

PRESBYTERY OF YUKON
WINTER 2022 STATED MEETING/ANNUAL MEETING OF THE CORPORATION
Zoom Meeting
February 23 - 27, 2022 DRAFT Minutes

“Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God. For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ.”

II Corinthians 1:3 – 5 (NIV)

WEDNESDAY, FEBRUARY 23 (Plenary session 1)

DEVOTIONAL SERVICE

Presbytery gathered at 7:03 pm, with interim presbytery exec Rev. Leisa Carrick leading a service focused on healing and wholeness.

TIME OF REMEMBRANCE

In light of the passing of presbytery financial secretary Mary Kron last month, presbytery set aside time to remember, share stories, and pay tribute to Mary. The interim exec closed this time with prayer.

CONVENE

Moderator Dennis Berry convened the winter meeting/annual meeting of the corporation at 7:34 pm with prayer. Participants joined via videoconference or phone, for audio only.

DECLARATION OF QUORUM

The moderator declared a quorum. In accordance with G-3.0304 and presbytery bylaw provisions, elders representing at least three churches, three ministers and a minimum of 10% of members present constitutes a quorum.

Plenary session 1

Current presbytery membership (active ministers + enrolled elders) ..	59
Number of minister members present:	12
Number of elders enrolled and present (representing 13 churches)	21
Percentage of members present.....	56 %

ROLL

The roll consisted of individuals present at any of the three plenary sessions via video or audio means. [Per standing rules, guests providing expertise or presenting reports are granted voice on the floor.]

Ministers of Word & Sacrament members present (15)

Timothy Baranoski – <i>army chaplain</i>	Alison Burchett – <i>stated supply, Trinity PC</i>
Leisa Carrick – <i>presbytery interim exec & co-pastor, United Protestant Church</i>	
Timothy Carrick – <i>co-pastor, United Protestant Church</i>	Piper Cartland – <i>pastor, Eagle River PC</i>
Ellen Johnson-Price – <i>supply pastor, Immanuel PC</i>	Britton Johnston – <i>member-at-large</i>
Luke Jones – <i>pastor, Jewel Lake Parish</i>	Curt Karns – <i>honorably retired</i>
Richard Mauer – <i>pastor, Delta PC</i>	Neill McKay – <i>pastor, University Community PC</i>
Israel Nelson – <i>honorably retired</i>	Joseph Reid – <i>stated supply, Utqiagvik PC</i>
Henry Woodall – <i>pastor, First Wasilla PC</i>	Seung Hyun Yoo – <i>pastor, First Korean Anchorage PC</i>

Commissioned pastors (CP) present [not listed elsewhere] (5)

Lucy Apatiki – <i>Gambell PC</i>	Joseph Brock – <i>United Protestant Church</i>
Leah Hathaway – <i>Jewel Lake Parish</i>	Maxine Nayakik – <i>Olgonik PC</i>
Matthieu Tinkelenberg – <i>New Hope Church</i>	

Churches represented by an elder commissioner (11)

Eagle River PC* – *Matthew Hobbie, Rebecca Musick* First Anchorage PC – *Winifred Findley*
First Wasilla PC – *Todd Broste* Immanuel PC – *Elsie Eckman*
Kaktovik PC – *Ida Angasan* New Hope Church – *Ron Illingworth*
Olgonik PC – *CP Cora Akpik* Trinity PC – *John Russell*
United Protestant Church – *Deb Till* University Community PC – *Doreen McNeill*
Utqiagvik PC – *Michael Jeffery*

* For churches supplying two commissioners, commissioners attended on separate days.

Other elder voting members present (8)

Dennis Berry – *Leadership Team* Barbara Brown – *Leadership Team*
Jan Burger – *Leadership Team* Bob Christensen – *Leadership Team*
Danna Larson – *Certified Christian Educator* CP Debbie Melton – *Leadership Team*
Shirley Novak – *Moderator, Nominating Committee* Sharon Rayt – *Stated Clerk*

Minister members excused/absent

Patrick Bracken – *Army chaplain* Wendy Christianson – *member-at-large*
Dean Knapp – *honorably retired* Sandy Faison – *honorably retired*
Jennifer Pottinger – *National Guard chaplain* Elizabeth Schultz – *member-at-large*
Matthew Schultz – *pastor, First Anchorage PC* Johan Shin – *member-at-large*

Churches not represented by an elder commissioner

Anchor PC – (inactive) Atqasuk Chapel
Chapel in the Mountains Delta PC
Fairbanks Korean PC First Korean Anchorage PC
Gambell PC Jewel Lake Parish
Kuukpik PC Savoonga PC

Other voting members excused/absent

CP Mark Ahsoak Jr. – *Utqiagvik PC* CP Merle Apassingok – *Gambell PC*
CP Virginia Kasak – *Kuukpik PC* CP Mary Ellen Lucas – *Delta PC*
CP Beulah Nowpakahok – *Gambell PC* CP Marjorie Poggas – *Jewel Lake Parish*
CP June Walunga – *Gambell PC*

Guests granted voice

Rev. Rob Hagan – *Regional Ministry Relations Officer, Presbyterian Foundation*
Rev. Christine Long – *Regional church consultant, Board of Pensions*
Elder Molly Pederson – *President, Intergenerational Arctic Ministries*
Elder Nora Janes Burns – *Kaktovik PC*

Other guests present

Elder George Agnasagga – *Retired Commissioned Pastor, Olgonik PC*
Elder Meg Broste – *First Wasilla PC*
Elder Carolyn Kulukhon – *Kaktovik PC*

ADOPTION OF THE DOCKET

With no objections, the docket was **APPROVED** with one modification. In accordance with the Standing Rules, the presbytery moderator is granted authority to amend the docket as needed.

STATED CLERK’S REPORT: Part 1 – Sharon Rayt

The clerk presented the written report. Action items will be considered on Friday.

Information provided for reporting purposes:

1. Permanent Judicial Commission Rosters:

D-5.0206b requires the stated clerk to provide annually a roster of those members of the Permanent Judicial Commission (PJC) whose terms have expired within the past six years. Whenever the PJC reports its inability to obtain a quorum, the stated clerk shall immediately select, by rotation from that roster, a sufficient number of former members of the PJC to constitute a quorum.

- 2021 Rev. Ellen Johnson-Price Elder Jim Powell
- 2020 Rev. Britt Johnston..... Rev. Matt Schultz
- 2016 Elder Harry Brower, Jr Rev. Richard Mauer

Current PJC Roster

- 2022 CP Joseph Brock United Protestant Church
- 2022 Elder Michael Jeffrey Utqiagvik PC
- 2022 CP Marjorie Poggas Jewel Lake Parish
- 2026 Rev. Wendy Christianson
- 2026 Rev. Elizabeth Schultz
- 2027 Rev. Luke Jones
- 2027 Elder David Rohwer

2. Elder/Minister Parity Report (as of January 1, 2022)

Active Ministers*	Ruling Elders
Validated Ministry..... 12	Church Elder Commissioners..... 21
Members-At-Large..... 4	Commissioned Pastors 10
Honorably Retired (HR)..... 2	Certified Christian Educator..... 1
	Other enrolled Elders..... 7
Total active ministers 18	Total ruling elder members 39

Inactive Ministers

- Validated Ministry..... 2
- Honorably Retired 4

* Active is defined as having attended a presbytery meeting within the past two years.

As the number of ruling elders exceeds the number of active ministers within the bounds of the presbytery, there is no need to add additional ruling elder commissioners to fulfill the principles of participation and representation. [G-3.0301]

- 3. Churches which have submitted their 2021 Annual Statistical report: Delta, Eagle River, Fairbanks Korean, First Anchorage, First Korean Anchorage, First Wasilla, Jewel Lake Parish, Trinity, United Protestant, University Community. The PCUSA’s church online reporting deadline has passed, but those churches which have not filed reports are encouraged to forward their report to the presbytery no later than March 4th.
- 4. Presbytery 2022 Insurance Board Property/Liability Coverage (Appendix A)
- 5. Resignations received with regret:
 - a. Elder Veronica Neakok - Native Ministries moderator
 - b. Elder Paula Long - Leadership Team co-chair
 - c. Rev. Henry Woodall - Ministry Commission co-chair

Leadership Team Actions

The Leadership Team serves as the presbytery’s Board of Directors and Board of Trustees. A record of the proceedings will be posted on the Presbytery of Yukon’s website as minutes become available.

1. Regarding 2022 Winter Stated Presbytery Meeting/Annual Meeting of the Corporation
 - a. Given the uncertainty of Covid numbers/hospitalizations next month, the Leadership Team erred on the side of caution in deciding that presbytery should gather again via Zoom.
 - b. General presbytery schedule
 - Wed., Feb. 23 ... 7:00 – 9:00 pm..... Opening Worship/Presbytery session 1
 - Fri., Feb. 25 7:00 – 9:00 pm..... Devotion/Presbytery session 2
 - Sat., Feb. 26 10:00 – 1:00 pm... Devotion/Communion/Remembrance of Saints/Presbytery session
 - Sun., Feb. 27 11:00 am..... Presbytery-wide worship
 - c. Theme: *Healing and Wholeness*
Theme Verse: II Corinthians 1:3 – 5
“Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God. For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ.” (NIV)
 - d. Elder commissioner testimonies: In light of the theme verse:
 - How does your church provide comfort?
 - When have you found comfort?
2. Leadership Team Committee Appointments
 - a. Personnel Committee:
 - Rev. Ellen Johnson-Price, class 2024
 - Elder Debbie Edwardson – Utqiagvik PC, class 2025
 - b. Investment Committee appointment renewals:
 - Treasurer CP Joseph Brock – United Protestant Church, class 2023, to coincide with his term as treasurer. By virtue of the position, the treasurer serves as a permanent member of the Investment Committee and is therefore, not restricted to serving the maximum six consecutive years.
 - Rev. Israel Nelson - class 2024
 - Elder Bob Christensen – First Wasilla PC, class 2025
3. Executive Presbyter Strategy/Search Process
 - a. Presbytery exec Strategy Committee appointments:
 - Native Ministries region: elder Billy Kenton, elder Ida Olemaun, Rev. Joseph Reid – all from Utqiagvik PC; CP Merle Apassingok – Gambell PC; elder Ida Angasan – Kaktovik PC
 - Road System region: elder Doreen McNeill (University Community PC), CP Mary Ellen Lucas (Delta PC); elder Matthew Hobbie (Eagle River PC), Rev. Matt Schultz (First Anchorage), Rev. Tim Carrick (United Protestant)
 - b. The Leadership Team concurred with a request by the strategy committee to contract with a consultant to guide the committee through the process. \$6,000 was allocated to start with, but more can be requested, if needed. Funds were not specifically set aside for the search, but will be taken out of the exec’s salary line item, as presbytery is not paying the interim exec a full-time salary.

INTRODUCTIONS

First time elder commissioners, ministers, and guests were introduced. In accordance with the standing rules, guests presenting reports and providing expertise are granted voice at presbytery.

BOARD OF PENSIONS UPDATE

Regional consultant Christine Long did a quick review of benefits offered by the Board of Pensions.

RECESS

Presbytery recessed at 7:48 pm, reconvening at 8:10 pm. Piper Cartland led a prayer in response to today’s invasion of Ukraine by Russia.

RACE RECONCILIATION AND RESTORATION: Part 1

The session began with presbyters singing ‘Help Us Accept Each Other’ with Henry Woodall providing the accompaniment on the guitar. After sharing onscreen a sampling of the PCUSA Facing Racism resources available for people to explore, Henry invited discussion on the question *What are some unhealthy patterns that we need to correct or work on?*

ELDER COMMISSIONER TESTIMONIES

- Immanuel Presbyterian Church** – Elder Elsie Eckman
- Trinity Presbyterian Church** – Elder John Russell
- New Hope Presbyterian Church** – Elder Ron Illingworth
- Chapel in the Mtns** – no report

Neill McKay led in the prayer for these churches

RECESS FOR THE EVENING

The meeting recessed at 9:07 pm with Ellen Johnson-Price leading in prayer.

FRIDAY, FEBRUARY 25 – Plenary session 2

DEVOTIONAL SERVICE

At 7:03 pm, presbytery gathered for a service focused on ‘quietness’; led by Tim Carrick. Readings: Psalm 46, poem entitled ‘Silence’

RECONVENE

The moderator Dennis Berry reconvened the meeting with prayer at 7:13 pm

DECLARATION OF QUORUM

The moderator declared a quorum. In accordance with G-3.0304 and bylaw provisions, elders representing at least three churches, three ministers and a minimum of 10% of members present constitutes a quorum.

Plenary session 2

Current Presbytery membership (active ministers + enrolled elders) ..	59
Number of minister members present:	14
Number of elders enrolled and present (representing 14 churches)	21
Percentage of members present.....	59 %

ANNOUNCEMENTS

- Danna Larson reported that this summer’s Youth Triennium event in Indianapolis has been cancelled, due to the uncertainty caused by covid. She encouraged youth to attend the Bingle Camp service week, scheduled for June 5 – 10, 2022.
- Leisa Carrick reported that Lake City Presbyterian Church in Washington is seeking to establish a mission relationship with a church within the bounds of the Presbytery of Yukon.

REPORT OF THE STATED CLERK: Part 2 – Sharon Rayt

Action Items

Motion to approve the minutes of the October, 6 – 10, 2021 fall stated presbytery meeting, as amended and December 4, 2021 and January 18, 2022 special meetings as presented, was **APPROVED**.

STEWARDSHIP COMMITTEE – Bob Christensen

- Presbyterian Foundation update – Rev. Rob Hagan announced the upcoming *It's Greek to Me* webinar and September's *Stewardship Kaleidoscope* event.
- Financial report – in light of Mary Kron's passing in early January, presbytery admin Melissa O'Malley and her husband worked to the best of their ability to complete the 2021 Year End Financial Report (Appendix B). Bob Christensen extended gratitude to the churches for their financial support.

ELDER COMMISSIONER TESTIMONIES

First Korean Presbyterian Church, Anchorage – pastor Rev. Seung Hyun Yoo

Gambell Presbyterian Church – CP Lucy Apatiki

First Presbyterian Church, Wasilla – Elder Todd Broste

University Community Presbyterian Church – Elder Doreen McNeill

Atqasuk Chapel – no report

Luke Jones led in the prayer for these churches.

RECESS

Presbytery recessed at 7:52 pm; reconvening at 8:00 pm.

COMMITTEE ON REPRESENTATION – Ellen Johnson-Price

The responsibility of the Committee on Representation is to look at the nominating committee report to determine if it is representative of the presbytery. On the one hand, the nominations are not representative of the full breadth of our presbytery. On the other hand, the nominating committee put a lot of time and effort into finding people, and it was not easy to find people to serve. There are congregations within our presbytery that do not have active sessions and enough elders to have a full session, much less to have elders to serve at the presbytery level. In other words, the nominations do portray the realistic picture of the presbytery at this stage.

NOMINATING COMMITTEE: Part 1 – Shirley Novak

The committee's report was presented. Nominations and elections are docketed for tomorrow's session.

OVERTURE TO THE 225TH GENERAL ASSEMBLY – Dennis Berry

Northwest Coast Presbytery Overture – Recommendation to Concur

The Presbytery of Northwest Coast has asked the Presbytery of Yukon to concur with their overture "*On Directing the Office of the General Assembly to Issue Apologies and Reparations for the Racist Closure of the Memorial Presbyterian Church, Juneau, Alaska.*" The Presbytery of Northwest Coast overture was inspired by the PCUSA leaders' apology to Native Americans, Alaska Natives, and Native Hawaiians in Utqiagvik, in February, 2017. On behalf of the Presbytery's Leadership Team (LT), Dennis Berry presented the overture and the LT's recommendation that presbytery concur. Moderator-elect Joseph Reid moderated during the presentation, discussion, and vote. Motion to concur with the Northwest Coast Presbytery overture (Appendix C) was **APPROVED** via poll, with 28 voting in favor of concurrence and 4 voting against concurrence. Presbytery **REFERRED** the appointment of an overture advocate to the Leadership Team. There was discussion on whether to provide 'additional rationale'. In the end, there was a **CONSENSUS**, that additional 'talking points' could be useful to the overture advocate, and that they be sent to the Leadership Team or stated clerk. The stated clerk will notify the Office of the General Assembly of our concurrence.

RECESS FOR THE EVENING

With no other business scheduled for the evening, the meeting recessed at 9:30 pm with Rev. Alison Burchett leading in prayer.

SATURDAY, FEBRUARY 26 – Plenary session 3

DEVOTIONAL/COMMUNION SERVICE

Presbytery gathered virtually at 10:06 am for a service led by Leisa Carrick. The Scripture reading focused on Matthew 9:35-38. Henry Woodall led the singing and provided accompaniment on the guitar. In remembrance of the saints, the stated clerk read off the names of elders and ministers who went home to be with the Lord in 2021 and those close to us who recently passed.

Elders

Elder Katherine Gates	January 8, 2021	1 st Anchorage PC
Elder Mildred Renkert	January 8, 2021	1 st Anchorage PC
Elder Jean Donatello	May 17, 2021	1 st Anchorage PC
Elder Carolyn Ward	August 23, 2021	1 st Anchorage PC
Elder John Flournoy III.....	September 12, 2021	1 st Anchorage PC
Elder Arlayne Knox	September 27, 2021	University Community PC
Elder Patrick Kalen	October 10, 2021	University Community PC
Elder Lynn Davidson	November 11, 2021	University Community PC
Elder Frank Haldane	May 11, 2021	Immanuel PC
Elder Norm Schlittler	October 12, 2021	Immanuel PC
Elder Mary Charlotte McCall	June 28, 2021	Immanuel PC (former member)
Commissioned Pastor Roy Nageak, Sr. ..	September 16, 2021	Utqiagvik PC
Elder Margaret Opie .....	.....	Utqiagvik PC
Elder Lucy Osik .....	.....	Gambell PC
Elder Cy Kiehl	April 8, 2021	Eagle River PC
Rev. David Shinen	May 18, 2021	Wycliffe Bible Translators
Barbara O'Connor.....	October, 2021	New Hope Church
Mary Kron.....	January 8, 2022.....	Presbytery financial secretary
Pam Arthur.....	June 20, 2022.....	Eagle River PC
Rev. Dan Ketchum.....	January 23, 2022.....	Honorably retired presbytery member
Elder Ed Rasmuson.....	.....	1 st Anchorage PC

RECONVENE

Moderator Dennis Berry reconvened presbytery with prayer.

DECLARATION OF QUORUM

The moderator declared a quorum. In accordance with G-3.0304 and bylaw provisions, elders representing at least three churches, three ministers and a minimum of 10% of members present constitutes a quorum.

Plenary session 3

Current Presbytery membership (active ministers + enrolled elders) ..	61
Number of minister members present:	14
Number of elders enrolled and present (representing 14 churches)	23
Percentage of members present.....	61 %

INTRODUCTIONS

First time elder commissioners, ministers, and guests for the day were introduced.

ELDER COMMISSIONER TESTIMONIES

Kaktovik Presbyterian Church – Elder Ida Angasan

First Anchorage Presbyterian Church– Elder Winifred Findley

Delta Presbyterian Church – Rev. Richard Mauer

Kuukpik Presbyterian Church – no report

United Protestant Church – Elder Deb Till

Ellen Johnson-Price led in the prayer for these churches.

NOMINATING COMMITTEE: Part 2 – Shirley Novak

On behalf of the committee, Shirley entered its slate of candidates into nomination. The floor was opened for other nominations. There being none, motion was **APPROVED** to close nominations and cast a unanimous ballot for the slate identified below.

Legend: NM - Native Ministries region; RS – Road System region
Number after a name indicates first or second term of office (if applicable)
* Serve remainder of Paula Long’s 3-year term.

Officer.....	Moderator (NM).....	Rev. Joseph Reid	23
Officer.....	Moderator-Elect (RS).....	Elder Jan Burger	23
Officer	Stated Clerk (RS).....	Elder Sharon Rayt.....	23
Presbytery Exec Search Committee	Co-Moderator (RS).....	Elder Dennis Berry	
Leadership Team	Co-Chair (RS).....	Rev. Alison Burchett*	24
Ministry Commission	Co-Moderator (RS).....	Rev. Piper Cartland ⁽¹⁾	25
Ministry Commission	Member (RS)	Elder Todd Broste ⁽¹⁾	25
Ministry Commission	Member (RS)	Elder Diana Rotkis ⁽¹⁾	25
Nominating Committee	Moderator (RS).....	Elder Shirley Novak ⁽²⁾	25
Permanent Judicial Commission	Member (NM).....	Elder David Roghair.....	28
Permanent Judicial Commission	Member (RS)	Elder Bob Christensen	27
Permanent Judicial Commission	Member (RS)	CP Mary Ellen Lucas.....	27

Danna Larson addressed presbytery on the work it needs to do to ensure that there is more representation from the Native Ministries region.

RECESS

Presbytery recessed at 11:04 am; reconvening at 11:09 am.

ORDER OF THE DAY - INTERGENERATIONAL ARCTIC MINISTRIES (IAM)

Reporting: Board president elder Molly Pederson and IAM co-executive Rev. Curt Karns

IAM Programs

- Collective Impact – This year has been designated as the year of the steering committees. IAM will be drawing together leaders from across the community in each of the villages. They will serve as the committees which will steer a path as to what IAM’s ministry will look like in their respective communities. Three villages have formed steering committees, but seven more are needed to get to the needed ten. As soon as all committees have been recruited, committee members will be trained before they begin to collect data from each of their respective communities.
- Listening Way (LW) – Gambell and Savoonga have hired their LW leaders, thanks to funding. IAM is still working to recruit two LW leaders on the north slope. Seven LW leaders have been trained, and a youth leader has been hired. A youth outreach event is planned for March 3 – 11, 2022 during the ‘Far Flung Tin Can’ event for youth in Utqiagvik, Nuiqsut, Atkasuk, and Wainwright. IAM is excited about having a leader for the youth.
- Healing and Renewal Services/Bible Study – The virtual Bible Study will be restarting again later this month or in March. Someone from Elijah House will lead a virtual teaching event April 8 – 10. The event will have an audience here in Utqiagvik.
- 12-step Facilitation – Rev. Charlie Brower has worked with Julia Sullivan of Internal Family Systems on developing a curriculum. The workbooks were being printed a week ago, with a workshop planned for April. A man and a woman supervisor have been recruited for the program.

Other News

- A ‘How to Support People Through Grieving’ workshop is set for March 2, 2022.

- A revival was held in Wainwright last week. IAM provided technical equipment in Wainwright, which enabled most villages on the North Slope and elsewhere to watch the services on YouTube. It was a really good break for everyone, because it had been so hard for people to gather in person during the pandemic.
- Funding by region:
 - North Slope - IAM secured funding for its programs on the North Slope through grantees, the North Slope Borough and Arctic Slope Regional Corporation (ASRC).
 - St. Lawrence Island (SLI): The island is not eligible to receive funding from the North Slope Borough and ASRC because grants are restricted to the North Slope region. IAM submitted a grant request to a different agency, and assuming IAM is awarded that grant, those funds would not be available until next July. IAM is very grateful for Presbytery's \$70,000 grant, which now makes it possible for its work to continue on the island.

MINISTRY COMMISSION – Debbie Melton

Action Requests:

1. **That Elders Cora Akpik and Maxine Nayakik be examined for commissioning**

The Olgonik Presbyterian Church session has requested that Cora and Maxine be commissioned to serve the church and that they be allowed to:

- Lead worship services and preach the Gospel
- Moderate the session
- Administer the Sacrament of Baptism
- Have a voice and a vote in meetings of Presbytery
- Perform a Christian marriage when invited by the session or other responsible minister and when allowed by the state.

Live from Olgonik Presbyterian Church in Wainwright, Curt Karns presented Cora and Maxine via Zoom for examination. They were trained by Rev. Hugh Anderson during his North Slope visits in 2016 and 2017. Curt Karns has provided additional training recently. Having successfully completed the classes required for commissioning by the presbytery, Cora and Maxine met with the Ministry Commission, which recommended that they be examined for commissioning. Questions for the candidates were limited to personal faith, motives for seeking a commission, and areas of instruction.

Cora Akpik read her statement of faith before answering questions. Presbytery arrested the examination and **APPROVED** a motion to commission Cora Akpik for ministry at Olgonik Presbyterian Church, with the aforementioned responsibilities, for a period of one year.

Maxine Nayakik read her statement of faith before answering questions. Presbytery arrested the examination and **APPROVED** a motion to commission Maxine Nayakik for ministry at Olgonik Presbyterian Church, with the aforementioned responsibilities, for a period of one year.

Commissioning Service

Leisa led the service of commissioning, asking Cora and Maxine the constitutional questions. Curt Karns and retired Olgonik CP George Agnasagga surrounded Cora and Maxine with the laying on of hands and presbytery participants raised their hands during the prayer for the new commissioned pastors.

2. That 2022 terms of call for installed pastors be approved (Appendix D). With no objection, terms of call were **APPROVED**, as presented.

Information Provided for Inclusion in the Record

• **Ministry Commission (MC) delegated actions**

1. Minister status:

- a. **Rev. Johan Shin's** member-at-large status was renewed for another year. Johan is enrolled in a post Clinical Pastoral Education 2-year program at Atlanta's Emory University Hospital which will provide him the opportunity to be certified as a profession chaplain in a clinical setting. [Feb. 12]]
- b. At his request, **Rev. Britt Johnston** was granted the status of 'honorably retired', as of March 5th. (G-2.0503c) [Feb. 12]
- c. **Rev. Wendy Christianson's** status was changed to 'member-at-large', effective at the end of the year. Wendy chose not to renew her contract as Associate Pastor Children and Youth Ministries' at Utqiagvik PC, effective December 31, 2021, to address health concerns. [Nov. 6]

2. Pastoral calls and covenant agreements:

- a. The Ministry Commission concurred with the request to call Rev. Seung Hyun Yoo, as First Korean Anchorage PC's full-time installed pastor, effective December 1, 2021. [Sept. 30] Terms of annual compensation:

Cash Salary	\$36,000
Manse Value	\$24,000
Board of Pensions <i>Pastors' Participation Coverage</i>	Included
Professional Allowance	\$1,000
Book Allowance	\$500
Vacation Leave	4 weeks/year
Vacation Allowance	\$1,000
Continuing Education (Study Leave).....	2 weeks/year
Study Leave Reimbursement	\$1,000
Moving Expenses	\$7,000
Workers' Compensation Coverage	Provided

- b. The Ministry Commission concurred with the action of the Trinity Presbyterian Church session to enter into a covenant with Rev. Alison Burchett as the church's full-time stated supply pastor for one year, beginning January 3, 2022. The agreement may be renewed with the concurrence of Rev. Burchett, Trinity session, and the Ministry Commission. [December electronic vote]. Annual terms of compensation:

Cash Salary	\$10,000
Housing Allowance	\$65,000
Board of Pensions <i>Ministers' Choice Coverage</i>	Included
Continuing Education/Professional Reimbursement	\$1,500
Leave (Continuing Education/Vacation)	6 weeks *
Continuing Education (Study Leave)	2 weeks/year
Moving Expenses	\$2,000 **
Medical Leave	Provided ***
Workers' Compensation Coverage	Provided

* A minimum of one week shall be used for continuing education.

** Husband is military. Estimated cost of moving one vehicle from Enid, Oklahoma to Anchorage.

*** 10 days initially, accumulating at a rate of one day per month of employment, up to 90 days.

- c. The Ministry Commission concurred with the action of the New Hope Presbyterian Church session to enter into a covenant with Commissioned Pastor Mathieu Tinkelenberg for the purpose of providing pastoral services for one year, beginning January 1, 2022. This is a part time, 20 hour/week position. The agreement may be renewed upon the mutual agreement of the session,

pastor, and Ministry Commission for a term up to 12 months. [December electronic vote] Annual terms of compensation:

Housing Allowance	\$30,000
Professional Expenses	To be determined at a later date
Vacation	2 weeks/year
Continuing Education	to be determined at a later date
Workers' Compensation Coverage	Provided

- d. The Ministry Commission concurred with the action of the Immanuel Presbyterian Church session to renew **Rev. Ellen Johnson-Price's** pastoral supply agreement for the period to January 1 – April 30, 2022, at which time the session will modify the contract to more closely align the pastoral duties with changing conditions. This is a part-time 28 hours/week position. [January electronic vote] Annual terms of compensation:

Cash Salary	\$8,580
Housing Allowance	36,420
403(b) Contribution	\$12,000
Vacation Leave	4 weeks/year
Continuing Education (Study Leave)*.....	2 weeks/year
Study Leave Reimbursement*	\$1,500
Medical Leave **	1 day earned/qtr
Family Medical Leave (Paid)	Up to 8 weeks per event

* Study leave time and reimbursement may be accrued for no more than 2 years.
 ** May accumulate up to a maximum of 10 days.

3. Commissioned Pastors [Feb. 12]

- a. At the request of the Gambell Presbyterian Church session, **Lucy Apatiki** was re-commissioned for a period of one year, after which time it may be renewed for a period up to three years. Lucy was originally commissioned to serve the Gambell church on October 10, 2003. She served in this role until laying aside her commission in March, 2014. The renewed commission comes with the following responsibilities:

- Lead praise and worship services and preach the Gospel
- Moderate session
- Administer the Sacraments of the Lord's Supper and Baptism
- Have voice and vote in meetings of presbytery
- Perform a service of Christian marriage when invited by the session or other responsible minister, and when allowed by the State.
- Lead funeral services when called upon and participate in prayer ministries.

As a session member, Lucy may also be called upon to pray for and anoint homes, the sick, or comfort the bereaved, and to bless homes.

- b. At the request of the Gambell Presbyterian Church session, **June Walunga** was recommissioned for a period of one year, after which time her commission may be renewed for a period up to three years. June was originally commissioned to serve the Gambell church on February 22, 2008. She served in this role until laying aside her commission in November, 2011. The renewed commission comes with the following responsibilities:

- Lead praise and worship services and preach the Gospel
- Moderate session
- Administer the Sacraments of the Lord's Supper and Baptism
- Have voice and vote in meetings of presbytery
- Perform a service of Christian marriage when invited by the session or other responsible minister, and when allowed by the State.
- Lead funeral services when called upon and participate in prayer ministries.

As a session member, June may be called upon to pray for and anoint homes, the sick, or comfort the bereaved, as well as bless homes.

- c. With the concurrence of the Utqiagvik Presbyterian Church session, **Miranda Rexford-Brown's** limited commission to preside over the Lord's Supper, was renewed for a three-year period. Presbytery authorized Miranda in February 2015, to officiate at services of the Lord's Supper as scheduled by the session and as allowed by the *Book of Order* (G-2.1001) and Utqiagvik policies, after receiving training. Rev. Israel Nelson provided the necessary training.
- d. At the request of the United Protestant Church session, **Debbie Melton** was re-commissioned for a period of three years to serve the Palmer church, Kairos Prison Ministry, and the Alaska Prison system where she would be serving as a chaplain. Debbie was commissioned last February for a one-year period. The renewed commission comes with the following responsibilities:
 - Lead worship services and preach the Gospel
 - Administer the Lord's Supper
 - Administer the sacrament of Baptism
 - Have a voice and a vote in the meetings of presbytery
 - Perform a service of Christian marriage when invited by the session or other responsible minister, and when allowed by the state.
 - Perform a service at a funeral.

• **Miscellaneous Actions**

1. The Ministry Commission received with thanks for her faithful service, **Beulah Nowpakahok's** notice of retirement, effective at the end of February. Beulah has served as Commissioned Pastor at the Gambell Presbyterian Church since February, 2014.
2. The Ministry Commission encouraged Commissioned Pastors and Commissioned Pastors candidates in the arctic west and north to attend the following classes:
 - a. Rev. Curt Karns is teaching a *Pastoral Care* class for Intergenerational Arctic Ministries in Utqiagvik and via Zoom. The Ministry Commission deemed the class acceptable for Commissioned Pastors and candidates.
 - b. Rev. Curt Karns is teaching a *Reformed Theology* class this week in Wainwright and via Zoom.

Debbie Melton expressed gratitude to those members who will be rotating off the Ministry Commission at the end of this meeting: co-moderator Rev. Henry Woodall, elder Paula Long, and elder Ida Olemaun.

RECESS

Presbytery recessed at 11:53 am; reconvening at 12:00 pm with Joseph Reid leading in a prayer for family and friends grieving the recent passing of Kaktovik residents Billy Gordon and Harold Kaveolook.

REGIONAL REPORTS

Native Ministries: No report. Due to the resignation of the region's moderator, the committee has not met.

Road System: Ron Illingworth provided highlights of the region's latest meeting. Notes from that meeting: Discussion focused on systemic bias. With the exception of the two Korean congregations, presbytery's road system churches are basically white, middle-class, and more educated than the general population. What is there about us that discourages other populations from attending worship? Road system participants were asked to share their insights into potential conscious/systemic bias in their local church, and to ask the question - who is missing from our church and why? Responses:

- Few of the homeless attend worship, and when they do, people rarely interact with them and they seldom return.

- Our liturgies and sermons seem to be skewed to people with education privilege – we use words and syntax more complicated to the average person.
- Generally, we have only a few Alaskan Natives in our congregations. Why? We are not capturing peoples' attention because our worship is significantly different than what they are used to; how we run things is not culturally appropriate; Presbyterian was not the predominant denomination of the region where they were raised.
- We may have a few younger families and youth attending, but generally our churches are full of old people.
- More women than men are involved in the church.
- There seems to be a division of labor. Liturgists, children's adult education teachers, and deacons are predominantly women, whereas trustees are men.
- Others in the community may have an unconscious bias about the church. It is not just about how we present ourselves – those outside our doors have ideas about church even before they step through the door.

Other insights/actions from the meeting.

- Relationships are important. We need to encourage and recruit people to be involved and come alongside each other.
- We need to view things not with a homogenous lens and to be more sensitive to other cultures.
- Our churches sit on traditional tribal lands, and people moving from the bush are relocating here.
- Churches may try to balance out who is visible up front, but it also depends on who is willing.
- The in-person worship service is more formal than the more casual on-line service to a less captive audience. How to appeal to both when these two styles are done simultaneously?
- How do you keep the people without turning off the others?
- We should be cautious about whom we think will be a good at serving in a particular role, e.g., a person whom you expect to be good at a particular task, may in fact be lacking in that gift, and the reverse is also true.
- Encourage members of your congregation to visit other churches which is doing something different.

Road System Nominations/Elections: Having served the past three years, Road System moderator Ron Illingworth and secretary Shirley Novak would like step down from their respective roles. After nominations from the floor were closed, the following were **ELECTED** to serve:

Road System Secretary – Sharon Rayt (1-year term)

Road System rep on the presbytery's Nominating Committee – Jan Burger, to a second 3-year term.

The position of moderator remained open. The search will begin for someone willing to serve as the region's moderator.

INTERIM EXECUTIVE PRESBYTER REPORT

Since taking on the role these past six months, Leisa Carrick reported on the many changes taking place in the presbytery - with presbytery staffing and church leadership, in learning how we treat one another as Christian brothers and sisters; changes in who will be leading us into the future, new commissions and renewals, etc. Leisa encouraged people to pray often for the great change which is coming at us. She concluded by stating that the presbytery is on a steady course – a lot of good things are happening. We all like a certain amount of control over our environment, but knowing that the Lord knows the future, we can kind of relax and rely on God. Then change comes easier, and we can accept and rejoice in it.

ELDER COMMISSIONER TESTIMONIES

Olgonik Presbyterian Church – CP Cora Akpik

Jewel Lake Parish – no report

Savoonga Presbyterian Church – no report

Eagle River Presbyterian Church – Elder Matthew Hobbie

Utqiagvik Presbyterian Church – Elder Michael Jeffery
Fairbanks Korean Presbyterian Church – no report

Doreen McNeill led in the prayer for these churches.

BINGLE CAMP – President of the Bingle Camp Board – Henry Woodall.

The camp is in the midst of planning for the upcoming season.

- Middle and High School students from any of the churches of the presbytery are invited to an opening camp scheduled for June 5 – 10th, for a combination of work, study, and play. Cost is \$150 per person.
- The camp not only offers about five weeks' worth of Presbytery sponsored camps each summer, but also serves as an evangelism service tool in the community and the state by renting out the camp to other churches and organizations. Last summer's camp director will be returning again this summer. Funds are set aside every year for scholarships, a portion of which comes from presbytery and faithful contributors. These funds made it possible for six youth from Savoonga to attend camp last summer.
- Missouri Synod Lutherans from all over the lower 48 will again send their team to Bingle for about three weeks. They have provided mission teams to work on facilities and sites around the camp for the last several years. They will be doing tens of thousands of dollars-worth of work on the main lodge this summer, putting on a new roof and repairing/renovating the building's foundation.
- The LightShine mission group will work on the boathouse this summer

RESOLUTION

For the presbytery's resolution, presbyters were invited to offer up their thanks for something which happened or they experienced during the three presbytery plenary sessions:

- For Leisa Carrick and her willingness to serve in an everchanging role in this presbytery.
- For Joseph Reid's moderating of last night's discussion; he did an excellent job.
- To IAM, to Molly Pederson for the enthusiasm she continues to show for that program, to Curt Karns; the revival in Wainwright; for technology to help expand the work of the church.
- That Leisa is interim executive presbyter
- To the stated clerk for helping to keep the moderator on the straight and narrow these past couple meetings and planning everything so well.
- For all the faces we have seen over the past few days. Despite the distances and covid being around, we are a united and faithful witness in Alaska.
- For the stated clerk for all she does, and for everyone who is willing to help us on the slope
- Thanks to the Lord for all that He is doing through the churches.
- For June Walunga, Lucy Apatiki, Debbie Melton, Maxine Nayakik, Cora Akpik, Miranda Rexford-Brown
- That God will bless us with an in-person presbytery meeting in October.
- For the response to this difficulty; the Word of God is spreading in ways we never imagined because of the pandemic.
- For IAM's activity across the slope and Molly Pederson's wonderful service on the session, Curt Karns ongoing ministry, even though he is honorably retired, and for our two new commissioned pastors which will be a tremendous benefit to that community;
- To the presbytery for coming alongside Northwest Coast Presbytery by concurring with their overture.
- For Dennis Berry serving as our moderator, and the way he can take his work and passion back to First Presbyterian Church in Anchorage and help us as a congregation understand more ways we can be part of the presbytery.

The resolution concluded with all singing 'Blest Be the Tie That Binds' and Henry Woodall providing accompaniment on the guitar.

Henry suggested this model serve as the resolution at our next presbytery

INSTALLATION OF NEW MODERATOR

Dennis Berry said a few words about how much he enjoyed moderating. His only regret is that presbytery didn't meet in person. Dennis then passed the imaginary gavel virtually to newly elected moderator Rev. Joseph Reid, who offered a few closing remarks.

ADJOURN

The meeting adjourned at 1:02 pm with Matthew Hobbie leading in the closing prayer.

SUNDAY, FEBRUARY 27 (Closing Worship Service)

Churches and individuals gathered virtually for the 11:00 am presbytery-wide closing worship service via Facebook Live and Zoom (for audio participants). Portions of the service were pre-recorded.

- Call to Worship/InvocationRev, Leisa Carrick
- Call to ConfessionRev. Alison Burchett
- Children's MessageRev. Ellen Johnson-Price
- Special OfferingElder Molly Pederson (Intergenerational Arctic Ministries)
- Pastoral Prayer/Lord's PrayerRev. Henry Woodall
- Scripture ReadingsCP Beulah Nowpakahok: Genesis 2: 18-25
.....Rev. Curt Karns: John 9: 13-15
- Message.....Rev. Curt Karns
- Music:.....First Anchorage PC, United Protestant Church
Prelude/postlude music provided by Marie Matich, Jan Gruhn, and Kathy Hagen from First Anchorage PC.
- Technology.....Scott Gruhn, First Anchorage PC
- BenedictionRev. Seung Hyun Yoo

Sharon Rayt
Stated Clerk

- Appendix A: Presbytery's 2022 Property/Liability Coverage with the Insurance Board
- Appendix B: 2021 Year End Financial Report
- Appendix C: Northwest Coast Presbytery overture
- Appendix D: 2022 Terms of Call for Installed Pastors



Appendix A
 700 Prospect Avenue
 Cleveland, OH 44115
 (800) 437-8830
 Fax (216) 736-3239

PACKAGE POLICY COVERAGE SUMMARY

NAME AND MAILING ADDRESS OF INSURED

PRESBYTERY OF THE YUKON
 616 W. 10TH AVE
 ANCHORAGE, AK 99501

Your Agent: United Church Insurance Services
Telephone: 1 (877) 597-8247

MEMORANDUM NO./IB NO. PKP008119511 / P000030800

POLICY PERIOD From: 1/1/2022 To: 1/1/2023

12:01 AM Standard Time at your address shown above.

This document is to evidence that the organization named above is or will be an insured under master policies issued to United Church Insurance Association (aka Insurance Board). Churches and affiliated entities and organizations of Protestant denominations covenantally aligned with the United Church of Christ are eligible to participate in this insurance program administered by Insurance Board. Coverage is for the stated time period and the coverages shown below. A detailed Memorandum of Insurance is attached. This document is for informational purposes only and does not amend or alter the terms, exclusions and conditions of the master policies. Any restatement below of limits of insurance shown elsewhere in the policy does not increase your limits of insurance.

COVERAGE PART DESCRIPTION		
PROPERTY	.....	Included
	<i>Blanket Limit – Total Value</i> \$15,285,333	
	<i>Deductible</i> \$5,000	
INLAND MARINE	.....	Included
	<i>Scheduled Fine Arts:</i>	
	<i>Scheduled Commercial Articles & Miscellaneous Equipment:</i> \$19,899	
CRIME	.....	Included
GENERAL LIABILITY	.....	Included
UMBRELLA	.....	Included
ABUSIVE ACTS & PASTORAL LIABILITY	.....	Included
DIRECTORS & OFFICERS LIABILITY	.....	Included
OWNED AND LEASED AUTOMOBILE	.....	Not Included
HIRED & NON-OWNED AUTOMOBILE LIABILITY	.....	Included
	TOTAL PACKAGE POLICY PREMIUM:	\$46,666
	<i>(see separate invoice for payment instructions)</i>	

* Coverage for Owned or Leased Vehicles, if insured through the IB Program, is on a separate Memorandum of Insurance or IB Program related Insurance Summary.

Date Issued: 11/27/2021



700 Prospect Avenue
Cleveland, OH 44115
(800) 437-8830
Fax (216) 736-3239

**PROPERTY PROGRAM
MEMORANDUM OF INSURANCE**

NAME AND MAILING ADDRESS OF INSURED

PRESBYTERY OF THE YUKON
616 W. 10TH AVE
ANCHORAGE, AK 99501

Your Agent: United Church Insurance Services
Telephone: 1 (877) 597-8247

MEMORANDUM NO./IB NO. PKP008119511 / P000030800

OTHER NAMED INSURED(S)

PRESBYTERY OF THE YUKON / ATQASUK CHAPEL / CHAPEL IN THE MOUNTAINS / DELTA PRESBYTERIAN CHURCH / GAMBELL PRESBYTERIAN CHURCH / KAKTOVICK PRESBYTERIAN CHURCH / KUUKPIK PRESBYTERIAN CHURCH / PRESBYTERY OF THE YUKON / SAVOONGA PRESBYTERIAN CHURCH / OLGONIK PRESBYTERIAN CHURCH / INTERGENERATION ARCTIC MINISTRIES (IAM)

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POLICY PERIOD

From: 1/1/2022 To: 1/1/2023

12:01 AM Standard Time at your address shown above.

Any restatement below of limits of insurance shown elsewhere in the policy does not increase your limits of insurance.

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800

**COMMERCIAL PROPERTY
(EQUIPMENT BREAKDOWN INCLUDED)**

Blanket Limit - Total Values:
Deductible:

\$15,285,333
\$5,000

PROPERTY SCHEDULE

Address	Description of Premises	Applicable Coverages	Construction Type	Building Value	Contents Value
101 1st St Kaktovik, AK 99747	KAKTOVICK PRESBYTERIAN CHURCH	GS FL EQ	Frame	\$833,061	\$55,456
101 1st St Kaktovik, AK 99747	MANSE	GS FL EQ	Frame	\$384,203	\$27,479
101 1st St Kaktovik, AK 99747	SHED	GS FL EQ	Frame	\$23,874	\$0
12 Q Building Road Gambell, AK 99742	Gambell PC	GS FL EQ	Frame	\$3,183,624	\$106,121
616 W. 10TH AVE, (CONTENTS ONLY) ANCHORAGE, AK 99501	PRESBYTERY OFFICE - Contents Only	GS FL EQ	Joisted Masonry	\$00	\$37,300
545 Main Street Wainwright, AK 99782	Olgonik Manse	GS FL EQ	Frame	\$795,906	\$27,170
545 Main Street	Olgonik Church	GS FL	Frame	\$1,061,208	\$95,420

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Date Issued: 11/27/2021

PKP008119511 / P000030800

Wainwright, AK 99782		EQ				
29 Presbyterian Church Rd, Nguungaya Rd (locally) SAVOONGA, AK 99769	UTILITY BUILDING	GS FL EQ	Frame	\$49,734	\$4,974	
29 Presbyterian Church Rd, Nguungaya Rd (locally) SAVOONGA, AK 99769	SAVOONGA PRESBYTERIAN CHURCH	GS FL EQ	Frame	\$1,579,087	\$99,472	
1760 Richardson Way SW Delta Junction, AK 99737	DELTA JUNCTION WELLHOUSE	GS FL EQ	Frame	\$62,168	\$1,243	
1760 Richardson Way SW Delta Junction, AK 99737	DELTA JUNCTION OLD CHURCH	GS FL EQ	Frame	\$397,881	\$18,651	
1760 Richardson Way SW Delta Junction, AK 99737	DELTA JUNCTION MANSE	GS FL EQ	Frame	\$895,230	\$24,867	
1760 Richardson Way SW Delta Junction, AK 99737	DELTA JUNCTION CHURCH	GS FL EQ	Frame	\$808,194	\$186,505	
413 SHUGLUK ST. ATQASUK, AK 99791	ATQASUK CHAPEL	GS FL EQ	Frame	\$795,758	\$79,577	
324 Pausanna St Nuiqsut, AK 99789	KUUKPIK MANSE	GS FL EQ	Frame	\$1,094,169	\$99,472	

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800

324 Pausanna St Nuiqsut, AK 99789	KUUKPIK CHURCH	GS FL EQ	Frame	\$1,131,469	\$74,601
LOT 8/BLK 9/PLOT AKP ANAKTUVUK PASS, AK 99721	CHURCH IN THE MOUNTAINS	GS FL EQ	Frame	\$366,794	\$36,679
LOT 5/BLK 9/PLOT AKP ANAKTUVUK PASS, AK 99721	CHURCH IN THE MOUNTAINS- OLD	GS	Frame	\$87,037	\$8,706
257 Airport St Anaktuvuk Pass, AK 99721	CHAPEL IN THE MOUNTAINS	GS FL EQ	Frame	\$683,856	\$68,385

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800

SPECIAL COVERAGES – DEDUCTIBLES AND RESTRICTIONS

Note: In the preceding schedule under 'Applicable Coverage', the following endorsements and coverage options may apply as indicated: FL means Flood; EQ means Earth Movement; FV means Functional Building Value; RL means Roof Surfacing (ACV) Endorsement; GS means Gold Seal.

Flood

Deductible is the same as for all other perils except Earth Movement, Hurricane & Named Storm. See Schedule
Deductible is as shown on page 1 of this Memorandum of Insurance.

Note: Coverage is unavailable for locations in Federal Flood Zones starting with A or V.

Earth Movement (EQ)

Deductible is 3% of stated values at each location, and for each occurrence in all states, except for See Schedule
locations in CA, the deductible is 5%.

Hurricane & Named Storm

Deductible is a percentage of the stated values for each location and for each occurrence in the Included for All Locations
following localities:

1. **5 percent deductible for entire state of Florida, and the following counties/cities/parishes by state:**

- | | |
|-----------------|--|
| Alabama: | Baldwin, Mobile; |
| Georgia: | Bryan, Camden, Chatham, Glynn, Liberty, McIntosh; |
| Louisiana: | Calcasieu, Cameron, Iberia, Jefferson, Lafourche, Livingston, Orleans, Plaquemines, St. Mary, St. Bernard, St. Charles, St. James, St. John the Baptist, St. Tammany, Terrebonne, Vermilion; |
| Mississippi: | Hancock, Harrison, Jackson; |
| North Carolina: | Beaufort, Bertie, Brunswick, Camden, Carteret, Chowan, Craven, Currituck, Dare, Hyde, Jones, New Hanover, Onslow, Pamlico, Pasquotank, Pender, Perquimans, Tyrrell, Washington; |
| South Carolina: | Beaufort, Berkeley, Charleston, Georgetown, Horry, Jasper; |
| Texas: | Aransas, Brazoria, Calhoun, Cameron, Chambers, Galveston, Jefferson, Kenedy, Kleberg, Liberty, Matagorda, Newton, Nueces, Orange, Refugio, San Patricio, Victoria, Willacy. |

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2. **2 percent deductible for entire state of Hawaii, and the following counties/cities/parishes by state:**

Georgia: Brantley, Charlton, Effingham, Long, Wayne;

Louisiana: Acadia, Ascension, East Baton Rouge, Iberville, Jefferson Davis, Lafayette, Tangipahoa, Washington, West Baton Rouge;

Mississippi: George, Pearl River, Stone;

North Carolina: Bladen, Columbus, Duplin, Hertford, Lenoir, Martin, Pitt;

South Carolina: Colleton, Dorchester, Williamsburg;

Texas: Bee, Brooks, Fort Bend, Goliad, Hardin, Harris, Hidalgo, Jackson, Jim Wells, Wharton;

Virginia: Accomack, Chesapeake City, Gloucester, Hampton City, Isle of Wight, James City, Lancaster, Mathews, Middlesex, Newport News, Norfolk City, Northampton, Northumberland, Poquoson City, Portsmouth City, Suffolk City, Surry, Virginia Beach City, Westmoreland, Williamsburg City, York;

Business Income, including	Actual Loss Sustained - Up to \$500,000
Extra Expense	Included
Tuition & Fees (one year from date of restoration)	Included
Upgrade to Green Coverage	Up to \$50,000
Terrorism Coverage	Included
Unscheduled Fine Arts	\$25,000
Valuable Papers and Records	\$25,000
Accounts Receivable	\$25,000
Electronic Data & Media	\$25,000
Ordinance or Law	\$500,000

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800



700 Prospect Avenue
Cleveland, OH 44115
(800) 437-8830
Fax (216) 736-3239

**COMMERCIAL CRIME
MEMORANDUM OF INSURANCE**

NAME AND MAILING ADDRESS OF INSURED

PRESBYTERY OF THE YUKON
616 W. 10TH AVE
ANCHORAGE, AK 99501

Your Agent: United Church Insurance Services
Telephone: 1 (877) 597-8247

MEMORANDUM NO./IB NO. PKP008119511 / P000030800

OTHER NAMED INSURED(S)

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POLICY PERIOD

From: 1/1/2022 To: 1/1/2023

12:01 AM Standard Time at your address shown above.

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COMMERCIAL CRIME COVERAGE PART

Employee Theft	\$1,000,000
Forgery or Alteration	\$1,000,000
Inside the Premises – Theft of Money and Securities	\$1,000,000
Inside the Premises – Robbery or Safe Burglary of Other Property	\$1,000,000
Outside the Premises	\$1,000,000
Forgery or Alteration	\$1,000,000
Computer Fraud	\$1,000,000
Funds Transfer Fraud	\$1,000,000
Money Orders and Counterfeit Currency	\$1,000,000
Clients' Property	\$250,000
Impersonation Fraud (Social Engineering)	\$250,000
Investigative Costs	\$25,000
Telephone Fraud	\$250,000

Deductible: \$1,000

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800



700 Prospect Avenue
Cleveland, OH 44115
(800) 437-8830
Fax (216) 736-3239

**INLAND MARINE
MEMORANDUM OF INSURANCE**

NAME AND MAILING ADDRESS OF INSURED

PRESBYTERY OF THE YUKON
616 W. 10TH AVE
ANCHORAGE, AK 99501

Your Agent: United Church Insurance Services
Telephone: 1 (877) 597-8247

MEMORANDUM NO./IB NO. PKP008119511 / P000030800

OTHER NAMED INSURED(S)

PRESBYTERY OF THE YUKON / ATQASUK CHAPEL / CHAPEL IN THE MOUNTAINS / DELTA PRESBYTERIAN CHURCH / GAMBELL PRESBYTERIAN CHURCH / KAKTOVICK PRESBYTERIAN CHURCH / KUUKPIK PRESBYTERIAN CHURCH / PRESBYTERY OF THE YUKON / SAVOONGA PRESBYTERIAN CHURCH / OLGONIK PRESBYTERIAN CHURCH / INTERGENERATION ARCTIC MINISTRIES (IAM)

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POLICY PERIOD

From: 1/1/2022 To: 1/1/2023

12:01 AM Standard Time at your address shown above.

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Date Issued: 11/27/2021

PKP008119511 / P000030800

Scheduled Fine Art

Loc-Bldg	Item Description	Item Limit
----------	------------------	------------

Scheduled Commercial Articles & Miscellaneous Equipment

\$19,899

Loc-Bldg	Item Description	Item Limit
007-001	Xerox WC7556 copier serial no XKP094052	12,000
001-001	Canon MF1127 Copier	7,899
	Deductible	\$1,000

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800



700 Prospect Avenue
Cleveland, OH 44115
(800) 437-8830
Fax (216) 736-3239

**LIABILITY PROGRAM
MEMORANDUM OF INSURANCE**

NAME AND MAILING ADDRESS OF INSURED

PRESBYTERY OF THE YUKON
616 W. 10TH AVE
ANCHORAGE, AK 99501

Your Agent: United Church Insurance Services
Telephone: 1 (877) 597-8247

MEMORANDUM NO./IB NO. PKP008119511 / P000030800

OTHER NAMED INSURED(S)

PRESBYTERY OF THE YUKON / ATQASUK CHAPEL / CHAPEL IN THE MOUNTAINS / DELTA PRESBYTERIAN CHURCH / GAMBELL PRESBYTERIAN CHURCH / KAKTOVICK PRESBYTERIAN CHURCH / KUUKPIK PRESBYTERIAN CHURCH / PRESBYTERY OF THE YUKON / SAVOONGA PRESBYTERIAN CHURCH / OLGONIK PRESBYTERIAN CHURCH / INTERGENERATION ARCTIC MINISTRIES (IAM)

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POLICY PERIOD

From: 1/1/2022 To: 1/1/2023

12:01 AM Standard Time at your address shown above.

COMMERCIAL LIABILITY COVERAGE PART

Commercial General Liability*

Each Occurrence Limit	\$2,000,000
Damage to Premises Rented to You	\$1,000,000 any one premises
Medical Expense Limit	\$10,000 any one person
Personal & Advertising Injury Limit	\$2,000,000
Products/Completed Operations Aggregate Limit	\$5,000,000
General Aggregate Limit	\$5,000,000
Included in General Aggregate Limit:	
Nurses Professional Liability*	Included
Cemetery Professional Liability*	Included
Employee Benefit Liability (Claims Made)*	
Retroactive Date: 1/1/1993	Included
Privacy Breach Protection*	\$100,000 each occurrence
	\$100,000 aggregate
	\$500 Deductible

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800

CRISIS RESPONSE & CRISIS MANAGEMENT

Crisis Response Limit of Insurance	\$50,000 per participant
Crisis Management Limit of Insurance	\$50,000 per participant
Crisis Response and Crisis Management Combined	\$50,000 aggregate per participant

PROFESSIONAL LIABILITY

Pastoral Counseling Liability and Sexual Misconduct Liability are covered unless indicated as "Not Covered".

Pastoral Counseling Liability (Claims Made)*	\$2,000,000 each claim
Retroactive Date: 1/1/1993	
Sexual Misconduct Liability (Claims Made)*	\$2,000,000 each victim
Retroactive Date: 6/1/2003	

DIRECTORS & OFFICERS LIABILITY

Directors & Officers Liability (Claims Made)*	\$3,000,000 each loss
Including Employment Practices Liability	\$4,500,000 annual limit (subject to agg.)
Including Educators Professional Liability	
Retroactive Date: 1/1/1993	

COMMERCIAL AUTOMOBILE (NON-OWNED)

Hired and Non-Owned Automobile Liability*	\$2,000,000 any one accident
Hired Automobile Physical Damage*	\$50,000 per vehicle
(Up to \$100,000 limit available upon request)	\$1,000 ded. per occurrence
Owned, Licensed Trailers Absent a Power Unit-Liability*	\$2,000,000 any one accident
Physical Damage	\$50,000 each trailer
	\$1,000 ded. per occurrence
Garagekeepers*	\$35,000 each occurrence
Comprehensive & Collision	\$1,000 ded. per occurrence

These automobile coverages apply excess of any other valid and collectible insurance and are included in the CGL General Aggregate Limit.

*Indicates which coverages are included in the CGL General Aggregate Limit (per participant).

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800



700 Prospect Avenue
Cleveland, OH 44115
(800) 437-8830
Fax (216) 736-3239

**ADDITIONAL INTERESTS
MEMORANDUM OF INSURANCE**

NAME AND MAILING ADDRESS OF INSURED

PRESBYTERY OF THE YUKON
616 W. 10TH AVE
ANCHORAGE, AK 99501

Your Agent: United Church Insurance Services
Telephone: 1 (877) 597-8247

MEMORANDUM NO./IB NO. PKP008119511 / P000030800

OTHER NAMED INSURED(S)

PRESBYTERY OF THE YUKON / ATQASUK CHAPEL / CHAPEL IN THE MOUNTAINS / DELTA PRESBYTERIAN CHURCH / GAMBELL PRESBYTERIAN CHURCH / KAKTOVICK PRESBYTERIAN CHURCH / KUUKPIK PRESBYTERIAN CHURCH / PRESBYTERY OF THE YUKON / SAVOONGA PRESBYTERIAN CHURCH / OLGONIK PRESBYTERIAN CHURCH / INTERGENERATION ARCTIC MINISTRIES (IAM)

This document is to evidence that the organization named above is or will be an insured under a master policy issued to United Church Insurance Association (aka Insurance Board). Churches and affiliated entities and organizations of Protestant denominations covenantally aligned with the United Church of Christ are eligible to participate in this insurance program administered by Insurance Board. The organization named above is or will be an insured as of the beginning of the stated policy period and for the coverages shown below. A copy of the master policy is available for your review. This document is for informational purposes only and does not amend or alter the terms, exclusions and conditions of the policy.

POLICY PERIOD

From: 1/1/2022 To: 1/1/2023

12:01 AM Standard Time at your address shown above.

ADDITIONAL INTERESTS

Name and Mailing Address	Loc-Bldg	Type of Interest
FIRST PRESBYTERIAN CHURCH ANCHORAGE 616 W 10TH AVE ANCHORAGE, AK 99501		Additional Insured
XEROX FINANCIAL SERVICES LLC P.O. BOX 3547 BELLEVUE, WA 98009		Additional Insured
XEROX FINANCIAL SERVICES LLC P.O. BOX 3547 BELLEVUE, WA 98009		Loss Payee

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800

Great American Financial
Services
625 First St SE PO Box 609
Cedar Rapids, IA 92406-0609

001-001

Loss Payee

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800



700 Prospect Avenue
Cleveland, OH 44115
(800) 437-8830
Fax (216) 736-3239

**EXCESS and/or UMBRELLA PROGRAM
MEMORANDUM OF INSURANCE**

NAME AND MAILING ADDRESS OF INSURED

PRESBYTERY OF THE YUKON
616 W. 10TH AVE
ANCHORAGE, AK 99501

Your Agent: United Church Insurance Services
Telephone: 1 (877) 597-8247

MEMORANDUM NO./IB NO. PKP008119511 / P000030800

OTHER NAMED INSURED(S)

PRESBYTERY OF THE YUKON / ATQASUK CHAPEL / CHAPEL IN THE MOUNTAINS / DELTA PRESBYTERIAN CHURCH / GAMBELL PRESBYTERIAN CHURCH / KAKTOVICK PRESBYTERIAN CHURCH / KUUKPIK PRESBYTERIAN CHURCH / PRESBYTERY OF THE YUKON / SAVOONGA PRESBYTERIAN CHURCH / OLGONIK PRESBYTERIAN CHURCH / INTERGENERATION ARCTIC MINISTRIES (IAM)

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POLICY PERIOD

From: 1/1/2022 To: 1/1/2023

12:01 AM Standard Time at your address shown above.

COMMERCIAL EXCESS LIABILITY COVERAGE PART

There are **Distinct Excess Liability Parts** within the Insurance Board Program.

\$30,000,000 Each Occurrence/ \$30,000,000

general aggregate per participant

Coverage provides excess limits for Commercial General Liability; Employee Benefits Liability; Cemetery Professional Liability; Automobile Liability for Owned Autos insured under the Insurance Board Program; and for Commercial Hired and Non-Owned Automobile Liability.

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800

Coverage provides excess limits for Pastoral Counseling Liability. **(See note below regarding exceptions.)**

Coverage provides excess limits for Employers Liability (Stop Gap) for participants in North Dakota, Ohio, Washington State, and Wyoming, and for Employers Liability for participants insured under the Insurance Board Program for Workers Compensation and Employers Liability. Coverage for excess limits is not provided for Employers Liability insured elsewhere.

Coverage provides excess limits for Owned Automobile Liability for Automobiles insured under the Insurance Board Program for Owned Automobiles. Coverage for excess limits is not provided for Owned Automobiles insured elsewhere.

\$5,000,000 Per Participant Annual Limit for Sexual Misconduct Liability. (See note below regarding exceptions.)

If any one or more "Memoranda of Insurance" applies to the same occurrence, incident, claim or accident, the limit will not exceed the highest limit available under any one "Memorandum of Insurance."

Note: The limits provided above for Pastoral Counseling Liability and Sexual Misconduct Liability apply excess of coverage carried in the Primary Liability Programs. If the Primary Liability Memorandum of Insurance indicates "Not Covered", the limits provided above do not apply.

To report a claim, call your agent or <https://www.insuranceboard.org/claims/report-a-claim/>

Date Issued: 11/27/2021

PKP008119511 / P000030800

PRESBYTERY OF YUKON FINANCIAL STATEMENT

January 1 - December 31, 2021

PC(USA) Foundation	
Permanent Endowment Fund	
December 31, 2021 Market Value	\$830,397.76
J. Earl Jackman Lay Leadership Development Fund	
December 31, 2021 Market Value	\$37,147.43
Miriam Snow Mathes Internship Fund	
December 31, 2021 Market Value	\$65,351.16

Accounts:

Credit Union 1 Checking	\$16,810.76
Credit Union 1 Savings (S2)	\$5.00
Credit Union 1 Savings (S29)	\$165,728.83
Synod MDC's	\$354,394.60
New Covenant Fund	\$269,160.72
Prop Maint & Ins MDC	\$70,000.00
Merrill Lynch	\$1,391,967.86
First National Savings	\$19,466.50
Alaska Air My Wallet	\$1,131.01
	\$2,288,665.28

	Jan 1, 2021 Beginning Balances	Income	Expenses	Fund Transfers	Interest Distribution	Dec 31, 2021 Balances
Presbytery Causes	\$75,000.00	\$525.92	\$0.00	\$5,749.16		
2021 Budget		\$679.60	\$254,494.22	(\$500.00)		
Church Giving		\$147,782.33	\$20,263.77	(\$500.00)		
Gifts		\$8,174.22	\$0.00			
Endowment Interest		\$0.00	\$0.00			
Synod MDC Interest (Prop Maint & Ins)		\$784.61	\$0.00			
Held Funds applied to budget			\$0.00	\$0.00		
IAM Contract			(\$6,792.41)	\$0.00		\$0.00
Fairbanks Korean Loan		\$0.00				
		<u>\$157,946.68</u>	<u>\$267,965.58</u>	<u>\$4,749.16</u>		<u>(\$30,269.74)</u>

FUNDS

1 Hillcrest Loan	\$913,830.65	\$55,913.43		\$0.00	\$19,109.77	\$988,853.85
2 Synod Building Sale	\$101,611.66	\$0.00	\$0.00	\$0.00		\$101,611.66
3 Synod Disbursement	\$66,203.04	\$0.00		\$0.00		\$66,203.04
4 Property Maint & Ins	\$210,134.61	\$0.00	\$0.00	\$0.00	\$4,241.43	\$214,376.04
5 Property Maint & Ins MDC	\$70,000.00					\$70,000.00
6 Barrow Healing Event	\$385.48					\$385.48
7 Domestic Violence Wkshop	\$350.05		\$0.00			\$350.05
8 Internship Fund (Mathes)	\$55,177.96	\$2,027.10			\$1,139.28	\$58,344.34
9 Peacemaking	\$13,817.94	\$803.75	\$0.00			\$14,621.69
10 Y.E.S.	\$3,433.62	\$0.00				\$3,433.62
11 Youth Triennium	\$17,411.68	\$200.00	\$0.00	\$1,000.00		\$18,611.68
12 Candidating (Mission Churches)	\$8,840.94		\$0.00	\$0.00		\$8,840.94
13 Furlough & Emergency travel	\$3,847.06		\$770.24	\$0.00		\$3,076.82
14 Mission Moving	\$30,000.00			\$0.00		\$30,000.00
15 Study Leave	\$5,749.16			(\$5,749.16)		\$0.00
16 Leadership Development	\$6,768.66		\$0.00			\$6,768.66
17 Candidate undercare travel	\$4,936.72					\$4,936.72
18 Lay Leadership Training (Earl Jac)	\$18,530.04	\$1,152.23			\$388.54	\$20,070.81
19 Stewardship Celebration	\$612.81					\$612.81
20 Stewardship Training	\$1,246.40					\$1,246.40
21 Special Mission Fund	\$68,822.80		\$0.00	\$20,090.53		\$88,913.33

continued from page 1

	Jan 1,2021 Beginning Balances	Income	Expenses	Fund Transfers	Interest Distribution	Dec 31,2021 Balances
23 Arctic Academy	\$20,617.23					\$20,617.23
24 Arctic Area Presbytery Meeting	\$1,845.57					\$1,845.57
25 Disciplinary Fund	\$19,520.22		\$0.00	\$0.00		\$19,520.22
26 Native American Youth	\$4,065.68		\$0.00			\$4,065.68
27 Village Youth Travel	\$100.00		\$100.00			\$0.00
28 COVID-19 Ministries Grants	\$515.43	\$1,550.00	\$0.00			\$2,065.43
29 Synod NACC Grants 2009	\$400.00					\$400.00
30 Synod Development Grant	\$7,722.35		\$720.00	\$0.00		\$7,002.35
31 Synod Youth Travel Grant	\$3,052.91					\$3,052.91
32 Transformation Grant	\$3,932.76			\$0.00		\$3,932.76
33 Village Partnership Synod Grant	\$8,624.86					\$8,624.86
34 Unified Fund Raising (from Synod)	\$2,194.96					\$2,194.96
35 Heiseman Grant	\$8,026.17				\$162.00	\$8,188.17
36 Morris Evangelism Fund Grant	\$2,623.86				\$52.96	\$2,676.82
37 Merchant Fund Grant	\$20,436.74				\$412.50	\$20,849.24
38 Aviation Mission/travel?	\$2,114.16	\$164.10				\$2,278.26
39 Elias Continuing Education	\$847.65	\$141.19				\$988.84
40 Evangelism - Morris (Presbytery's)	\$2,073.23	\$592.88				\$2,666.11
41 Gladys Whitmore Fund	\$3,192.40	\$0.00				\$3,192.40
42 Gambell Leadership Fund	\$0.00	\$24,159.04	\$12,918.00			\$11,241.04
43 P Light AK Native School	\$621.75	\$0.00				\$621.75
44 Small Congregation Support (Mer)	\$5,519.46	\$2,484.81	\$0.00	\$0.00		\$8,004.27
45 Trustee Fund (Schaffer)	\$1,206.91	\$151.84		\$0.00		\$1,358.75
46 YPEC Conference	\$4,664.08			\$0.00		\$4,664.08
47 Alice Green memorial - Savoonga	\$240.00	\$540.96		(\$780.96)		\$0.00
48 Savoonga Roof	\$2,500.00	\$6,607.00		\$780.96		\$9,887.96
49 Chapel in the Mountains Gift	\$863.51					\$863.51
50 Chapel in the Mts Crumbley mem	\$3,232.00					\$3,232.00
51 Gambell Audio/Visual	\$844.00	\$0.00				\$844.00
52 Kaktovik PC	\$948.41	\$14,650.00	\$0.00			\$15,598.41
53 Kaktovik Manse Rent	\$15,691.25	\$14,400.00	\$0.00			\$30,091.25
54 St Lawrence Island Assistance	\$10,104.08	\$1,384.29	\$0.00			\$11,488.37
55 Undistributed Earnings	\$197,250.08	\$134,910.17	\$17,303.42	(\$40,181.06)	(\$25,506.48)	\$249,169.29
PASS THROUGH						
GA Giving	\$0.00	\$32,262.92	\$30,445.92	\$0.00		\$1,817.00
Receivables/Payables	(\$13,817.64)	\$60,648.87	\$58,984.85	\$0.00		(\$12,153.62)
Endowment	\$53,315.30	\$49.60	\$50,000.00	\$20,090.53		\$23,455.43
TOTALS	\$2,071,800.65	\$512,740.86	\$439,208.01	\$0.00	\$0.00	\$2,145,333.50

Presbytery of Yukon 2021 Church Support

2021 Church Support
as of December 31, 2021

	"Fair Share"	Pledged	Paid To Date	Balance Due	Per Cent Paid
Anaktuvuk Pass Chapel in the Mts	\$8,172		\$0.00		
Anchorage Anchor	\$3,859		\$0.00		
Anchorage First	\$61,288	\$12,665.00	\$12,665.00	\$0.00	100.0%
Anchorage First Korean	\$8,626		\$5,000.00		
Anchorage Immanuel	\$8,399	\$1,300.00	\$650.00	\$650.00	50.0%
	Immanuel 2020 Pledge		\$1,090.00		
Anchorage	Jewel Lake Parish	\$9,080	\$9,080.00		
Anchorage	Trinity	\$21,337	\$21,337.00		
Atkasuk	Chapel	\$4,540	\$4,540.00		
Utqiagvik	Utqiagvik	\$67,191	\$20,000.00		
	Utqiagvik 2020 Pledge		\$27,052.00		
Delta Junction	Delta	\$3,632	\$5,000.00	\$0.00	100.0%
Eagle River		\$21,337	\$12,000.00		
Fairbanks	Korean	\$8,399	\$4,250.00		
Fairbanks	UCPC	\$16,571	\$12,428.25		
Gambell		\$9,080	\$50.00	\$0.00	100.0%
Kaktovik		\$3,859	\$0.00		
North Pole	New Hope	\$3,859	\$2,500.00	\$0.00	100.0%
Nuiqsut	Kuukpik	\$8,854	\$0.00		
Palmer	United Protestant	\$26,785	\$26,785.00	\$0.00	100.0%
Savoonga		\$10,897	\$0.00		
Wainwright	Olgonik	\$8,399	\$0.00		
Wasilla	First	\$30,872	\$32,000.00		
Totals		\$345,034	\$48,300.00	\$196,427.25	\$650.00

Box indicates that 100% (or more) of Fair Share was paid.

	Per Cent Recd
Amount needed to meet 2021 budget:	\$224,000.00
	88%

HILLCREST LOAN ACTIVITY

2021	Beginning Balance	New Loans	Principal Payments	Interest Payments	Accrued Interest	Ending Balance
Fbks UCPC 10/20/99 & 1/3/00 \$250,000 @ 5.75% (reduced to 1.25% until 12/31/2023)	\$502,621.74		\$30,818.32	\$6,333.94	\$217.79	\$472,021.21
New Hope 12/19/2017 \$125,000 @ 3.25%	\$105,508.39		\$9,230.11	\$1,269.89	\$1,146.13	\$97,424.41
Gambell New Building	\$291,813.93		\$17,612.30			\$274,201.63
TOTALS	\$899,944.06	\$0.00	\$57,660.73	\$7,603.83	\$1,363.92	\$843,647.25

NOME BUILDING SALE

2021	Beginning Balance	Principal Payments	Interest Payments	Ending Balance
Northwind Ministries Inc.	\$132,293.85	\$11,707.89	\$4,692.11	\$120,585.96

Note: By action of Presbytery, all payments go to pay off Gambell's Hillcrest loan

Presbyterian Church (U.S.A.)

Church Mortgage Grants

<i>Customer ID</i>	<i>Customer Name</i>	<i>Mtg Number</i>	<i>Orig Date</i>	<i>Orig Amt</i>	<i>Current Balance</i>
030800	PRESBY OF YUKON				
0008576	IMMANUEL PC - ANCHORAGE, AK	24012103	5/1/1985	\$54,000.00	\$54,000.00
0008576	IMMANUEL PC - ANCHORAGE, AK	26000607	4/23/1969	\$40,000.00	\$40,000.00
0009133	SAVOONGA PRESBYTERIAN CHURCH	50582710	5/20/1949	\$5,000.00	\$5,000.00
0009133	SAVOONGA PRESBYTERIAN CHURCH	50582728	7/25/1949	\$7,500.00	\$7,500.00
0009134	OLGONIK PC - WAINWRIGHT, AK	12002308	1/21/1975	\$15,955.76	\$15,955.76
0009136	UNIVERSITY COMM PC-COLLEGE, AK	88001102	7/3/1961	\$70,000.00	\$69,700.00
			<i>Totals</i>	\$192,455.76	\$192,155.76

[RGJ-09] On Directing the Office of the General Assembly to Issue Apologies and Reparations for the Racist Closure of the Memorial Presbyterian Church, Juneau, Alaska

Source: Presbytery
Committee: [RGJ] Race and Gender Justice
Profile #: [OVT-052]
Event: 225th General Assembly (2022)
Sponsor: Northwest Coast Presbytery
Type: General Assembly Full Consideration

Recommendation

The Presbytery of the Northwest Coast, in unity with and support of the Northern Light United Church (“NLUC”) and its Native Ministries Committee, overtures the 225th General Assembly (2022) to work to eliminate all forms of white supremacy and racism in its institutions and, specifically, to meaningfully address the wounds inflicted on Alaska Natives, who were directly impacted by the sin of the unwarranted 1963 closure of Memorial Presbyterian Church,[1] a thriving, multiethnic, intercultural church in Juneau, Alaska, by taking the following actions directly and through the Office of the General Assembly:

1. In keeping with the spirit to “confess complicity and repudiate the Doctrine of Discovery” as called for in “The Doctrine of Discovery: A Review of Its Origins and Implications for Congregations in the PC(USA) and Support for Native American Sovereignty (2018),” adopted by the 223rd General Assembly, acknowledge and apologize for the harms inflicted by:

a. Acknowledging culpability and silence regarding the closure of the Memorial Presbyterian Church and the resulting harm to the community.[2]

b. Acknowledging and confessing that Alaska Presbytery’s stated justification for closure—to halt segregation by establishing a “strong and united church of all races and classes”—merely substituted assimilationist racism for the previous practice of segregationist racism. While Memorial Church was established to serve the Tlingit community, it had evolved under Dr. Soboleff’s leadership into a multiethnic, intercultural church whose members were callously and ironically directed by the Alaska Presbytery[3] to join the nearly all-white Northern Light Presbyterian Church, today’s Northern Light United Church (“NLUC”).

c. Acknowledging that the cessation of National Mission Board funding for Memorial Church—funding that was still being provided for other predominantly white Presbyterian churches in Southeast Alaska—left the Memorial Church congregation without viable options for continuance.

d. Offering posthumous apology, acknowledgement, and confession in public ceremony, attended by national and regional church officials, to the late Rev. Dr. Soboleff Sr., who served as Memorial Church’s pastor for 22 years, for the act of spiritual abuse committed by the Presbyterian Church’s decision of closure, which was sadly aligned with nationwide racism toward Alaska Natives, Native Americans, and other people of color.

e. Offering further apology for closing Memorial Church without national church leaders offering ceremonial protocols, expressions of regret, or formal acknowledgements of the thriving nature of Memorial Church. Dr. Soboleff was left by himself to announce the closure of Memorial Church, a closure that had been engineered by the Board of Missions and Alaska Presbytery.

f. In similar vein, providing written apology to Dr. Soboleff's family, Memorial Church's members and their descendants, and the Alaska Native communities profoundly impacted by the ministry and outreach of Memorial Church through communications directed to the family members, the member churches of the Alaska Presbytery in 1963 (or their successors), the Grand Camp of the Alaska Native Brotherhood and Sisterhood, the federally recognized tribes in Southeast Alaska, and the Alaska Federation of Natives. The positive role Memorial Church played in Juneau and throughout the region extended far beyond the formal membership of the Memorial Church congregation.

g. In addition to these public ceremonies and written communications, calling upon national and regional church representatives to hold private meetings with the family of Dr. Soboleff and the Alaska Native members of NLUC, along with Native leaders in the larger Juneau community.

h. Taking each of the actions identified in close collaboration with NLUC Native Ministries Committee and other Native leaders to assure that they are carried out in accordance with Tlingit protocol.

2. Demonstrate repentance through meaningful reparative actions, without which words of apology ring hollow, including the following:

a. Increase available resources and opportunities for Alaska Natives and other Indigenous people to pursue ministry in the Presbyterian Church (U.S.A) [PC(USA)] and other positions of church leadership, including providing scholarship funds and mentorship for these individuals, and

b. Uphold "primarily people of color congregations" in the PC(USA) that, to this day, continue to be "marginalized by a structure that is not responding to the voices of its people of color for inclusion and equity," by adopting the Racial Equity Advocacy Committee's "A Resolution Addressing the Lack of Installed Pastoral Leadership in People of Color Congregations in the PC(USA)."[4]

c. In keeping with the Native American Coordinating Council's proclamation of "The Decade of Confession and Repentance" in which the PC(USA) "turns around and walks in the other direction" from the Doctrine of Discovery, direct the Presbyterian Mission Agency to donate, in the name of Memorial Presbyterian Church, \$100,000 to the Sealaska Heritage Institute for Indigenous language revitalization efforts.[5]

d. Direct the Presbyterian Mission Agency to donate \$200,000, in the name of Memorial Presbyterian Church, to the Presbyterian Foundation Native American Church Property Fund, and urge presbyteries and congregations of the PC(USA) also to donate in the name of Memorial Presbyterian Church or present and past churches of other Native Americans and other people of color important to them.

e. Encourage, and take active measures, to renew the collective commitments of the PC(USA), including presbyteries and congregations, to:

i. dismantle systemic racism;

ii. amplify the voices of clergy and lay members of churches “primarily people of color congregations”; and

iii. develop and enhance models of engagement and accountability for the national church and presbyteries in their interactions with churches of “primarily people of color congregations” so that difficult decisions about support and funding are made in a spirit that recognizes the importance and contributions of these congregations to the PC(USA), which outweigh superficial considerations of their membership numbers or perceived lack of financial resources.

f. Provide financial resources to, and engage with, the City and Borough of Juneau, directly or through the Presbytery of the Northwest Coast and NLUC, for a highly visible recognition of Memorial Presbyterian Church to be placed at the church’s former location. This recognition would be conceived and approved by the Native Ministries Committee of NLUC, in collaboration with local partners, to encourage recognition of the vitality of Memorial Church and the harm caused by its closure.

[1]Members of Memorial Presbyterian Church most often referred to their church as “Memorial Church,” as it is most commonly referred to now.

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

[3]Alaska Presbytery, a predecessor to the Northwest Coast Presbytery, served all the Presbyterian churches in Southeast Alaska, which included Northern Light Presbyterian Church.

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

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

Rationale

Introduction

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

Juneau and virtually all of Southeast Alaska is Lingit Aani, the homeland of the Tlingit. The Tlingit people's connection to the land is sacred, with an individual's identity being tied to their clan's ancestral lands. With disrespect for the Tlingit people and their communal ownership of land, Russians, English, and Americans explored, occupied, assumed individual ownership under Western law, and extracted riches from Lingit Aani. European-American history in Lingit Aani is a "history of theft." [1] The Presbyterian Church participated in this settler-colonial history in Alaska, as elsewhere: "To Christianize is to Americanize, and to Americanize is to Christianize." [2] The closing of Memorial Presbyterian Church, and the subsequent sale of its property, furthered the consequences of white encroachment, as both land and spiritual well-being were lost.

In response to these disruptive events and their continuing effects, Indigenous communities, including Christians and non-Christians, continue to seek justice, which must include repair and equity in Southeast Alaska and beyond. As the United Nations Declaration on the Rights of Indigenous Peoples affirms, humanity is faced with an "urgent need to respect and promote the inherent rights of Indigenous peoples which derive from their political, economic, and social structures and from their cultures, spiritual traditions, histories and philosophies, and especially their rights to their lands, territories, and resources." [3]

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

History of the Presbyterian Mission Churches in Juneau with Emphasis on Memorial Presbyterian Church [5] and Its Closure

In 1881, Presbyterian missionaries began evangelism efforts in Juneau at Auk Village, a former summer village of the A'akw Kwáan of the Tlingit Nation. White miners had converged in 1879 at the summer village in their quest for gold. The initial evangelistic revival attracted both miners and Natives, but the church's mission work soon segregated; by the end of the decade, two churches were established, one for Natives and another for whites. The emphasis at the white church [6] was to minimize the debauched behavior of the miners. The focus of the Native (Tlingit) church, (the congregation that became Memorial Presbyterian Church), founded in 1887 in the A'akw Village, now known as the Juneau Indian Village, was the same as that of all missionary activity among Indigenous inhabitants of the continent: to "Christianize and civilize the Indians" (Minutes, UPCUSA, 1875, Part I, p. 541).

The ministry and witness of the Presbyterian church in Juneau remained segregated for the next 50 years; minutes and papers from the White and Tlingit congregations make scant mention of each other. The only direct reference to the possibility of cooperative work was in 1905 during Northern Light Presbyterian Church (NLPC, the white church, now NLUC) pastorate of James Kirk, when "a proposal was made to unite all White

and native [*sic*] work in Douglas and Juneau under one minister. The NLPC session, however, decided that ‘consolidation was not for the best interests of the church and therefore inexpedient.’”[7]

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

The missionaries assumed they were being “successful” in eradicating Tlingit culture and practice. In reality, Tlingit people proved resilient and translated their values and traditions into the Christian forms that had been thrust upon them. Within the forced segregation of Native church life, Native Christians infused Christian practices with Native wisdom. Their Christian faith continues to be steeped in and blended with Native cultural values that were later codified in a list of “Southeast Traditional Tribal Values”[10] that were developed by Tribal Elders and based largely upon the work of Dr. Walter Soboleff.

Despite rampant, pervasive racism and discrimination in Juneau, personal kindnesses were shared among Native church members and the white missionaries, and community life grew. Tlingit elder Lillian Collier was baptized in the Juneau Indian Village Presbyterian Church, and she recalls being invited along with other village youth to the missionaries David and Mary Waggoner’s home and being served blueberry juice and other refreshments.

Tlingit elder Marie Olson also has fond memories of the Waggoners, relaying that “they were really beautiful people with the Natives.” Ms. Olson went on to explain that the Waggoners were a loving couple and very welcoming.[11] They were glad to see Alaska Natives coming to the church. They shared good food with the church community and given the context of the Depression years, the sharing of food was particularly appreciated. Ms. Olson added that the Russian Orthodox, the Salvation Army, and the Memorial Presbyterian churches were multiracial, and the three denominations intermixed with no animosity among them. Memorial Church was also the meeting place for the local Alaska Native Brotherhood and the Alaska Native Sisterhood in their early years.

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

The missionaries have been tearing down the old social life and traditions of the people for years. The time has come when we must give them a new social life, one in harmony with Christianity.[12]

Carrie Willard, another missionary affiliated with the Juneau mission, in an interview with the *Home Mission Monthly*, reported that the missionaries needed to sponsor frequent meetings to keep the Natives from backsliding, to instruct them in hygiene, as well as love and marriage, and to teach them what “a true home is.” In order to keep them focused on newly imposed Christian ways, Willard acknowledged that they needed to

“afford them such social pleasure as might compensate for the loss of their old-time feasts and friends.”[13] Despite the missionaries’ attempts to extinguish traditional ways, Native parishioners infused church life with the Tlingit value of respect. Many Tlingit families privately maintained Tlingit spirituality values enabling, generations later, a revitalization of the Tlingit culture and a restoration of the traditional practices.

The importance of the Tlingit Church grew even larger when the church, newly renamed Memorial Presbyterian Church, moved to a new site at 8th and E (now Glacier Ave.) Streets[14] (current location of Juneau’s downtown fire station), and called in 1940 its first (and only) Native pastor, the Rev. Dr. Walter Soboleff Sr.[15] During Dr. Soboleff’s 22-year pastorate, congregational life flourished. Under his leadership, the Memorial Church grew to be a vibrant congregation, not only ministering to its members but also serving the whole Native community. Dr. Soboleff conducted numerous baptisms and marriage ceremonies. He supported a vital youth ministry. Memorial Church members and descendants living today recall a variety of activities for youths.

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

By the 1950s, the national Presbyterian Church appeared to be trying to catch up with the inclusive ministry of Memorial Presbyterian Church, albeit with no recognition of the work of Memorial Church. In 1955, the General Assembly officially renounced segregation, called on formerly segregated presbyteries and synods to merge, and urged congregations to open their doors to people of all races.[18] The General Assembly’s directives were resisted by many white congregations, including Juneau’s NLPC. A Tlingit elder relayed a painful instance of discrimination to local Juneau historian Kathy Kolkhorst Ruddy. The man was praying one day in the NLPC sanctuary, and when the pastor saw him there, the pastor told him to go pray at the Tlingit church.[19]

Even in the face of NLPC resistance, Alaska Presbytery responded to the national church call for integration by proposing the creation of a “strong and united church of all races and classes”[20] in Juneau. But instead of featuring Memorial Church as a model of an already integrated church, Alaska Presbytery pursued a white supremacist, assimilationist response to integration by increasing support for the ministry of NLPC and withdrawing support from Memorial Church. In 1959, in response to a proposal from NPLC,[21] it recommended that the NLPC and Memorial Presbyterian Church congregations “be encouraged to continue cooperative efforts and to hold common meetings and combined enterprises, so that mutual understanding and respect and good will may be nurtured.”[22]

The Memorial Church congregation was wary of this recommendation[23] because simultaneously, the Alaska Presbytery, over the objection of the Memorial Church session,[24] granted permission for NPLC to sell its extant building and move into the same neighborhood as Memorial Presbyterian Church.[25] These actions boosted momentum for the Memorial Church’s eventual closure.

During the same time that the national denomination was lending NLPC more than \$200,000[26] for its new building, it was reducing mission support for Memorial Church and pressing it toward self-sufficiency. In 1962, despite Memorial Church’s efforts to increase financial support from congregants, and amid its celebration of

75 years of ministry, the Presbyterian Board of National Missions announced that it would cease funding Memorial Presbyterian Church. Further, the Alaska Presbytery recommended the closure of Memorial Church and church members to join NLPC parishioners in their new building, built with presbytery approval just up the street from the Memorial Church facility. (NLPC was a predecessor of what is now Northern Light United Church, a PC(USA)-United Methodist Church union congregation.) The recommendation to close came despite the growth of the Memorial Church congregation. During the same time period when white church officials were deciding to dissolve the congregation, Memorial Church was adding 14 pews to its sanctuary, confirming 6 young people, and receiving 9 additional new members.[27] This was not a congregation in decline. Nevertheless, neither Dr. Soboleff nor the Memorial Church session had an opportunity to negotiate funding options with the Board of National Missions nor was there consideration given to alternatives to Memorial Church's closure.[28]

Instead of dissolution, parishioners had every reason to anticipate a robust future for Memorial Presbyterian Church, guided by the "rare and consecrated leadership of Dr. Soboleff." [29] Their expectations were given voice through members of the session who were quoted in a history prepared for the 75th anniversary observance, held only a few months before the closure plans were revealed:

We, as members of the session, greatly appreciate the services and spirit of our pastor throughout this and past years, especially as evidenced by the growth and spiritual life of the church. All members are urged to pray that such conditions will continue.[30]

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

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

Adding further confusion and consternation to the situation, the presbytery's announcement of Memorial's closure proposal was accompanied by the news that it was issuing a call to Dr. Soboleff to serve as "evangelist-at-large" in the Presbytery. His responsibilities would include serving the churches and logging camps of Southeast Alaska and coordinating ministry in congregations without pastors.[31] The funding for the position came from the Board of National Missions, the same entity that cut funding for Memorial Church.

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

Alaska Presbytery's intent to close Memorial Church was not made public until early 1963. Memorial Church elders had resisted the December proposal, delaying its implementation. The departure of Dr. Soboleff, their beloved pastor, demoralized the congregation, leaving many members disillusioned with or outraged toward the national church. But Memorial Church session members remained advocates for their church and the continuance of its ministry.

After Dr. Soboleff began his new position in January 1963, Alaska Presbytery appointed Edward Holborow, the newly called pastor of NLPC, to moderate the Memorial Church session. The ending of Memorial Church's ministry was increasingly viewed as inevitable, and discussion was held during the congregation's January 16, 1963, annual meeting about merging with NLPC rather than acquiescing to the presbytery's plan to dissolve the congregation. No decision was made to support the merger, but the meeting minutes noted that it would nonetheless be an unlikely outcome because a motion to dissolve Memorial Church was expected to pass at the presbytery's spring meeting.[32]

At a subsequent congregational meeting, the Memorial Church session introduced a motion of support for the presbytery's closing of Memorial Church, with an accompanying recommendation that Memorial Church members unite with NLPC. Many in the congregation opposed this; the motions narrowly passed, 17 to 14.[33] Subsequently, Memorial Church's closure was euphemistically described as a union with NLPC,[34] but in actuality, the institutional life of Memorial Church was terminated when the presbytery dissolved its session and sent the congregation's records to the Presbyterian Historical Society.[35]

Alaska Presbytery could have approached the quest for a "strong and united church of all races and classes" in Juneau differently. Instead of summarily closing Memorial Presbyterian Church, it could have:

- acknowledged that Memorial Church was already a multiethnic, intercultural church from which the whole presbytery could learn about intercultural ministry;
- consulted with the Memorial Church session to explore various possibilities for its future;
- proposed merging Memorial Church and NLPC as a union of equals;[36] or
- considered closing either NLPC or the Memorial Church, and publicly assessing the pros and cons of each closure.

Instead of doing any of these things, Alaska Presbytery closed Memorial Church and told its members to join NLPC. Nearly half of the membership refused to do so, citing bitterness regarding the closure and/or not being comfortable attending the previously all-white church. At the end of 1962, Memorial Church had 196 members,[37] of whom only 100 transferred to NLPC. Five years later, only 48 former Memorial Church members remained on the NLPC roll. The presbytery's actions failed to produce the strong and united Presbyterian witness in Juneau that it claimed to have sought.

The closing of Memorial Church occurred because of white supremacist racism under the guise of the ostensibly noble pursuit of integration. The devastation it wrought on the Alaska Native community in Juneau and throughout Southeast Alaska reverberates to this day. It has caused enduring trauma and anger for Memorial Church members and their descendants, and for Juneau's Native community. The forced closure removed a place of spiritual and communal refuge for scores of members and friends in a climate of local and

national exclusion and marginalization. It deeply wounded Native believers, as well as Memorial Church's members of Asian-Pacific Islander and European descent. It cut off a spiritual lifeline to souls of all ages and ethnicities that extended throughout Southeast Alaska.

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

many of the elders and members of the church have gone on ... family ties of membership in the Memorial Church still exist. The hurt has undoubtedly been passed on to our present generation. People still speak of Dr. Soboleff's amazing pastoral work by telling stories about 'when our family went to Memorial Church, we ...' Everyone's story is positive and genuine. Dr. Soboleff and the Memorial Presbyterian Church [are] still vivid in our minds.[38]

The heartfelt recollections underscore the continuing sense of loss and betrayal experienced by Memorial Church families. The disrespectful, disingenuous, and obfuscated manner in which the unilateral closure decisions were made and presented not only devastated Memorial Church members but they also sowed confusion and fostered silence within the NLPC congregation and in the community at-large. White church leaders either fundamentally misunderstood what Memorial Church meant to the Native community, or they were willfully ignorant. There was no attempt to explore how Native experience and values could be carried forward into a new multiethnic, intercultural church. White church leaders thought that since they had imposed European Christianity on Native Christians, the Memorial Church members would welcome the end of segregation and be glad for the chance to worship with European Christians at NLPC. This racist reasoning is even more egregious in light of the fact that Memorial Church had already become a multiethnic, intercultural church.

Several years after the congregation's dissolution, the Memorial Church building was razed as a part of Juneau's urban renewal. This spatial loss extended the spiritual harm caused by the Memorial Church's closure as once again Native land was appropriated for white dominant culture use.

The lack of transparency about incidents such as the closing of Memorial Church continues to impede contemporary efforts to embrace multiethnic, intercultural church life at national, regional, and local levels. Decades of avoiding the truth about the closure of Memorial Church and the complicity of the local white NLPC, the Board of National Missions, and the Alaska Presbytery has deeply hampered relationships between Native and non-Native members.

Dr. Soboleff is fondly remembered in the national church, the Alaska Presbytery, and throughout Southeast Alaska, but the wrong of removing him from the Memorial Church pastorate has gone largely unacknowledged. NLUC claims Memorial Church as one of its predecessor congregations and supports the work of its own Native Ministries Committee, but it has struggled to this day to confess and address the devastating actions of NLPC, its white predecessor Presbyterian congregation and its namesake. NLUC has not publicly acknowledged and addressed the manner in which the presbytery approved NLPC's move into Memorial Church's neighborhood and its subsequent closure. The claim that Memorial Church is a predecessor of NLUC belies the fact that there was no Memorial Church left with which NLPC could have merged. Not facing the racism embedded in the closure decision has hindered the development of authentic multiethnic, intercultural church life at NLUC. "The deafening silence of White Presbyterian leaders and congregants regarding the

abrupt closure of the Memorial Church is a disruptive force to Tlingit spiritual wellbeing as well as a barrier to living in harmony with White Presbyterians.”[39]

Despite recent efforts at investigating and telling the story of Memorial Church, including supporting this overture, NLUC’s legacy as a community of faith and justice has been marred by decades of inaction regarding the closure of Memorial Church. These institutional failures inhibit NLUC’s ability to live out its stated mission and have tarnished its local Christian witness in the community at-large.

Without a full accounting of the racist, white supremacist ecclesial history that led to actions such as closing Memorial Church, and without understanding the enormity of what the loss of centers of Native church life meant and means for the Native community, Native contributions remain tangential rather than central to current church life and leadership. This overture is a step toward both addressing the festering wound caused by the closing of Memorial Presbyterian Church and to a renewed commitment to a multiethnic, intercultural future for the PC(USA) at the national, regional, and local levels.[40]

Legacy of Rev. Dr. Walter Soboleff Sr.

Walter Soboleff, born to a Tlingit woman and a father of Russian and German descent in Killisnoo, Alaska, received a scholarship to the Presbyterian-related University of Dubuque to study for the ministry. After completing degrees in the undergraduate college and graduate theological seminary, he returned to Alaska in 1940 to assume the pastorate of Juneau’s Memorial Presbyterian Church. Soboleff, the second ordained Alaska Native Presbyterian minister[41] in Southeast Alaska, was the first and only Native pastor of Memorial Church.

Due to official and unofficial segregation, Memorial Presbyterian Church was considered the “Native” church because Natives were not welcomed in many “white” churches, including Northern Light Presbyterian Church (now NLUC). Under Dr. Soboleff’s leadership, Memorial Church quickly grew. And in a remarkable witness against the segregation of the time, Dr. Soboleff asked the membership of the church to consider inviting other people besides Natives to participate, and they readily agreed. As non-Natives started to join, Memorial Church became one of the few desegregated churches in Juneau.

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

Dr. Soboleff built and maintained relationships and extensive networks of support in Juneau, and throughout Alaska. He served on the board of directors of the American Red Cross, chaplain with the Territorial Legislature, and in various positions with the Alaska Presbytery. In 1951 he began a 20-year term with the Alaska National Guard, serving as chaplain and officer. Like him, many Alaska Natives from the villages served in the Alaska National Guard. He was a Mason and belonged to the Lions Club. He helped the Lions establish

the annual Gold Medal Basketball Tournament, which continues to bring 20-plus teams and hundreds of fans from the villages to Juneau for a week of play. Monies raised went for college scholarships, and the church housed some of the teams. A Girl Scout troop met weekly at Memorial. Dr. Soboleff's long involvement in the Alaska Native Brotherhood/Sisterhood (the Native civil rights organization), from its early years to his terms as grand secretary and grand president, helped this organization achieve its goals of furthering the social and economic development of Native people.

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

After accepting the direction from the Alaska Presbytery to leave Memorial Church even amid its closure, Dr. Soboleff served as evangelist-at-large for the presbytery, providing pastoral leadership for small churches in small communities throughout Southeast Alaska. In 1970, he became the first director of the Native Studies Program at the University of Alaska Fairbanks. After retiring, he returned to Southeast Alaska (dividing his time between Juneau and Tenakee Springs), providing leadership in the Native community and actively participating in church and community life.

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

Dr. Soboleff received numerous honors, including being named Alaska Federation of Natives Citizen of the Year in 1989, and in 1999 being designated president emeritus of the Alaska Native Brotherhood Grand Camp. Numerous facilities have been named for him, including the Angoon Airport and a University of Alaska Southeast classroom building that houses the School of Arts and Sciences.[42] After his death, the Sealaska Heritage Institute named its stunning heritage center the Walter Soboleff Building ("WSB") in recognition of his lifelong contributions to perpetuating Tlingit culture. The WSB is "a physical manifestation of *Haa Shuká* and all the ideals he held dear." [43]

Even with these widespread accolades and recognitions, the forced closure of his beloved Memorial Presbyterian Church remained an unresolved sadness for Dr. Soboleff. A cruel irony of the closure is that Dr. Soboleff was well-known in the community at-large as a "culture broker," [44] an intermediary who could bring understanding between the Native and non-Native societies. What the world recognized, however, remained oblivious to the church. The immeasurable value of the ministry of Memorial Church under Dr. Soboleff's leadership was unacknowledged, whether out of ignorance or willfulness, by denominational leaders.

Neither the displaced members of Memorial Church nor Dr. Soboleff, who remained a figure of dignity and peace amid systemic racism and indignity, received an apology nor any form of restitution from the

Presbyterian Church before he “walked into the forest” on May 22, 2011, at age 102.

Investigation into the Closure of the Memorial Presbyterian Church

In March 2011, two months before Dr. Soboleff’s death, then-NLUC pastor Rev. Dr. Phil Campbell talked with him about the closing of Memorial Church. Pastor Campbell was struck by how pained Dr. Soboleff was about the closure, almost 50 years after it happened. It was obvious the wound had not been healed, nor had the injustice been addressed. With the support of the Native Ministries Committee and the Church Council, Rev. Campbell began scouring the historical records of Alaska Presbytery, the Board of National Missions, Northern Light Presbyterian Church (now NLUC), and Memorial Church to learn more about the circumstances. He presented preliminary findings at Sealaska’s Walter Soboleff Day observance in 2015,[45] and he began talking with the NLUC church council about how to repair the damage caused by the closure of Memorial Church.

In 2017, the NLUC congregation engaged in visioning exercises, and identifying appropriate ways to address Memorial Church’s closure was one of the topics discussed. In reviewing the vision plan, one of the groups[46] recommended pursuing hand-carved Tlingit house posts for the church lobby. In the August 2017 minutes, NLUC church council went on record supporting the house posts idea and reported that Rev. Campbell expanded the idea to include official reconciliation over the closure of Memorial Church.

With council’s support for the house posts, the Native Ministries Committee decided to further investigate the closure, realizing that learning this history would pave the way for developing pertinent themes for the house posts, including the story of Memorial Church. Joaqlin Estus, Tlingit, a nationally recognized journalist, a reporter for *Indian Country Today*, and a former member of NLUC, was recruited to interview Memorial Church members. Native Ministries directed Ms. Estus to ask Memorial members about their memories of the church and the circumstances surrounding its closure. Ms. Estus wrote an article, “Segregation of Faith,” for the Alaska Federation of Natives annual meeting edition of *First Alaskans Magazine* (October 2019). It summarizes her and Rev. Campbell’s research on the closure of Memorial Church and speaks to the resulting pain experienced by the many Memorial families.

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

After reading Ms. Estus’s article, Rev. Faith McClellan, the current pastor at NLUC, consulted with the Northwest Coast presbytery executive, Dr. Corey Schlosser-Hall, about submitting a formal overture regarding the closure of Memorial Presbyterian Church. Native Ministries met with Dr. Schlosser-Hall about writing an overture, and he wholeheartedly supported the idea, as did Native Ministries liaison and council member, Lillian Petershoare. The NLUC council voted unanimously to back a Native Ministries Committee recommendation to seek reparative action, through an overture requesting an apology and other reparations from the PC(USA).

Additional Context

In Juneau, the 1960s were particularly challenging times for the local Tlingit community. The white man's legacy of encroachment on Indigenous lands exhibited itself in numerous ways in the capital city and in Douglas (which later became incorporated in the Borough of Juneau).

Consider:

- The condemnation and burning of houses in the Douglas Indian Village beginning on May 4, 1962. The Douglas Indian Village had been working with the Corps of Engineers and the Bureau of Indian Affairs to obtain a village harbor until the City of Douglas intervened by clearing the land of homes for purposes of constructing a city harbor.
- On February 1, 1962, the State of Alaska and the City as plaintiffs successfully brought to the U.S. District Court an action of quiet title regarding the tidelands of the Juneau Indian Village.
- The Forest Service in 1964 established a campground on A'akw Kwáan burial sites.
- In the mid-1960s and early 1970s, the City of Juneau implemented President Lyndon Johnson's Great Society program and began an urban renewal effort focused on 23 acres of filled tidelands that included 140 homes (130 were considered "substandard") owned for many years primarily by Alaska Native and Filipino/Native families. This neighborhood on 7th, 8th, and 9th streets and beyond surrounded Memorial Church. Many in the neighborhood attended the church prior to its closure in 1963. Despite protests by the Alaska Native Brotherhood and Sisterhood, the homes were razed (Memorial Church was also razed and the land sold). Although owners were compensated, it wasn't enough for some who had to move in with relatives or others who had to move out and live in trailers, which necessitated buying an automobile. Urban renewal essentially displaced a tightly knit ethnic neighborhood along with their church.[47]

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

Theological, Spiritual, and Social Justice Imperatives

In his book, *Stamped from the Beginning*,^[48] Ibram X. Kendi documents the historical evolution of racist and antiracist ideas and actions. He identifies the existence of two types of racism: segregationist racism and assimilationist racism. With segregationist racism, the dominant class separates itself from those it deems inferior. The distance serves to ensure that dominant white systems and structures are not exposed to or compromised by social contact with Black and Indigenous people and groups. Assimilationist racists believe

that Black and Indigenous people of color can “evolve” into full humanity by becoming like white people and adopting white ways. Antiracism affirms the inherent worth of all people, culture, and systems and does not establish separate structures or believe in the inferiority or superiority of any group of people.

An examination of the history of Presbyterian Church missionary practices reveals that the first practice was segregationist racism. In Juneau, this led to the establishment of two congregations, one for whites and one for Natives.

In the 1950s when the national Presbyterian Church repented of segregation, it did not embrace antiracism. Instead, it instituted assimilationist racism with the accompanying assumption of the superiority of white Christianity. Thus, when segregation ended, the Presbyterian Church dissolved the congregation originally established to minister to Natives so that Native Presbyterians could go to the white church and learn white church ways. In 1963, Memorial Church was closed for the same reason it was established by Presbyterian missionaries 76 years earlier: white supremacist racism. The congregation was opened by racist white supremacy expressed through segregation. It was closed by racist white supremacist assimilationist racism operating under the guise of integration.

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

They treat the wound of my people as if it were nothing: ‘All is well, all is well,’ they insist, when in fact nothing is well. They should be ashamed of their detestable practices, but they have no shame; they don’t even blush! (Jeremiah 6:14–15a, CEB)

In treating the wound without proper care, national and regional church leaders did not embrace the church’s calling. As the Body of Christ, “every action the church takes in the world must be as representatives of our Lord, Jesus Christ. Racism is a sin and is not only a life-negating offense against humanity; it is also an affront to God and goes against the life-affirming, inclusive ministry of Jesus Christ.”[49] It is a denial of the radically egalitarian vision that the Apostle Paul offered the church in Galatia:

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

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

Thankfully, the church has not stood still. Four years after the closure of Memorial Church, the General Assembly adopted the Confession of 1967 that furthered the church’s commitment to racial justice, to ending

discrimination, and to seeking reconciliation:

God has created the peoples of the earth to be one universal family. In his reconciling love, God overcomes the barriers between sisters and brothers and breaks down every form of discrimination based on racial or ethnic difference, real or imaginary. The church is called to bring all people to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore, the church labors for the abolition of all racial discrimination and ministers to those injured by it. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize others, however subtly, resist the Spirit of God and bring contempt on the faith which they profess.[50]

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

The Confession of 1967 also provides guidance for the church's missionary endeavors. It acknowledges that the "Christian religion [is]...distinct from God's self-revelation, [and] has been shaped throughout its history by the cultural forms of its environment." It further declares that "Christians find parallels between other religions and their own and must approach all religions with openness and respect. Repeatedly God has used the insight of non-Christians to challenge the church to renewal." [51]

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

Our Tlingit elders and culture bearers teach us that everything has spirit, both the inanimate and animate, with all things being worthy of respect. From a young age, we are taught to live in harmony, maintaining social and spiritual balance between eagles and ravens. [52] Coastal Tlingits belong to either moiety based on their maternal lineage, while inland Tlingits belong to the wolf or crow moiety.

As Tlingits, we practice *Haa Shuká*, knowing that we are connected to our ancestors and future generations.[53] Our traditional values instill in us a responsibility to ensure that our descendants know what it means to be a Tlingit and to "imitate their ancestors" (embrace Tlingit lifeways).

We believe our ancestors' spirits are among us. In ceremonies to remove the grief of those who have lost a loved one, we speak of our ancestors as being with us—comforting and healing our sorrow. For example, Jessie Dalton of Hoonah in one of the finest recorded oratories, cried out, "Yes how very much it is as if they're [the ancestors] revealing their faces." [54] Later in the same speech, she refers to the mourners' father's sisters (ancestors for whom the clan crest is the Tern) as being terns flying over those who are grieving, letting their down fall like snow (bringing peace and comfort) and taking the grief back to their nests.[55] Another example of reinforcing our ancestors' presence: Elder Dorothy Peters Coronell shared in a recorded interview, "We never lose them; they are all here in our hearts." [56]

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

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

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

We know that apology is only a first step in the larger hope of repentance and reconciliation. We seek the guidance of relationships ... as we seek to identify and act on restorative practices and policies at the relational, communal, and national level.[57]

The redress for the closure of Memorial Presbyterian Church called for in this overture is one step of repentance and restorative practice that will demonstrate the General Assembly's commitment to repairing damage caused by white supremacy, and to the pursuit of ongoing healing and reconciliation within church and society. Without reparative actions, the words of apology ring hollow. The response called for in the recommendation section of this overture will provide demonstrable, national commitment to the church's antiracist posture with regard to relationships with Native people in Juneau and Southeast Alaska.

Actions by NLUC and the Presbytery of the Northwest Coast

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

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

It is NLUC's profound belief that that we must each, individually and collectively, take action and that the best advocacy at the General Assembly for passage of this overture will be proof that this isn't a request being made only for someone else to take action, but rather a request that the General Assembly join us all in taking this action.

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

- a. Supporting the efforts of the NLUC referenced above;
- b. Supporting the Alaska cluster of churches in Southeast Alaska in their efforts to remain viable, to welcome members from all cultures, especially Alaska Native cultures, and to encourage and train lay leaders, accordingly;
- c. Taking affirmative, transparent, and open steps to assure that, when the presbytery considers difficult decisions about the future of local congregations, the presbytery's resources will not be allocated in ways that favor predominantly white churches or disfavor primarily people of color congregations; and
- d. Using the proceeds of the sale of the Sitka Presbyterian Church building to fund a Native Resource Center for Southeast Alaska, consistent with the Native American Coordinating Council's recent recommendations.[58]

Conclusion

Actions always speak more loudly than words. This overture is a plea that the General Assembly join NLUC and the Presbyterian of the Northwest Coast in their tangible actions to provide reparative justice.

In proposing this overture, members of the NLUC Native Ministries Committee have sought to heal our ancestors, heal ourselves, and heal the land on which the Presbyterian missionaries, the Board of Missions, and the Alaska Presbytery committed the offenses outlined herein, with special focus on the Memorial Church closure.[59]

Now is the time for all parties to deal honestly with the past and together undertake the obligation and opportunity to improve the future.

[1]Statement by Clarence "Butch" Laiti, president of Douglas Indian Association, a federally recognized Indian tribe in Juneau, Alaska, during a "Juneau Voices" interview.

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

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

[4]In 1991, Alaska Presbytery adopted a resolution that stated "we deeply regret the church's part in the destruction of native artifacts and the church's part in the loss of native languages." It made no mention of the closing of Memorial Church, and it offered no reparations. The following year, a resolution was presented at the

presbytery's annual meeting that declared the church's ministry had brought "many positive results to the Native American communities ..." In subsequent years, both resolutions were posted on the Alaska Presbytery website. It is unclear what ongoing impact either resolution may have had on the presbytery's life and work.

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

[6]When established, this church was called the Log Cabin Church. By 1899, it had been renamed the Northern Light Presbyterian Church (NLPC). After uniting with Juneau United Methodist Church, it was renamed Northern Light United Church (NLUC). In this rationale, it is interchangeably referred to as NLPC or NLUC, per context.

[7]Mayberry, Genevieve. Circa 1941. *Northern Light Presbyterian Church: A Brief Historical Narrative*, p. 14.

[8]*Mission and Ministry with Native American Peoples: A Historical Survey of the Last Three Centuries*, p. 6.

[9]Mayberry, Genevieve. 1962. *Diamond Jubilee, Memorial Presbyterian Church*, p. 4.

[10]Southeast Traditional Tribal Values—Our Way of Life:

Discipline and Obedience to the Traditions of Our Ancestors

Respect for Self, Elders, and Others

Respect for Nature and Property

Patience

Pride in Family, Clan and Tradition is found in Love, Loyalty, and Generosity

Be Strong in Mind, Body and Spirit

Humor

Hold Each Other Up

Listen Well and with Respect

Speak with Care

We Are Stewards of the Air, Land, and Sea

Reverence for Our Creator

Live in Peace and Harmony

Be Strong and Have Courage

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

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

[13]Ibid, 1883.

[14]The Board of Missions purchased the property for \$1,600 in 1938 from Mrs. Matilda Madsen Streed. Memorial Church member, Mrs. Marie Oswald, and her siblings also donated a portion of their adjacent parcel in order to enlarge the church site.

[15]In 1952, Dr. Soboleff received a doctorate of divinity from the University of Dubuque. He was also granted a doctorate of humanities by the University of Alaska in 1968.

[16]Mayberry, *Diamond Jubilee*, p. 8.

[17]See "Legacy of Rev. Dr. Walter Soboleff Sr." in this rationale for more on Dr. Soboleff's positive impacts.

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

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

[20]Letter from Alaska Presbytery to presbyters, November 24, 1962.

[21]Minutes of Alaska Presbytery, September 18, 1958.

[22]Minutes of Alaska Presbytery, April 13, 1959.

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

[24]Minutes of Memorial Presbyterian Church Session, April 3, 1958.

[25]Minutes of Alaska Presbytery, April 15–21, 1958; September 18, 1958; April 13, 1959.

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

[27]Memorial Presbyterian Church Presbyterian Session minutes, March 6 and April 20, 1962.

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

[29]Mayberry, *Diamond Jubilee*, p. 9

[30]Ibid.

[31]*Daily Alaska Empire*, December 12, 1962, p. 1.

[32]Memorial Presbyterian Church Annual Meeting minutes, January 16, 1963.

[33]Memorial Presbyterian Church Congregational Meeting minutes, February 10, 1963.

[34]*Daily Alaska Empire*, "Two Churches Unite," February 14, 1963.

[35]Minutes of Alaska Presbytery, April 1963.

[36]A decade later, NLPC institutionally merged with the "white" Juneau United Methodist Church. A joint

committee from the congregations met for months to negotiate terms of a merger of equals. The churches formally united in 1974 and adopted a new name, Northern Light United Church. Records of both Northern Light Presbyterian Church and Juneau United Methodist Church remain in the possession of Northern Light United Church.

[37]Memorial Presbyterian Church 1962 Annual Report.

[38]Correspondence with Janet Soboleff Burke, December 4, 2020.

[39]NLUC Native Ministries Committee member and overture coauthor Lillian Petershoare, February 7, 2021. Other overture coauthors are Maxine Richert, Myra Munson, Tim Lash, and Phil Campbell, consultant.

[40]For a listing of steps being taken at presbytery and local levels that accompany the actions called for in this overture's recommendations, see the conclusion of this rationale.

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

[42]The impact and significance of Dr. Soboleff's life and ministry have been widely attested. "A Century of Soboleff," *First Alaskans Magazine*, February/March 2011, is an example.

[43]"A Retrospective View of Dr. Walter Soboleff," Sealaska Heritage Institute, <https://vimeo.com/146973605>, November 13, 2015.

[44]Correspondence with Dr. Rosita Worl, President, Sealaska Heritage Institute, February 4, 2021.

[45]"A Retrospective View of Dr. Walter Soboleff," Sealaska Heritage Institute.

[46]NLUC 2014–2018 Visioning Work Plan, Native Ministries and Purple Group additions, Activity 1.1, May 9, 2017.

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

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

[49]Correspondence with NLUC Pastor Faith McClellan, February 9, 2021. Rev. McClellan recommended that the overture include the theological affirmation of the church as the Body of Christ, noting also that the church's true vocation is "with the guidance of the Holy Spirit, to proclaim God's justice, mercy, forgiveness, and

reconciliation to a broken world.”

[50]The Confession of 1967 (Inclusive Language Text, 2002). Office of Theology and Worship, Presbyterian Church (U.S.A.), 9.44a.

[51]The Confession of 1967 (Inclusive Language Text, 2002). Office of Theology and Worship, Presbyterian Church (U.S.A.), 9.41, 9.42.

[52]Correspondence with Dr. Rosita Worl, February 4, 2021.

[53]Dauenhauer, Nora Marks, and Richard Dauenhauer. *Haa Shuká, Our Ancestors*, pp. 28, 29.

[54]Hoonah, Jessie Dalton. 1968. As translated in Dauenhauers' *Haa Tuwunáagu Yís, for Healing Our Spirit*, p. 245.

[55]Ibid., p. 251.

[56]Dorothy Peters Coronell James interview conducted by the late David Katzeek, Sealaska Heritage Institute, for the Latseen Leadership Training Program.

[57]Offering an Apology to Native Americans, Alaska Natives, and Native Hawaiians, https://www.pc-biz.org/#!/search/6350_

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

[59] Lillian Petershoare, February 7, 2021.

PRESBYTERY OF YUKON
2022 Changes in Terms of Call for Installed Pastors
(Changes from the previous year appear in bold print)

	<u>2021</u>	<u>2022</u>
Revs. Leisa & Tim Carrick - United Protestant, Palmer (3/4 time each)		
(Terms shown are for each co-pastor.)		
Annual Cash Salary	\$41,613	\$43,694
Manse Valuation (rounded off to nearest dollar).....	\$12,484	\$13,108
Professional Expense Reimbursement (auto, books, other).....	\$1,850	\$1,900
Board of Pensions <i>Pastors' Participation Plan</i> Coverage	Required	Required
Family Dental Insurance.....	Yes	Yes
Vision Eyewear.....	Yes	Yes
Retirement Savings Plan Contributions – Employer Matched .....	.....up to 3% of salary	
Vacation Time	5 weeks	5 weeks
Study Leave Time/Reimbursement ¹	2 weeks/\$2,000	2 weeks/\$2,000
Sick Leave (accumulative).....	1 day/month	1 day/month
Rev. Piper Bush Cartland - Eagle River Presbyterian Church		
Annual Cash Salary	\$20,231	\$21,719
Housing, Utilities, & Furnishings Allowances	\$49,170	\$49,170
Auto Allowance.....	\$5,000	\$5,000
Board of Pensions <i>Pastors' Participation Plan</i> Coverage	Required	Required
Professional Expense Reimbursement (auto, books, other).....	\$2,000	\$2,000
Dental Insurance	Yes	Yes
Vacation Time	4 weeks	4 weeks
Study Leave Time/Reimbursement ¹	2 weeks/\$2,000	2 weeks/\$2,000
Rev. Luke Jones - Jewel Lake Parish, Anchorage		
Annual Cash Salary	\$46,676	\$48,543
Manse Fair-Market Rental Value	\$25,200	\$25,200
Manse Utilities (estimated – paid by the church)	\$6,000	\$6,000
Retirement Savings Plan Contributions – Employer Matched	\$4,000	\$4,000
Professional Expense Reimbursement (auto, books, other).....	\$5,700	\$2,000
Board of Pensions <i>Pastors' Participation Plan</i> Coverage	Required	Required
Vacation Time	4 weeks	4 weeks
Study Leave Time/Reimbursement ¹	3 weeks/\$2,000	2 weeks/\$2,000
Social Security Offset	\$5,958	\$6,100
Rev. Neill McKay – University Community Presbyterian Church, Fairbanks		
Annual Cash Salary	\$29,772	\$29,772
Housing, Utilities, & Furnishings Allowance.....	\$30,000	\$30,000
Board of Pensions <i>Pastors' Participation Plan</i> Coverage	Required	Required
Dental Insurance	Yes	Yes
Professional Expense Reimbursement (mileage, books, etc.)	\$3,000	\$3,000
Miscellaneous Expenses	\$300	\$300
Retirement Savings Plan.....	\$1,760	\$3,555
Sick Leave	10 days	10 days
Medical Leave	90 days	90 days
Vacation Time	4 weeks	4 weeks
Study Leave Time/Reimbursement ¹	2 weeks/\$1,500	2 weeks/\$1,500

¹ Study leave time and reimbursement may be accrued for no more than 3 years.

Presbytery of Yukon
2022 Terms of Call for Installed Pastors

Rev. Matthew Schultz – First Presbyterian Church, Anchorage

Annual Cash Salary	\$34,300	\$38,390
Housing, Utilities, and Furnishings Allowance	\$47,500	\$47,500
Discretionary Fund	\$1,000	\$500
Board of Pensions <i>Pastors' Participation Plan</i> Coverage	Required	Required
Dental Insurance	Yes	Yes
Vacation Time	4 weeks	4 weeks
Study Leave Time/Reimbursement ¹	2 weeks/\$1,500	2 weeks/\$1,500

Rev. Henry H. Woodall – First Presbyterian Church, Wasilla

Annual Cash Salary	\$46,440	\$46,440
Housing, Utilities, and Furnishings Allowance	\$30,000	\$30,000
Professional Expense Reimbursement (auto, books, other)	\$2,000	\$2,000
Board of Pensions <i>Pastors' Participation Plan</i> Coverage	Required	Required
Vacation Time	3 weeks	5 weeks
Study Leave Time/Reimbursement ¹	2 weeks/\$2,000	3 weeks/\$2,000