membership. Accordingly he does have standing to file a complaint against AKAP. The CoC’s answer notes that the complainant was not present for the presbytery meeting of 6 July 2015, but D-6.0202a(1) does not require that a teaching elder member be present at a meeting of presbytery in order to have standing to file a complaint against the presbytery for actions taken or not taken at that meeting.

“c. the complaint was timely filed”

YES. The requirement is that “a complaint of an irregularity shall be filed within ninety days after the alleged irregularity has occurred” (D-6.0202a). The date on which the complaint was received by Synod’s office, 01 October 2015, meets that 90-day requirement.

“d. the complaint states a claim upon which relief can be granted”

YES. The complainant requests the following as a relief in order to remedy the irregularity of AKAP in conducting an “illegal” meeting 6 July 2015: “I request that SPJC judge the meeting of AKAP on July 6 2016 as ‘not legal’ (because of breaking the Book of Order and the By-Law [*sic*] of AKAP) and any decisions made in this meeting as ‘not effective’.” If a trial of the complaint were to result in the SPJC finding that AKAP acted in an irregular manner as alleged, this requested relief is a relief which the SPJC could choose to grant.

Finally, we call attention to the fact that these findings can be challenged within thirty days of their receipt, either by a party to the case or by a member of the SPJC (D-6.0306a), by sending the challenge to the Synod Stated Clerk.

“The Lord be with you.”



3601 Seminary Avenue | Richmond, Virginia 23227 | 804 342-0016 | www.synatlantic.org

약식판결에 대한 이영호 목사의 이의신청과 대회의 답변

October 20, 2015

Rev. Dr. Nam Cho, Stated Clerk
Atlantic Korean American Presbytery (AKAP)
 3211 Paul Drive
 Wheaton, MD 20902

Dear Nam Cho:

Greetings in the name of the Christ who is Lord of his Church.

I write to you concerning the complaint dated 09-30-2015 which the Reverend Youngho Lee filed with this Synod against AKAP, and of which I am told a copy was submitted to you by certified mail. The complaint alleges irregularities on the part of AKAP in its meeting of July 6, 2015.

This complaint is separate and distinct from the complaint dated 05/20/2015 which the Reverend Mr. Lee earlier filed with this Synod against AKAP.


Section D-6.0302 of the *Book of Order* requires that AKAP designate no more than **three persons** to function as a “committee of counsel,” representing AKAP in this case until the final decision is reached. When this committee has been appointed, please advise me of the names of those persons serving on it and, for whichever individual will be its contact person, his or her U.S. Mail address and email address.

The immediate task of this committee of counsel will be to write and submit to me (with a copy to the Reverend Mr. Lee, the complainant) a “concise answer” to the complaint, as prescribed in Section D-6.0303. The committee of counsel must follow the directions as given in D-6.0303.

I would urge that both steps I just described – the designating of persons to serve on the committee of counsel, and that committee of counsel writing and submitting its concise answer to the complaint – be done without delay. As you are aware the Synod Permanent Judicial Commission has scheduled a hearing in Richmond for Wednesday, November 18, 2015 pertaining to the 05/20/15 complaint. The purpose of this November 18 meeting is to hear arguments *and to rule on the Reverend Mr. Lee's challenge to two of the Synod PJC's officers' findings regarding the Preliminary Questions (D-6.0305) pertaining to his complaint dated 05/20/15.* If it is determined that the Synod PJC will also need for a hearing or for trial in this more recent (09/30/15) complaint, it would serve the cause of good stewardship of time as well as dollars related to the expenses of meeting if such a meeting can take place when at least some of the principals related to the complainant and related to AKAP as respondent, and certainly the Synod PJC members as well as a Korean-English language translator, will already have traveled to Richmond for the aforementioned hearing. The two cases of course are distinct and cannot be merged, but it would be most helpful if both cases can be dealt with while persons involved in both are in Richmond if that proves to be possible.

Thank you, and I look forward to hearing from you.

Partners in Mission,



Warren J. Lesane, Jr.

Stated Clerk

Synod of the Mid-Atlantic



TO: Teaching Elder (TE) Youngho Lee, Complainant
 TE Nam Cho, Stated Clerk, Atlantic Korean American Presbytery (AKAP), Respondent
 TE Byeongho Choi, Chair, Committee of Counsel of Respondent
 All Members of the Permanent Judicial Commission, Synod of the Mid-Atlantic (SPJC)

FROM: Warren Lesane, Synod Stated Clerk

SUBJECT: Two Complaints of TE Lee against AKAP

DATE: November 2, 2015

“Grace to you and peace, from God our Father and the Lord Jesus Christ.”

TE Lee filed a complaint with the Synod dated May 20, 2015, alleging irregular actions taken by AKAP in meetings of December 12, 2014 and February 23, 2015. AKAP’s Committee of Counsel submitted its answer dated July 24, 2015 to the complaint. The officers of the SPJC communicated their findings on the preliminary questions (D-6.0305) in a letter dated August 6, 2015 and addressed to the complainant, the Stated Clerk and the Committee of Counsel of AKAP, all SPJC members, and the Synod Stated Clerk. Subsequently, *TE Lee challenged the SPJC officers’ findings on preliminary questions “c” and “d” in a communication dated 25 August 2015.* In separate letters, which I addressed on September 3, 2015 to TE Lee and to AKAP Stated Clerk Cho, I advised that the SPJC would hold a hearing on TE Lee’s challenge which at that point was tentatively scheduled for Wednesday, November 18, 2015 in Richmond, Virginia. Similarly on September 3, 2015 the SPJC officers advised the other SPJC members of this hearing being scheduled tentatively for the 18th of November in Richmond.

I now write to confirm that the SPJC will indeed hold a hearing on TE Lee’s challenge to the SPJC officers’ findings on preliminary questions “c” and “d” with the hearing to take place on Wednesday, **November 18, 2015 beginning at 9:00 a.m.**, in the Dominion Room of the Holiday Inn located at 445 International Center Drive, Sandston VA.

TE Lee filed a **second complaint** with the Synod dated September 30, 2015, alleging the July 6, 2015 AKAP meeting to have been “illegal”. On October 28, 2015 AKAP’s Committee of Counsel submitted its answer to the complaint. On November 2, 2015, the SPJC officers communicated their findings on the preliminary questions (D-6.0305) with regard to TE Lee’s complaint dated September 30, 2015, in a letter addressed to the complainant, the Stated Clerk and the Committee of Counsel of AKAP, all SPJC members and the Synod Stated Clerk.

As the SPJC officers note, D-6.0306a provides for these findings to be challenged within thirty days of their receipt, either by a party to the case or by any member of the SPJC, by filing such challenge with me as Synod Stated Clerk.

However, let me call your attention to the SPJC hearing aforementioned on November 18, 2015. That hearing deals with the challenge to the SPJC officers' findings on the preliminary questions relating to TE's complaint dated May 20, 2015 with no relationship to TE Lee's separate complaint dated September 30, 2015. Since many, if not all the principals who will participate in the handling of the two complaints are the same, (i.e., the complainant, the individuals composing the respondent's Committee of Counsel, the SPJC members, persons hired to handle translation between English and Korean languages, Synod Stated Clerk and other staff); if all these actors would commit to an expedited schedule it may be possible to handle the pending steps related to the complaint of September 30, 2015 also on November 18, 2015 (but in a separate hearing or procedure).


Specifically, D-6.0306 provides for those eligible to challenge the SPJC officers' findings on the preliminary questions to do so within thirty days of receipt. However, if all those persons can commit to filing any challenge by November 11, 2015, or to notify me as Synod Stated Clerk by November 11th that they do not intend to challenge the findings, I can assure you that the SPJC will do all it can to schedule the hearing on any challenge to the findings of this separate case so that hearing also takes place on November 18, 2015, while we are gathered in Richmond.

Or if by November 11th I have confirmation from all concerned that no one intends to challenge the findings, and if both parties – the complainant and the Committee of Counsel – confirm they would be ready for a trial on the merits of the complaint on November 18; again be assured that the SPJC will do everything it can to conduct and conclude the trial of the challenge on the 18th.

Please be aware that no one – not the SPJC officers, not the Synod Stated Clerk, not the full SPJC, not the Synod, not even the General Assembly – can *require* different time deadlines from those specified in the constitution of the Church; but if all concerned are in agreement to attempt to meet the schedule as I have just suggested, in the interest of stewardship of time and of financial resources, to submit to a shorter time line in order to hold an additional hearing or perhaps a trial on November 18 while persons are already gathered in Richmond for the other hearing would not violate the intention or the letter of the constitution.

As aforementioned, please advise me of your choices by November 11, 2015.

In the Service of Christ,



Warren J. Lesane, Jr.
Stated Clerk

웨이팅벨 한인장로교회
 Korean Presbyterian Church of Fayetteville



1251 Ireland Dr. Fayetteville, NC 28304
 910-523-2466(Office), 3100(Fax), 4439(Gym)

이대선 전도사 목사안수 청원

웨이팅벨 한인장로 당회는 공동의회에서 구성된 청빙위원회의 청빙과, 부목사 청빙 공동의회를 통과한 이대선 전도사가 교단의 모든 과정을 통과하고, 본 교회의 사명과 사역에 필요함이 확인되어, 웨이팅벨 한인장로교회 English Ministry 부목사로 12 월 노회에서 안수해 주실것을 청원 합니다.

당회장: 조명철 목사

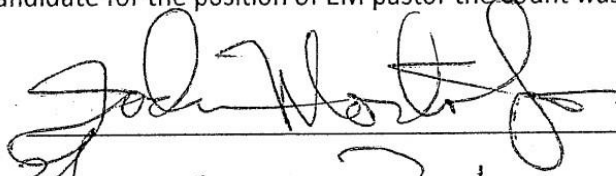
당회서기: 김춘호장로

30 August 2015


Subject: KPCF findings of search committee for the English Ministry Pastor.

The search committee consisted of Elder Judson Morton, Elder Yon Sayler, Deacon Hyok Boney, Deacon Jeong Sparks, and Mr. Jay Kim. The 1:30 meeting was opened with prayer by Elder Sayler. All information on procedures to go forward were reviewed and acknowledged. Each member was given a copy of the resume of candidate Pastor Brian Lee to view. The first topic of discussion was on the previous background and church experience of Pastor Lee, which was thoroughly explained in his resume. The entire content of Pastor Brian' resume was investigated with only minor questions by the committee members. Open discussion involved the question of why we had to go through this procedure when Pastor Lee was in place and performing pastoral duties. After through explanation of our duties as prescribed by proper instructions all questions were answered. On the open request as to whether Pastor Lee was accepted as the prime candidate for the position of EM pastor the count was unanimous for acceptance.

Judson Morton



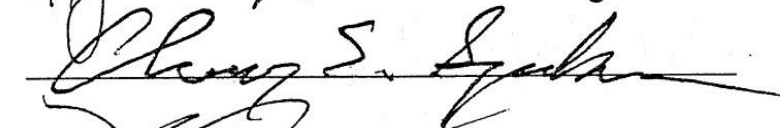
Yon Sayler



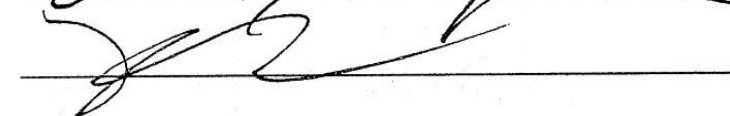
Hyok Boney



Jeong Sparks



Jay Kim



웨잇빌안인장로교회
Korean Presbyterian Church of Fayetteville



1251 Ireland Dr. Fayetteville, NC 28304
910-323-2466(Office), 3102(Fax), 0439(Gym)

Terms of Call

The Korean Presbyterian Church of Fayetteville, being well satisfied with your qualification for ministry and confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual interests of our church and fruitful for the Kingdom of our Lord, earnestly and solemnly calls you.

Pastor Brian Lee

to undertake the office of Associate Pastor of the English congregation, promising you in the discharge of your duty all proper support encouragement and allegiance in the Lord.

That you may be free to devote full-time to the ministry of Word and Sacrament among us, we promise and obligate ourselves to pay you in regular monthly payments the following effective salary and following vouchered expenses.

| | |
|-------------------|---------------|
| Effective Salary; | |
| Cash Salary | \$3,300.00 |
| Housing Allowance | \$10,000.00 |
| Pension | \$15,340.00 |
| | (\$58,340.00) |

Automobile expense

Continuing Education

Other Allowances

Vacation Two (2) weeks

Moving Cost \$ All

Total outcome (\$58,340.00)

We Further promise and obligate ourselves to review with you annually the adequacy of this compensation. In the seventh year, the congregation will provide for a three-month Clergy Renewal Leave, continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence. In testimony whereof, we have subscribed our names this ___ day of _____
Choon Ho Kim, Jaeyoung Yi, Judson Morton Jr., Min Joon Kim, Yun Sook Salyer

Having moderated the congregation meeting which extended this call for ministerial services, I do certify that the call has been made in all respect according to the presbytery policy and the Form of Government, and that the persons who signed the foregoing call were authorized to do so by vote of the congregation.

웨잇빌한인장로교회
Korean Presbyterian Church of Fayetteville



1251 Ireland Dr. Fayetteville, NC 28304
910-333-2466(Office), 3102(Fax), 0439(Gym)

제 95 차 부목사 청빙 공동의회

1. 일시: 2015년 9월 27일 오전 12시 00분
2. 장소: 웨잇빌 한인장로교회 본당
3. 공동의회 의장: 조 명철 목사
4. 기도: 공동의회 의장
5. 회원점명: 당회서기가 참석한 정회원을 계수하니 102 명이 되어 의장에게 보고하다.
6. 개회선언: 개회정족수가 됨으로 의장이 개회를 선언하다.
7. 전회의록 낭독: 당회서기가 제 94 차내규수정, 제직원선출을 위한 공천위원회, 부목사 청빙위원회 선출을 위한 공동의회를 서면으로 받기로 동의, 재청이 있으므로 회중에게 물으니 “예”라고 답하여 전회의록을 서면으로 받기로 하다.
8. 의장이 94 차 공동의회 목적은
부목사 청빙을 위한 공동의회임을 설명하다.
9. 청빙과정 & 상정
청빙위원장 송연숙장로가 청빙과정과 청빙결과를 발표하고, 이대선 전도사를 부목사로 청빙하였음을 의장에게 상정하다.
10. 부목사청빙된 이대선전도사에 대한 표결
의장이 이대선전도사에 대한 표결방법을 무기명을 원칙으로하나, 회중이 구두로 결정 할 수도 있음을 설명하고, 회중에게 표결방법을 물으니, 구두로 하자는 의견이 결정되어, 이대선 전도사의 부목사청빙을 회중에게 물으니 그대로 받자는것에 “예”라고 하고, “아니오”가 없으므로 만장일치로 통과하다.
11. Term of Call 통과
의장이 Term of Call 을 설명한 후 회중에게 통과 의사를 물으니 그대로 받자는 동의, 재청이 있으므로 회중에게 그대로 받기로 원하면 “예” 라고 함에 회중이 모두 “예”로 말하고 “아니오” 없으므로 만장일치로 통과하다.

Effective Salary;

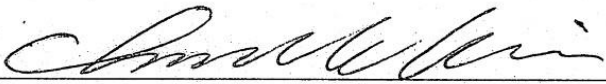
Cash Salary

\$3,3,000.00

| | |
|----------------------|---------------|
| Automobile expense | |
| Continuing Education | |
| Other Allowances | |
| Vacation | Two (2) weeks |
| Moving Cost | \$All |
| Total Total outcome | (\$58,340.00) |

12. 폐회

의장이 기도하고 마치니 12시 35분이었다.

서기: 

당회서기: 김 춘호 장로

공통의회장 _____

당회장: 조 명철 목사

Statement of faith

Brian Daeseon Lee

I believe that my statement of faith should begin with my story of upbringing since faith cannot be detached from personal life. I was born and raised in South Korea until my family immigrated to the United States in 1987, occasioned by my father's new ministry in the states. I grew up in a pastor's family where Christian faith and values were taught and cherished. Thus, being raised in this tradition of faith has helped me form awareness and acceptance of God's sovereignty over my life and the need for my dependence on God.

I believe in the triune God, the Godhead, the Son and the Spirit, who is the sole creator of universe, as all things are created, both animated and unanimated, by this triune God. The Triune God created the world in justice and peace, and this triune God reigns over all things, putting all things under God's good and perfect sovereignty. In this perfect creation, God created humanity as those embodying the image of God, as it is attested to in the scriptures. Humanity's special relationship with God was broken when sin entered humanity and the world. I believe that sin is the cause of humanity's broken relationship with God, and restoration can only be achieved through Jesus' death and resurrection. I believe that I am justified and forgiven through this work of Jesus Christ and have become a new creation.

I believe in the divinity of the incarnated Son, Jesus. I believe that He is my personal savior and the redeemer of the world. He has redeemed and restored our destroyed relationship with God through His salvific event on the cross, and as victor, He overcame the dominion of death. All of this was accomplished throughout His ministry here on earth, and it culminated in His resurrection from the dead. As Jesus promised, following His ascension, the Holy Spirit was given to the church and to individual believers. I believe that the Holy Spirit is the intercessor and mediator who lives within me and in all believers of Jesus Christ as well.

I believe in His *parousia*, His kingdom, 'already present but not yet accomplished' eschatology, which began with the work of Jesus Christ, is being established in our present time, and will reach culmination in the end in justice, peace, and love.

I receive Scripture as the inspired and revealed word of God that is both authoritative for instructions and enlightening mortal souls so that they may come to know God. I believe that the living God is attested in the scriptures. I believed in the presence of Christ in the proclamation of the Word.

I believe that the church is the body of Jesus Christ, where in the fellowship of believers, we insinuate His teaching of love and salvation to the world. I believe that Jesus Christ is the head of the church, and we, the believers, are his body and church, which has been called out by Him. And I believe that the church has a calling to become missional in proclaiming God's kingdom of forgiveness and reconciliation in the name of Christ to the world.

I believe that both baptism and the Lord's Supper are the sacraments that are instituted by Christ as "visible signs for an invisible grace," where the Spirit of God confirms God's forgiveness and the

promise of God's love in Jesus Christ. I believe that in these sacraments, Christ is present as the presence of Christ in the proclamation of the Word. I also adhere to the confessional statements that the church of PC (USA) confesses.

Exegetical Paper

Brian Lee

Passage: Luke 10:25-37

We will never fully understand some of the things that are happening around us or around the world. We consistently hear news about tragedies, disasters, wars and conflicts that leave us in dismay and disbelief. How do we come to term with what's happening in our lives and the world around us? What tools do we have when we need to put these things in a faith perspective? The parable of so-called Good Samaritan may shed some insight on these issues.

The most renown parable of Jesus, so-called the parable of Good Samaritan is found only in Luke. We are familiar with this well-known parable, and it has been named as a parable of Good Samaritan although the word 'good' never appears in the text. Why do we call it a parable of Good Samaritan? What are our presuppositions and rationale in naming this parable? What is the main issue at stake? These are some of initial questions that we may raise.

We are also well informed about the theological question that the passage raises. It raises theological questions of inclusiveness of God's kingdom, that is, the issues of who was to be loved as he loved himself and the question of how one can achieve eternal life. Jesus does not pose these theological questions. A closer reading of the present passage reveals that these theological questions of "what must I do to inherit eternal life? And "who is my neighbor;" are posed by the expert in the law himself whose identity is not disclosed in the text but we know of his intention which was to trick or test Jesus from the outset.

Ironically, none other than himself answers the questions that he posed. He cites from biblical passages, Deuteronomy 6:5 and Leviticus 19:18 amidst of questions that was exchanged between him and Jesus as if the expert in the law tries to avoid answering the question "Who is my neighbor." This might have been true, his reluctant to answer the question because of the animosity between Samaritans and Jews in Jesus' time. However, Vinson raises question regarding this commonly understood hostility between Jews and Samaritans by pointing out the fact that in the parable "Jews and the Samaritan travel the same road and use the same roadside hostel"¹⁵ and he further argues that "Luke did not think that Jews and Samaritans were automatically hostile."¹⁶ Thus, this parable should not read as simply as explaining the hostile relationship between Jews and Samaritans. In any case, the parable gives us a

¹⁵ Richard B. Vinson, *Luke*, Smyth & Helwys Bible Commentary (Macon Georgia, Smyth & Helwys Publishing, 2008) 335.

¹⁶ *Ibid*, 335.

definition of ‘neighbor’ in the end. This definition of neighbor is not racially nor ethnically bound but it extends beyond any boundaries.

If that questions which deals with an inclusive boundary of God’s kingdom¹⁷ and the salvation have been answered in the outset to a greater or lesser extent, then one may ask of the function of this parable. Hence, this paper wishes to turn its attention to the other question that we encounter in the passage. Quite interestingly that question has not been answered, one that Jesus has posed. Jesus asked this question to the expert in the law—a professional wise and intelligent person (10:21), his identity might have been either Pharisee or Sadducee¹⁸ based on his training in the Law of Moses.

He asked “What/how do you read it” in verse 26. Greek word πῶς (pōs) can be translated as how? Or in what ways? We need to note that the expert in the law has not answered this question nor did Jesus himself. This parable has been commonly understood as one that highlights the behavior of one compassionate by-passer who unselfishly helps others who is depicted as one who has an exemplar character of charitable, righteous and merciful however, in this paper we want to pose a hermeneutical question that Jesus has raised, “what/how do you read.”

Thiselton defines hermeneutics as following, it “explores how we read, understand, and handle texts, especially those written in another time or in a context of life different from our own”¹⁹ and further he defines Biblical hermeneutics as it “investigates more specifically how we read, understand, apply, and respond to biblical texts.”²⁰ We may not be conscious of our action however, whenever we are engaged with any text we cannot separate ourselves from the realm of hermeneutics.

Answering to Jesus’ question of “What/how do you read it” is not as straightforward as what we might have perceived to be in first place. It seems as if Jesus himself have tried to avoid to address this question by introducing a parable in order to change the subject of conversation. However, an answer to Jesus’ question of “what/how do you read it” can be found in the parable in and of itself. A parable is employed “to illuminate an unfamiliar or unrecognized truth.”²¹ Thus, the meaning and the function of a parable deal intrinsically with the interpretation or the hermeneutics of how one should understand the parable. In this pedagogical moment with the expert in law Jesus wanted to raise the issue of importance of hermeneutical lenses. Here, Hhrmeneutic is not a specialized discipline but rather inevitably an everyday activity all of us practice in our lives.

In this short paper I seek to propose three different yet interdependent hermeneutical lenses though this proposal is not without its challenges. First is the Christological/Christocentric lens in which many Christian commentators have utilized throughout the centuries. This set of lens seeks to read the

¹⁷ Ringe explains this motive as Luke’s way of expanding ethnic and geographical boundaries of Luke’s church. See, Sharon H. Ringe, *Luke*, 1st ed, Westminster Bible Companion (Louisville, Ky: Westminster John Knox Press, 1995) 157.

¹⁸ *Ibid*, 156.

¹⁹ Anthony C. Thiselton, *Hermeneutics: An Introduction* (Grand Rapids, Michigan: Willam B. Eermans Publishing Company, 2009) 1.

²⁰ *Ibid*, 1.

²¹ W. Randolph Tate, *Interpreting the Bible: A Handbook of Terms and Methods* (Peabody, Massachusetts: Hendrickson Publishers, 2006) 255.

scripture with a theological outlook based on the life and work of Jesus Christ. In other words it seeks to read the scripture in light of the salvific event of the cross to elucidate responsible interpretation of the Bible that is accords with the confession of faith community. A second set of lens is wholistic lens. It seeks to read the Bible in a synchronic (meaning within time, i.e., same time) way. This approach “looks only at the final form of the text, the text as it stands in the Bible as we have it”²² and obviously the benefit is the coherent and unified reading of the Bible in contrast to diachronical approach which tends to dissect the texts into different forms and redactional stages. And last but not least is what I named holisitc lens. This reading seeks illumination upon the Holy Spirit. Since our reading of the scripture and its interpretation ought to be guided by the illumination of the Spirit.

These three critical lenses will provide extra tools to anyone who engages more richly and deeply with the biblical text and allows one to explore the gaps, i.e., cultural, historical, chronological and contextual, in the text and also in assessing the world around us.

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Sermon for CPM

Brian Lee

Passage: Luke 10: 25-37 (NIV)

Hymnal: 62 Love the Lord Your God

771 What is the World Like

Title: How do you read it?

²² Michael J. Gorman *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Peabody, Massachusetts: Hendrickson Publishers, 2001) 12.

25 On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

26 “What is written in the Law?” he replied. “How do you read it?”

27 He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’

28 “You have answered correctly,” Jesus replied. “Do this and you will live.”

29 But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

30 In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. **31** A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.

32 So too, a Levite, when he came to the place and saw him, passed by on the other side. **33** But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. **34** He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. **35** The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

36 “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

37 The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

What question or questions intrigue your imagination when you read Scripture? We will never be able to abstain ourselves from such impulses.

Most of our inquiries are related to aspects of time, that is, historical questions, at the same time, it is confined to our perceptibility, our reasoning. Naturally, we ask when?; why?; and what?; questions to the text that we encounter.

Here are some of questions that have entertained my biblical curiosity in my reading of the Bible. Who produced these texts: an individual or a community? When was it written? What would have been the circumstance and context that brought this text into life? Who preserved this text? How was it transmitted through out history and handed down to us today? If there were any emendations how do we deal with such variations? What is the meaning of the text? Are we dealing with an original meaning, if that is ever retrievable in the first place, or the meaning for our situated context? And also the question of interpretive authority, that is, who interprets it—who has the final word on any interpretation?

It seems this list can go on and on, and interestingly we are not alone in these countless interrogations that are related to the text. These are some of the germane questions that many biblical scholars alike are raising too—be it textual critical scholars, redaction and form critical scholars or any interpreter of the bible.

As our lives are surrounded by letters and words, and as we communicate with each other through myriad of communicative tools via email, texting, however, in such cases we seldom pose critical questions regarding what we read.

In our passage today, however, the progenitor of our faith posed such question to an expert in the law. And that question is “what is written in the Law?” and “How do you read it?” In other words, he asks how do you understand what you have been reading and studying over the year? Probably, it is one of the most important and challenging hermeneutical questions for anyone to raise. Well! we all know the answer to the question that Jesus, and also the expert in law himself, raised. The question of *who* my neighbor is.

In the end, Jesus’ pedagogical moment left this inquirer in dismay. Jesus’ response was so different that his interpretation became subversive and a radically new one to this expert in law. Ironically, He fell into the trap that he wanted to trick Jesus into.

Now, I want to raise a different, yet a similar, question to you today. I am aware of the fact that you are well versed with passages of the bible. But I want to ask you about your hermeneutical lenses that you are putting on when you are engaging with scripture. Just as the color of your shade will determine your view, the hermeneutical lenses that you use will govern your interpretations. So what are your hermeneutical lenses? How do you read it?

I want to propose three different sets of lenses that we can utilize in doing responsive readings of our sacred text. Although they are not exhaustive, they are Christological, wholistical, and holistical lenses.

As the name implies, a Christological lens refers to a reading that takes into account of the life, death and the resurrection of Jesus. The goal and the aim of our reading of the bible have to be centered on the message and the teaching of our Lord Jesus Christ. Thus, our first and foremost hermeneutical lenses have to be none other than Jesus himself, the Christological lens or Christocentric lens.

Secondly, our hermeneutical lens has to be a wholistic one, that means, reading the bible as a whole and not in fragmented ways or selectively. From cover to cover the sacred words are handed down to us today in the present form, as it is, and it requires our attentive reading that takes into consideration of the salvific story of God’s work into a broader purview. In this regard, we can never be selective or eclectic in our reading practices of scripture and be cautious of our tendency for picking out some verses from here and there out of context and try to put them together like puzzle pieces even when they do not match fittingly. Nevertheless, if we are defeated by this desire of ‘mix and match’ tendency, then we are like a blind man touching a part of an elephant and describing it in detail according to his/her observation, only based on the sense of touch, yet unable to figure out the image of the elephant as a whole. Likewise if we neglect the importance of reading the bible as a whole in our reading practices, that is, a wholistic reading, then we will be judging and interpreting the whole from an eschewed and a blind-sighted view.

Lastly, our reading lenses of scripture have to be equipped with what I call a holistic lens—without the w. It refers to a reading that seeks guidance and direction from the Holy Spirit in reading the

bible. Without this lens our reading of scripture will be no different than our daily reading of any newspaper. It will be stale and lifeless. It will be no more than a mere cognitive workout, making sense of the letters linguistically and philologically. As you may well know, that is not what we are after in our reading of scripture. We seek the illumination from the Spirit. Our interpretation will lose its clarity without this holistic lens. If we confess that scripture is the inspired Word of God, then our reading of scripture will be never be adequately understood without this presupposition.

In short, our reading of scripture and what's happening around us ought to be a symbiosis one, incorporating all of the three lenses that I have proposed today in order to appropriate God's word and to discern God's messages that are manifested in the text, so that we may live lives that are acceptable and justifiable before God's sight

Prayer: Gracious and loving God, many things that happen in our live and around the world and also what we read in your word may need mere glance in order to understand and to comprehend what's taking place. We seek your guidance in our lives that we may be equipped with these critical tools so that we may discern properly the world around us and You. We seek your illumination and insight. We ask this in your name. Amen.

October 19, 2015

Dear Brothers & Sisters in Christ,

We are writing to you because we sense that we are like-minded presbyteries and congregations who share similar beliefs about the Scriptural definition of Christian marriage. Kiskiminetas Presbytery has passed a proposed overture to the 222nd General Assembly (2016) regarding this issue. In order for the Assembly to consider it, it must have the concurrence of at least one other presbytery. The more presbyteries that concur, the stronger the overture will be when presented to the General Assembly.

We share a copy of this proposed overture in the hopes that you would request your presbytery to prayerfully consider concurrence thereby joining our voices. A copy of the overture has been provided to the Clerk of your presbytery. Please ask the leadership of your presbytery to consider concurrence with this overture at your next presbytery meeting.

At least one other presbytery needs to concur by Feb. 19, 2016 to allow it to be presented at the General Assembly in June, 2016. Should your presbytery vote to concur, please contact our Stated Clerk, Marilyn Tully, 1860 Old Grade Rd., Falls Creek, PA 15840. tully@brockwaytv.com

If you have any questions regarding this overture, please contact The Rev. Timothy Monroe at 724-459-7991 or The Rev. Marty Cartmell at 814-948-7211. Thank you for any assistance you may give in moving this overture forward.

Sincerely,

Kiskiminetas Presbyters
Gene Artman, Elder, Blairsville Presbyterian Church
Rev. Marty Cartmell, Pastor, St. Paul's & St. Benedict Presbyterian Churches
John Dougherty, Elder, Pleasant Grove Presbyterian Church
Sandy Gandolfi, Elder, Plumville Presbyterian Church
Rev. Meg Marley, Pastor, Clymer & Harmony Presbyterian Churches
Rev. Timothy Monroe, Pastor, Blairsville Presbyterian Church
Jan Orr, Elder, Plumville Presbyterian Church
Jim Ray, Elder, Harmony United Presbyterian Church
Wayne Rishel, Elder, Pleasant Grove Presbyterian Church
Dave Semsick, Elder, Blairsville Presbyterian Church
Terry Semsick, CRE, Bethel Presbyterian Church
Charles Stewart, Elder, Blairsville Presbyterian Church

Overture Approved by Kiskiminetas Presbytery on September 8, 2015

The sessions of Bethel Presbyterian Church, Blairsville United Presbyterian Church, Clymer Presbyterian Church, Harmony United Presbyterian Church, Pleasant Grove Presbyterian Church, Presbyterian Church of Plumville, Rochester Mills Presbyterian Church, St. Benedict Presbyterian Church, and St. Paul's Presbyterian Church request approval of the following overture by the Presbytery of Kiskiminetas:

Recommendation Section:

The Presbytery of Kiskiminetas overtures the 222nd General Assembly (2016) to amend the Book of Order Section W-4.9000 by striking the current text and replacing it with the following:

Marriage is a gift God has given to all humankind for the well-being of the entire human family. Marriage involves a unique commitment between one man and one woman to love and support each other for the rest of their lives. The couple is called to live out the sacrificial love modeled for us by Jesus Christ as faithful and responsible members of the church and the wider community.

In civil law, marriage is a contract that recognizes the rights and obligations of the married couple in society. In the Reformed tradition, marriage is also a covenant in which God has an active part and which the community of faith publicly witnesses and acknowledges.

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

Christian marriage should be celebrated in the place where the community gathers for worship. As a service of Christian worship, the marriage service is under the direction of the teaching elder and the supervision of the session. (W-1.4004 -.4006) The marriage ordinarily takes place in a special service which focuses upon marriage as a gift of God and as an expression of the Christian life. Others may be invited to participate as leaders in the service at the discretion of the pastor. Celebration of the Lord's Supper at the marriage service requires the approval of the session, and care shall be taken that the invitation to the Table is extended to all baptized present. The marriage service may take place during the Service for the Lord's Day upon authorization by the session. It should be placed in the order as a response to the proclamation of the Word. It may then be followed by the Sacrament of the Lord's Supper. (W-2.4010; W-3.3503)

The service begins with scriptural sentences and a brief statement of purpose. The man and the woman shall declare their intention to enter into Christian marriage and shall exchange vows of love and faithfulness. The service includes appropriate passages of Scripture, which may be interpreted in various forms of proclamation. Prayers shall be offered for the couple, for the communities which support them in this new dimension of discipleship, and for all who seek to live in faithfulness. In the name of the triune God the teaching elder shall declare publicly that the woman and the man are now joined in marriage. A charge may be given. Other actions common to the community and its cultures may appropriately be observed when these actions do not diminish the Christian understanding of marriage. The service concludes with a benediction.

Music suitable for the marriage service directs attention to God and expresses the faith of the church. (W-2.1004) The congregation may join in hymns and other musical forms of praise and prayer. Flowers, decorations, and other appointments should be appropriate to the place of worship, enhance the worshipers' consciousness of the reality of God, and reflect the integrity and simplicity of Christian life. (W-1.3034; W-1.4004-.4005; W-5.5005)

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

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

Rationale Section:

Whereas we are a denomination which bases our trust in Jesus Christ as the sole means of salvation which is evident in our Book of Order and our Confessions and they in turn state that our constitution is grounded in Scripture (F-1.0401) when we seek reform and fresh direction we look first to Jesus Christ (F-1.0401).

When we fail to seek Christ's direction we are subject to the direction of the culture in which we reside and therefore can make errors in our judgment failing to glorify Jesus Christ in whom we seek to serve first and foremost. When the PC (USA) passed amendment W-4.9000 there was no Biblical background given for its consideration and then its passing. The rationale offered for the most recent revision to the definition of marriage referred mainly to society's views and civil legality, not what is in Scripture and the Confessions.

Christ commands us to love everyone and to welcome all into a community of faith. He also commands us to follow his teachings in Scripture and while he offers love and forgiveness, he does not condone that which God calls sin. In John 8, Christ offers love but directs the woman to “go and sin no more”. We look to Scripture for guidance on how God wants us to live out our lives of faith. Our Book of Order section F3.0107 states: That all Church power, whether exercised by the body in general or in the way of representation by delegated authority is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. II Timothy 3:16-17 tells us: “All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (NIV). The Scots Confession sections 3.18 and 3.19 reminds us to look to the plain word of Scripture and its authority over us.

Scripture repeatedly confirms the act of homosexuality as sin. Romans 1:18-32 speaks of God’s wrath on sin, including that of a woman who lusts after a woman or a man who commits shameful acts with another man. I Corinthians 6:9 says, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, or idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God” (ESV). See also I Timothy 1:8-11. As with all sin, we are called to repent of that which God calls sin and to strive daily to live a life pleasing to our Lord and Savior. We recognize that all sin is wrong in the eyes of God. Allowing marriage that involves homosexuality is celebrating sin condemned by God. If we no longer resist sin then we no longer need the saving grace of Jesus Christ, the foundation of our faith.

Scripture consistently describes marriage as between a man and a woman, from Genesis 1:26-31 to Mark 10:6-9, where Jesus himself describes marriage. No place does it define it any other way other than the relationship between Christ and his Church. Our Confessions also define marriage as between a man and a woman in many places. The Westminster Confession section 6.131 defines marriage as between one man and one woman. The Second Helvetic Confession 5.246 says that marriage was instituted by the Lord God himself who blessed it most bountifully and willed man and woman to cleave one to the other inseparable and to live together in complete love and concord.

While we understand and acknowledge that all are sinners and laws like those for divorce are permitted to deal with sin they certainly are not celebrated within our congregations. So must it be with homosexual behavior. While we as humans may feel compassion to those who are treated differently based on their sexual orientation, we are called to follow the instructions from Scripture and the teachings of Christ in those Scriptures. Therefore, while we all sin, we are called to repent as we seek to become more Christ-like. We are also called not to judge the behavior of others as we are all sinners and all sin is equally wrong in the eyes of God. So we seek to include all people, regardless of sexual orientation, but continue to teach the Word of God that all may be saved and called to a life obedient in Christ. While we may not understand God’s order for our lives, we trust that God knows what is best for us. Celebrating what God calls sin is blasphemous.

While our government and society continue to expand acceptance of same-sex marriage, Christ’s Church is called to follow his teachings. We are to be a light in the darkness; in the world, but not of the world. The Apostle Paul teaches us in Romans 12:2, “Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind, then you will be able to test and approve what God’s will is - his good, pleasing, and perfect will” (NIV). The Apostle Peter said as recorded in 1 Peter 1:14-15, “As

obedient children, do not conform to the evil desires you had when you lived in ignorance, but just as he who called you is holy, so be holy in all you do" (NIV). Therefore, we need to stand as those who desire to love the sinner without redefining their behavior as acceptable.

Same sex couples may seek civil unions through legal contracts but that does not require that the church follow the civil government example instead of Christ's. Our Book of Order G-3.0502c states our responsibility to nurture the covenant community of disciples of Christ to include "...warning and bearing witness against errors in doctrine or immorality in the church and in the world;...discerning and presenting with the guidance of the Holy Spirit matters of truth...". The Scots Confession Chapter XX, 3.20 states "...But if men under the name of a council, pretend to forge for us new articles of faith, or to make decisions contrary to the Word of God, then we must utterly deny them as the doctrine of devils, drawing our souls from the voice of the one God to follow the doctrines and teachings of men..."

(Note: Citations are based on 2013-2015 Book of Order and may need adjusted to conform to the current Book of Order.)

Ovt 015

W-4.9000 를 새로운 문구로 교체함으로 개정하자는 안건--Kiskiminetas 노회로부터.

키스키미네타스 노회는 찬반 투표를 위해 다음의 개정안을 노회들에 보내도록 총회 정서기에게 지시해 줄 것을 제 222 차 미국 장로교 총회 (2016)에 현의합니다:

W-4.9000 은 다음과 같이 개정되어야 합니다:[삭제될 문구는 위에 밑줄을 그어 표시했고, 첨가나 삽입될 문구는 이탤릭체로 표기함.]

“W-4.9000

“9. 결혼

“W-4.9001

“결혼은 전 인류 가족의 복리를 위해 온 인류에게 주신 하나님의 선물이다. 결혼에는 두 사람—전통적으로 한 남자와 한 여자 사이—한 남자와 한 여자가 평생 동안 서로를 사랑하고 지지하겠다는 독특한 서약이 포함된다. 두 사람을 연합해주는 커플은 교회와 더 큰 공동체 안에서 충실하고 책임있는 구성원들로서 우리를 위해 예수 그리스도께서 모범을 보여주신 희생적 사랑을 실천하며 살도록 부름 받는다.

“W-4.9002

“시민법에서의 결혼은 결혼한 커플이 사회에서 지니는 권리와 의무들을 인정해 주는 하나의 계약이다. 개혁 신학 전통에서의 결혼은 언약으로서, 하나님께서 그 언약의 실제적인 한 부분을 차지하고 계시며, 신앙 공동체는 그 언약을 공적으로 증거하고 인정해 준다.

“W-4.9003

“한 남자와 한 여자는 커플은 그들이 예식을 올리려는 장소의 시민 관할 부서가 요구하는 사항들을 충족시킨다면, 미국 장로교 목사—결혼 계약을 기록하는 시민 관할 부서의 대행자 역할을 하도록 권한을 부여 받은 목사, 그러나 반드시 대행자 역할을 해야 하는 것은 아님—에 의해 집행되는 기독교 혼인 예식을 요청할 수 있다. 기독교 혼인 예식을 요청하는 커플은 그 커플의 요청에 동의하는 목사로부터 교육을 받아야 한다. 그리고 목사는 그 커플이 결혼 언약의 본질과 그 언약의 가치에 따라 함께 살겠다는 서약의 본질을 충분히 이해하고 있다는 자신의 판단이 설 때에만 그것을 허락할 수 있다. 이러한 결정을 할 때, 목사는 혼인 예식을 위해 교회 건물의 사용을 허락하거나 거절할 수 있는 당회의 조언을 구할 수 있다.

“W-4.9004

“크리스천 혼인 예식은 공동체가 예배를 위해 모이는 장소에서 축하되어야 한다. 크리스천 예배 의식로서, 혼인 예식은 목사의 지시와 당회의 감독을 아 언약과 개혁 전통 예배 형태에 합당한 방식으로 진행되어야 한다 받아야 한다(W-1.4004-.4006). 보통, 결혼식은 하나님의 선물로서 그리고 크리스천 생활의 한 표현으로서의 결혼에 초점을 맞추는 특별 예식으로 거행된다. 목사의 재량에 따라 다른 사람들이 그 예식의 인도자들로 초청될 수 있다. 혼인 예식에서 성만찬을 하는 것은 당회의 승인을 받아야 하며, 세례 받은 모든 사람들이 성만찬에 초대 받도록 주의를 기울여야 한다. 혼인 예식은 당회가 인가하면 주일 예배 시에 치루어질 수도 있다. 이 예식은 예배 순서 중

말씀 선포 후에 와야 한다. 혼인 예식 후에 성만찬이 집행될 수 있다(W-2.4010; W-3.3503). 혼인 예식에서, 커플은 상호 약속을 교환함으로써 결혼한다.

“혼인 예식은 성경 말씀을 읽고, 이 예식의 간단한 목적을 밝힘으로 시작된다. 한 남자와 한 여자는 크리스천 결혼 관계 안으로 들어가고자 하는 그들의 의도를 선포해야 하며, 서로를 사랑하고 신실한 삶을 살겠다는 서약을 교환해야 한다. 이 예식에서는 적절한 성경 본문을 선택하여 다양한 형태로 선포할 수 있다. 목사는 커플이 서로 주고받는 약속의 증인으로서 그들의 연합에 하나님의 축복을 선포한다. 믿음의 공동체는 그 커플이 서로 약속을 지키며 살 수 있도록 그들을 지지해 줄 것이라 서약한다.

“이 새로운 차원의 제자화에서 커플을 위해, 그들을 지지해주는 공동체를 위해, 그리고 신실한 삶을 추구하는 모든 이들을 위해 기도 할 수 있다 를 드려야 한다. 삼위 일체 하나님의 이름으로, 목사는 여자와 남자가 이제 결혼을 통해 연합하였다는 것을 공적으로 선포해야 한다. 권고 사항이 주어질 수 있다. 공동체 및 그 문화에 보편적인 다른 순서들— 이 순서들이 결혼에 대한 크리스천 이해를 감소시키지 않을 때— 이 적절하게 행해질 수 있다. 이 예식은 축도로 마쳐진다.
“W-4.9005

“시민법적 결혼을 인정하고 신앙 공동체 안에서 그것을 확인하는 예배 의식은 커플이 한 남자와 한 여자가 요청할 때 이루어질 수 있다. 이 의식은 커플이 그 남자와 여자가 관할 부서의 법에 따라 이미 결혼했다는 사실을 반영하는 발표를 제외하고는 혼인 예식과 유사할 것이다.
“W-4.9006

“목사나 당회가 성령의 이끄심이 아니라고 믿는 혼인 예식, 그리고 하나님의 말씀에 대한 그들의 이해에 반한다고 믿는 혼인 예식을 목사에게 집행하라고 강요하거나, 당회에게 교회 건물의 사용을 인가하라고 강요할 수 있는 것은 아무 것도 없다.”