OMNIBUS REPORT

OPEN SPACES

Bills & Overtures Committee – 227th GA Proposed Book of Order Amendments

Finance & Property Oversight Committee - Budget Review

First Time Commissioners Orientation – Rev. Laura M. Cheifetz

Session Records Review Commission

Hope in the Streets Film Screening

Report I A

Stated Clerk's Report

If you are interested in hosting one of our meetings in 2027, please email me at statedclerk@sfpby.org

2027 Meeting Dates (Location, Time, & Meeting Style TBD)

- Tuesday, February 16
- Tuesday, May 11
- Tuesday, August 10
- Saturday, November 13

Each session elects a set number of ruling elders to attend a Presbytery meeting. The number is established by Presbytery each fall when we approve the formula to redress parity between numbers of Ministers of Word & Sacrament and ruling elders. The following formula is used to redress any imbalance in the number of Ministers of the Word & Sacrament and Ruling Elder commissioners to our meetings:

Active congregants	Ruling Elder commissioners
Under 100	2 Ruling Elders
101-200	3 Ruling Elders
201-500	4 Ruling Elders
501-1000	5 Ruling Elders
1001-1500	6 Ruling Elders
1501-2000	7 Ruling Elders
2001-3000	8 Ruling Elders

STATED CLERK'S REPORT FOR GRAHAM BAIRD

This is a final report pertaining to Judicial Case 2025-A: Presbytery of San Francisco for the Presbyterian Church (U.S.A.) v. Graham Baird. A full report is necessary due to Graham Baird's renunciation and the constitution requirement of D-7.0302e.

On **March 18, 2026**, the Investigating Committee investigating Case 2025-A formally filed charges with the Stated Clerk of the Presbytery of San Francisco, per Book of Order D-7.1503e. The charges are as follows:

FIRST OFFENSE: As head of staff, the Rev. Dr. Graham Baird perpetuated an unhealthy staff environment. The following examples are illustrative of the behavior and conduct of the accused that contributed to the perpetuation of this environment:
A. Failure to foster collegiality and collaboration;
B. Behaving towards staff in a disrespectful manner;
C. Inadequate planning as Head of Staff;
D. Failure to curtail bullying;
E. Failure to support staff initiatives;
F. Failure to respect pastoral boundaries, including the reception of inappropriate financial gifts, and
G. Dealing with harassment and sexual abuse among staff in an offensive manner. This behavior resulted in the exodus of a number of dedicated staff and elders, receipt of inappropriate financial gifts, and delay in implementing the state-mandated sexual misconduct code. This conduct violated his ordination vows by, as Head of Staff, failing to be a friend to colleagues in ministry, to treat them with mutual forbearance and to support staff when dealing with sexual abuse and sexual misconduct policies.

SECOND OFFENSE: As moderator of the session of First Presbyterian Church, Burlingame, the Rev. Dr. Graham Baird allowed staff and particular elders to control, intimidate and dominate proceedings with false information while failing to protect another elder. This conduct, detailed below, violated his ordination vows and his duty as
moderator to govern justly in ways that honor truth, respect and follow our church polity, and esteem and respect each member of session, as required by Scripture and the PCUSA Constitution.

THIRD OFFENSE: As moderator of the session of First Presbyterian Church, Burlingame, the Rev. Dr. Graham Baird failed to educate, equip and empower the session to understand and live into its leadership role with respect to disciplinary matters. This conduct, detailed below, violated his ordination vows and his duty as moderator to be governed by our church polity and abide by its discipline as set forth in Book of Order D-7.000 et seq.

FOURTH OFFENSE: As head of staff, the Rev. Dr. Graham Baird failed in his responsibilities as an ordained PCUSA minister including, failing to respect the direction of the Presbytery of San Francisco or other councils of the PCUSA; inviting and allowing an unauthorized minister to perform pastoral duties at First Presbyterian Church, Burlingame.

FIFTH OFFENSE: The Rev. Dr. Graham Baird violated his administrative leave from First Presbyterian Church, Burlingame, after keys and laptop had been turned in, by performing pastoral duties, entering the Burlingame Church property and using the church offices during this mandated leave.

The Fifth Offense is pertinent to a separate allegation that resulted in Graham Baird being placed on Administrative Leave. As previously reported, the Investigating Committee for that matter began its investigation on October 23, 2025. On August 4, 2026, the Committee concluded its investigation in accordance with Book of Order Church Discipline D-7.1103e and determined NOT to file charges.

On **August 13, 2026**, the Stated Clerk of the Presbytery of San Francisco received a written statement from Graham Baird renouncing jurisdiction of the Presbyterian Church (U.S.A.) pursuant to G-2.0509 of the Book of Order.

RENUNICATION AND ITS EFFECTS

Under Book of Order D-7.0302e, jurisdiction in a disciplinary process ends when an accused renounces the jurisdiction of the Presbyterian Church (U.S.A.) in accordance with G-2.0509. Accordingly, the Permanent Judicial Commission no longer has jurisdiction to proceed with the disciplinary process in Case No. 2025-A.

The proceedings in Case No. 2025-A are therefore concluded.

The trial previously scheduled for August 14–16, 2026, was cancelled. The Permanent Judicial Commission made no determination concerning the merits of the charges.

These are the additional results of renunciation:

Book of Order G-2.0509 states that "[r]enunciation of jurisdiction removes a minister of the Word and Sacrament from membership and ordered ministry *and* shall terminate the exercise of that ministry." [Italics added.]

Pursuant to this citation, Graham Baird has been removed from the membership rolls of the Presbyterian Church (U.S.A.) and the Presbytery of San Francisco as a minister of the Word and Sacrament effective August 13, 2026.

Among the ministerial behaviors that are not permitted:

Moderating any session
Performing sacraments
Presenting in any manner as a Presbyterian pastor/minister/teaching elder, including use of the title "Reverand/Pastor".
Engaging in any chaplaincy requiring ordination (credentials)
Engaging in any marriage requiring ordination
Engaging in any of the functions enumerated at G-2.0504 "Pastoral Relationships"

In addition (per Book of Order G-2.0509), "[n]o congregation or entity under the jurisdiction of the Presbyterian Church (U.S.A.) shall be permitted to employ, for pay or as a volunteer, a former minister of the Word and Sacrament (teaching elder) who has renounced jurisdiction in the midst of a disciplinary proceeding as the accused."

A person who has renounced jurisdiction is permitted to attend any worship service or church function as a "visitor" until there is a desire to become a member—in which case, if it is a congregation in the Presbyterian Church (U.S.A.), then the terms of Book of Order D-7.1501c will come into play.

The provisions of D-7.1501c *would* be applicable in this situation, i.e. if Graham Baird wishes to re-join the PCUSA. If he seeks to become an active member in a congregation of the Presbyterian Church (U.S.A.), the allegations/charges in effect at the time of renunciation shall be brought forward, and the prosecuting committee will have six months to proceed forward before trial. (An additional time period is allowed if a new prosecuting committee must be formed.)

Furthermore, per G-2.0509, "[a]ny former minister of the Word and Sacrament (teaching elder) who has renounced jurisdiction and later wants to be restored to office can be restored only through application to the presbytery in which he or she renounced jurisdiction." Therefore, if Graham Baird wishes to serve again as a minister of Word and Sacrament in the PCUSA, he would need to request restoration to office of the Presbytery of San Francisco.

Because future officers of this Presbytery may have a duty to recall the status of this matter, this detailed report is shared with the Presbytery and will be "spread" upon the minutes of this meeting of the Presbytery of San Francisco.

Respectfully submitted,
Leticia Williams, Stated Clerk
Presbytery of San Francisco

Report III B
Transitional Executive Presbyter Report to Presbytery

Below is a partial accounting of some of my activities. I will share in my report on the floor more about the status of internal dynamics and conditions of the transitional period.

Transitional Period

After this presbytery meeting, I have a maximum of 12 more presbytery meetings with you. I hope that we take this chance to pause and consider the following:

- not let the perfect be the enemy of the good
- never waste a good crisis
- think strategically rather than reacting
- take this chance to step back and take the long view - what has been a persistent challenge over the decades? What are the missed opportunities that are still available? What are we meant to be and become in our shared ministry?
- And… are we meant to support all ministries because each has intrinsic value, or are we meant to support those with the most strategic resilience, and how do we share in those decisions with an eye toward equity?
- (yes, I'm going to add new points here to every presbytery report)

As a reminder, you can see the written version of the five year arc of the transitional period in the August minutes. This year we are implementing the new standing rules and beginning culture change on finance and mistrust. No big decisions beyond the new standing rules (that was big enough!). Instead, we try to live into some new practices and begin to work on policy gaps. Practice is the point here.

Relational Work

Since the August presbytery meeting and by the November meeting, I will have visited the following congregations and worshiped with them:

- New Liberation Presbyterian Church in San Francisco
- Park Boulevard Presbyterian Church in Oakland. Park Boulevard also celebrated a baptism (by immersion) and received three new members while I was visiting!
- Sturge Presbyterian Church in San Mateo

I will have preached at and worshiped with:

- First Presbyterian Church of Alameda
- Ocean Avenue Presbyterian Church in San Francisco
- Old First Presbyterian Church in San Francisco

I presided over communion at College Avenue Presbyterian Church (Oakland) and worshiped with them.

l attended the 135th anniversary celebration of Iglesia Presbiteriana de la Mision/Mission Presbyterian Church in San Francisco.

We have launched the Book Club! We have advertised the Book Club, featuring "The Vanishing Church" by Ryan Burge, and have hosted two months of conversations, split into two times (noon and 6pm) to be friendly to various schedules. 53 people signed up and we had a decent turn out for the Zoom gatherings. At the first set of gatherings, folks got to know each other and did some sharing about the first reading. At the second set, we dug into the chapters we were reading in small groups. We will see if members of smaller churches take advantage of programming, if this helps build community and connection, or if this is something that was worth a try but not a repeat.

Additionally, because the trial of the Presbytery of San Francisco for the PC(USA) versus a pastor didn't happen when the pastor renounced jurisdiction the day before (see the Stated Clerk's report), I had some concern about the pastoral side of things. I got clearance from the Clerk, the Permanent Judicial Commission, and the prosecuting committee to arrange for a prayer service. Emotionally and spiritually, closure is an inside individual job, but it's a best practice to provide a liturgical container for the possibility. I reached out to Presbyterian Disaster Assistance, who generously lent two of their National Response Team members, and also asked two members of the Pastoral Response Team of the presbytery to help out. We put together a brief prayer service and sent invitations to all the witnesses whose contact information I could get to (via the prosecuting committee and the litigator, who had access to the witnesses from the defense). We had several people attend and the Pastoral Response Team members reported that individuals reached out to them for further care and conversation.

<u>The Wider Church</u>

I took a quick trip to Louisville to attend the "Christianity without Christian Zionism" consultation held by the PC(USA). I got a sense of what kind of education we might be able to do with this presbytery, and

learned more about the available resources that would be a good fit, since we did send an arms embargo overture to the General Assembly.

In October, I attended the Assembly of the Synod of the Pacific in person at Zephyr Point and the Mid Council Leaders Gathering virtually. I brought greetings on behalf of the presbytery to the annual assembly of the Northern California Hispanic Caucus, attended the annual retreat of the Northern California Asian Presbyterian Women, and the Synod of the Pacific Presbyterian Women's Fall Gathering. I was also delighted to help plan and attend the annual Leaders of Color retreat at Zephyr Point with members of North Central California, San Jose, and San Francisco presbyteries. Our speaker and facilitator was the Rev. Ruth T. West.

Transition Stuff

One of my methods to figure out some of the work that needs to be done is to make a technical fix and see what is triggered as a result, indicating the need for an adaptive fix. For example, one of the duties of the presbytery is to track compliance of ordained ministers with training requirements set by the Book of Order/Committee on Ministry/other presbytery policies. Ministers are supposed to fill out a check-in form annually and submit verification of their compliance. I had a sense that the ministers hadn't been reminded of this in awhile, so I worked with COM and Sam to put together a letter letting folks know they are supposed to get trained (or tell us they were trained), attend presbytery meetings (2 per year according to COM policy), and validated ministers specifically are supposed to fill out a form indicating how their ministry conforms to the requirements of validated ministry in the Book of Order.

Every other presbytery I've served in has done this tracking/email notification/request on an annual basis, at least to the validated folks. Considering that it seemed, according to our database, that you all like to collect information from congregational pastors as well, we sent this email out to everyone.

Some of the ministers are extremely displeased with that letter. I have made a series of phone calls to find out from validated folks what the history is, and how the presbytery can be better. It appears that the COM tends to be overloaded with congregational needs and hasn't always done a good job of supporting validated and at-large ministers. And certainly, it seems this presbytery is not in the habit of requesting compliance or having folks share their training status, and hasn't offered this training consistently. I am writing an apology email and we are hosting a validated/at-large gathering after the November presbytery meeting as a start.

That technical move gave me more insight into the culture of mistrust, neglect of basic function, and wide gap between intent and impact. I'm continuing to think on this to see what may need to happen during the transition period to set up both the ministers and the presbytery for a better, more supportive, sustainable relationship.

But below is an ongoing issue you all know about, but I need to say in writing.

Congregational Thriving

We have many congregations that are growing or shifting to meet who they are becoming. It's inspiring! These congregations largely still have full-time pastors, their diversity reflects their diverse neighborhoods, and they are engaged in and with their neighborhoods.

I continue to be concerned about how many congregations may be at the edge of things in terms of both ministry and finances, but seemingly unable to have difficult conversations about their options before hitting that edge, instead coming to presbytery to request assistance to support operating costs. I know this is also partly a COM question and also a Healthy Congregations project, but I'm also quite worried we don't have enough people volunteering to be on committees at this juncture, which reinforces my sense that this presbytery is often actually a staff-driven culture, relying on the declining number of volunteers who are willing and able to step up and provide authorization and direction. These volunteers do the lion's share of really difficult work, and are unable to do some of the bigger-picture or preventive/creative work because they are addressing more urgent matters (congregations in visible conflict, judicial matters, etc.). (And when the staff are in dysfunction, a few volunteers fill the vacuum and create a sense that a small number of people in power are the ones running things. We needed them and now are trying to adjust to having functional staff and a different volunteer configuration.)

For example, earlier this year, COM and FPOC agreed to fund an experimental coaching cohort for congregations facing some level of vulnerability (very part-time staffing, needing to be served by CRE, needing external/presbytery assistance for basic upkeep). I initially thought I had the correct number of congregations to participate (minimum of four), but then some of them dropped out, and some of them insisted the description didn't fit them. At least one of them I sent back the definition of a "threshold congregation" with the appropriate sentence referring to their actual situation highlighted (like "you literally fit, here's how").

The mistake may be mine - like I should have recruited those who may be on their last full-time pastor and who still have creative energy. But I wanted to point out the problem, which is that many people in the most vulnerable congregations are okay with the status quo, even if it's due to being tired or overwhelmed. That means as members die or become unable to provide leadership, things become urgent and the presbytery is unable to provide strategic assistance for them to determine their own path. Instead, we have to turn to Administrative Commissions or rely on teams from COM and FPOC. This is not sustainable and it is not a faithful use of God's resources. Congregations could offload their buildings and use the funding for cool ministries, or enter creative partnerships way before they hit this point.

There is another perspective, of course (I'm always willing to be wrong!), and it's this:

Are we actually a presbytery that has mission churches (that we never should have stopped supporting)? Do we accept that some churches who are doing important ministry will never be able to support themselves? Do we have a good way to determine what is important ministry and what is just a declining congregation with a good heart and a good program that is a couple of aging members away from

disappearing? And are congregations willing to accept the kind of guidance from presbytery that may come with being a mission church?

Finances and Property

Most of the loans made by the presbytery aren't being repaid at a rate that will result in recouping the money from the loan. Some congregations have requested forbearance or forgiveness, and FPOC is working on a loans policy and procedure to help us be more systematic in the future and consider when forgiveness would be appropriate. Some of these loans were made under duress (the congregation defaulted on a synod loan so the presbytery was obligated to pick it up, and instead of selling the property like other presbyteries would, just… now handles that church's loan) and some of these loans were made loans with a verbal promise, so I'm told, by people who are no longer here, that those loans would become grants.

This will no longer be acceptable practice because it's bad for the integrity and trust in the presbytery, and it's bad for the staff and volunteers who will come after us. Expect to see some new policy in the coming year as we work through the manual of operations, which will be written during next year.

The "Deep Dive" working group continues to meet and formulate a plan to end up with a guiding theology of stewardship/finance. The emerging theology will serve as a lens by which the presbytery may set priorities. We have hosted eleven (11) conversations with members of the presbytery, including sessions in Spanish, Mandarin, and Korean, and sessions for presbytery volunteers, members of Black churches, smaller churches (fewer than 300), and larger churches (more than 300).

SF Presbytery Listening Campaign – A View from 30,000 feet

A report from the "Deep Dive" group appointed by the Finance and Property Oversight Committee and Mission and Vision Leadership. This group held 11 conversations about the theology of stewardship across the presbytery. Thanks to all who participated!

We are a faithful people who are proud advocates of the Matthew 25 driving mission as our PC(U.S.A.) family. We are beyond diverse – as a presbytery we gather and worship in nine languages and at least as many differing cultures. We are big churches and small. We are historically established churches and brand new worshipping communities. Through the careful design by our Presbytery staff leadership, we invited all of the PSF family to gather in small settings and share their thoughts on ideas of stewardship, resources and mission allocation – and in doing so, we formed a framework of a theology of money. And, wonderfully, everybody was glad that we had asked!

Thoughts as to "what is theology" ranged from the classic academic Reformed answer as "Faith Seeking Understanding" (there were a lot of clergy in the room!), to the more informal "Talking About God," to the study of religious beliefs.

Our childhood views of money reflect both the theology of scarcity, residually influenced by the depression-era or immigrant parents many of us had, or a theology of abundance somewhat prosperity gospel-adjacent, summarily rejecting the zero-sum game mentality, embracing the belief that God will always provide more. Many of our cultures taught silence where money was concerned. Many taught strict 10% tithing, or some version of 'Give to God first'. A smaller number knew innately that they had grown up privileged and were taught that "of whom much is given, much will be required."

Language about stewardship tended toward the metaphoric. A garden that needs tending, cultivating, nurturing, caretaking. The landing spot was always about God's Economy - being entrusted by God to take care of the earth, the people, the money. In a majority of cases there was an expression of preserving what has been entrusted to our care. Yet 'entrusting' for some meant *investing* wisely, while for others it was about *spending* wisely. Clearly, we are a product of our parables!

The WHAT of our caretaking mission was clear. Most everyone affirmed the tenets of being a Matthew 25 people - "building congregational vitality, dismantling structural racism, and eradicating systemic poverty". Some interpreted this locally – as individuals called to live out this mission. Many interpreted the call at a congregational level - "our church needs to…" Fewer articulated a broader, shared understanding of a presbytery – wide mission, though most reacted positively to the potential for impact in such shared mission work. (N.B. The fact that many did not imagine the presbytery as a collective mission body, but liked the idea is a sign of opportunity!)

Ideas we held distinctively within our affinity groupings

Across the various listening session documents, distinct themes and unique contributions emerge based on the specific cultural background, demographic focus, or institutional role of the participating cohorts:

1. Black Churches Listening Sessions

- **Distinct Themes**: Addresses historical inequities and financial disparities in regional presbytery funding, noting that minority and BIPOC congregations were historically underfunded or overlooked. Leaders emphasize the necessity of "a seat at the table"—ensuring ruling elders and leaders from racial-ethnic churches serve directly on key presbytery committees (such as COM and CPM) to communicate community needs.
- **Unique Contributions**: Explicitly rejects paternalism, "charity," or "handout" models in favor of independence, self-reliance, and mutual partnership. Highlights specialized community justice ministries, including programs serving justice-involved youth, local food pantries, and pooling members' personal gifts and wisdom.

2. Korean-Speaking Congregations & Public Hearing

- **Distinct Themes**: Focuses heavily on church preservation and existence. Notes a distinct cultural sentiment where members' lifelong sacrifices are directly tied to their local church, making church closure culturally and emotionally unacceptable.
- **Unique Contributions**: Details severe regional economic barriers, such as exorbitant housing/parsonage costs and escalating utility bills. Proposes concrete presbytery support mechanisms: directly subsidizing utility costs for struggling small churches, assisting with parsonage purchases, and leasing education buildings to preschools as a primary rental income stream. Furthermore, leaders point out that high regional minimum salary thresholds set by the presbytery inadvertently disqualify local pastors from denomination-level Board of Pensions benefits like childcare subsidies.

3. Spanish-Speaking Listening Sessions

- **Distinct Themes**: Reflects the economic realities of Hispanic congregations, where members face low wages, manual labor demands, high living costs, unemployment, and legal or immigration challenges. Directly confronts stereotypes regarding Latino giving habits, clarifying

that lower financial contributions stem from wage disparities rather than a lack of commitment or stewardship.

- **Unique Contributions**: Advocates for educational and structural assistance rather than cash handoffs—specifically asking the presbytery to create support centers to help youth and adults access college education, career certifications, books, and computers. Proposes appointing bilingual, cross-cultural finance leaders to explain presbytery budgeting transparently, holding joint cultural fundraising events, and providing mutual accompaniment for immigrants in crisis.

4. Mandarin-Speaking Church Conversation

- **Distinct Themes**: Focuses on financial governance, structural regulations, and aligning financial management with core theological principles. Addresses the unique administrative complexity of multi-lingual, multi-congregational church sessions.
- **Unique Contributions**: Frames financial stewardship around the classic Puritan perspective ("work hard to earn for God, save for God, and spend for God"). Emphasizes "Mission Giving" (allocating set budget percentages outside the local church) and investing presbytery funds into the Committee on Preparation for Ministry (CPM) to train future pastors. Strong stance on aligning church spending strictly with affirming, welcoming, and inclusive ministries that uphold human dignity.

5. Under 40 / Young Adult Focus Group

- **Distinct Themes**: Identifies lower financial literacy rates among younger churchgoers and addresses capacity burnout, noting that limited volunteer time and bandwidth are as critical a constraint as financial scarcity.
- **Unique Contributions**: Introduces modern analytical and strategic frameworks to church stewardship, such as evaluating projects using a "Resource Spend vs. Kingdom Impact" or "Effort vs. Impact" matrix. Stresses transparent decision-making metrics to avoid institutional conflict, alongside a focus on environmental stewardship and adopting accessible digital financial tools.

6. Committees & General/Large Congregational Sessions

- **Distinct Themes**: Confronts the **"property rich, people poor"** paradigm—acknowledging that congregations are burdened by aging, underutilized buildings ("chains around our necks") while facing an impending generational shift in wealth as older generations pass.
- **Unique Contributions**: Recommends converting underutilized church property into affordable housing (utilizing state housing legislation) or dedicated housing for senior/retired pastors. Leaders advocate for a presbytery-wide technical/administrative support bank (shared QuickBooks help, legal guidance, personnel handbooks, and vendor sharing) and favor unconditional community outreach, such as offering free meals without expecting transactional church attendance in return

7.Small Churches –

Distinct Themes - they were uniformly highly concerned about their own survivability. Expressions of feeling as if the presbytery treats them like the needy step-child, not fully part of the celebrated family. Some have a real disdain for the paternalism in our presbytery's history. Some dislike the veil of being 'charity cases' in the presbytery. On the other hand, others expressed a sense that they are left behind, not being cared for as others are, receiving 'less than'. Most predominantly, they have a shared sense of

diminishing hope – not merely the sadness that they will not survive, but the presumption by some that there may be a widely held belief by other churches that their future demise is inevitable and that their closing – and subsequent sale of land – might be welcomed. Almost without exception, they feel a lack of imagination about their potential to survive or even learn to thrive.

What Possibilities Moving Forward Might We Learn from this Listening?

1. There is a huge opportunity to educate ourselves about our call and our capacity to do joint mission together – something widely understood as joint, all-inclusive, and decidedly Matthew 25 branded. Perhaps one major joint project in year 1. (The Deep Dive might suggest maybe that's how we celebrate our jointness- a new joint project launched at Pentecost each year. Challenge new volunteers from our congregations to play a time-limited, action, not meetings driven project.)

2. Offer up some imagination. It is everybody's favorite word from their favorite ordination vow. We cerebral Calvinists aren't naturals at it. But let's start by sharing some imagination among our smaller, fragile churches (Deep Dive is discussing some workshops for 2027 being offered.)

3. Let's do the tough work of affirming jointly a policy about the use of funds from properties sold. One that hits several of our needs and allows us to be proactive rather than reactive as needs present themselves. No more emotional spaghetti against the wall!

4. We could use some vehicle to get to know one another better. A cross-pollinating project one of the Deep Dive members has seen work well is having two very different congregations sign up to share a Lenten series book study zoom. Maybe we can challenge such limited partnerships this coming Lent. The idea is you'd pair up with another very different congregation each year. We have seen some of these pairings become active prayer partners too.

5. Engage with the Presbytery Foundation and other experts to consult with our churches as to building assessments – on current condition, and any potential use of the facilities as part of a transformational discernment process.

6. Let's keep actively, intentionally listening. Duh!

Respectfully submitted October 23rd, Laura M. Cheifetz MWS

Report III C
Finance and Property Oversight

Finance and Property Oversight Committee approved in May to advance funds for urgent roof repairs to Clayton Valley Presbyterian Church, under the condition that the Synod of the Pacific recommended approval of the loan up to $60,000 to the Synod's Mission Finance Committee. However, an anonymous donor covered the cost of the roof repairs, and so CVPC has repaid the presbytery in full on the advance. (August)

FPOC is working on a property sale policy. The initial drafts were based upon other presbyteries' policies, and FPOC will hold listening sessions with presbytery members in the coming months to gain their input. Once there is a draft that FPOC approves, it will be sent to the Committee on Ministry, Healthy Congregations Committee, and the Coordinating Cabinet, before it is presented to the Presbytery for final approval. The timeline is flexible to collect and incorporate differing views. With a flexible timeline, it is conceivable that the Presbytery may receive funds from the sale of a property prior to the approval of this policy. If that were to happen, it is understood that none of the funds derived from the sale will be spent until the policy has been approved. (August)

FPOC approved a motion to circulate an updated job description for Presbytery Treasurer with stipend of $1,000/month. (September)

FPOC approved a motion for the Transitional Executive Presbyter execute the broker agreement for the St. Paul's property. (September)

FPOC approved a motion to look into fire code issues and structural challenges at the Fruitvale property (2735 MacArthur Boulevard, Oakland). (September)

FPOC approved a motion for the Transitional Executive Presbyter to sign a letter of consent on behalf of the Presbytery of San Francisco for Sojourner Truth Presbyterian Church's application to the National Trust for Historic Preservation for the Preserving Black Churches Organizational Capacity Grant Program. (September)

FPOC approved a motion to place the loan to Westminster Woods (original amount was $100,000; remainder in late September was $88,197.69) be placed in forbearance due to the Board discovering cash flow issues after the resignation of the Executive Director. Many of the Board members are newer members, and they have been shown to be very competent in this crisis, making quick decisions, downsizing the staff, donating their own funds in excess of $100,000, and pouring their own volunteer time into trying to understand the true status of the financials. They are working closely with the Synod of the Pacific and the Presbytery of Redwoods to buy enough time to decide whether they are able to turn the financial situation around or not. All of these parties (Presbytery of San Francisco, Presbytery of Redwoods, Synod of the Pacific, and Westminster Woods) share the same General Counsel, and continue to communicate regularly and work closely together to ensure there is no conflict. (October)

The Deep Dive group, composed of members nominated by FPOC and MVL, has hosted eleven conversations about stewardship and theology between June and August. These conversations were inclusive of members of small congregations, large congregations, and Black congregations, as well as Spanish speakers, Mandarin speakers, Korean speakers, and members 40 and under. Also included were presbytery committee and working group members, and anyone in the presbytery interested in the

conversation. This group is taking a look at the results, both the common themes, and themes specific to each group, and bringing together a new team to draft a Presbytery of San Francisco theology of stewardship. This will be used to help frame decisions and priorities for stewardship decisions going forward. (August-October)

FPOC approved the following: Community Presbyterian Church of Pittsburg (October)

- RESOLVED, Presbyterian Church of Pittsburg will be a signatory to the Lease, and the FPOC therefore approves the leasing of a portion of said campus (the Social Hall, which does not include the sanctuary or any worship space) to Monument Crisis Center, a California nonprofit corporation, for a four (4) year term commencing November 1, 2026, at a monthly rent of $3,000, no further approval of the Presbytery being required as the term is less than five years and the premises do not include worship space; AND
- RESOLVED, that Rev. Laura Mariko Cheifetz, Transitional Executive Presbyter, acting in her capacity as Chief Executive Officer of the Presbytery of San Francisco, a California religious corporation, in consultation with the Presbytery's General Counsel and the Session of Community Presbyterian Church of Pittsburg, complete negotiations of a formal Lease agreement consistent with the primary terms set forth in this resolution and be authorized to execute said formal Lease on behalf of the Presbytery.

FPOC approved the following: Ygnacio Valley Presbyterian Church, Concord (October)

- RESOLVED, that the FPOC approves the leasing of a portion of the Ygnacio Valley Presbyterian Church campus, Concord (the Fellowship Hall and related areas, which do not include the sanctuary or any worship space) to Superkidz Club (Nicole Burns), for the operation of a private daycare, for a three (3) year term commencing December 1, 2026, at a monthly rent of $3,500, no further approval of the Presbytery being required as the term is less than five years and the premises do not include worship space, pending confirmation of the tax status of the entity; AND
- RESOLVED, that Rev. Laura Mariko Cheifetz, Transitional Executive Presbyter, acting in her capacity as Chief Executive Officer of the Presbytery of San Francisco, a California religious corporation, in consultation with the Presbytery's General Counsel and the Session of Ygnacio Valley Presbyterian Church, complete negotiations of a formal Lease agreement consistent with the primary terms set forth in this resolution and be authorized to execute said formal Lease on behalf of the Presbytery.

Mission and Vision Leadership Report

1. **Pastoral Support from the Permanent Judicial Commission budget line.** Rev. Laura Cheifetz reported that a congregation is seeking financial help from the presbytery due to having a pastor on leave with an ongoing investigation, along with costs the session associated with the pastor's leave. She reported that it would be a good idea to help them with this request and show them

support and care for their congregation, but instead cover the cost of the Bridge Pastor provided by the Committee on Ministry ($19,000). The motion was approved. (July)

2. **Request to create new medical expenses fund for members.** Mustapha Baksh brought a proposal for new business to the next presbytery meeting, which was for the Presbytery to establish a $500,000 fund to assist community members who cannot afford basic medical care. This proposal included that a committee would be formed to review and recommend patients to clinics or HMOs that provide these essential services, with payments covered by the fund. Per the policy, this was referred to Mission and Vision Leadership, who heard what his proposal consisted of and what it would be for. MVL asked many questions and determined it would not yet be appropriate to move forward to the full presbytery. The motion was moved to be referred to the Deep Dive committee for further discussion on the matter, and to explore the feasibility of integrating the suggested program to a broader financial vision of the Presbytery. (July)
3. **Standing Rules Implementation and Nominations.** MVL is the body responsible for confirming members of the Nominating Committee and members are reminded monthly to bring names of potential nominees. One of the co-moderators of the Nominating Committee, Rev. Karl Shadley, will be rotating off this year. Additionally, the presbytery hopes to shift fully into the new Standing Rules configuration with existing committees by December and with new committees by January, but may delay aspects of this if there are not enough nominations to serve on these bodies. (August)
4. **Request for support in indigenous mission - Golden Gate Presbyterian Church.** Rev. Sam Kim updated that the Golden Gate church has been engaging in mission work with a tribal partner for a very long time and has requested some financial support. Sam gave a little background on the church, the ministry and the tribes. A motion was passed to move the expenditure and offer the congregation $1,000 for this year out of the Native American Concerns restricted fund. (August)
5. **Staff Compensation.** MVL approved a proposal from the Personnel Working Group to provide 4% Cost of Living Adjustments to the staff for 2027, and an additional 4% one-time raise to Rev. Sam Kim in recognition of his excellent work. (September)
6. **Next Steps in Standing Rules Implementation.** (September)

a. Rewriting by-laws (to be in line with standing rules)

b. Rewrite Manual of Operations, which hasn't been updated since 2014, to reflect the new Standing Rules and all the updated policies and procedures that have been put in place

c. Rewrite the Articles of Incorporation, which haven't been updated since 1956, to be current and pass muster with the state. MVL will review the restated Articles at a later date.

Partnership Woking Group

Immigration Support Funds – UPDATE

The Partnership Working Group has had the privilege of distributing the immigration support funds voted on by the Presbytery in November of 2025. To date, of the $250,000 allocated by the Presbytery, we have distributed $176,247.

As we still have almost $75,000 remaining but have only heard from 19 of the over 70 congregations and New Worshipping Communities in our presbytery, we'd like to remind folks that these funds are still available with the following announcement. It is important to note that for the foreseeable future, we will be prioritizing applications that come from churches who have not previously applied for funding.

What follows is a copy of the announcement that will also be emailed to all on the Presbytery's email list:

ANNOUNCEMENT:

REMINDER - Immigration Support Grants are STILL AVAILABLE

The application process for the presbytery's immigration support is live. This process is being facilitated by the Partnership Working Group, which meets once a month to review applications. They may be reached at partnership@sfpby.org

From the approved motion (November 2025):

- The Presbytery of San Francisco will make $250,000 available to help address the needs of those in our Presbytery community who are impacted by the ongoing crackdown on immigrants in the United States. This fund can be used to help support the financial needs of those families of those who have been detained or deported by the United States or for legal costs.
- The presbytery also will partner with organizations within our four counties and with congregations that may be able to provide legal, financial, or material support to those affected by the enforcement of the United States' immigration policies.
- If you or your congregation would like to donate additional support, please do so using our online giving platform.

CONSIDERATIONS BEFORE APPLYING:

- Families and organizations are eligible to receive one disbursement to the sponsoring church or NWC (new worshiping community) of up to $5,000. Churches and NWCs may apply for multiple families or organizations.\
- We are looking to distribute these funds to as many congregations and NWCs as possible. Congregations and NWCs who have not applied before are especially encouraged to apply.
- Funds can be used for a variety of things, including:
    - Rent, food, medical, and other basic needs, especially when employment has been negatively impacted by the detention or removal of a family member or by immigration status

    - Relocation assistance
    - Legal fees
    - Other immigration-related needs based upon the circumstances of the family or organization
- Churches should feel confident that the distributed funds will be used in the way that families, individuals, or organizations request. Churches must also be willing to disburse funds in a way that would best serve the individual or family, including distributing cash.
- In the spirit of our mandate as a working group encouraging ministry partnerships, this process assumes that churches or NWCs are in relationships with folks being negatively affected by the current immigration crisis, or organizations working with those being affected.

(end of announcement)

Please forward this announcement to all deacon boards, or congregational support committees or working groups in your congregation.