

MINUTES
STATED MEETING OF HOLSTON PRESBYTERY
June 4, 2011
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MINUTES
STATED MEETING OF HOLSTON PRESBYTERY
St. Paul Presbyterian Church – Morristown, TN
June 4, 2011

Holston Presbytery met for its stated meeting at St. Paul Presbyterian Church in Morristown, TN on Saturday, June 4, 2011 at 9:00 a.m. Moderator Clara Hasbrouck welcomed those gathered for the meeting. The meeting was opened with worship and prayer by Rev. Diana Moore, Rev. Dr. Brian Wyatt and candidate Deven Johnson. The Sacrament of the Lord's Supper was served by Revs. Moore and Wyatt with elders Arlen Noe and Pat Broyles assisting. Kathy Sotelo furnished music for the service. An offering for Five Cents a Meal was collected in the amount of \$ 313.30. Rev. Moore welcomed everyone on behalf of the church. Commissioners and guests were welcomed with first time commissioners and guests recognized.

Enrollment:

MINISTERS PRESENT/ABSENT:

Name	Present	Absent
Allen, William E.		X
Amstutz, Sharon	X	
Armistead, Robert L.	X	
Askew, Catherine Clasen		X
Austin, Richard C.		X
Barron, Earle		X
Bement, Gary		X
Bier, Tom		X
Brighton, Ike	X	
Brown, Elmon		X
Burkey, Margaret		X
Cagle, David	X	
Campbell, John		X
Cartwright, Gregory	X	
Cave, Payne		X
Chapman, Alan		X

Christian, H. Martin	X	
Clark, Dan		X
Cobb, Harrell L.	X	
Crow, Conrad		X
Donaldson, Dan	X	
Dowling, John		X
Durham, Clarence		X
Echols, Charles W.		X
Fifield, Richard L.	X	
Florence, Kaye	X	
Frederick, Donald		X
Gandy, Joan		X
Gilmer, G. Barrett		X
Goforth, Bill S.		X
Gray, James L.		X
Gunn, Yale		X
Hale, David L.		X
Hambrick, Jr., David C.		X
Hopper, Barron	X	
Howard, Ira G.		X
Huff, Allen	X	
Hutchison, Ralph		X
Hyers, William D.	X	
Imsande, Louis	X	
Jordan, Greg		X
Kelly, R. Gary	X	
Kestner, C. Phillip		X
Knisley, Mark	X	
Lancaster, Lewis		X

LaPointe, Douglas		
Lee, Mun-Gye	X	
Lowry, Robert		X
Martin, James		X
Martin, John L.		X
Maxey, Dennis	X	
Mays, James		X
McClanahan, Jr., James S.		X
Meredith, Tim W.		X
Miller, David		X
Moore, Diana	X	
Murphy, Charles	X	
Niles, Fred		X
O'Connor, Hayley		X
Parsons, Gradye		X
Peake, Thomas	X	
Phillips, J. Thomas	X	
Ray, Richard		X
Rembert, Steve		X
Rohr, Errol		X
Rolling, George L.		X
Saunders, Raymond		X
Schmidt, Kyle	X	
Scruggs, Glenn		X
Shackelford, Edgar P.		X
Shaw, Angus	X	
Shuck, John A.	X	
Sims, David H.		X
Smith, Shane	X	

Spence, Jr., Andrew E.		X
Strang, Fred Foy		X
Sutherland, Terry		X
Sydnor, Charles S.		X
Taylor, Harrison		X
Troyer, Elizabeth	X	
Turnbull, Gordon		X
Wade, Thomas M. L.		X
Walker, Fred		X
Weisz, Stephen R.		X
Welch, David	X	
White, Katherine		X
White, Ray		X
White, Robert G.	X	
Whitesides, Davis		X
Wing, III, William T.	X	
Wyatt, Brian	X	
Young, William		X

ELDER COMMISSIONERS:

Congregation	Principal	Alternate	Other
Amity			
Bethany			
Bethel, Dandridge	Calvin Ballinger	Peggy Dockery	
Bethel, Kingsport	Bill Sade		
Blountville	Sue O'Dell		
Bristol, First	Nancy Allerton, Scottie Bales		
Cedar Creek	Marci Cobb		Melody Finch
Cedarview	Coy Klepper		

Chuckey			Cody Church, John Baker, Danilie Baker
Clinton			
Cold Spring		Mary Jane McClellan	
Colonial Heights	Mark Ford		Deven Johnson
Cove Creek			
Covenant	Hal Hunter		Andrea Sutter
Cross Anchor	Fred Malone	Harold Smith	
Elizabethton, First	David Roane		
Erwin			
Grays Chapel			
Greeneville, First	Aaron Caton	Mark Stokes	Lucretia Meece
Hebron			
Hopewell	Mitzi Donahoo		Judy Watkins
Jefferson City, First	Kathy Juroff		
Jennie Moore			
Johnson City, First	Gerald Malcolm; Steve Eders		
Jonesborough	Bob Scheu		Kathy Scheu; Bob Riddle, Cassandra Moore
Keystone			
Kingsport, First		Earl Lovelace	Mary Lee Harmon
Leesburg			
Liberty			
Magill Memorial			
Meadowview			
Morristown, First	Anne Harley		Doran Swift; Tyler Logan
Mountain City	Selma Fifer		Katya Hawkins; Ann Peake, Emogene Swift
Mt. Hermon			

New Bethel	Anne Frazier		
New Ebenezer			
New Market			
New Providence			
Newport			
Oakland			
Old Kingsport			
Philadelphia			
Piney Flats	Bess Laufenberg	Phyllis Clark	
Preston Hills	Gale Manley		
Reedy Creek, Bristol			
Reedy Creek, Kingsport			
Rock Creek			
Rogersville	Will Evans		
Rosemont			
Salem			
Shady Valley			
Shenandoah			
St. Paul	Anne Charles		Arlen Noe, Pat Broyles, Kathy Sotelo; Becky Beets Covey (PCR, Radford, VA)
Strawberry Plains	Jane Davis		
Tabernacle			
The Journey			
Timber Ridge	Charles Brumley		
Tri City Korean			
Valley Pike			
Walkertown	John Long	Karen Bible	Ruth Dinwiddie
Watauga Avenue			Jim Foote

Waverly Road	Jane Skillen		Chris Vogado, Jim Skillen
Weaver Union			
West Ridge			
Whitesburg	Linda Lowe		
Windsor Avenue			Anthony Barnette
Zion			

PRESBYTERY STAFF: Kim Fifield, Andrea Sutter, Paulette Thompson

COMMITTEE CHAIRS: Clara Hasbrouck, Moderator; Ike Brighton (Preparation for Ministry); David Cagle (Stewardship & Budget); Martin Christian (Church Development/Evangelism); Hal Hunter (Holston Camp); Louis Imsande (Young Adult Ministry); Deven Johnson (Congregational Life); Sue O'Dell (Institutions); John Shuck (Ethical Issues/Human Needs); Shane Smith (Youth Ministry); Judy Watkins (Presbyterian Women)

COMMISSIONED LAY PASTORS: Anthony Barnette (Mt. Herman/Liberty), Marcie Cobb; John Catts (Tabernacle); Jim Foote; John Long; Jeff Morelock (Cedarview/West Ridge); Jackie Riddle (Chuckey)

VISITING MINISTERS: James Carter (Whitesburg; Cumberland Presbyterian); Wes Jamison (Glade UCC); Helen Locklear (Board of Pensions Area Representative); Paul McNeil (East Tennessee Presbytery)

VISITORS: Jan Butler (Cokesbury); Eddie Doerr (Old Kingsport); Mae Weed (Grandfather Home)

Consent Agenda

The Moderator presented the Consent Agenda which included:

- Approve enrollment
- Declaration of quorum
- Approve requests for excused absences
- Approve giving visiting ministers voice
- Approve Minutes of the June 4, 2011 Stated Meeting
- Appointment of Committee on Thanks: Marci Cobb, Johns Catts
- Appointment of the Bills & Overture Committee: Angus Shaw, Dan Donaldson
- Treasurer's Report
- And, Adoption of the Docket

Holston Presbytery – Treasurer’s Report

General Mission Budget – January-April, 2011

	<u>Jan - Apr 11</u>	<u>Budget</u>	<u>% of Budget</u>
Ordinary Income/Expense			
Income			
60160 · Unified Mission Designated Fund (Unified Mission Designated Fu)	16,314.04	21,965.00	74.27%
60500 · Unified Monies (Unified Monies)	155,915.13	475,000.00	32.82%
61905 · Interest Income (Interest Income)	<u>11,815.56</u>	<u>35,485.00</u>	<u>33.3%</u>
Total Income	184,044.73	532,450.00	34.57%
Expense			
70100 · Presbytery Council/Governing Bo (Presbytery Council/Governing)	35,662.19	109,867.04	32.46%
70200 · Committee on Ministry (Committee on Ministry)	130.31	1,500.00	8.69%
70300 · Committee Prep for Ministry (Committee Prep for Ministry)	7.11	2,500.00	0.28%
70400 · WW Mission Committee (WW Mission Committee)	0.00	750.00	0.0%
70500 · Congregational Life Committee (Congregational Life Committee)	181.18	5,000.00	3.62%
70600 · EIHN Committee (EIHN Committee)	400.00	750.00	53.33%
70700 · Church Development & Evangelism (Church Development & Evangelism)	3,333.32	14,300.00	23.31%
70800 · Committee on Institutions (Committee on Institutions)	0.00	1,000.00	0.0%
70900 · Administration & Planning Com (Administration & Planning Com)	111,246.14	337,740.95	32.94%
71200 · Holston Camp & Retreat Center (Holston Camp & Retreat Center)	11,580.81	40,000.00	28.95%
71300 · Youth & Young Adult Ministry (Youth & Young Adult Ministry)	2,169.76	6,509.30	33.33%
71400 · Trustees (Trustees)	<u>22.25</u>		
Total Expense	<u>164,733.07</u>	<u>519,917.29</u>	<u>31.68%</u>
Net Ordinary Income	<u>19,311.66</u>	<u>12,532.71</u>	<u>154.09%</u>
Net Income	<u><u>19,311.66</u></u>	<u><u>12,532.71</u></u>	<u><u>154.09%</u></u>

Holston Presbytery – Treasurer’s Report Year End Fund Balance for April 30, 2011

Apr 30, 11

ASSETS

Current Assets

Checking/Savings

10000 · CHECKING - CITIZENS BANK (Checking - Citizens Bank)

10111 · Select Monies (Select Monies)	22,126.58
10211 · Hattie Farthing Fund (Hattie Farthing Fund)	2,715.37
10320 · Holston Seminary Student Fund (Holston Seminary Student Fund)	3,919.39
10410 · Global Mission Fund (Global Mission Fund)	1,614.36
10415 · Brazil Mission Trip (Brazil Mission Trip)	-7,945.47
10420 · 5 Cents-a-Meal Local (5 Cents-a-Meal Local)	-0.08
10421 · 5 Cents-a-Meal International (5 Cents-a-Meal International)	-0.01
10530 · Indian Ridge Payment (Indian Ridge Payment)	2,000.00
10630 · Presbytery Peacemaking (Presbytery Peacemaking)	1,264.67
10640 · EIHN - Restoring Creation (EIHN - Restoring Creation)	1,425.00
10712 · Ministry - Hawkins County (Ministry - Hawkins County)	9,000.00
10714 · Church Hill - Undesignated (Church Hill - Undesignated)	4,500.00
10755 · Synod NCD Money (Synod NCD Money)	-0.08
11860 · Williams Transition Fund (Williams Transition Fund)	8.82
11861 · Williams Capital Fund Interest (Williams Capital Fund Int.)	9,156.20
11862 · Williams Program Fund Interest (Williams Program Fund Int.)	11,879.87
11910 · Honoraria - EP (Honoraria - EP)	1,435.15
15000 · Charitable Gift Annuity (Charitable Gift Annuity)	-2,750.82
20000 · Citizens Bank (Citizens Bank)	
20210 · Pastoral Care (Pastoral Care)	3,304.04
20531 · Youth Triennium (Youth Triennium)	8.21
20710 · Church Development (Church Development)	309.03
20780 · Evangelism (Evangelism)	971.05
20911 · Equipment Reserve (Equipment Reserve)	690.39
21810 · Devries Scholarship Fund a (Devries Scholarship Fund)	37.99
21820 · Grigsby Scholarship (Grigsby Scholarship)	6,657.85
21830 · Braziel Scholarship (Braziel Scholarship)	2,735.47
21840 · Dixon Scholarship (Dixon Scholarship)	2,640.67
21881 · Ninth Street Loan Fund - Hold (Ninth Street Loan Fund - Hold)	<u>3,102.38</u>
Total 20000 · Citizens Bank (Citizens Bank)	20,457.08

10000 · CHECKING - CITIZENS BANK (Checking - Citizens Bank) - Other	<u>92,461.99</u>
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Total 10000 · CHECKING - CITIZENS BANK (Checking - Citizens Bank)	<u>173,268.02</u>
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30000 · PRESBYTERIAN FOUNDATION (Presbyterian Foundation)	
30211 · Hattie Farthing Fund (Hattie Farthing Fund)	32,639.65
30710 · Church Development (Church Development)	27,657.59
30730 · Small Church Fund (Small Church Fund)	129,510.14
30750 · New Church Development (New Church Development)	63,795.42
31820 · Grigsby Scholarship (Grigsby Scholarship)	72,055.94
31830 · Braziel Scholarship (Braziel Scholarship)	36,916.58
31840 · Dixon Scholarship (Dixon Scholarship)	30,279.94
31870 · Pattie Bushong Fund (Pattie Bushong Fund)	1,831.67
31880 · Robinson Fund (Robinson Fund)	762.07
31881 · Ninth Street Loan Fund (Ninth Street Loan Fund)	11,598.53
31882 · Ninth Street Scholarship (Ninth Street Scholarship)	46,578.21
31883 · Tusculum College Endowment (Tusculum College Endowment)	94,821.67
Total 30000 · PRESBYTERIAN FOUNDATION (Presbyterian Foundation)	<u>548,447.41</u>

Total Checking/Savings 721,715.43

Other Current Assets

 40000 · The PFSA, Inc Grant-Restricted (The PFSA, Inc Grant-Restricted) 627,000.00

Total Other Current Assets 627,000.00

Total Current Assets 1,348,715.43

Other Assets

 80000 · Notes Receivable (Notes Receivable)

 80100 · Indian Ridge Baptist Church (Indian Ridge Baptist Church) 128,500.00

 80200 · Hebron Presbyterian Church (Hebron Presbyterian Church) 41,484.87

Total 80000 · Notes Receivable (Notes Receivable) 169,984.87

Total Other Assets 169,984.87

TOTAL ASSETS 1,518,700.30

LIABILITIES & EQUITY 0.00

The consent agenda was approved.

Declaration of New Business: None

Stated Clerk's Report: Rich Fifield reported.

INFORMATION:

1. Received communication from Gradye Parsons, Stated Clerk of the General Assembly, expressing appreciation for Holston Presbytery's full support of the 2010 General Assembly per capita apportionment.
2. Received the Minutes of the Ordination and Installation Commission for the Rev. Joan Gandy, Pastor of Rock Creek Church. (See attached)
3. Received the Minutes of the Installation Commission for the Rev. Kaye Florence, Pastor of Bethel Church, Kingsport. (See attached)
4. The 2010 Annual Statistical Report Summary for Holston Presbytery is attached. The total congregational membership of Holston Presbytery decreased in 2010 by 120 members to 7,772.
5. The total number of minister members of Holston Presbytery as of 12/31/2010 was 92. A summary of 2010 ministerial transitions is attached.
6. A written statement of alleged offense has been received by the Stated Clerk, and has been forwarded to an Investigating Committee appointed by the Presbytery Moderator in accordance with D-10.0103 and D-10.0201b. [Investigating Committee: the Rev. Diana Moore; Elder Peggy Burlison (Magill Memorial Church); Elder Dave Light (Shenandoah Church)]

MINUTES OF THE COMMISSION of Holston Presbytery to ordain Joan Warren Gandy as a Minister of the Word and Sacrament of the Presbyterian Church (USA) and to install her as the Pastor of the *Rock Creek Presbyterian Church*, Erwin, TN.

The Commission, according to the appointment of Holston Presbytery, met at Rock Creek Presbyterian Church on Sunday, March 27, 2011 at 3:00 p.m. Commission minister members were Rev. Dr. Richard Fifield, Rev. Dr. Dan Clark, Rev. Tom Phillips, Rev. Dr. John Larson (Buntyn Presbyterian, Memphis). Elder members were Mary Lee Harmon (First, Kingsport), Jim Johnson (Rock Creek) and Timothy H. Rosebrock (First, Asheville).

Rev. Fifield opened the meeting at 2:30 p.m. with prayer and was elected moderator/clerk. A quorum was declared. Responsibilities and procedures for the Service of Ordination/Installation were reviewed, and the Commission recessed to be reconvened in the presence of the congregation at 3:00 p.m. with an agreement to adjourn at the benediction.

The service was opened by Elder Mary Lee Harmon with a welcome, Call to Worship and Prayer of Praise and Adoration. Call to Confession and Declaration of Pardon was done by Rev. Tom Phillips. A Prayer of Illumination was given by Elder Timothy Rosebrock who then read from Exodus 17:1-7 and John 4:5-26. John 4:27-42 was read by Rev. Dan Clark who delivered the sermon "Living Water from Rock Creek." Affirmation of Faith was led by Elder Jim Johnson.

Rev. Rich Fifield delivered the Statement of Ordination followed by the Questions to the Candidate which were answered in the affirmative. Elder Mary Lee Harmon delivered the Questions to the Congregation with answers in the affirmative. Rev. Fifield proceeded with the Prayer and Declaration of Ordination and Installation. Rev. John Larson gave the Charge to the newly ordained and installed candidate. The Charge to the Congregation and call for the offering were done by Rev. Phillips. Members of the presbytery and others then welcomed the newly ordained and installed minister into their fellowship in the ministry of the Word.

A Prayer of Thanksgiving and the Lord's Prayer were given by Rev. Clark. The Benediction was delivered to those present by the newly installed pastor, Rev. Joan W. Gandy. After the service, officers and members of the church gave to their new Pastor an appropriate expression of cordial reception and affectionate regard.

Signed by Moderator/Clerk: *Dan Clark*

MINUTES OF THE COMMISSION of Holston Presbytery to install Reverend Kaye Florence as the Pastor of the *Bethel Presbyterian Church*, Kingsport, TN.

The Commission, according to the appointment of Holston Presbytery, met at Bethel Presbyterian Church on Saturday, April 16, 2011 at 2:30 p.m. Commission minister members were Rev. Dr. Conrad Crow, Rev. Dr. Richard Fifield, and Rev. Diana Moore. Elder members were Evelyn Bales (Bethel) and Mary Lee Harmon (First, Kingsport). Elder Maggie Florence Roll (Beaumont Presbyterian, Lexington, KY) was the Corresponding Member.

Rev. Rich Fifield opened the meeting at 2:30 p.m. with prayer and was elected moderator/clerk. A quorum was declared. Responsibilities and procedures for the Service of Installation were reviewed, and the Commission recessed to be reconvened in the presence of the congregation at 3:00 p.m. with an agreement to adjourn at the benediction.

The service was opened with a Welcome and Invocation by Rev. Fifield. Call to Worship was issued by Elder Maggie Florence Roll, daughter of Rev. Florence. Prayer of Confession and Assurance of God's Love and Forgiveness was delivered by Rev. Conrad Crow. Psalm 100 was read by Elder Roll. The Prayer for Illumination was given by Rev. Diana Moore who then read from Romans 12:1-21 and delivered a sermon "*We Have to Do What?!?*"

Elder Evelyn Bales gave a Litany of Gifts. Rev. Fifield delivered a Statement of the Ministry of the Church followed by the Constitutional Questions to the Pastor who answered all in the affirmative. Elder Bales proceeded with the Constitutional Questions to the Congregation with all answered in the affirmative. A Prayer and the Declaration of Installation were given by Rev. Rich Fifield. Rev. Crow gave the Charge to the Minister and Elder Mary Lee Harmon gave the Charge to the Congregation. Elder Harmon asked for the Offering and Dedication followed by a Prayer of Thanksgiving.

The Benediction was delivered to those present by the newly installed pastor, Rev. Kaye Florence. After the service, officers and members of the church gave to their new Pastor an appropriate expression of cordial reception and affectionate regard.

Signed by Moderator/Clerk: *Richard L. Fifield*

2010 Holston Presbytery Annual Statistical Report Summary

Membership

Prior Active Members: 7,892

Gains

Profession 17 & Under: 64

Profession 18 & Over: 104

Certificate: 61

Other: 52

Total Gains: 281

Losses

Certificate: 86

Death: 146

Other: 169

Total Losses: 401

Total Active Membership: 7,772

Female Members: 4,367

Inactive Members: 2,487

Baptized Members: 1,008

Total Adherents: 11,267

Average Church Attendance: 3,614

Affiliate Members: 27

Baptisms

Children: 59

Adult: 23

Officers Age Distributions

Male Elders: 272

Female Elders: 207

Male Deacons: 48

Female Deacons: 81

25 & Under: 1,191

26 - 35: 1,266

36 - 55: 1,040

56 - 64: 1,134

65 & Over: 1,898

People with Disabilities

Hearing: 374

Mobility: 336

Sight: 173

Other: 155

Christian Education

Birth 3: 142

Age 4: 72

Kindergarten: 58

Grade 1: 60

Grade 2: 53

Grade 3: 48

Grade 4: 71

Grade 5: 50

Grade 6: 64

Total: 2,874

Grade 7: 75

Grade 8: 84

Grade 9: 66

Grade 10: 88

Grade 11: 67

Grade 12: 44

Young Adults: 206

Over 25: 1,239

Teacher/Officer: 387

Racial Ethnic Breakdown Membership

Asian 38

Black 38

Native American 4

Hispanic 13

White 6,660

Other 0

Totals 6,753

Elders

0

7

0

0

402

0

409

Deacons

0

0

0

0

93

0

93

Potential Giving Units: 60,455

Budgeted Income: 8,045,378

Budget Expense: 8,836,626

Receipts

Regular Contribution: 8,079,436

Capital Building Fund: 886,155

Investment Income: 220,331
 Bequests: 42,380
 Other Income: 257,703
 Subsidy or Aid: 29,624

Expenditures
 Local Program: 7,191,789
 Local Mission: 447,525
 Capital Expenditure: 862,161
 Investment Expense: 80,613
 Per Capita Aprt: 57,441
 Validated Mission: 536,226
 Theological Fund: 12,795
 Other Mission: 280,176

2010 Ministerial Summary

Ministers Ordained by Holston Presbytery

Erin Elizabeth Kobs
 William Evan Walker

Ministers Dismissed to Other Presbyteries

Glenda Hollingshead
 Erin Elizabeth Kobs
 Arnold Bruce Lovell
 William Evan Walker
 Russell Weekley

Ministers Received from Other Presbyteries

Thomas Allen Huff
 Douglas LaPointe
 Elizabeth J Troyer
 J G Robert White

(*denotes "in transit" to/from Other Presbytery)

Number of Ministers as of 1/1/2010: 93
 Total Losses 7
 Total Gains 6
 Number of Ministers as of 12/31/2010: 92
 Number In Transit: 0

Voting on the Proposed Amendment 10-2 — Confession of Belhar

Yes No

Amendment 10-2

Shall <i>The Book of Confessions</i> be amended by adding the Confession of Belhar following A Brief Statement of Faith—Presbyterian Church (U.S.A.) and its accompanying documents?	42	21
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10:17 AM – Small group time was led by members of the Church Development & Evangelism Committee (Charlie Barrett, Charlie Murphy, Mary Jane McClellan, Tony Barnette, Barron Hopper). Topic of discussion was the sharing of methods and projects of outreach and evangelism that have been employed successfully by individual congregations. Information will be compiled and shared with congregations.

11:00 AM – Meeting was reconvened.

Council Minutes: Brian Wyatt reported for chair, Gordon Turnbull, with two recommendations.

The meeting was held on Tuesday, May 24, 2011 at the offices of Holston Presbytery and was called to order by Presbytery Moderator Gordon Turnbull at 3:04 p.m. with prayer and a devotional. A quorum was declared. Present: Ike Brighton, David Cagle, Martin Christian, David Frizzell, Clara Hasbrouck, Hal Hunter, Deven Johnson, Barbara Kelly, Sue O'Dell, John Shuck, Shane Smith, Gordon Turnbull, Rich Fifield, Kim Fifield, Paulette Thompson, Andrea Sutter.

Reports/Recommendations to Council:

Stated Clerk's Report: Rich Fifield noted the report in the packet.

Treasurer's Report: Kim Fifield noted the report in the packet.

Moderator's Report: Clara Hasbrouck had no report.

Vice-Moderator's Report: Diana Moore, Brian Wyatt, Deven Johnson will do worship

Committee Reports: None

Requests to Council:

1. **RECOMMENDATION TO PRESBYTERY:** That the presbytery approve the Watauga Avenue Church session's request to sell the church manse, 603 Hillrise Boulevard, Johnson City, Tennessee, for no less than \$145,000, pending the congregation's approval on June 5, 2011. (per *Book of Order*, G-8.0501) Approved.
2. **RECOMMENDATION TO PRESBYTERY:** That the presbytery approve the Whitesburg Church session's request to sell the church building and the church manse, 7732 East Andrew Johnson Highway, Whitesburg, Tennessee, for no less than \$90,000. The sale proceeds will be used to purchase another church building on 7 acres, on East Andrew Johnson Highway (just inside Morristown). The sale and purchase are pending the congregation's approval. In addition, that presbytery give the Church Development and Evangelism Committee the authority to approve an anticipated name change of the Whitesburg Church. (per *Book of Order*, G-8.0501) Approved.

Actions Referred to Council by Presbytery — None

Draft Copy of Handout Packet for June 4, 2011 stated meeting of presbytery at St. Paul Presbyterian Church, Morristown, including proposed docket and committee reports to presbytery. *Approved for distribution.*

Other business; None

Future Dates for Council and Presbytery meetings in 2011:

Council

August 23, 2011

November 15, 2011

Presbytery

September 6 (Tuesday) – Holston Camp, Banner Elk

December 6 (Tuesday) – First Church, Morristown

After sharing of Concerns/Prayers, the meeting was adjourned at 3:45 p.m. with prayer. The Council Minutes Committee met and approved the minutes following adjournment.

Respectfully submitted, Paulette H. Thompson

Administration and Planning Committee Report: Rich Fifield presented the report.

RECOMMENDATIONS:

- ~~1. Should the constitutional amendment to adopt the new Form of Government pass,~~
 - ~~a. That Holston Presbytery waive the current method for amending the *Handbook of Administrative Operations* (which requires that proposed amendments be presented in writing at one presbytery meeting and voted on at a subsequent presbytery meeting); and~~
 - ~~b. That Holston Presbytery adopt [the revised Handbook of Administrative Operations](#) to comply with the new Form of Government, which will take effect on July 10, 2011. This recommendation was revised to be first read at the September presbytery meeting and voted on at the December meeting. Motion passed.~~
1. A substitute motion was moved, seconded and discussed that [the revised Handbook of Administrative Operations](#) be presented for its first reading at the September 6, 2011 stated meeting of Holston Presbytery and voted on at the December 6, 2011 stated meeting of Holston Presbytery. Approved.
2. That Holston Presbytery adopt [the revised Personnel Policies and Procedures](#). Approved.
3. A new motion from the floor was moved, seconded and discussed that, in the event the new Form of Government is adopted, Holston Presbytery adopt the provisions in the 2009-2011 *Book of Order* on essential matters. Approved.

Stewardship and Budget Committee Report: David Cagle gave the following recommendation.

RECOMMENDATIONS:

That Holston Presbytery adopt [the Financial Policies and Procedures](#). Approved.

Committee on Preparation for Ministry Report: Mark Stokes reported for Ike Brighton.

INFORMATION:

1. The CPM committee met with Candidate Deven Johnson and completed her 2011 consultation and evaluation.
2. The committee met with Linda Stunkard (The Journey), reviewed her application to become an Inquirer, and enrolled her as an Inquirer on April 11, 2011.

RECOMMENDATIONS:

3. Should the constitutional amendment to adopt the new Form of Government pass, that Holston Presbytery adopt [the revised Committee on Preparation for Ministry Policies and Procedures](#) to comply with the new Form of Government which will take effect on July 10, 2011. Passed.

Committee on Ministry Report: Tom Phillips reported for the chair, Dan Clark. Andrew Whaley will be introduced at the September meeting since he is returning from Scotland today. Deven Johnson was introduced. Helen Locklear, Area Representative, was introduced to give a report on current information from the Board of Pensions. Eddie Doerr (Old Kingsport) was called forward to be commissioned as a Commissioned Lay Pastor having completed his training for Level I. John Catts, Marci Cobbs and Robert Grimes were recognized having completed their Level III CLP training.

INFORMATION:

1. Approved the Ordination/Installation Commission for Joan Gandy, pastor-elect of Rock Creek Church, of: the Rev. Tom Phillips; the Rev. Dan Clark; the Rev. Rich Fifield; Elder Mary Lee Harmon (First Church, Kingsport) and Elder Jim Johnson (Rock Creek Church); service to be held on Sunday, March 27, 2011, at 3:00 PM.
2. Approved the Installation Commission for the Rev. Kaye Florence, pastor of Bethel Church, Kingsport, of: the Rev. Diana Moore; the Rev. Conrad Crow; the Rev. Rich Fifield; Elder Evelyn Bales (Bethel Church, Kingsport) and Elder Mary Lee Harmon (First Church, Kingsport); service to be held on Saturday, April 16, 2011, at 3:00 PM.
3. Renewed the Interim Pastor Contract between the Rev. Bob Shurden (ordained Southern Baptist) and First Church, Jefferson City, effective March 1, 2011 through September 1, 2011, with the following terms: Monthly Cash Salary - \$1,000.00; Monthly Housing Allowance - \$1,000.00; Monthly Travel Reimbursement at IRS rate up to \$200; Vacation – one week per quarter; Continuing Education – One-half week per quarter; and approved the Rev. Shurden to preside in the sacraments of the Lord's Supper and Baptism.
4. Renewed the Temporary Supply Contract between the Rev. Elmon Brown and Jennie Moore Church, effective January 1, 2011 through December 31, 2011 with the following terms: Annual Cash Salary - \$12,860; Reimbursed Travel at IRS Rate (51¢/mile); Vacation – 1 week/quarter; Continuing Education – ½ week/quarter; and appointed Rev. Brown as Moderator.

5. Renewed the CLP Agreement between CLP Scott Wise and the session of Piney Flats Church, effective January 1, 2011 through December 31, 2011, with the following terms: Monthly Housing Allowance - \$1,500; Annual Vacation – 4 weeks; and appoint Mr. Wise as Moderator.
6. Approved the request from the Rev. William Young that he be designated retired, effective May 1, 2011.
7. Approved the request from the Rev. Bill Wing to dissolve the pastoral relationship with Salem Church, effective April 1, 2011, with continuation of cash salary and housing allowance of \$500/month (manse to be vacated) and Board of Pensions until the earlier of: receipt of full-time pastoral call or September 30, 2011.
8. Appointed the Rev. George Rolling as Moderator of Salem Church.
9. Approved the ordination examination of Candidate Andrew Whaley (East Tennessee Presbytery) and approved the call as pastor of First Church, Jefferson City, effective July 1, 2011 with the following terms of call: Cash Salary - \$27,200; Housing Allowance - \$24,000; SECA Allowance - \$3,916.80; Flexible Spending Account - \$500; 403b - \$1,650; Employer-matching 403b; Full Board of Pensions; Reimbursed Travel up to \$4,200; Reimbursed Continuing Education up to \$3,000; Vacation – four weeks; Continuing Education – two weeks. Mr. Whaley will be scheduled to preach at the September 6, 2011 stated meeting of Holston Presbytery. (See below Faith Journey and Statement of Faith—Mr. Whaley will preach at the September 6, 2011 stated meeting of Holston Presbytery.)
10. Approved the revised Temporary Supply Contract (14 hours/week) between the Rev. Tom Bier and The Journey, effective May 1, 2011 through December 31, 2011, with the following terms: Monthly Housing Allowance - \$1,583.33; Monthly Reimbursed Travel up to \$166.67; full Board of Pensions; Vacation – two weeks per quarter; Continuing Education – one week per quarter.
11. Approved the request from the Rev. Phillip Kestner that he be designated retired, effective June 30, 2011.
12. Approved the request from the session of Covenant Church to permit the Rev. Dr. Barb Edema (ordained Reformed Church in America) to lead worship, administer the sacraments, and provide pastoral care in May 2011 while the pastor, the Rev. Sharon Amstutz, is on personal leave.
13. Approved the CLP Agreement between Liberty Church and CLP Anthony Barnette, effective April 1, 2011 through March 31, 2012, with the following terms: Salary - \$100 per worship service; Travel Reimbursement - 51¢ per mile; Vacation – two weeks annually; and appointed Mr. Barnette as moderator.
14. Validated the ministry of Candidate Deven Johnson (Holston Presbytery) at St. John's Episcopal Church, 500 N. Roan St., Johnson City, and sustained her ordination examination. (See below Faith Journey and Statement of Faith—Mrs. Johnson will preach at the June 4, 2011 stated meeting of Holston Presbytery.)

15. Approved the Ordination Commission of Deven Johnson to include: the Rev. Tom Phillips; the Rev. Shane Smith; the Rev. Rich Fifield; Elder Susan Smith (Waverly Road Church); Elder Mary Lee Harmon (First Church, Kingsport); Elder John Weiman (Colonial Heights); the ordination will take place on Sunday, June 5, 2011, 2:30 PM, at Colonial Heights Church.
16. Approved the Sample Sabbatical Leave Policy for use by congregations and pastors (see below).
17. Appointed Dan Clark as Moderator and COM Liaison with New Providence Church.
18. Appointed Fred Niles as Moderator of Cross Anchor and Walkertown Churches.
19. Appointed Angus Shaw as COM Liaison with Salem Church.
20. Approved the 2011 Pastors' Terms of Call (see below).
21. Approved the commissioning of Elder Eddie Doerr (Old Kingsport Church) as a Commissioned Lay Pastor at the June 4, 2011 stated meeting of presbytery.
22. Approved the certification of CLPs John Catts, Marci Cobb, and Robert Grimes as completing Level III training.

RECOMMENDATIONS:

23. That the session of Grays Chapel be granted a waiver of rotation of elders' terms for 2011, as provided for in the Book of Order, G-14.0226c. Approved.
24. Should the constitutional amendment to adopt the new Form of Government pass, that Holston Presbytery adopt [the COM Policies and Procedures](#) to comply with the new Form of Government which will take effect on July 10, 2011. Approved.

Narrative of Faith and Call Andrew Clark Whaley

My journey of faith does not begin with me but with God. When I was baptized as a child into the family of faith at First Presbyterian Church in Knoxville, Tennessee, the community around me celebrated God's gracious act of choosing us in Jesus Christ, but my baptism was also a call to a life lived for God. Through the faithful witness of the Christian community around me, the Holy Spirit began to shape me to see my own existence as a child of God and a follower of Jesus Christ.

Growing up we attended church and participated in many of the activities there. I went to Sunday school weekly, sang in children's choir, and played with friends. I remember always enjoying church on Sundays or Wednesday nights; frankly it never seemed there was not any alternative to those activities. If it was Sunday, we were going to church; that was what Christians did. I never had any reason to think otherwise, for the church was a place of joy, a place where people loved me for no other reason than that they had first been loved in Christ. In the church, something felt more "right" than in the rest of the world. People were kind, generous, they looked out for others, and they sought to follow Jesus into the world in lives of service to him. As I grew up, I participated actively on the presbytery's youth council, attended Presbyterian Youth Triennium and Presbyterian Youth Connection. All of these experiences in the larger connectional church continued to confirm that there was something "right" about life lived together for God.

My call to ministry comes from this feeling that there is a difference in the way of life in the church than in the world and that a life lived for Christ is a life of acceptance, wholeness, and peace. Even in the midst of feeling whole and accepted in my local congregation and larger church community, though, I noticed through high school and college that there remains much injustice and hurt and pain in the world. There are many people who live without any physical or spiritual good news, and something about their pain caused me pain. I began to hear that "still small voice" calling me to share Jesus' vision of the world with those outside of the church and inside of it too. This is a vision of plenty where the world sees scarcity. It is a vision of generosity instead of greed. It is a vision of a world where the last are first and the first are last.

The only reason I could possibly respond to this call, however, was to remember that the power of the gospel does not rest on my skill or ability but on the risen Christ who goes before me, continues to call to me, and who through, with, and sometimes in spite of the church ushers in a new creation.

It is with this awareness of the power of the Holy Spirit which continues to work in the world, that I desire to affirm my baptismal calling with a life of Christian vocation lived out in the ministry of word and sacrament. In response to this call, I put my trust in God's promise of a new creation, a world based on the love and righteousness of God shown forth in Jesus Christ. I wish to proclaim this good news from table, font, and pulpit as well as in faithful acts of service. The church in which I was raised and the church I love is a witness to that good news. It is my hope to continue to serve Christ's church as we witness together to the gospel we know in our Lord Jesus Christ.

Statement of Faith
Andrew Whaley

My faith begins with a promise that a time is coming when the Lord shall return to judge the earth and complete God's mission of a new heaven and a new earth marked by endless peace. This is a world reminiscent of the Garden of Eden, a world about which prophets preached, it is a world John envisioned on the island of Patmos, and it is a kingdom which Jesus proclaimed had come near in his life and ministry. I trust in this promise because after Jesus was killed at the hands of the political authorities both to expose the violence of our world and to cleanse us from our sins, God raised him from the dead, defeating what we thought was the place of ultimate separation from God and one another. I believe that the resurrection of Jesus Christ is not a mere resuscitation of a body of a mortal man but is the cosmic defeat of anything that would separate us from the love of God.

Jesus, fully human, fully divine, came among us of a virgin and was born into poverty during the reign of Caesar Augustus. A Jewish rabbi schooled in the scriptures, he proclaimed God's reign, lived among outcasts, healed those marked untouchable, and called all people into a way of life marked by an outward love for God and for neighbor. Jesus lived among us as one of us. He was like us in every way except for sin, and in him we recognize who God created us to be. His life is the model for all of us.

It is in Jesus that the fullness of God was pleased to dwell, and because of this I declare Jesus is Lord while also worshipping no other God except the God of the covenant who created the world out of nothing and called it very good. This is the same God who remained faithful to humankind even when we disobeyed God's commandments. Seeking to live without God we create gods of our own devising and worship them as though they were of supreme importance. Despite the power of sin and our faithlessness, our God initiated relationships with Noah in the rainbow, with Abraham in circumcision, with Moses in the exodus and the law, and with David in kingship. This God of Israel is the one Jesus called Abba, and it is through Jesus that those outside of Abraham's lineage are welcomed into the family of God. I believe Jesus is co-eternal with God the Father and is co-equal in his power and glory.

It is the Spirit which has given me the gift of faith in Jesus as my savior and Lord. The Holy Spirit is equal and co-eternal with the Father and the Son. These three persons of the one God make up the Trinity and are distinct, yet inseparable, and they show us that our God is one of relationship even within God's very existence. Our relational God guides the creation, reminding us that there is nowhere in life where we can find ourselves where God is not at work. The God of Trinity teaches us that there is no situation in life or in death that is beyond God's redeeming.

I believe it is by the power of the Spirit that the Church is called out to exhibit God's coming kingdom on earth. In the church we are to try to live out the new relationship we have with God and with one another by the power of the resurrection. Even though the Church remains full of forgiven sinners, by the power of the Spirit we are united into the body of Christ to be a sign of God's love and peace and justice in the world. It is the church that is called to trust in the promise of God's return at the end of history and to invite others to live into that vision as well.

By the power of the Holy Spirit I have a relationship with Jesus Christ and God the Father. I know what this relationship means by the revelation of God in the scriptures of the Old and New Testaments through which the Spirit reveals God to us. The scriptures are an authority without parallel witnessing to to who our God is and who we are called to be in response. We experience salvation and our faith is nurtured through the sacraments of the church-- baptism and the Lord's Supper, outward signs of God's invisible and free grace. In baptism we acknowledge that God chooses to be God for us even before we choose to follow God. In washing with water, we acknowledge that in Christ's baptism into death and his resurrection, we too are dead to sin and raised to walk in newness of life. In the Lord's Supper we remember Christ's sacrifice for our sins in his death on the cross, and we are also lifted into heaven by the power of the Spirit for a foretaste of the great banquet, yet another reminder of the promise of our Lord's return.

By the power of the Spirit, I believe we commune with God in prayer and mature in our lives of discipleship. Just as the Spirit justifies us by grace through faith, so the Spirit also helps us to grow up in godliness, sanctifying us to live for God and neighbor.

The work of the Spirit continues both within and outside of the Church as we live in these in-between times of Christ's resurrection and ascension and his return. As a follower of Jesus, I am called to live daily as a citizen of the kingdom of God even while I live in the world. This calls me to a life of prayer, of self-denial and cross-bearing, following the example of our Lord. I do not seek to earn my salvation through my life of discipleship, but I seek to live for God out of gratitude for what God has done in Jesus Christ while joyfully anticipating what God will do at the end.

Journey of Faith Deven Johnson

God has chosen us to be children of God and to serve faithfully. I believe there is a royal priesthood that we are all servants of God. We serve because of the grace that has been given to us. "But to each of us was given grace according to the measure of Christ's gift. The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers to equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4: 7 & 11-12).

In our tradition, we set apart offices for those called to be elders and ministers. The office of Word and Sacrament is an extraordinary calling of servanthood. I heard my call early in high school to serve the church. I emerged as a leader within the student ministry at my home church as well as the parachurch ministry, Young Life that I was involved with in high school. I came to Milligan College to study for Medical

school and quickly realized I wanted to do ministry in college, making it near impossible (for me) to focus on studying as I needed to. As I worked with Young Life and studied Bible/Ministry I found my gifts were more than in youth ministry. I began to learn my tradition (independent Christian churches) did not recognize all gifts of women in ministry. My senior sermon at Milligan College was a *Holy Moment* for me, solidifying my plans for seminary. My family came to hear me preach along with students, staff, and faculty. One of the faculty members was my old Music Minister from my home church in Ohio. I'll never forget his words, "Deven, you need to forget youth ministry or even mission work, you need to preach." I knew at that moment I was on a much different road that I had ever anticipated when coming to Milligan.

At Emmanuel School of Religion, I further realized that not only did my tradition not accept all my gifts because I am a woman, but I differed greatly on many theological issues. Thankfully, with the help of the Holy Spirit I was led to the Reformed tradition. The PC(USA) has recognized that God gives both men and women equal gifts for ministry for over 50 years. As I continued to serve at Colonial Heights Presbyterian Church, I realized I was a Presbyterian at heart! I began the ordination process and what could have taken only two years or so, has taken almost six!

In 2007, I knew it was time to complete my ministry at Colonial Heights and begin a new season of ministry and family life. I have had the opportunity to stay home with my children and work part-time at St. John's Episcopal Church. This has taught me many things. First, I am called to full-time ordained ministry some day soon and second, I am a Presbyterian.

These years have not been easy for me, but they have been incredibly formative. I have continued my transformation from a woman being called to a woman CALLED to ministry. I have doubted my skills, gifts, choices, and directions. I have been through the desert of Post-Partum depression and have found the living water through peers, counselors, mentors, and of course the only source of real life, our God. My patience has been tested, my health has been questionable, and my family has been in chaos.

With all this, I still have been transformed. I have been able to do ministry at St. John's and grow my leadership skills. I have been able to do ministry with family support. I have been able to stay in these mountains and continue my commitment to Holston Presbytery. Thanks be to God, I have been confirmed in my calling to a Minister of Word and Sacrament.

Statement of Faith Deven Johnson

I believe in the triune God, the creator of heaven and earth, of all that is visible and invisible. I believe God is like a father, running with open arms to the prodigal son. God is also like a mother who will not forsake her nursing child. I believe because of God's sovereign love; we are made in God's image, male and female, of every race and people to live in community with each other.

I believe in Jesus Christ, the son of the living God. He lived as a man, fully human and fully God. He was a great prophet & teacher of the gospel, preaching of the Kingdom of Heaven to the poor and oppressed. Because of our sinful nature, I believe God renewed God's covenant through Jesus' undeserved suffering, death, and resurrection. We have been forgiven and have the right to become children of God. I believe salvation is for all people throughout the ages. I believe "there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of us are one in Christ Jesus and that if we belong to Christ, we are Abraham's offspring, heirs according to the promise" (Galatians 3:23-24).

I believe in the Holy Spirit, the giver and renewer of life. Through the spirit, we are justified by grace through faith, set free to love God and our neighbor. I believe the Spirit moves through the prophets and apostles, engages us in the proclamation of the Holy Scripture, claims us in the waters of baptism, and feeds

us with the bread of life and the cup of salvation. The Spirit moves us to work for justice and peace throughout the world. The Spirit calls and empowers both women and men to all ministries of the Church.

I believe in the Holy Scriptures as the inspired word of God. They were formed together by individuals and communities of faith and are useful for teaching and understanding our faith. As our Triune God is a mystery, so are the words of scripture without the Holy Spirit and a community of faith. The Scriptures should be read not as a history book or a novel, but as living words that are written beyond time.

I believe there is one holy, catholic Church. The church is one body, yet diverse all working to glorify and worship the Living God. I believe God works through the Church to bring wholeness to the world. I believe in one baptism, the communion of the saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

Sample Sabbatical Leave Guidelines For Full-Time Pastors and Certified Christian Educators Holston Presbytery; Presbyterian Church (USA)

Introduction:

These guidelines are meant to help churches and professional staff implement policies for Sabbatical Leave. Sabbatical Leave is beneficial, both to ministry professionals, and to the churches they serve. Sabbatical leave can help individuals to refocus their vision, and find a renewed sense of call. Oftentimes, Sabbatical Leave is needed to find a new or intensive continuing educational experience that is not possible in a two week time period. Sabbatical Leave is the call from God in a busy world, and in the busy Church. It can offer valuable refreshment and rejuvenation for those who labor continuously for God's people, new vision for continued service, and renewed compassion for the beloved children of God who comprise the Church. Sabbatical Leave offers the church a time to re-focus on their future, a time for members to find new gifts for service in the church, and for the church as a whole, to renew its call as part of the priesthood of all believers. When Sabbatical Leave is completed, the congregation and staff should take the opportunity to reflect on learning, and the benefits gained by the staff member, as well as the congregation.

Definition:

Sabbatical leave is a planned time of study, and renewal, by which one seeks personal and professional growth. It is an opportunity for an individual to disengage from regular and routine tasks so that their ministry may be viewed from a new perspective, and their soul renewed to serve refreshed. It is not intended as a prolonged vacation. Through reflection, prayer, rest, study and travel, one finds, through this temporary vocation, the promise of God who sustains us through a period of reflection, leading to the renewal of energy upon the return to the permanent call.

Suggestions:

Churches and their professional staff, (ordained clergy and Certified Christian educators,) are encouraged to use this policy to enact their own specific sabbatical plan, and churches should encourage eligible staff to avail themselves of this opportunity. They should dialogue together to come up with a suitable form of leave that will benefit all involved, and not place too much of a burden on the church, nor ignore the full need of the staff member.

Eligibility:

1. Sabbatical Leave for clergy should ordinarily be included in all calls in Holston Presbytery for Full-time Ministers of Word and Sacrament serving as Pastors and Certified Christian Educators. (hereafter referred to as clergy and CCEs)

2. For clergy, Sabbatical leave involves a change in the Terms of Call, and as such, is subject to the approval of the Session, the congregation, and the presbytery. Clergy and CCEs working full time should be eligible for Sabbatical Leave after six (6) years of service, or *"in the seventh year of service."* The Session may decide to give credit for previous full time service by the Clergy and CCEs in other positions.
3. The Clergy/CCE should bring a proposal to the Personnel Committee and/or the Session at least 6 months prior to the beginning of the proposed leave. Proposals submitted prior to approval of the church budget for the calendar year when leave is to be taken are preferred. The proposal should include details on how the time will be used, proposed arrangements for covering the Clergy/CCE congregational duties, and any cost associated with the proposed leave.
4. The Session may allow continuing education money not spent in a calendar year to accrue for up to three (3) years to offset some of the costs of Sabbatical. *Please note the IRS rules do not allow Continuing Education monies to be used for travel unless "ministerial duties are performed." Continuing Education money may be used for travel but it should be reported as income.*
5. The time allotted for the Sabbatical should be based upon the purpose of the sabbatical. Sabbaticals that are primarily for educational travel should be no more than 4-5 weeks. In depth educational sabbaticals and/or advanced degree work should be no less than three (3) months. If the sabbatical is primarily advanced degree work, the year it is taken, and should include continuing education time, so that the staff member's continuing education time *is* the Sabbatical time. If the sabbatical is primarily educational travel, the 2 week continuing education should remain intact. Sabbaticals shall not include vacation time, so that the staff member's vacation time shall be intact.
6. Before the leave begins, the Clergy/CCE and the Personnel Committee/Session should inform the congregation about the leave. The leave needs to be approved by the Congregation as change in Terms of Call, if it has not already been done as suggested in "Eligibility." An explanation of the policy, and the accepted plans for the leave period, is appropriate. The timing and execution of this communication should be determined at the time of approval.
7. The church, no matter its size, should feel encouraged to contact the Presbytery office (423.247.6178) for encouragement and for support before and during the time of the leave. It is possible that there may be grants available, either through the Presbytery, the Board of Pensions, or others. The Louisville Institute (502.895.3411) offers grants, as does the Lily Foundation (317.916.7302). The Presbytery is a resource for helping with staffing issues, pulpit supply, and pastoral care.
8. Upon completion of the Sabbatical Leave, at an acceptable time, the staff member should report to the Session/Personnel Committee about the leave, including the value of the leave.
9. Not more than one staff member should take a Leave per calendar year. In the event that two or more staff members are eligible during the same year, the staff members shall converse openly with the Personnel Committee to determine an acceptable resolution.

2011 Pastors' Terms of Call

Name	Church	Effective Date	Cash Salary	Housing Allowance	Manse Value	SECA Allowance	Other Taxable Income	Reimbursed Travel Expenses	Reimbursed Continuing Education	Reimbursed Professional Expenses	Annual Number of Weeks of Vacation	Annual Number of Weeks of Continuing	Do your terms of call include a sabbatical?
Charles Echols	Bethany	1/1/11	\$ 22,557.00	\$ 22,557.00	\$ 6,767.10	\$ 3,508.60	\$ 750.00	\$ 3,300.00	\$ 750.00		4	2	No
Kaye Florence	Bethel Presbyterian, Kingsport, TN	7/1/10	\$ 15,250.00	\$ 12,500.00		\$ 956.00		\$ 1,800.00	\$ 750.00		4	2	No
Ira E. Brighton	Blountville Presbyterian Church	1/1/11	\$ 41,318.00	\$ 14,000.00		\$ 3,219.00		\$ 2,050.00	\$ 850.00		4	2	No
Harrell L. Cobb	Cedar Creek	1/1/11	\$ 16,200.00	\$ 18,185.00		\$ -					4	2	No
Jeff Morelock	Cedarview	1/1/11	\$ 8,360.00								3	0	No
J. Thomas Phillips	Colonial Heights Presbyterian Church	1/1/11	\$ 44,796.00	\$ 26,000.00		\$ 5,798.00	\$ 5,000.00	\$ 3,400.00		\$ 2,500.00	4	2	Yes
Shane Smith	Colonial Heights Presbyterian Church	1/1/11	\$ 24,800.00	\$ 13,000.00		\$ 2,984.00		\$ 500.00		\$ 2,000.00	4	2	No
Sharon H. Amstutz	Covenant Presbyterian Church	1/1/11	\$ 21,205.00	\$ 21,205.00		\$ 3,526.00		\$ 1,500.00	\$ 1,200.00		4	0	No
Sam Smith	Cross Anchor	9/1/10	\$ 9,600.00	\$ -		\$ -					2	0	No
Steve Rembert	Erwin Presbyterian Church	1/1/11	\$ 31,060.00	\$ 13,008.00	\$ 13,220.40	\$ -		\$ 3,600.00	\$ 3,600.00		4	2	No
Gordon A. Turnbull	First Presbyterian - Bristol	1/1/11	\$ 44,032.00	\$ 24,000.00		\$ 6,000.00	\$ 6,000.00			\$ 4,000.00	4	2	Yes
Louis Imsande	First Presbyterian Church	1/1/11	\$ 50,000.00	\$ 30,000.00		\$ 6,120.00		\$ 3,000.00	\$ 5,000.00		4	2	No
David Cagle	First Presbyterian Church-Kingsport	1/1/11	\$ 63,303.99	\$ 20,000.00		\$ 6,372.75		IRS rate	\$ 1,500.00		4	2	No
Carol Noel Seaman	First Presbyterian Church-Kingsport	1/1/11	\$ 33,333.33	\$ 8,333.40		\$ 3,978.00		IRS rate	\$ 1,300.00		4	2	No
John A. Shuck	First Presbyterian Elizabethton	1/1/11	\$ 48,658.50	\$ 16,219.50							4	2	No
Daniel M. Donaldson	First Presbyterian Greeneville	1/1/11	\$ 31,027.00	\$ 31,027.00		\$ 4,747.00		\$ 2,750.00	\$ 3,610.00		4	2	No
Robert Gary Kelly	First Presbyterian, Morristown	1/1/11	\$ 49,467.45	\$ 16,445.00		\$ 5,042.30		\$ 7,587.20	\$ 6,924.58	\$ 7,386.26	4	2	No
Greg Cartwright	First Presbyterian, Morristown	1/1/11	\$ 26,000.00	\$ 10,000.00		\$ 2,754.00		\$ 7,900.02	\$ 3,213.38		4	2	No
Kyle Schmidt	First Presbyterian, Morristown	1/1/11	\$ 22,013.50	\$ 11,006.75		\$ 2,526.05		\$ 2,585.02	\$ 1,000.00		4	2	No
H. Martin Christian and CLPs Tom Burleson, Clif Dameron and Gloria Baird	Gray's Chapel	ongoing	\$ 70.00										No
Paul Brewer	Hebron	1/1/11	\$ 125.00								4	0	No
Rich Fifield	Holston Presbytery	1/1/11	\$ 40,260.06	\$ 40,260.06		\$ 6,159.79				\$ 9,000.00	4	2	No
Mark Knisley	Hopewell	1/1/11	\$ 23,100.00	\$ 22,500.00		\$ 1,767.15		\$ 3,500.00	\$ 3,500.00		4	2	No
Allen Huff	Jonesborough Presbyterian Church	1/1/11	\$ 40,410.00	\$ 16,000.00		\$ 4,315.00	\$ 18,986.00	\$ 2,000.00	\$ 1,500.00		4	2	No
Tom Bier	Journey Church	12/22/10	\$ 13,243.14	\$ 14,483.29		\$ 2,121.07	\$ 9,406.44	\$ 1,666.61	\$ 3,000.00		0	0	No
Fred Niles	Keystone	1/15/11	\$ 12,000.00					IRS rate			4	0	No
Howard Martin Christian	Magill Memorial PCUSA	7/1/10	\$ 4,212.00	\$ 20,788.00				IRS rate	\$ 500.00		6	2	No
Thomas Peake	Mountain City	1/1/11	\$ 24,000.00		\$ 10,800.00			\$ -			4	2	No
Anthony T. Barnette	Mt. Hermon Presbyterian Church	1/9/11	\$ -	\$ 4,404.00		\$ 336.91		\$ 1,596.00			2	0	No
Charles Phillip Kestner	New Providence Presbyterian Church	1/1/11	\$ 4,723.13	\$ 4,723.13				\$ 700.00	\$ 100.00		4	2	No
Calvin S. Metcalf	Newport Presbyterian	2/13/11		\$ 10,920.00				\$ 4,380.00			8	0	No
Robert Grimes	Oakland Presbyterian	1/1/11	\$ 7,050.00								4	0	No
Charles Herndon	Philadelphia Presbyterian Church USA	1/1/11	\$ 3,900.00								0	0	No
Scott Wise	Piney Flats Presbyterian	1/1/11		\$ 18,000.00					\$ 100.00		4	0	No
J. Barron Hopper	Preston Hills Presbyterian Church	1/1/11	\$ 17,200.00	\$ 17,200.00		\$ 2,632.00		\$ 2,000.00	\$ 500.00		4	2	No
Mike Culbertson, Jim Foote, and Marci Cobb	Reedy Creek (Bristol)	1/1/11	\$ 75.00					IRS rate	\$ -		0	0	No
Robert G. White	Rogersville Tennessee	1/1/10	\$ 42,814.04		\$ 12,845.11	\$ 4,258.15		\$ 2,500.00	\$ 500.00		4	2	No
Dave Light	Shenandoah Presbyterian Church	1/2/10	\$ 5,200.00								4	2	No
Diana Moore	St. Paul Presbyterian Church		\$ 12,200.00	\$ 6,000.00	\$ 5,640.00	\$ 1,823.76	\$ 600.00	\$ 2,000.00	\$ 500.00		4	2	No
Dennis Maxey	Strawberry Plains Presbyterian Church	1/1/11	\$ 33,600.00	\$ 2,200.00	\$ 10,080.00		\$ 4,200.00	\$ 3,600.00	\$ 500.00		4	2	No
Brian Wyatt	Timber Ridge Presbyterian Church	1/1/11	\$ 15,830.00	\$ 15,470.00		\$ 2,394.00		\$ 4,000.00	\$ 3,300.00		4	2	Yes
Sam Smith	Walkertown	9/1/10	\$ 18,000.00								2	0	No
George Rolling	Watauga Avenue Presbyterian Church	1/1/11	\$ 23,321.00	\$ 20,546.00		\$ 3,356.00		\$ 1,700.00	\$ 500.00	\$ 250.00	4	2	No
Daniel S. Clark	Waverly Road	1/1/11	\$ 50,470.00	\$ 22,131.00		\$ 5,554.00		\$ 3,000.00	\$ 1,900.00	\$ 500.00	4	2	Yes
Elizabeth Troyer	Waverly Road	1/1/11	\$ 25,875.00	\$ 12,420.00		\$ 2,930.00		\$ 2,000.00	\$ 1,500.00		4	2	Yes
Jeff Morelock	West Ridge	9/2/04	\$ 10,018.23								2	0	No
James Carter	Whitesburg	1/1/11	\$ 28,788.00	\$ 15,000.00				\$ 1,885.00			7	0	No
Charles M. Murphy III	Windsor Ave. Presbyterian	7/1/03	\$ 9,376.00	\$ 25,750.00		\$ 2,810.00		\$ 1,986.00	\$ 604.00	\$ 1,986.00	4	2	No
William T. Wing	Zion	1/11/11	\$ 12,000.00					\$ 720.00			4	2	No

Board of Pensions PC (USA) – 2011 Updates

Rev. Helen Locklear, Regional Representative

Synods of Mid-Atlantic and Living Waters (Kentucky & Tennessee)

Office 800.773.7752 ext. 7047

Email: hlocklear@pensions.org

Board of Pensions 800.773.7752

Web Site: www.pensions.org

Early Retiree Reinsurance Program

Under a temporary program established as part of the federal healthcare reform, the Medical Plan of the PC (USA) has received a subsidy in excess of a quarter million dollars. The program, the Early Retiree Reinsurance Program (ERRP), helps employer-based healthcare plans such as the Medical Plan of the PC (USA) provide health benefits to retirees who are not yet eligible for Medicare (i.e. retirees ages 55-64). The program pays some of the cost of employer plans' healthcare coverage for early retirees; the program does not make direct payment to retirees. The Board will use the funds to help control the cost for Medical Continuation Program for early retirees. A notice was mailed to all active and Medical Continuation Program members informing them of the subsidy, as required by law. If you have questions, contact the Board of Pensions at 800.773.7752.

CHURCH WIDE MEDIAN SALARIES (Used in Determine Minimum Pension Credits Accrued)

	<u>2011</u>	<u>2010</u>
Ordained	\$52,900	\$52,200
Exempt Lay	39,300	38,800
Non-Exempt Lay	28,900	28,500

REMINDER! TIMELY Reporting of Member Salaries Ensures Prompt Benefits (pensions benefits, death benefits and accurate monthly invoicing)

**GOOD EXPERIENCE APPORTIONMENTS: 2000: 9% 2001: 3% 2002: 0% 2003: 0% 2004: 2% 2005: 3%
2006: 3.6% 2007: 3.7% 2008: 3.8% 2009: 0% 2010: 0% Result???**

A 28.1% INCREASE in Pension Checks and Pension Credits from 2000-2010!! The Board of Pensions Defined Benefits Plan is quite unique in this "Apportionment" feature.

Partial Return to Work Amendment to Disability Plan Approved

At their October meeting, the directors of the Board of Pensions amended the Benefits Plan, effective January 1, 2011, to give the Board the discretion to approve a disabled member's partial return to work, without loss of disability benefits, in certain circumstances.

The provision allows a partial return to work by those disabled members who have achieved maximum medical improvement of their disabling medical condition but who are medically able to sustain employment in a limited capacity. This provision is designed for those members whose doctors believe that a partial return to work is in the best interest of the member. Certain income and other restriction apply. A new administrative rule providing further details has been posted on Pensions.org.

Online Statement of Benefits Now Available on Benefits Connect

A convenient, secure way to get your Statement of Benefits is not available to ***active and disabled members who have Traditional Program coverage*** and are registered for Benefits Connect. The online Statement of Benefits is a dynamically generated report that summarizes the benefits you are receiving through the Benefits Plan. This means that all the information – from your salary to your retirement income to your disability benefits – is available in one easy-to-read statement. Plus, you have the option of printing and downloading it so you can retain it for your records.

To access your online statement, log in to your Benefits Connect account. Then quickly generate your Statement of Benefits by clicking on either: 1) the “Generate Your Statement of Benefits” button on the Welcome page; or 2) “Statement of Benefits” under “My Benefits” in the left-hand menu.

The Board will no longer automatically mail paper statements, so if you are not already registered for Benefits Connect, join the more than 10,000 member who are taking advantage of it!

Thinking about Retiring??

You may want to consider the following suggested retirement timetable

2 Years before retirement, you may want to:

- Contact the Board of Pensions for your Retirement Application Package; or request it in Benefits Connect. The packet will contain your pension projection, information about working after retirement, supplemental medical coverage, etc.

1 Year before retirement or age 64, you may want to:

- Visit the Social Security office for information about retirement & survivor benefits, Medicare, etc.
- Become familiar with Medicare Part A & B

4-6 Months before retirement, you may want to:

- Contact your Executive/General Presbyter, or COM Chair regarding implementation of your retirement process
- Decide on the exact date of your retirement
- Obtain a retirement packet from the Board of Pensions
- Complete a retirement application with Social Security

3 Months before retirement, you may want to:

- Consult with your EP, and COM Chair about your retirement date, vacation benefits, and presbytery meetings to request approval for retirement. Your session will need time to plan recognition for your retirement and related arrangements
- Mail retirement papers to the Board of Pension

DON'T FORGET!!! PRE-CERTIFICATION 7-10 days BEFORE scheduled medical testing or treatment IS REQUIRED FOR MRI, MRA, CAT, PET or SPECT scans as well as all NON-emergency hospitalization for medical or surgical treatment, including maternity.

In emergency situations, seek nearest help immediately!! We request notification be made to ActiveHealth (866-794-3127) within 48 hours of emergency scans, tests, or hospitalizations.

***** Pre-certification is also required for Mental Health/Substance Abuse in-patient treatment or hospitalization; call CIGNA Behavioral Health at 866-7640-2772 to pre-certify**

“Serious effort has been made to ensure the facts presented here are accurate and up-to-date. In an event of a conflict with the official Plan or Benefits Plan provision, however, current official Plan documents, rates and rules will apply.”

World Wide Mission Committee Report:

INFORMATION:

1. Would you like to help put in a water well on the Hungarian/Ukrainian border?

See Steve Rembert or contact him at 423.220.6379 or rembert@naxs.net.

RECOMMENDATIONS: None

Church Development & Evangelism Committee Report: Martin Christian reported.

INFORMATION:

1. Members of the Church Development and Evangelism Committee met with leaders of Tabernacle Presbyterian Church to discuss their ministry and state of the congregation. The purpose of the meeting was to explore possible ways in which The CD&E Committee might partner with Tabernacle to strengthen their congregation and their ministry. A number of ideas for consideration were generated. A more complete report of that discussion is attached.
2. Members of the Church Development and Evangelism Committee are scheduled to moderate the "small group discussions" at the June meeting of Holston Presbytery. The topic for discussion will be sharing methods and projects of outreach and evangelism that have been employed successfully by individual congregations. The stories of these "successes" will be documented and shared with the congregations of Holston Presbytery.
3. The Church Development and Evangelism Committee will also use the product of the "small group" sessions along with our experience with Tabernacle to develop a "model" for assisting other congregations in strengthening their own ministries.

RECOMMENDATIONS: None

Report of Visit to Tabernacle PCUSA

by Members of the Church Development and Evangelism Committee of Holston Presbytery

On Friday, May 6, 2011 the following members of the Church Development and Evangelism Committee of Holston Presbytery met with leaders of the Tabernacle PCUSA, Greenville, TN, to discuss ways in which the Committee might help the congregation to strengthen its ministry. Participants included:

CD&E Committee – Rev. Charlie Murphy, CLP Tony Barnette, Elder Barbara Kirk, Rev. Martin Christian.

Leadership from Tabernacle: Rev. Jim Mays (Moderator of Session), CLP John Catts (Supply), CLP Anna Maddox (Clerk of Session), Claire Catts, Elder Leon Carson (Treasurer), and other members in leadership roles at Tabernacle (my notes fail me!)

Strengths of Tabernacle's ministry:

- The Soup Kitchen Ministry which serves hot meals to hundreds of needy people each week, up to the five hundred meals served last Thanksgiving. The Ministry is strongly supported financially and with goods and some volunteers from local churches & organizations.
- The members of the congregation are all active in fellowship, supporting the life and work of the church; The Spirit of God is clearly at work in this place and among these people.
- The preaching, worship leadership and loving pastoral care which CLP John Catts and his wife Claire provide to Tabernacle are invaluable and very much appreciated. The capable and thoughtful guidance that Jim Mays has provided "forever" is also helpful and much appreciated.

- Anna Maddux carries on in the tradition of her mother and other family members as “the backbone of the church” along with Leon Carson and others who provide leadership for the congregation and keep it going. Anna is the prime mover, organizer and chief cook for the Soup Kitchen Ministry.

Difficulties Which Tabernacle is Facing:

- An aging congregation with declining numbers and many health problems.
- Very limited financial resources which have declined with its membership. Tabernacle’s membership is down to about 18 people.
- The downstairs portion of the church, where most of the fellowship activities and the meals take place, is presently inaccessible to many of the elderly members.
- Tabernacle now has difficulty in transporting, loading and unloading supplies for their Soup kitchen ministry because of the physical limitations of the members. They are also frustrated in how those limits prevent them from expanding their ministry to include children and others in nearby housing projects.
- Tabernacle faces strong “competition” for new members from the 5-7 other churches located in the neighborhood.
- Tabernacle is still recovering and attempting to put behind it an unfortunate incident of a few years back which resulted in the loss of many of its members and much of its resources.

In dialogue with the leadership of Tabernacle the members of the CD&E committee agreed to take to their full committee and explore possibilities for assisting Tabernacle in the following areas:

1. Support to insure that both John Catts and Anna Maddux are able to participate in training and activities that help them maintain and enhance their skills as CLPs.
2. Financial support for John and Claire to off-set the significant travel expense (Erwin to Greeneville) and enable them to come to Tabernacle each Wednesday instead of the two Wednesdays a month now.
3. Assistance in providing handicap access to the downstairs portion of Tabernacle’s building.
4. Help Tabernacle publicize their “Soup Kitchen Ministry” with the hope of recruiting additional volunteers to help with the more physical portions of the ministry, including transportation.
5. Attempt to help Tabernacle locate a used but useable computer for use in maintaining Soup Kitchen records.
6. Pray with and for Tabernacle in support of the congregation and its ministry.

Tabernacle will continue their efforts to maintain and possibly expand their ministry. They will consider possibilities such as canvassing the neighborhood for potential new members, greater emphasis on their music program and perhaps a van ministry for unchurched children.

John Catts closed the meeting with a prayer of thanksgiving for the faithful ministry of the people of Tabernacle and blessing upon the group present.

H. Martin Christian

Committee Self-Nomination Form – 2011



Name: _____ Phone: _____

Address: _____ E-mail: _____

Church: _____ Occupation: _____

Man Woman Minister Elder Deacon DCE Ethnic _____ Other _____

Service in local church: _____

Special skills: _____

Mark preference as to your first, second, and third choices of committees you would be willing to serve: (for further information as to description and meeting times of committees, see page 2)

Council (at large) Ethical Issues/Human Needs Stewardship/Budget

Administration & Planning Holston Camp & Retreat Center Representation

Church Development/Evangelism Institutions World Wide Missions

Congregational Life Committee on Ministry

Youth & Young Adult Ministry Preparation for Ministry

Signature: _____ Date: _____

Please return by July 29, 2011. E-mail to: paulette@holstonpresbytery.org or mail to Nominations Committee, Holston Presbytery, 1415 Waverly Road, Kingsport, TN 37664 or FAX to: 423/815-550-2780. *We need your help in having at least one person from each church serving on a Presbytery committee. We can't do it without you!*

Page 2 – Committee Self-Nomination Form for 2011

Note: meeting times & places are subject to change each year at the discretion of the chair and committee; times & places mentioned below are current. Various churches offer meeting facilities. HPO designates Presbyterian office in Kingsport.

Council – Facilitates presbytery's work; coordinates mission and programs; observes its total work ensuring fullest use of all resources; recommends, initiates action as needed. Composed of chairs of all presbytery committees plus 3 members-at-large. *Meets: Quarterly, 3 pm on a Tuesday; HPO*

Administration & Planning – Oversees the administration of Presbytery's financial affairs and operation of the office. *Meets: Quarterly, afternoons (3:00 pm) at HPO*

Church Development & Evangelism – Help revitalize existing churches and develop new ones when an opportunity arises; provides programs to energize evangelism. *Meets: Monthly; evenings HPO*

Congregational Life – Encourages, assists local congregations in defining, fulfilling their mission and provides leadership development. Oversees worship and informative workshops. *Meets: Quarterly, (7 pm) HPO*

Ethical Issues/Human Needs – Challenges churches involvement in Five Cents a Meal for local and international hunger needs; recommends actions to Presbytery regarding distribution of monies. Implements programs on ecumenical relations, peacemaking, justice, women's concerns, human services, environment, health care, criminal justice, aging, energy, and other related issues. *Meets: Quarterly, (5:30 pm) HPO*

Holston Camp & Retreat Center – Oversees programs and operation, budget and financial matters of the Center in Banner Elk, NC and works with Director to provide for maintenance of facility, year-round programs, Summer Camp, and supervision of Camp personnel. *Meets: Quarterly; at Camp or HPO; afternoon or evening*

Institutions – Oversees relationships with King College, Lees-McRae College, Tusculum College, Grandfather Home for Children, Sunset Gap Community Center and Evergreen Presbyterian Ministries with which presbytery has covenant agreements. *Meets: Quarterly afternoons (4 pm) at HPO*

Ministry – Counsels, supports ministers & congregations; responsible for care, nurture of member ministers and other church professionals. Serves the Presbytery, ministers, congregations as directed in Book of Order in matters relating to ministry in local churches; examines prospective ministers, visits sessions, works with PNCs, assists pastors in continuing education. *Meets: Monthly, daytime (5:30 pm) at HPO; third Thursday*

Preparation for Ministry – Responsible for receiving, overseeing and nurturing those under the care of the presbytery interested in following personal calls to the Ministry as Inquirers, Candidates. *Meets: Quarterly, daytime (3 pm) at HPO*

Representation – Works with Nominating Committee to ensure all persons have fair representation within presbytery as directed by Book of Order. Compiles, with presbytery staff, an Annual Report for Synod. *Meets: Only as needed at HPO or by phone conference*

Stewardship & Budget – Promotes stewardship, prepares the yearly General Mission Budget and evaluates requests for financial appeals or campaigns for the Presbytery. *Meets: Quarterly (4 pm) or as needed, HPO*

World Wide Missions – Provides support for work of churches through missions as it calls on us to do Christ's work where we are. Coordinates presbytery-wide mission trips. *Meets: Quarterly, (5 pm)*

Youth Ministry Committee and Young Adult Ministry Committee – Oversees campus ministry, youth and young adult work with committees and staff providing programs and fellowship for church youth and college students. *Meets: Monthly or as needed, location Campus House, Johnson City*

Ethical Issues & Human Needs Committee Report: Chair John Shuck reported.

INFORMATION:

1. Five Cents a Meal Applications are due July 15th. Forms are available on the website at www.holstonpresbytery.org/forms.
2. World Communion Sunday is October 2nd. Churches will be receiving the Peacemaking Offering.
 - a. Go to the website at [Peacemaking Offering](#) for materials to promote this offering. In September 2007, Holston Presbytery approved a commitment to peacemaking:

Overture to Holston Presbytery from Ethical Issues and Human Needs Committee

Whereas The General Assembly has encouraged governing bodies in the PCUSA to adopt a *Commitment to Biblical Peacemaking, (Matthew 5:9, "Blessed are the peacemakers")* (See Appendix 2)

Whereas we witness violence in families, in communities, and around the world,

Whereas in the words of the *Brief Statement of Faith*

*We trust in God,
whom Jesus called Abba, Father.
In sovereign love God created the world good
and makes everyone equally in God's image,
male and female, of every race and people,
to live as one community.
But we rebel against God; we hide from our Creator.
Ignoring God's commandments,
we violate the image of God in others and ourselves,
accept lies as truth,
exploit neighbor and nature, and
threaten death to the planet entrusted to our care.¹*

Whereas the church and our society is finding itself polarized along theological, social, and political issues,

Whereas conflicts within the church have reached a point that has threatened our common fellowship and mission,

Whereas each of us falls short in loving God and loving neighbor,²

Whereas Micah declared:

*"He has told you, O mortal, what is good;
and what does the Lord require of you*

¹ A Brief Statement of Faith, *Book of Confessions*, 10.3, lines 27-39.

² "...since all have sinned and fall short of the glory of God" *Romans 3:23*, NRSV

*but to do justice, and to love kindness,
and to walk humbly with your God?"³*

Whereas Christ summarized the law of love:

One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, 'Which commandment is the first of all?' Jesus answered, 'The first is, "Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." The second is this, "You shall love your neighbor as yourself. There is no other commandment greater than these."⁴

Whereas Christ gave his disciples the great commission:

And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'⁵

Whereas Christ has called us to "love our enemies, and pray for them,"⁶

Whereas God is sovereign over all Creation and therefore no aspect of life is outside of God's judgment and redemption,⁷

Whereas from the *Westminster Confession*,

There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty; most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.⁸

Whereas from the *Brief Statement of Faith*,

*In a broken and fearful world,
the Spirit gives us courage
to pray without ceasing,
to witness among all peoples to Christ as Lord and Savior,
to unmask idolatries in Church and culture,
to hear the voices of peoples long silenced,*

³ *Micah 6:8, NRSV*

⁴ *Mark 12:28-31, NRSV*

⁵ *Matthew 28:18-20, NRSV*

⁶ 'You have heard that it was said, "You shall love your neighbor and hate your enemy." 44But I say to you, Love your enemies and pray for those who persecute you, 45so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous."
Matthew 5:43-45, NRSV

⁷ All power in heaven and earth is given to Jesus Christ by Almighty God, who raised Christ from the dead and set him above all rule and authority, all power and dominion, and every name that is named, not only in this age but also in that which is to come. God has put all things under the Lordship of Jesus Christ and has made Christ Head of the Church, which is his body. *Book of Order G-1.0100a.*

⁸ The Westminster Confession of Faith, *Book of Confessions*, 6.011

*and to work with others for justice, freedom, and peace.*⁹

Whereas peacemaking and discipleship includes all areas of life: the spiritual, personal, interpersonal, communal, national, and inter-national,¹⁰

Whereas according to the Apostle Paul, “*we see in a mirror darkly, but then face to face*”¹¹ reminding us that we do not see the work of the Holy Spirit clearly and may come to different conclusions regarding the work of the Holy Spirit in our lives, and in the redemption of Creation,

Whereas we all have been given different gifts according to the Spirit¹², we respect that members of our presbytery and our congregations may participate in the work of peacemaking and discipleship in different ways yet still to the glory of God, and,

Whereas Christ blessed the peacemakers saying,

*“Blessed are the peacemakers, for they will be called children of God.”*¹³

Whereas, Holston Presbytery has as one of its main purposes to equip its member churches with applications to daily life for Christian principles and Biblical directions,

THEREFORE, BE IT RESOLVED that Holston Presbytery shall reaffirm its commitment to peacemaking and discipleship by endorsing the following actions:

Encourage sessions and congregations to a renewed study of the Scriptures and the Confessions,

Encourage sessions and congregations to engage in disciplines of prayer as individuals, in small groups, and in worship particularly for peace in our hearts and in our world,

Encourage sessions and congregations to create and to participate in programs of evangelism and discipleship so that the presbytery may be equipped to follow Jesus Christ, the Prince of Peace,

Encourage sessions and congregations to pray for other congregations in the presbytery and to interact with each other in fellowship, worship, and mission,

Encourage sessions and congregations to make a renewed commitment to evangelism

Encourage, support, and celebrate sessions and congregations who have committed themselves to evangelism in their communities,

Encourage sessions and congregations to be aware of and to study the documents approved by successive General Assemblies regarding peacemaking,

⁹ A Brief Statement of Faith, *Book of Confessions*, 10.4, lines 65-71.

¹⁰ *Psalm 139:1-14, Mark 12:28-31, Philipians 2:1-11, John 16:33*

¹¹ *I Corinthians 13:12*

¹² “Now there are varieties of gifts, but the same Spirit; 5and there are varieties of services, but the same Lord; 6and there are varieties of activities, but it is the same God who activates all of them in everyone. 7To each is given the manifestation of the Spirit for the common good. 8To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9to another faith by the same Spirit, to another gifts of healing by the one Spirit, 10to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. 11All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.” *I Corinthians 12:4-11*

¹³ Matthew 5:9, NRSV

Encourage sessions and congregations to study and to covenant to abide by the document *Seeking to Be Faithful Together: Guidelines for Presbyterians During Times of Disagreement*, (See Appendix 1)

Encourage sessions and congregations to study and to adopt "*The Commitment to Peacemaking*," (See Appendix 2)

Encourage, support, and celebrate sessions and congregations who have adopted "*The Commitment to Peacemaking*" and are active in peacemaking in their communities.

FURTHER, BE IT RESOLVED that Holston Presbytery shall

Establish a Holston Presbytery Peacemaking and Discipleship Day. This day of peacemaking and discipleship will be held once per year and will be a day of education and dialogue. It will include workshops for all Presbyterians within our bounds in areas of spiritual discernment, personal discipleship, conflict management, violence and the causes of violence, and peacemaking in all areas of life. This day of peacemaking and discipleship will enable presbyters, sessions, and congregations to share ideas, dialogue about critical topics, and build relationships of trust.

Adopt the Commitment to Peacemaking, instruct the Stated Clerk to inform each session in the Presbytery of this action, inform the stated clerk of the General Assembly of this action, and encourage all sessions and congregations within the presbytery to study and to adopt the *Commitment to Peacemaking*.

APPENDIX 1

Seeking to Be Faithful Together: Guidelines for Presbyterians During Times of Disagreement

We realize that our perspectives are limited, so to help us affirm each other, enhance our community, stay open to the viewpoints of others and be sensitive to cultural diversity, we commit ourselves to the following guidelines in a spirit of prayer, trust, and love, seeking the guidance of the Holy Spirit.

In a spirit of trust and love, we promise each other that we will:

- a. Treat each other respectfully so as to build trust, believing that we all desire to be faithful to Jesus the Christ;
 - we will keep our conversations and communications open for candid and forthright exchange,
 - we will not ask questions or make statements in a way that will intimidate or judge others.
- b. Share our concerns directly with individuals or groups with whom we have disagreements in a spirit of love and respect in keeping with Jesus' teaching.
- c. Focus on ideas and suggestions . . . we will not engage in name-calling or labeling of others . . .
- d. Learn about various positions on the topic of disagreement.
- e. State what we think we heard and ask for clarification before responding . . .
- f. Indicate where we agree with those of other viewpoints . . .
- g. Share our personal experiences about the subject of disagreement so that others may more fully understand our concerns.
- h. Seek to stay in community with each other though the discussion may be vigorous and full of tension; we will be ready to forgive and be forgiven.
- i. Follow these additional guidelines when we meet in decision-making bodies:

- urge persons of various points of view to speak and promise to listen to these positions seriously;
- seek conclusions informed by our points of agreement;
- be sensitive to the feelings and concerns of those who do not agree with the majority and respect their rights of conscience; and
- abide by the decision of the majority . . . [working] for change in ways that are consistent with these guidelines.

APPENDIX 2

Commitment to Peacemaking

Responding to God's Covenant, *Holston Presbytery* now commits itself to peacemaking. In fulfilling this commitment, we will do peacemaking through:

Worship

Provide worship that expresses the reality of God's peace giving;

Prayer and Bible Study

Encourage prayer, Bible study, and spiritual disciplines that nurture and deepen the spiritual life of the community and equip people to share the gospel message of peace to the world;

Peacemaking in Families and Community Living

Create opportunities for people of all ages to develop peacemaking skills such as conflict resolution, mediation, or nonviolence training that will help them grow as peacemakers in their families, in the congregation, and in the community;

Community Ministries

Work with and support ecumenical and interfaith partners and other bodies in their pursuit of social, racial, and economic justice, to confront racism and all other forms of prejudice, and to respond to people in communities, local, national, and worldwide, who are caught in poverty, hurt by unemployment, or burdened by other problems;

Study and Response to Global Issues

Support human rights and economic justice efforts in at least one area of the world—through presbytery partnerships and sister countries;

Global Security

Study global security concerns, work for worldwide arms control, and support alternatives to military solutions to international and civil conflicts;

Making Peace with the Earth

Protect and restore the environment through study, advocacy, and individual and corporate lifestyle commitments;

Receiving the Peacemaking Offering

Support financially the churchwide peacemaking effort by receiving the Peacemaking Offering and through other means.

The [Session] or [Other entity within the Presbyterian Church (U.S.A.)] will provide leadership and support in its commitment to peacemaking. It will appoint a member of the committee to be the contact with other regional peacemaking committees and with the Presbyterian Peacemaking

Program to receive and distribute information and resource materials that will help us to fulfill this commitment.

Holston Presbytery will host an International Peacemaker. Dr. Mazen Asaga has been chosen and will be in Holston Presbytery September 30-October 5. Information will be sent out via the website and email.

Go to [International Peacemaker](#) to find out more information about this program. If you would like to host our peacemaker at your congregation, class, ministry, etc. please contact [John Shuck](mailto:johnashuck@embarqmail.com) at johnashuck@embarqmail.com.

RECOMMENDATIONS: None

Congregational Life Committee Report: Deven Johnson reported.

INFORMATION:

1. The Committee met on May 9 and May 16 to discuss new ways of doing HARC, specifically online. In coming months, the committee hopes to become the resource people of HARC to direct inquiries to different resources. The committee is looking for people who are interested in becoming a "point" person for the different areas that HARC covered (examples include: stewardship, youth ministry curriculum, mission education, etc). Contact Deven Johnson at devenjohnson@gmail.com if you could become a resource person for HARC.
2. Leadership/Officer Training was discussed for a planned event for later this year using Edwin Friedman's *"Failure of Nerve"* as a guide.
3. Two members have resigned from this committee for varied reasons. If you would like to join this committee, please contact the Nominations Committee chair, Jim Mays at jamesmays07@comcast.net or call 423.638.9409.

RECOMMENDATIONS: None

Youth Ministry & Young Adult Ministry Financial Reports

June 4, 2011

January – March, 2011

	<u>Jan - Mar 11</u>	<u>Budget</u>	<u>\$ Over Budget</u>	<u>% of Budget</u>
Ordinary Income/Expense				
Income				
Bank	2.23	15.00	-12.77	14.87%
Facility Use	1,150.00	3,600.00	-2,450.00	31.94%
FPC, Elizabethton	100.00	1,000.00	-900.00	10.0%
FPC, Johnson City	208.33	750.00	-541.67	27.78%
Holston Presbytery	1,627.32	7,359.30	-5,731.98	22.11%
IDS Dividends	5.18	20.00	-14.82	25.9%
Meal Receipts	236.78	1,000.00	-763.22	23.68%
PFSA rate of return	3,120.60	12,482.40	-9,361.80	25.0%
Presbytery of East TN	0.00	5,000.00	-5,000.00	0.0%
Synod of Living Waters	2,782.96	8,285.40	-5,502.44	33.59%
Total Income	<u>9,233.40</u>	<u>39,512.10</u>	<u>-30,278.70</u>	<u>23.37%</u>
Expense				
Cable TV, Internet, Telephone	343.80	1,271.28	-927.48	27.04%
Campus Labor	0.00	500.00	-500.00	0.0%
Cleaning	160.00	750.00	-590.00	21.33%
Electricity	2,382.32	4,500.00	-2,117.68	52.94%
Food/Cleaning Supplies	1,622.44	5,000.00	-3,377.56	32.45%
Gas	0.00	450.00	-450.00	0.0%
Miscellaneous	28.25	150.00	-121.75	18.83%
Office Supplies	196.26	1,600.00	-1,403.74	12.27%
Printing/Postage/Promotion	1,037.77	2,500.00	-1,462.23	41.51%
Repairs/Maintenance	613.98	4,000.00	-3,386.02	15.35%
Special Events	0.00	250.00	-250.00	0.0%
Triennium	0.00	850.00	-850.00	0.0%
Van Expense	0.00	1,000.00	-1,000.00	0.0%
Water	243.02	1,000.00	-756.98	24.3%
Youth Ministry	2,090.50	6,350.00	-4,259.50	32.92%
Total Expense	<u>8,718.34</u>	<u>30,171.28</u>	<u>-21,452.94</u>	<u>28.9%</u>
Net Ordinary Income	<u>515.06</u>	<u>9,340.82</u>	<u>-8,825.76</u>	<u>5.51%</u>
Net Income	<u><u>515.06</u></u>	<u><u>9,340.82</u></u>	<u><u>-8,825.76</u></u>	<u><u>5.51%</u></u>

Presbyterian Women Report: Judy Watkins reported that \$2,000 was raised for Sunset Gap through the sale of necklaces.

INFORMATION:

1. The Spring Gathering was held on April 30th, 2011 at First Presbyterian, Morristown. The speaker was Kathryn Sias, author and poet. The Women of Morristown PW were very hospitable and everything was very well done and organized. A special "thank you" to Rev. Kelly.

\$1000 was raised for Second Harvest and PDA for relief efforts in Japan. Least Coin offering totaled \$829.00. Checks for Columbia Seminary Circle came to \$396.

Marci Cobb collected Hygiene Kits for disaster relief in Japan and flood areas in Tennessee. She will drive to Nashville to meet Judy Persons, our Synod Together in Service leader who will transport them to Louisville.

Officers were installed by Synod Moderator, Jackie Riddle. Lois Bronson is the new treasurer and Elizabeth Love was installed as Cluster Leader 5. We have some vacancies but there were two volunteers at the Gathering: one for Vice-Moderator and one for Cluster 4 Leader. We plan to install these leaders at the Fall Gathering.

New directories were distributed as well as other information regarding mission and events to be held. Honorary Life Memberships were presented to Jackie Riddle and Peggy Torbett for their many years of faithful and devoted service.

We were treated to bagpipes played by Ms. Sarah Stone. The special music was lively and joyous played by Ms. Marilyn Sims.

2. Cluster Gatherings are well received in areas where they have been held. Marci Cobb and Jackie Riddle have held two "Pamper Me Pretty" events for Cluster 5. Catherine Phillips held a "Meet and Greet" for Cluster 1 with five churches attending. Mission ideas and experiences were exchanged.
3. The coordinating team will be meeting this month to discuss Fall Gathering (September 10, Cold Spring Presbyterian in Bristol) and plans for ways to involve more women.

Respectfully Submitted: Judy Watkins, Moderator of Holston Presbyterian Women

RECOMMENDATIONS: None

Holston Presbytery Camp & Retreat Center Committee Report: Hal Hunter reported that no chaplains are now needed, all positions filled and that training of counselors is underway for Summer Camp.

INFORMATION:

Greeting from the mountains. Summer camp is just around the corner and we are geared up for a great program with a fantastic staff. Week 1 begins June 12. Sessions are filling up. ● Help needed: The campers have daily Bible study and evening worship with a chaplain. We are in need of one chaplain. Check with Camp for which week in June. ● Thanks to several work crews who have helped us get camp ready. A Boy Scout Venture Crew from Johnson City under leadership of Matt Cary and Tony Maddon brought over 10 parents and young men. They hauled mattresses to campsite, cut and hauled firewood and set railroad ties. First Johnson City has an annual group who come the last week of May and stay most of a week. They help build, clear, haul, paint, and more. Mike McCalmont has been bringing this ever growing group for the past 12 years.

Gifts and Grants:

Thanks to the Mooneyhan Family Foundation for the grant to enclose the Craft pavilion. It is now complete and better than ever. ● Operation Pocket Change grant for \$3,005 to help with the plumbing renovation to the Dining Hall. Magill Memorial Presbyterian Church for \$700 toward this same renovation. One anonymous gift of \$300 to help as well. The Dining Hall restrooms have been fully renovated thanks to these funds. ● Thanks to Champion Chevrolet – Andy Dietrick, for his help in getting a newer used truck for the camp. Thank you Miller Lyons for paying for this truck. ● Anne Hefele of Kingsport for the purchase of a much needed portable table saw.

The Camp Committee/Board has approved to get a line of credit from High Union Bank for the purpose of completing the bathroom additions onto Cabins 1 & 2. These will be the last cabins to be completed. Each addition has two tub/showers, two separate toilet rooms and a double sink vanity. Last year First Kingsport and First Johnson City sent money and work crews to build the additions onto cabins 4 and 5.

First Presbytery Wide Confirmation Retreat was held April 29-May 1 and led by Russ Pearson and Shane Smith. We had a great turn out from 5 different churches. This will be an annual event at the same time next year. Plan ahead to include your confirmation youth in this wonderful retreat “In these Waters”.

NEW for 2011 Summer Camp:

● July Vacation – come to the mountains for a family style vacation at your camp and retreat center Sunday – Tuesday, July 3-5. Cost is only \$80 for two nights, 5 meals, fireworks, swimming and boating at both lakes and lots of much needed relaxation in the cool mountains of NC. This is open to everyone. Start your 4th of July tradition this year at Holston Camp. Space is going fast so call today. (828) 898-6611 ● Wet n’ Wild for our 10-11 years olds is one of our most popular camps. They will spend lots of quality time at Lake Lyons, Upper Creek sliding down the 150 water shoot, canoeing on Wildcat Lake and enjoying all sorts of water activities. ● Our most requested camp for Senior Highs is our High Country Explorers. They are the only campers to climb Eagle’s Nest, hike the AT from Dennis Cove over Pond Flats and end up at Watauga Lake for a morning swim and a picnic lunch. They finish up the week with a whitewater rafting on the Nolichucky River. Back by popular demand for the 12-13 year olds

are the River Rats camps. Go canoeing on the New River and spend the night at the New River State parks. This year the River Rats II will go rafting on the Watauga River. • We have camp for ages 8-17. All Camps are Sunday – Friday. We offer wonderful programs, spiritual growth in Bible Study, evening worship, and individual group devotions. There is time for churning homemade ice cream, arts and crafts, fishing, backpacking, sleeping out in our barn, tree house, Eagle's nest or on Piggy Back mountain.

We are starting our second year of Day Camp in conjunction with Arbor Dale Presbyterian Church. Five different theme weeks for our local children ages 7-13.

We invite you to visit our website to see all that is happening at your camp and retreat center. www.holstoncamp.org email: holstoncamp@skybest.com 828-898-6611 fax 828-898-6603

RECOMMENDATIONS: None

Holston Presbytery Camp & Retreat Center Committee Report

June 4, 2011

Balance Sheets – March 31, 2011

	<u>Mar 31, 11</u>
ASSETS	
Current Assets	
Checking/Savings	
100000 · Highlands Union Bk	
101000 · Savings Account	3,094.50
106000 · Operations Checking	47,068.79
107000 · Summer Camp	4,244.58
108000 · Unrestricted Gifts	
108001 · Annual Fund Drive	14,226.14
108000 · Unrestricted Gifts - Other	<u>1,537.29</u>
Total 108000 · Unrestricted Gifts	15,763.43
107000d · Sum. Camp Gifts (Designated)	123.39
108500d · Restricted Fds (Designated)	-15,066.59
109777d · Lake Project Bank Credit Line	-15,576.48
100000 · Highlands Union Bk - Other	<u>-1,148.77</u>
Total 100000 · Highlands Union Bk	<u>38,502.85</u>
Total Checking/Savings	38,502.85
Accounts Receivable	
101200 · Accounts Receivable Deposits	<u>-10,137.00</u>
Total Accounts Receivable	-10,137.00
Other Current Assets	
1601 · Other Receivables - Sales Tax	2,650.84
PFSA Grant Program	
Camp Endowment Restricted	24,343.22
Multipurpose Bldg Gift	34,673.42
Hay Family Cabin Gift	44,933.99
Capital Campaign	88,580.84
Abingdon (Operation Investment)	15,682.02
PFSA Grant Program - Other	<u>1,041.07</u>
Total PFSA Grant Program	<u>209,254.56</u>
Total Other Current Assets	<u>211,905.40</u>
Total Current Assets	<u>240,271.25</u>
TOTAL ASSETS	<u><u>240,271.25</u></u>
LIABILITIES & EQUITY	0.00

Holston Presbytery Camp & Retreat Center

Profit & Loss Report – March 31, 2011

	<u>Jan - Mar 11</u>
Ordinary Income/Expense	
Income	
40000 · Operating Income	
406000 · Holston Support	8,942.76
406200 · Camp Store & Drinks	317.17
406300 · NC Tax Rebate	4,706.16
406350 · HUB Interest	<u>29.13</u>
Total 40000 · Operating Income	13,995.22
406400 · Retreat Income	
Special Event Income	1,222.00
Holston Retreat Sleep	4,586.00
Holston Retreat Food	4,407.00
Other Retreat Sleep	34,206.00
Other Retreat Food	18,892.56
406400 · Retreat Income - Other	<u>13,313.43</u>
Total 406400 · Retreat Income	76,626.99
407000 · Summer Camp Income	
407110 · Day Camp Fees	50.00
407100 · Camper Fees	4,375.00
407000 · Summer Camp Income - Other	<u>-11.56</u>
Total 407000 · Summer Camp Income	<u>4,413.44</u>
Total Income	95,035.65
Expense	
60000 · Overhead Expenses	
Utilities	20,218.99
Repair/Maintenance	5,515.14
Vehicle Upkeep	627.52
Administration	10,923.21
Board of Pensions	9,360.79
60000 · Overhead Expenses - Other	<u>1,020.39</u>
Total 60000 · Overhead Expenses	47,666.04
6560 · Payroll Expenses	31,583.83
64000 · Retreat Expenses	
Special Event Expenses	15.26
64000 · Retreat Expenses - Other	<u>10,471.03</u>
Total 64000 · Retreat Expenses	10,486.29
70000 · Summer Camp Expenses	<u>383.34</u>
Total Expense	<u>90,119.50</u>

Net Ordinary Income	4,916.15
Other Income/Expense	
Other Income	
408000 · Unrestricted Income	
Annual Fund Drive Income	4,630.00
408000 · Unrestricted Income - Other	<u>1,580.59</u>
Total 408000 · Unrestricted Income	6,210.59
408500d · Restricted - Directed Gifts	3,166.00
408500 · PFSA Grant	<u>3,123.21</u>
Total Other Income	12,499.80
Other Expense	
80000 · Unrestricted Expense	250.00
85510d · Restricted - Directed Expenses	1,559.78
87777 · Lake Credit Line Expense	2,000.00
9910 · Payments to Lake Lyons Loan	<u>119.82</u>
Total Other Expense	<u>3,929.60</u>
Net Other Income	<u>8,570.20</u>
Net Income	<u><u>13,486.35</u></u>

Institutions Committee Report: Sue O'Dell reported with emphasis on Celebrating Our Partner Institutions. Josh Dunn from Sunset Gap will report at a later date.

INFORMATION:

1. The Institutions Committee members and Institution representatives are working to develop a campaign for September (and all year long) called *Celebrating Our Partner Institutions*. A flyer is being prepared that can be used as a bulletin insert which will be available on Holston Presbytery's website. A copy will be sent to each church in the Presbytery and hard copies will be available at the September 6th Presbytery meeting. Our hope is that each church in Holston Presbytery will take up an offering in September that will be split among the Institutions for those projects which will be detailed in the flyer.
2. Communication between the congregations in Holston Presbytery and their Institutions is important to all of us. The Presbytery website has a section for Institutions and each Institution has an electronic link. If you, as a pastor or church member, are receiving an electronic newsletter from one of our Institutions, please share that with other members of your congregation. A representative from any of the Institutions will be

glad to come to any of our churches to give a report at a worship service or any meeting such as a family night supper. Contacts are given below or, if a phone number is preferred, call Paulette at the Holston Presbytery office and she will provide it.

Evergreen Presbyterian Ministries - Jovanna Emerson, jemerson@epmi.org
615.618.5151

Grandfather Home for Children - Mae Weed, m.weed@grandfatherhome.org
828.898.5465

King College - John W. King, jwking@king.edu 423.652.4832

Lees-McRae College - Mitchell Marlowe, marlowem@lmc.edu 828.898.3311

Sunset Gap Community Center - Josh Dunn, Karen Hekel, info@sunsetgap.org
423.623.4313

Tusculum College - Mark Stokes, mstokes@tusculum.edu 423.636.7316

3. Sunset Gap Community Center in Cosby, TN will be represented by Director Josh Dunn to give their annual report to Presbytery.

4. Institutions reported the following at the May 12 meeting of the committee:

Evergreen Ministries – 115 individuals are being served in east Tennessee through the Elderly and Developmental Disabilities programs. ● Kendrea Weaver, at the East Tennessee division, was recently awarded the “Above & Beyond Award” by Direct Support Professional Association of Tennessee. ● Evergreen recently transitioned to a paperless system of client information management and administrative functioning at all Tennessee locations with a goal of implementing the system in all six states. Staff can focus on face-to-face client care and provide services to additional people with needs.

Grandfather Home – is serving more children than ever before in its history with 284 children—about 30 in Banner Elk residential programs and the rest served through their Community Resource Centers in six locations. GFH is now approved as a CABHA provider (Critical Access Behavioral Health Agency) enabling them to provide a full continuum of care ranging from secure facilities for the most traumatized children, step down care to Transitional Care Cottages, foster care, intensive in-home treatment, and adoption services. Two cottages are reopening this spring as secure facilities serving 6 children each with ages 13-17 at Hickory and ages 6-12 at Harris which opens by the end of June. ● Grandfather Academy will again be offering a Summer Enrichment Program designed to improve academic skills as well as offering special programs/activities in art, music, gardening, physical education and field trips for students living on campus and community based. ● Wildcat Lake opened for fishing in April and will open for swimming/boating on Memorial Day weekend with programs open to the entire community. Wildcat Lake is operated by the Edgar Tufts Memorial Foundation, a subsidiary corporation under the umbrella of Grandfather Home. ● Thanks to churches who helped provide Easter Baskets for all 284 children. This was the first Easter Basket several had ever received and it was deeply appreciated and wonderful for them to know that people really do

care about them and this was only one small demonstration of that fact. ● The children also want to give back, to help others! They do service projects as cottage groups which includes packing shoe boxes for Samaritan's Purse Operation Christmas Child, participating in a clean-up day at the community church they attend, and organizing a bake sale to benefit the autistic child of one of our staff members. ● Grandfather Home would like to expand its services into eastern Tennessee. If you are aware of a sister institution offering services to children that might be looking for a partner in ministry, please send contact information to Mae Weed at 828.898.5465 or m.weedgrandfatherhome.org.

King College – celebrated Spring Commencement May 7 by awarding diplomas to 300 students who completed undergraduate, graduate, and professional studies degrees. During the past two years, an average of 85% of King graduates seeking employment were employed within six months after graduation. This year's graduates will be starting careers with such companies as Mountain States Health Alliance, Wellmont Health System, Morrell Development, Eastman Chemical Company, and internationally, with the City of Hope in Tanzania. Others will be attending some of the top graduate schools in the nation. ● One thing that sets King apart from other schools is its dedication to stewardship. King's Peeke School for Christian Mission not only serves to educate students, but seeks to prepare students for global leadership by means of mission studies, mission outreach, and the development of intercultural and international relationships. ● This summer, several King students are traveling abroad to carry the message of Christ and give testimony through their actions. The Rev. Dr. Fred Foy Strang, dean of the Peeke School and associate professor of Bible and Religion, and his wife, Cecily, are leading a group of students to work with the Maasai people in Kenya and Tanzania in East Africa. ● Dan Kreiss, youth ministry professor and head coach of King's cycling team, and Jenn Testa, head coach for the Lady Tornado softball team are leading a second summer mission trip. Kreiss and Testa are taking a group of students to Camden, N.J., to work with Urban Promise in afterschool programs for middle and high school students, providing help with tutoring, information on lifestyle choices, as well as sports activities.

Lees-McRae College – Dr. Barry Buxton continues to implement the Revitalization Plan which included, during his first year as President, building a Board of Trustees, establishing great retention processes, increasing enrollment (more students living on campus), establishing a Pet-Friendly Residence Hall and smoke-free/tobacco-free campus, and improving dining facilities. ● On May 7, 219 graduates were honored to end a fantastic academic year. ● Outdoor Programming and Bicycling Studies are new minors with an Equestrian minor being considered following an overwhelming response to the new Lees-McRae College Equestrian Club. ● Campus Ministries have experienced incredible growth with a Chaplain Program aided by area pastors and Worship On Wednesday (WOW) continued through the Spring semester bringing students, staff and faculty wonderful worship experiences. Bible Studies, InterVarsity Discipleship Groups, a new Young Life Ministry and many service projects by students made a great impact on the community. A Campus Ministry Council will continue spiritual activities under the Student Development Office supervision. ● LMC was winner this year of several Conference championships; well represented in 18 different NCAA Division II sports, and, the Cycling Team finished 2nd in the USCCA Road Nationals. ● Summer plans include summer

theater presentations (*Swing, I DO I DO* and *The Sound of Music* to help celebrate Banner Elk's Centennial), various academic and sports camps and conferences aligned with its Scottish Heritage. Future summer plans include a Lifelong Learning Program, a Lunch & Learn series on Thursdays, and an academic program for students to participate in summer classes traditionally and online.

Sunset Gap Community Center – is gearing up for their Summer Work Camp program with around 1,000 volunteers expected. They will be building two new homes and repairing another 33 homes in Cocke, Sevier and Greene counties. • Sunset Gap is in the process of setting up a Resource Center which will contain five computers to help people in the community receive a GED. It will also have a lending library for children and adults to come and either read in the reading corner or check out books. • The Early Learning Center will have a graduation on May 26 and the children are very excited. • The Food Pantry and Thrift Shop have each received several donations and the Thrift Shop was recently remodeled by one of the Work Camp groups.

Tusculum College – At spring commencement on May 7, 262 individuals received degrees. 96 earned Bachelor of Science degrees in organizational management, 129 earned Bachelor of Arts and 37 earned Master of Arts degrees. • Tusculum signed an affiliation agreement with Lincoln Memorial University-DeBusk College of Osteopathic Medicine opening a door for seamless transfer of students majoring in selected programs. • The band program finished its first year with two concerts and plans a marching band and flag corps in the fall. • A service-learning class undertook the rehabilitating of the remnants of what was once an African-American church, school and cemetery located near the Oak Grove and Old Shiloh roads intersection. New Hope Presbyterian Church and an affiliated school were established by former slaves following the Civil War and had ties to Tusculum through Rev. William Stephenson Doak who preached there while serving as the college president. The cemetery has been beautified and a database of those buried was created to aid genealogical and historic research. Students recorded locations of tombstones with grids and maps, created family trees, researched the preservation of tombstones and put it into practice by cleaning markers.

RECOMMENDATIONS: None

Promotions

Adjournment: Moderator Clara Hasbrouck called upon the Committee on Thanks, Marci Cobb and John Catts, to give their report and upon John Shuck to deliver a prayer for thanks and the meal. The meeting was adjourned by the Moderator at 12:23 PM.

_____ Clara Hasbrouck, Moderator

_____ Richard L. Fifield, Stated Clerk

_____ Paulette H. Thompson, Recording Clerk

Appendix of Policies

Personnel Policies and Procedures of Holston Presbytery, Inc.

Introduction

The Presbyterian Church (U.S.A.), (“PCUSA”) is an unincorporated body of Reformed Christians, who have agreed to conduct worship and other religious activities in conformity with the then current version of the Presbyterian Church (U.S.A.) Constitution, which contains among other things, in its **Book of Order**, a Form of Government setting forth a detailed formal structure of the Church. As an ecclesiastical organization, PCUSA does not exist under any federal law. Central to the structure of PCUSA is the concept of governing bodies. The General Assembly is the national governing body; the synod is the next regional governing body, composed of presbyteries; the presbytery is the next regional governing body, composed of congregations; and the session is the governing body of congregations. Holston Presbytery is a middle-governing body of the Presbyterian Church (USA).

Holston Presbytery of The Presbyterian Church (U.S.A.), Inc. is a corporate entity of Holston Presbytery and is a tax exempt religious organization under section 501(c)(3) of the Internal Revenue Code.

These policies do not constitute a contract. Their terms are implemented in accordance with the Constitution of the Presbyterian Church (U.S.A.). Calls to Ministers of Word and Sacrament are established/changed in accordance with G-2.05 of the **Book of Order**.

These policies may be withdrawn or changed at any time without notice by actions of the Holston Presbytery upon recommendation of the Administration and Planning Committee. A decision of the Presbytery on the interpretation or application of these policies shall be final and binding on all staff. All previous policies and procedures, to the extent that they are inconsistent with this document, are hereby revoked.

These policies shall at all times comply with the requirements of the **Book of Order** of the Presbyterian Church (U.S.A.). To the extent that there is any difference, the **Book of Order** shall control and the personnel policies shall be deemed amended in accordance with those requirements.

Staff members may resign their employment at any time and for any reason, and the Presbytery reserves the same right regarding the discontinuation of an individual’s employment.

Theology of Employment

Holston Presbytery is a community of faith called into being by God’s grace in Jesus Christ, “...**known by its convictions as well by its actions.**” (F-2.01 **Book of Order**)

The Presbytery’s personnel system is designed to reflect the continuing mission concerns of the Presbytery, including program and budgetary decisions.

Scope and Application of the Personnel Policies

The personnel policies are established by the Presbytery with regard to all staff employed by the Presbytery, including elected officials and volunteers.

Development and Administration of Personnel Policies and Procedures

The Presbytery is responsible to provide for:

- **Equal Employment Opportunity:** An employment plan consistent with the principles of inclusiveness of the Presbyterian Church (U.S.A.).
- **Compensation:** To develop and administer a process of job classification and compensation.
- **Reimbursement of Business Expenses:** To develop and administer a process for the reimbursement of staff business related expenses.
- **Continuing Education:** To develop and administer a process of continuing education consonant with the needs of the Presbytery, and the career goals of the staff person.
- **Benefits:** To provide staff benefits consonant with the goals and financial capacity of the Presbytery.
- **Staff Concerns and Problems:** To establish and administer a procedure for resolving job related problems.
- **Distribution:** To provide to each employed and elected staff members a copy of the Presbytery's personnel policies, and to provide guidelines for all volunteers.

Basic Policies:

Inclusiveness: The Presbytery resolves to be an employer consistent with the principles of the Presbyterian Church (U.S.A.).

Drug and Alcohol Dependency: The Presbytery recognizes that alcoholism and other drug dependencies are a significant problem with a potential for causing severe effects to the Presbytery's work force. Staff members are expected to perform their jobs efficiently, safely and in a professional businesslike manner. Therefore, it is the Presbytery's intent to provide a drug-free, smoke-free, healthful, safe and secure work environment.

Sexual Harassment:

The Presbytery strongly condemns discrimination based upon sex, including sexual harassment. Such conduct is against the law and will not be tolerated in any form, by any person.

All sexually harassing conduct in the presbytery or in the fulfillment of the presbytery's ministry and mission, whether committed by employees or volunteers, in a supervisory or non-supervisory role, is prohibited. Such conduct includes:

- Making unwelcome sexual advances or request for sexual favors or other verbal or physical contact of a secular nature, a condition of an employee's obtaining employment, or their continuing said employment; or
- Making submission to or rejecting of such conduct the basis for employment decisions affecting the employee; or
- Creating an intimidating, hostile or offensive environment by such conduct. This prohibited conduct includes, but is not limited to, unwelcome sexual flirtations; advances or propositions; verbal abuse of a sexual nature; graphic verbal comments about an individual's body; sexually degrading words; and the display of sexually suggestive objects or pictures.

Persons who believe that they have been the subject of sexual harassment or sexual misconduct should report the alleged act immediately to their pastor, an elder, or presbytery staff. Presbytery staff members who believe that they have been the

subjects of sexual harassment or sexual misconduct should report the alleged act immediately to their supervisor. If they do not feel comfortable talking to the individual supervisor, they may speak with the Moderator of the Presbytery's Administration and Planning Committee.

Any staff members who have been found by the Presbytery, after appropriate investigation, to have sexually harassed another employee, will be subject to appropriate sanctions, depending upon the circumstances, from a warning in his or her personnel file up to and including termination.

Sexual harassment does not include relationships between spouses, nor is it meant to restrict church professionals from having normal, mutual, social, intimate, or marital relationships.

Other Types of Harassment:

The Presbytery prohibits harassment in any form by its staff members based on factors of race, color, religion, national origin, sexual orientation, age or disability.

Harassment is defined as verbal or physical conduct which is insulting or intimidating, has the effect of interfering with an individual's work performance, or creates an intimidating, hostile or offensive work environment.

It shall be the responsibility of each staff member to maintain an environment which is free from such harassment and to report incidents of conduct which he or she believes to constitute such harassment.

Staff members who believe they have been the subjects of harassment described herein should report the alleged act immediately to their supervisor. If they do not feel comfortable talking to the individual supervisor, they may speak with any executive or administrative staff person, the Moderator of the Presbytery's Administration and Planning Committee.

Any staff member who has been found by the Presbytery, after appropriate investigation, to have harassed another employee, agent of any other governing body, or volunteer, will be subject to appropriate sanctions, depending upon the circumstances, from a warning in his or her personnel file up to and including termination.

Conflict of Interest:

No staff shall accept any gift, gratuity, grant, service, or any special favor from any person, persons or businesses which provide or receive goods and services or which seek to provide or receive goods and services from the Presbytery. However, minor courtesies such as luncheons, dinners or similar arrangements in connection with business discussions may be received.

In addition, if an employee is called upon to participate in a decision in which the interests of the Presbytery conflict with his or her personal interests, the employee should abstain from participating in the decision.

Full-time employees who hold other paid positions should ensure that such outside employment will not interfere with their performance of their duties or produce a conflict of interest in the pursuit of those duties. Any question regarding this should be reviewed with their supervisor.

All employees shall avoid even the appearance of conflict of interest, special interest, or any other inappropriate conduct. If an employee discovers that he or she may be in a position of conflict, he or she shall immediately report this conflict to his or her supervisor.

Standards of Ethical Conduct:

In 1998 the 210th General Assembly of the Presbyterian Church (USA) adopted a Professional Code of Ethics entitled, *Standards of Ethical Conduct*, which is commended as a model to synods, presbyteries and congregations for study and approval.

Confidentiality and Security of Presbytery Records

It is the policy of the Presbytery that staff are required to protect organizational records entrusted to them or accessible to them against unauthorized access, loss, or destruction. These records include all written and/or computerized information produced by and for the Presbytery.

Staff may be assigned records or computer accounts identified by their personal names; however, the documents and information produced or stored in these and all records and accounts remain the property of the Presbytery.

Employment Categories and Terms:

Officers: Persons elected by the Presbytery as provided in G-3.0104 of the *Book of Order*.

Administrative Staff: Persons employed by the Presbytery as provided in G-3.0110 of the *Book of Order*.

Full-Time Staff: Persons who are employed at least 35 hours per week.

Part Time Staff: Persons who are employed less than 35 hours per week.

Exempt Staff: Persons who, because of their positional duties and responsibilities and level of decision making authority, are exempt from the overtime provisions of the Fair Labor Standards Act (FLSA).

Non-Exempt Staff: Persons who are hourly employees and are subject to the overtime provisions of the Fair Labor Standards Act (FLSA).

Ordained Clergy: Persons who are ordained ministers of the Word and Sacrament who are serving in a validated ministry in other service of this church (*Book of Order*, G-2.0503a).

Certified Christian Educators: Persons who have the certification of the Educator Certification Council on behalf of the General Assembly Mission Council (*Book of Order*, G-2.11).

Volunteers: Volunteers serve without pay or benefits and are subject to the same general conditions and expectations as paid employees.

Position Descriptions:

All positions will be defined in a position description, which shall be reviewed periodically.

Work Week and Payroll Periods:

The Presbytery work week begins at 12:01 a.m. Sunday and ends at 12:00 midnight Saturday.

Each month is divided into two payroll periods. Payroll is made by electronic funds transfer (EFT), by the staff person's previous authorization, into a designated bank account on the 5th and 20th of each month (or the last business preceding the 5th and 20th).

All staff persons are reimbursed for regular budgeted expenses they incur in the fulfillment of their employment responsibilities. Staff reimbursed business expenses are payable upon request of the staff person to the presbytery Treasurer, using the Staff Expense Voucher with supporting documentation. Staff reimbursed business expenses are paid to staff by electronic funds transfer (EFT) on the last business day of each month.

Salary Administration and Review:

Salaries for administrative staff will be determined on the basis of uniform factoring. Initial placement within a salary range should reflect a judgment of the qualifications and experience of the person relative to the position requirements.

Staff shall be reviewed annually as to focus and quality of their work. The purpose of reviews is to promote better performance, to give staff support, and to ensure their work is related to Presbytery goals. Attention will be given to cost of living adjustments and other increases as merited or necessary within budget constraints. The process for these reviews shall be developed and administered by the Administration and Planning Committee and the Executive Presbyter.

Ordinarily, any salary or wage adjustments will be effective January 1 of each year.

Staff who are ordained Ministers of Word and Sacrament shall report changes in their terms of call to the Presbytery in accordance with G-2.0503a of the *Book of Order*.

For non-ordained staff, taxes (federal and local taxes, including Social Security and Medicare) will be withheld from the employee's pay; and the employer will pay their required tax (Social Security and Medicare). Ministers of the Word and Sacrament are considered self-employed for tax purposes and are responsible for their payment.

All honoraria received having to do directly with the work of the Presbytery shall be turned in to the Presbytery. Honoraria received for services not related to the position description may be retained by the staff person.

Benefits:

Benefits Plan: Full-time staff have employer-provided medical, death and disability benefits through the Benefits Plan of the Board of Pensions of the Presbyterian Church (U.S.A.). Part-time staff will have the option of joint employer-employee participation in the Benefits Plan of the Presbyterian Church (U.S.A.) or an alternative benefits arrangement. Staff who are ministers of the Word and Sacrament shall be enrolled in the Benefits Plan of the Board of Pensions of the Presbyterian Church (U.S.A.).

403(b) Plan: All staff are eligible to participate in an employee deferred-compensation 403(b) plan. Holston Presbytery has adopted the Retirement Savings Plan of Board of Pensions of the Presbyterian Church (U.S.A.) as the only 403(b) plan for employees.

Flexible Spending Plan: All staff are eligible to participate in an employee flexible spending plan for qualified expenses.

Workers' Compensation: Workers' Compensation Insurance is provided for all staff according to the provisions of state law.

Unemployment Insurance: Presbytery staff are excluded from unemployment compensation insurance pursuant to state statute.

Moving Expenses: Moving expenses will be negotiated at the time of employment.

Holidays :

The annual paid holidays are: New Year's Day, Good Friday, Memorial Day, July 4th, Labor Day, Thanksgiving Day, the Day after Thanksgiving, Christmas Eve, Christmas Day, and the day following Christmas.

When a holiday falls on a Saturday, Sunday, or regular day off, it will be observed as a holiday on the nearest working day before or after the holiday.

Vacation with Pay:

Vacation with pay is provided for all paid staff.

Full-time, exempt and non-exempt, non-ordained staff receive ten days of vacation with pay the first year of employment. In the second and third years of consecutive employment, an additional five days of vacation with pay is given for each year. In the fourth year of consecutive employment a total of 22 days of vacation with pay is given.

Part-time, exempt and non-exempt, non-ordained staff receive the same number of days of vacation with pay, on a prorated (part-time) basis, as full-time, exempt and non-exempt, non-ordained staff.

Vacation with pay for staff who are ordained Ministers of Word and Sacrament are included in their call.

All staff are encouraged to use all vacation annually. However, staff will be allowed to accumulate up to a maximum of ten earned vacation days.

Ordinarily, vacation should be taken in blocks of time whenever possible.

Specific vacation dates shall be determined in advance in consultation with the staff person's supervisor.

Leave With Pay

Military Leave: Time off for Military Reserve duty as required by law shall be allowed.

Marriage: Up to three days shall be granted to staff who has been employed by the Presbytery for at least one year for that staff person's marriage.

Jury Duty: Time off for jury service shall be allowed. For up to a maximum of two weeks per year the Presbytery will pay the difference between the individual's normal and customary pay less whatever the individual receives for jury duty.

Parental Family Leave:

Parental leave should normally be requested of the supervisor, and approved by the Executive Presbyter or the Moderator of the Administration and Planning Committee, by staff at least one month in advance of the expected arrival of the child. The request should specify the amount of leave time desired, for a maximum of three months, which may include time before or after the expected birth or adoption of the child. If both parents are

on the Presbytery payroll, only one parental leave may be granted. However, leave may be shared by the two parents.

Staff will be compensated at the rate of 60% of his or her monthly pay rate according to the following schedule:

- employment less than one year, no paid leave
- beginning the first year, one month
- beginning the second year, two months
- beginning the third year and thereafter, three months

Benefit coverage (except vacation, and sick leave accrual) and credited service will continue during the entire leave with the cost of benefits being paid by the Presbytery. Any salary increase action for which the staff person may become eligible in the course of the leave will be effective upon return to employment.

Upon completion of parental leave, the staff person will be entitled to return to his or her position if not eliminated due to a reduction in force. The position will not be filled during the leave except on a temporary basis.

Health and Medical Leave: Staff are entitled to up to twelve working days of sick leave each calendar year, cumulative up to ninety days. Health and Medical leave during the first year of employment will be prorated according to length of employment. At the time of termination of employment (either voluntary or involuntary) staff shall have no claim for pay in lieu of unused sick leave.

Emergency Leave: A maximum of five days per year shall be allowed for emergency leave arising out of the death of an immediate member of the family. In the event of serious illness or other emergency related to an immediate member of the family, such leave may be allowed by the Executive Presbyter or the Moderator of the Administration and Planning Committee.

Leave Without Pay:

Staff may be granted leave without pay, for example: jury duty beyond two weeks and excess parental leave. Benefits defined herein may be continued at the staff person's own expense, but paid leave benefits, e.g. vacation, sick leave or holidays will not accrue during this period. The leave is subject to the approval of the Administration and Planning Committee upon recommendation of the Executive Presbyter.

Continuing Education:

Continuing education benefiting the staff and the Presbytery shall be encouraged. Staff are to submit plans for continuing education to their supervisor for consideration. Such leave is solely at the discretion of the Presbytery Administration and Planning Committee.

Annual study leave with pay and assistance for expenses for continuing education may be granted by the Executive Presbyter.

Continuing education leave and expenses for staff who are ordained Ministers of Word and Sacrament are included in their call.

Sabbatical Leave:

Ordained clergy and Certified Christian Educators are entitled to receive paid Sabbatical leave after six years of continuous service. The details of the Sabbatical leave (at least six weeks in length, goals, follow-up) for eligible staff are determined in consultation with the Administration and Planning Committee, with the concurrence of the Presbytery General Mission Board.

Unsatisfactory Performance and Involuntary Termination

Occasionally, a staff person's behavior or work performance is unsatisfactory. When this arises, normally the staff person's supervisor will meet with the employee in an effort to improve the unsatisfactory behavior or performance. However, the Presbytery reserves the sole right to determine whether disciplinary action should occur and the nature and extent of the discipline to be imposed. This process may include verbal warning(s), suspension or termination, all in the sole discretion of the Presbytery. In this connection, the Presbytery reserves the right to bypass one or more of the options set forth above. While it is not possible to list every type of behavior that might be deemed a problem, the following list includes examples of behavior which may result in discipline up to and including termination:

Unsatisfactory performance, insubordination, neglect in the care and use of Presbytery property and funds, unexcused absence and/or repeated tardiness, moral turpitude, violation of Presbytery personnel policies, falsification of timekeeping records, reporting to work under the influence of alcohol or drugs, threatening violence in the workplace, sexual or other unlawful harassment, possession, distribution, sale, transfer or use of alcohol or illegal drugs in the workplace.

The examples cited above are for illustration only and shall not be considered as comprehensive or limiting the Presbytery's right to administer discipline in its sole discretion.

In the event of the involuntary separation of administrative staff of the Presbytery, the staff relationship may be dissolved by majority vote of the electing governing body on request of the staff member or on recommendation of the General Mission Board or a special committee or commission of the electing governing body. When the General Mission Board, committee, or commission has decided to prepare a recommendation to terminate, it shall notify the person in writing, stating the reasons for proposing to terminate, and offering the staff member an opportunity to resign or to request a hearing before the recommendations are adopted and reported by the General Mission Board, committee, or commission to the governing body for action. The hearing shall be one in which the staff person may appear personally with counsel (*Book of Order* D-7.0301, D-11.0301) to respond to the findings of the committee or commission and present reasons and evidence why the relationship should not be terminated. The hearing shall afford safeguards as in cases of process, following the rules of evidence in the Rules of Discipline, Chapter XIV (D-14.0000). A record shall be made of the hearing, which shall become a part of the record filed under D-6.0304 in the event of a judicial complaint following the final action of the governing body.

Notification of termination will be ninety calendar days, or until other employment is secured, whichever is shorter.

Reduction in Force

Reduction in force, because of the discontinuance of a project or retrenchment in budget or for other circumstances arising out of no fault of the staff person, is at the sole discretion of the Presbytery.

Written notice of such reduction will come from the Presbytery General Mission Board Moderator after consultation with the Administration and Planning Committee. At least six months notice shall be given. Should reemployment take place before the expiration of the notice period, salary payment will continue, offset by any pay received by the staff person during this period.

When notice is given, severance allowance will be given in relation to length of service with the Presbytery as follows:

- less than one year of service, two weeks
- one year but less than four, four weeks
- four years but less than five, six weeks
- five or more years, eight weeks plus a week's salary for each year over five years, to a maximum of twelve weeks

Pay in lieu of six-month notice may be given if so determined by the Presbytery. Normally severance allowance will not be granted to a staff person who receives pay in lieu of the six-month notice. Vacation time accrued shall be honored with time or pay at the time of severance.

Voluntary Termination of Employment

Staff wishing to terminate their employment with the Presbytery should submit a written resignation to their supervisor, indicating the reason for terminating employment as well as the last day he or she expects to work.

A minimum of thirty calendar days notice is requested of administrative staff.

The supervisor upon receipt of a resignation, in consultation with the Presbytery Administration and Planning Committee Moderator, should arrange for an exit interview with the staff person, placing in that person's personnel file the resignation letter and a summary of the exit interview. This interview shall take place before the staff person's completion of service.

In the instance of the resignation of the Executive Presbyter, the resignation letter shall be submitted to the Moderator of the Presbytery, with a copy to the Moderator of the Administration and Planning Committee. The Administration and Planning Committee, in consultation with the Presbytery Moderator, is responsible for the exit interview.

Pay will be granted for accrued vacation if notice is given.

Job Descriptions

Executive Presbyter/Stated Clerk

Classification – This position is an elected, exempt, full-time, administrative staff (Executive Presbyter) and officer (Stated Clerk).

Term – This position is for an indefinite term.

General Responsibilities – General responsibilities of the position are described in the *Book of Order* G-3.0104; D-6 through D-14; and below.

The Executive Presbyter/Stated Clerk shall be responsible for:

- Leading the presbytery in fulfilling its purpose of proclaiming the Good News of Jesus Christ by coordinating the life and ministry of the presbytery through its congregations, committees, leaders, staff and ministries;
- Providing pastoral, consulting, and communication services to the congregations and congregational leaders within the presbytery ;
- Serving as advisor and interpreter of the Presbyterian Church (USA) Constitution;
- Serving as a member ex-officio and without vote on the General Mission Board, and advise all presbytery committees and sub-committees, as necessary;
- Relating to presbytery committees as a coordinator and advisor;
- Monitoring of the General Mission Budget;
- Supervising the presbytery office and staff;
- Coordinating the presbytery relationships with the Synod, General Assembly, other governing bodies, and ecumenical agencies.

Accountability – The Executive Presbyter/Stated Clerk is accountable to the Presbytery through the General Mission Board and the Administration and Planning Committee.

Evaluation – The Executive Presbyter/Stated Clerk shall be reviewed annually by the General Mission Board through the Administration and Planning Committee.

Director of Holston Camp and Retreat Center

Classification – This position is elected, exempt, full-time, administrative staff.

Term – This position is for an indefinite term.

General Responsibilities – General responsibilities of the position are described below.

The Director of Holston Camp and Retreat Center shall be responsible for:

- Leading the presbytery in fulfilling its purpose of proclaiming the Good News of Jesus Christ by overseeing the ministry of Holston Presbytery Camp and Retreat Center;
- Providing the resources and services of Holston Presbytery Camp and Retreat Center to the congregations and congregational leaders within the presbytery ;
- Promoting the ministry of Holston Presbytery Camp and Retreat Center within and outside the bounds of the presbytery;
- Developing and maintaining the facilities of Holston Presbytery Camp and Retreat Center;
- Serving as a member ex-officio and without vote on the General Mission Board, and advise the Holston Presbytery Camp and Retreat Committee and sub-committees, as necessary;
- Fulfilling other responsibilities as may be assigned.

Accountability – The Director of Holston Camp and Retreat Center is accountable to the Presbytery through the Administration and Planning Committee.

Evaluation – The Director of Holston Camp and Retreat Center shall be reviewed annually as provided in the Holston Presbytery Personnel Policies and Procedures.

Communications Director

Classification – This position is elected, exempt, full-time, administrative staff.

Term – This position is for an indefinite term.

General Responsibilities – General responsibilities of the position are described below.

The Communications Director shall be responsible for:

- Leading the presbytery in fulfilling its purpose of proclaiming the Good News of Jesus Christ by managing and developing strategies to enhance communication within the presbytery through its congregations, committees, leaders, staff and ministries.
- Overseeing production of internal and external materials such as brochures, press releases, web copy, newsletters and executive presentations;
- Providing communication services to the congregations and congregational leaders within the presbytery;

- Serving as the Recording Clerk for all presbytery meetings;
- Serving as a member ex-officio and without vote on the General Mission Board, and advise presbytery committees and sub-committees, as necessary;
- Coordinating the presbytery's communications with the Synod, General Assembly, other governing bodies, and ecumenical agencies;
- Fulfilling other responsibilities as may be assigned.

Accountability – The Communications Director is accountable to the Presbytery through the Administration and Planning Committee.

Evaluation – The Communications Director shall be reviewed annually as provided in the Holston Presbytery Personnel Policies and Procedures.

Campus House Director

Classification – This position is exempt, part-time, administrative staff.

Term – This position is for an indefinite term.

General Responsibilities – General responsibilities of the position are described below.

The Campus House Director shall be responsible for:

- Overseeing and maintaining the facilities, including the use, of the Campus Ministry House of the Presbyterian Campus Ministry at ETSU;
- Providing administrative support, coordination and communication for the Youth Ministry and Young Adult Ministry Committees of Holston Presbytery;
- Serving as a member ex-officio and without vote on the General Mission Board, Youth Ministry Committee, and Young Adult Ministry Committee;
- Fulfilling other responsibilities as may be assigned.

Accountability – The Campus House Director is accountable to the Presbytery through the Administration and Planning Committee.

Evaluation – The Campus House Director shall be reviewed annually as provided in the Holston Presbytery Personnel Policies and Procedures.

Treasurer/Financial Manager

Classification – This position is elected, exempt, full-time, administrative staff.

Term – This position is for an indefinite term.

General Responsibilities – General responsibilities of the position are described below.

The Treasurer/Financial Manager shall be responsible for:

- Leading the presbytery in fulfilling its purpose of proclaiming the Good News of Jesus Christ by overseeing the financial affairs of the presbytery;
- Depositing and disbursing all funds within the presbytery, according to the Holston Presbytery Financial Policies and Procedures;
- Overseeing the payment of all staff payroll, including withholdings, deferred compensation plans, flexible spending plans; the administration of benefits; and staff vacation;
- Preparing and handling of all financial reports, including budgets, balance sheets, income and expense reports, and other financial analyses;
- Providing financial advice to the presbytery, its congregations, committees, leaders, staff and ministries;
- Serving as a member ex-officio and without vote on the General Mission Board;
- Coordinating the presbytery's finances with the Synod, General Assembly, other governing bodies, and ecumenical agencies;
- Fulfilling other responsibilities as may be assigned.

Accountability – The Treasurer/Financial Manager is accountable to the Presbytery through the Administration and Planning Committee.

Evaluation – The Treasurer/Financial Manager shall be reviewed annually as provided in the Holston Presbytery Personnel Policies and Procedures.

Personnel Policies and Procedures Appendix

- §1. Standards of Ethical Conduct
- §2. Tennessee State Revenue Sales Tax Exemption
- §3. IRS 501(c)(3) Designation
- §4. Committee Expense Voucher
- §5. Direct Deposit Agreement Form
- §6. Employee Salary Reduction Form
- §7. Health Flexible Spending Account
- §8. Staff Expense Voucher

STANDARDS OF ETHICAL CONDUCT

Approved by the 210th General Assembly (1998) Presbyterian Church (U.S.A.)

Life Together in the Community of Faith: Standards of Ethical Conduct for Members of the Presbyterian Church (U.S.A.)

Life Together in a Community of Faith: Standards of Ethical Conduct for Employees and Volunteers of the Presbyterian Church (U.S.A.)

Life Together in a Community of Faith: Standards of Ethical Conduct for Ordained Officers in the Presbyterian Church (U.S.A.) Integrated Version—References and Examples

Professional Code of Ethics

Approved by the 210th General Assembly (1998) Presbyterian Church (U.S.A.)

Developed by
The Special Committee on a Professional Code of Ethics

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September 1, 1998

Dear Sisters and Brothers in Christ:

As you may be aware, the 210th General Assembly (1998) approved a report submitted by the Special Committee on a Professional Code of Ethics. The report, as approved, is titled "Life Together in the Community of Faith:

- A. Standards of Ethical Conduct for Members of the Presbyterian Church (U.S.A.);
- B. Standards of Ethical Conduct for Employees and Volunteers of the Presbyterian Church (U.S.A.);
- C. Standards of Ethical Conduct for Ordained Officers in the Presbyterian Church (U.S.A.);"

The General Assembly took several actions to implement the use of "Life Together in the Community of Faith." Though it was not the first action taken, the action that is perhaps of the most interest to you is that the General Assembly commended the Standards, as a model, to presbyteries and synods for study, approval, and inclusion in manuals of operations, and to congregations, as a model, for study, approval, and use with sessions, new member classes, adult education classes, personnel committees, and in contracts. In addition, the General Assembly commended the Standards to seminaries for inclusion in curricula. The General Assembly approved A and B as Standards of Ethical Conduct for those serving in General Assembly entities and instructed those entities to include the Standards in personnel policies.

To make the report available to governing bodies and the seminaries, I have been instructed to publish and distribute the full report, including references and examples. I am pleased to put this important report in your hands. Some may ask why we need "Life Together in the Community of Faith." After all, we have the Bible, The Book of Confessions, and the Book of Order. However, the 207th General Assembly (1995) recognized there were a number of different perspectives from which the issue of misconduct might be viewed. The committee was given the task of providing a resource that can help the Presbyterian Church (U.S.A.) prevent harm to individuals and the community of faith and provide an example of ethical conduct to the world.

I hope that in your session, presbytery, synod, or seminary faculty, the study of this report and implementation of the standards it upholds will be an enriching experience and will help produce a life together that reflects the shalom that God intends for us.

Yours in Christ,

Clifton Kirkpatrick
Stated Clerk of the General Assembly

LIFE TOGETHER IN THE COMMUNITY OF FAITH: STANDARDS OF ETHICAL CONDUCT FOR
MEMBERS OF THE PRESBYTERIAN CHURCH (U.S.A.)

As a member of the Presbyterian Church (U.S.A.), in obedience to Jesus Christ, I accept Christ's call to be involved responsibly in the ministry of the church, confirm that Jesus Christ is the pattern for my life and ministry and, relying on God's grace, commit myself to the following standards of ethical conduct.

I

I will conduct my life in a manner that is faithful to the gospel and consistent with my membership in the Presbyterian

Church (U.S.A.). Therefore I will:

1. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service;
2. Be honest and truthful in my relationships with others;
3. Be faithful, keeping the covenants I make and honoring marriage vows;
4. Treat all persons with equal respect and concern as beloved children of God;
5. Maintain a healthy balance among the responsibilities of my life's work and church membership, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal;
6. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs;
7. Refrain from gossip and abusive speech; and
8. Maintain an attitude of repentance, humility, and forgiveness, responsive to God's reconciling will.

II

I will conduct myself within the Presbyterian Church (U.S.A.) so that nothing need be hidden from sisters and brothers in Christ. Therefore I will:

1. Bear witness to the gospel of Jesus Christ with courage, speaking the truth in love;
2. Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;
3. Be judicious in the exercise of the power and privileges of positions of responsibility I hold;
4. Avoid conflicts of interest that might compromise my witness and relationships within the community of faith;
5. Refrain from exploiting relationships within the community of faith for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy;
6. Respect the privacy of individuals and not divulge information obtained in confidence without express permission unless an individual is a danger to self or others;
7. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;

8. Claim only those qualifications actually attained, give appropriate credit to others where due and observe copyrights;
9. Be a faithful steward of and fully account for funds and property entrusted to me; and
10. Accept the discipline of the church.

III

I will participate as a partner with others in the ministry and mission of the Church universal. Therefore I will:

1. Participate in the mission and governance of the Presbyterian Church (U.S.A.) and work for the unity of the holy catholic church;
2. Show respect and provide encouragement for sisters and brothers in Christ;
3. Recruit church members responsibly, respect existing congregational relationships and refrain from exploiting persons in vulnerable situations; and
4. Cooperate with those working in the world for justice, compassion, and peace, including partners in ministry of other faith traditions.

LIFE TOGETHER IN THE COMMUNITY OF FAITH: STANDARDS OF ETHICAL CONDUCT FOR EMPLOYEES AND VOLUNTEERS OF THE PRESBYTERIAN CHURCH (U.S.A.)

As an employee or volunteer in an entity, governing body, or congregation associated with the Presbyterian Church(U.S.A.), I commit myself to the following standards of ethical conduct.

I

I will conduct my life in a manner that will support the ministry of my workplace. Therefore I will:

1. Be honest and truthful in my relationships with others;
2. Treat all persons with equal respect and concern;
3. Maintain a healthy balance among the responsibilities of my position, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal;
4. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs; and
5. Refrain from gossip and abusive speech.

II

I will conduct myself at my workplace in a manner that will support its ministry. Therefore I will:

1. Honor relationships within the workplace and observe appropriate boundaries;
2. Be judicious in the exercise of the power and privileges of my position;
3. Avoid conflicts of interest that might compromise the effectiveness of my work;
4. Refrain from exploiting relationships within the workplace for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy;

5. Respect the privacy of individuals and not divulge information obtained in confidence without express permission unless an individual is a danger to self or others;
6. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;
7. Claim only those qualifications actually attained, give appropriate credit for all sources used in papers, music, and presentations, and observe copyrights;
8. Observe limits set by the appropriate governing body for honoraria;
9. Deal honorably with the record of my predecessor and, upon leaving a position, speak and act in ways that support the work of my successor;
10. Be a faithful steward of and fully account for funds and property entrusted to me;
11. Accept the appropriate guidance of those to whom I am accountable;
12. Participate in continuing education and seek the counsel of mentors and professional advisors;
13. Show respect and provide encouragement for colleagues; and
14. Cooperate with persons of other faith traditions.

LIFE TOGETHER IN THE COMMUNITY OF FAITH: STANDARDS OF ETHICAL CONDUCT FOR
ORDAINED OFFICERS IN THE PRESBYTERIAN CHURCH (U.S.A.)

As an ordained officer in the Presbyterian Church (U.S.A.), in obedience to Jesus Christ, under the authority of Scripture and guided by our Confessions, I affirm the vows made at my ordination, confirm that Jesus Christ is the pattern for my life and ministry and, relying on God's grace, commit myself to the following standards of ethical conduct.

I

I will conduct my life in a manner that is faithful to the gospel and consistent with my public ministry. Therefore I will:

1. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service;
2. Be honest and truthful in my relationships with others;
3. Be faithful, keeping the covenants I make and honoring marriage vows;
4. Treat all persons with equal respect and concern as beloved children of God;
5. Maintain a healthy balance among the responsibilities of my office of ministry, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal;
6. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs;
7. Refrain from gossip and abusive speech; and
8. Maintain an attitude of repentance, humility, and forgiveness, responsive to God's reconciling will.

II

I will conduct my ministry so that nothing need be hidden from a governing body or colleagues in ministry. Therefore I will:

1. Preach, teach, and bear witness to the gospel of Jesus Christ with courage, speaking the truth in love;
2. Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;
3. Be judicious in the exercise of the power and privileges of my office and positions of responsibility I hold;
4. Avoid conflicts of interest that might compromise the effectiveness of my ministry;
5. Refrain from exploiting relationships within the community of faith for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy;
6. Respect the privacy of individuals and not divulge information obtained in confidence without express permission, unless an individual is a danger to self or others;
7. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;
8. Claim only those qualifications actually attained, give appropriate credit for all sources used in sermons, papers, music, and presentations, and observe copyrights;
9. Refrain from incurring indebtedness that might compromise my ministry;
10. Be a faithful steward of and fully account for funds and property entrusted to me;
11. Observe limits set by the appropriate governing body for honoraria, personal business endeavors, and gifts or loans from persons other than family;
12. Accept the discipline of the church and the appropriate guidance of those to whom I am accountable for my ministry;
13. Participate in continuing education and seek the counsel of mentors and professional advisors;
14. Deal honorably with the record of my predecessor and upon leaving a ministry or office speak and act in ways that support the ministry of my successor;
15. **Participate in the life of a ministry setting I left or from which I have retired only as directed by presbytery;
16. **Provide pastoral services for a congregation I previously served only as directed by the presbytery and provide pastoral services to members of other congregations only with the consent of their pastors; and
17. **Consult with the committee on ministry in the presbytery of my residence regarding my involvement in any ministry setting during my retirement.

III

I will participate as a partner with others in the ministry and mission of the Church universal. Therefore I will:

1. Participate in the mission and governance of the Presbyterian Church (U.S.A.) and work for the unity of the holy catholic church;

2. Show respect and provide encouragement for colleagues in ministry;
3. Recruit church members responsibly, respect existing congregational relationships, and refrain from exploiting persons in vulnerable situations; and
4. Cooperate with those working in the world for justice, compassion, and peace, including partners in ministry of other faith traditions.

** These standards apply only to pastors; they also apply to commissioned lay pastors when they are performing pastoral functions.

IV. INTEGRATED VERSION—REFERENCES AND EXAMPLES*

LIFE TOGETHER IN THE COMMUNITY OF FAITH: STANDARDS OF ETHICAL CONDUCT FOR ORDAINED OFFICERS IN THE PRESBYTERIAN CHURCH (U.S.A.)

As an ordained officer in the Presbyterian Church (U.S.A.), in obedience to Jesus Christ, under the authority of Scripture and guided by our Confessions, I affirm the vows made at my ordination, confirm that Jesus Christ is the pattern for my life and ministry and, relying on God’s grace, commit myself to the following standards of ethical conduct.

References

Ordination vows—G-14.0405b [ministers]; G-14.0207 [elders and deacons]:

“(1) Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?”

“(2) Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God’s Word to you?”

“(3) Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?”

“(4) Will you be a minister of the Word and Sacrament [elders and deacons: Will you fulfill your office] in obedience to Jesus Christ, under the authority of Scripture, and continually guided by our confessions?”

“(5) Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit?”

“(6) Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?”

“(7) Do you promise to further the peace, unity, and purity of the church?”

“(8) Will you seek to serve the people with energy, intelligence, imagination, and love?”

Ordination vows—G-14.0405b(9) [ministers]

“(9) Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith, and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?”

Ordination vows—G-14.0207 [elders and deacons]:

“i. (For elder) Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?”

“j. (For deacon) Will you be a faithful deacon, teaching charity, urging concern, and directing the people’s help to the friendless and those in need? In your ministry will you try to show the love and justice of Jesus Christ?”

Jesus Christ as pattern for my life and ministry

Matthew 20:26–28: “. . . whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.” See also G-6.0101.

Philippians 2: 1–5: “If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus” See also 1 Peter 1:15–16.

C-9:24 (The Confession of 1967): “The new life finds its direction in the life of Jesus, his deeds and words, his struggles against temptation, his compassion, his anger, and his willingness to suffer death.”

G-14.0103: “The purpose and pattern of leadership in the church in all its forms of ministry shall be understood not in terms of power but of service, after the manner of the servant ministry of Jesus Christ.”

Relying on God’s grace

C-9.22–23 (The Confession of 1967): “The new life takes shape in a community in which men know that God loves and accepts them in spite of what they are. They therefore accept themselves and love others, knowing that no man has any ground on which to stand, except God’s grace.

“The new life does not release a man from conflict with unbelief, pride, lust, fear. He still has to struggle with disheartening difficulties and problems. Nevertheless, as he matures in love and faithfulness in his life with Christ, he lives in freedom and good cheer, bearing witness on good days and evil days, confident that the new life is pleasing to God and helpful to others.”

Commit myself to the following ethical standards

1 Corinthians 10:31–11:1: “So, whether you eat or drink, or whatever you do, do everything for the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved. Be imitators of me, as I am of Christ.”

Philippians 1:27: “. . . live your life in a manner worthy of the gospel of Christ”

James 1:22: “But be doers of the word, and not merely hearers who deceive themselves.”

James 3:1: “Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness.”

C-5.167 (Second Helvetic Confession):

“SYNODS. Nevertheless, there ought to be proper discipline among ministers. In synods the doctrine and life of ministers is to be carefully examined. Offenders who can be cured are to be rebuked by the elders and restored to the right way, and if they are incurable, they are to be deposed, and like wolves driven away from the flock of the Lord by the true shepherds.”

G-2.0200: “These confessional statements are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. While confessional standards are subordinate to the Scriptures, they are, nonetheless, standards. They are not lightly drawn up or subscribed to, nor may they be ignored or dismissed. The church is prepared to counsel with or even to discipline one ordained who seriously rejects the faith expressed in the confessions. . .”

I. I will conduct my life in a manner that is faithful to the gospel and consistent with my public ministry.

References

Titus 2:7–8: “Show yourself in all respects a model of good works, and in your teaching show integrity, gravity, and sound speech that cannot be censured; then any opponent will be put to shame, having nothing evil to say of us.”

Hebrew 13:7: “Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith.”

C-4.032 (Heidelberg Catechism):

“Q. 32. But why are you called a Christian?”

“A. Because through faith I share in Christ and thus in his anointing, so that I may confess his name, offer myself a living sacrifice of gratitude to him, and fight against sin and the devil with a free and good conscience.”

G-6.0106a: “To those called to exercise special functions in the church—deacons, elders, and ministers of the Word and Sacrament—God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world.”

G-6.0202a: “. . . When a minister of the Word and Sacrament is called as pastor or associate pastor of a particular church or churches, she or he is to be responsible for a quality of life and relationships that commend the gospel to all persons and that communicate its joy and its justice. . . .”

G-6.0303: “Elders should be persons of faith, dedication, and good judgment. Their manner of life should be a demonstration of the Christian gospel, both within the church and in the world. (G-6.0106)”

G-6.0401: “The office of deacon as set forth in Scripture is one of sympathy, witness, and service after the example of Jesus Christ. Persons of spiritual character, honest repute, of exemplary lives, brotherly and sisterly love, warm sympathies, and sound judgment should be chosen for this office.”

Therefore I will:

I.1. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service;

References

Exodus 20:8: "Remember the sabbath day, and keep it holy."

Acts 2:42: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

Romans 12:11-13: "Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers."

Ephesians 6:18: "Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints."

1 Thessalonians 5:16-18: "Rejoice always, pray without ceasing, give thanks in all circumstances, for this is the will of God in Christ Jesus for you."

C-5.164 (Second Helvetic Confession): "But in order that the minister may perform all these things better and more easily, it is especially required of him that he fear God, be constant in prayer, attend to spiritual reading, and in all things and at all times be watchful, and by a purity of life to let his light to shine before all men."

W-2.2004: "... Those responsible for teaching and preaching the Word have a special responsibility to ensure that in their personal worship they observe a discipline of reading from the fullness of Scripture."

W-2.2007: "... Preaching requires diligence and discernment in the study of Scripture, the discipline of daily prayer, cultivated sensitivity to events and issues affecting the lives of the people, and a consistent and personal obedience to Jesus Christ."

W-5.1004: "The life of a Christian is empowered by grace, is expressed in obedience, and is shaped by discipline. God has given as means of grace the elements of worship to be used by households and by individuals as well as by congregations."

W-5.2001: "Daily personal worship is a discipline for attending to God and accepting God's grace. The daily challenge of discipleship requires the daily nurture of worship. Daily personal worship may occur in a gathered community of faith (W-1.1006; W-1.3012; W-3.4000), in households and families (W-5.7000), or in private. Scripture, prayer, self-offering, and commitments to service are elements of daily personal worship. Baptism and the Lord's Supper are by their nature communal, but preparing for and remembering these Sacraments are important in daily personal worship. An aspect of the discipline of daily personal worship is finding the times and places where one can focus on God's presence, hear God's Word, and respond to God's grace in prayer, self-offering, and commitment to service."

W-5.5004-.5005: "Giving has always been a mark of Christian commitment and discipleship. The ways in which a believer uses God's gifts of material goods, personal abilities, and time should reflect a faithful response to God's self-giving in Jesus Christ and Christ's call to minister to and share with others in the world. Tithing is a primary expression of the Christian discipline of stewardship. (W-1.3030; W-2.500)

"Those who follow the discipline of Christian stewardship will find themselves called to lives of simplicity, generosity, honesty, hospitality, compassion, receptivity, and concern for the earth and God's creatures. (W-7.500)"

W-6.2006: "The primary standard and resource for the nurture of the church is the Word of God in Scripture. The central occasion for nurture in the church is the Service for the Lord's Day, when the

Word is proclaimed and the Sacraments are celebrated. All members of the community, from oldest to youngest, are encouraged to be present and to participate. . . .”

Examples

- An elder always takes his ten-year-old daughter to Sunday School and returns home to read the Sunday paper and drink a cup of coffee

- A minister becomes so wrapped up in church responsibilities that she drops her daily personal time for prayer and study.

- + A deacon who teaches the high school Sunday School class leads the class in establishing a recycling program.

- + When an elder’s son asks why they say prayers every night before they go to sleep, she explains why Christians pray and the variety of prayers she says each day.

I.2. Be honest and truthful in my relationships with others;

References

Exodus 20:16: “You shall not bear false witness against your neighbor.”

Ephesians 4:15: “...speaking the truth in love, we must grow up in every way into him who is the head, into Christ”

Ephesians 4:25: “So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another.”

Colossians 3:9–10: “Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator.”

G-1.0304: “That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Savior’s rule, ‘By their fruits ye shall know them.’ And that no opinion can be either more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man’s opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth or to embrace it.”

Examples

- When a conflict arises in a church, the minister tells only partial truths and withholds some of the relevant facts to avoid taking appropriate responsibility for his actions.

- An elder with access to the church’s tax exempt identification number uses it for his personal benefit.

- + A minister puts the wrong date in publicity for a church-wide dinner. Instead of blaming the error on the church secretary, she accepts responsibility for her mistake.

- + A deacon discovers an error in his favor on his bill at the hardware store and returns to the store to correct the mistake.

I.3. Be faithful, keeping the covenants I make and honoring marriage vows;

References

Genesis 21:22–34: Story of the covenant of Abraham with Abimelech.

Exodus 20:14: “You shall not commit adultery.”

Exodus 20:17: “. . . you shall not covet your neighbor’s wife. . . .”

Matthew 19:4–6: “He answered, ‘Have you not read that the one who made them at the beginning “made them male and female,” and said, “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh”? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.’”

Hebrews 13:4: “Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers.”

C-6.123 (Westminster Confession of Faith): [Re: keeping covenants]

“An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It cannot oblige to sin; but in anything not sinful, being taken, it binds to performance, although to a man’s own hurt: nor is it to be violated, although made to heretics or infidels.”

C-6.131 (Westminster Confession of Faith): “Christian marriage is an institution ordained of God, blessed by our Lord Jesus Christ, established and sanctified for the happiness and welfare of mankind, into which spiritual and physical union one man and one woman enter, cherishing a mutual esteem and love, bearing with each other’s infirmities and weaknesses, comforting each other in trouble, providing in honesty and industry for each other and for their household, praying for each other, and living together the length of their days as heirs of the grace of life.” See also G-6.0106b.

C-9.47 (Confession of 1967): “. . . Man’s perennial confusion about the meaning of sex has been aggravated in our day by the availability of new means for birth control and the treatment of infection, by the pressures of urbanization, by the exploitation of sexual symbols in mass communication, and by world overpopulation. The church, as the household of God, is called to lead men out of this alienation into the responsible freedom of the new life in Christ. Reconciled to God, each person has joy in and respect for his own humanity and that of other persons; a man and woman are enabled to marry, to commit themselves to a mutually shared life, and to respond to each other in sensitive and lifelong concern; parents receive the grace to care for children in love and to nurture their individuality. The church comes under the judgment of God and invites rejection by man when it fails to lead men and women into the full meaning of life together, or withholds the compassion of Christ from those caught in the moral confusion of our time.”

G-6.0106b: “Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament.”

[An amendment is before the presbyteries that would revise the language of this section. This reference will reflect the current constitutional language.]

Examples

- A minister regularly promises to do more than is humanly possible, undercutting the credibility of the office and leading people to see her interest in them as shallow and short-lived.
- + An elder who finds himself attracted to a member of a committee begins marriage counseling with his wife in order to strengthen his marriage.
- + A single minister discusses with her session the need for an office door with a window so that counseling sessions can be confidential yet observed.
- + A Stephen Ministries Committee decides to make home visits in teams after one of their Stephen Ministers is met by parishioner wearing a swimming suit.

I.4. Treat all persons with equal respect and concern as beloved children of God;

References

Exodus 23:9: "You shall not oppress a resident alien; you know the heart of an alien, for you were aliens in the land of Egypt."

Leviticus 19:15: "You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor."

Matthew 25:37-40: "Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'"

Mark 12:28-31: "One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, 'Which commandment is the first of all?' Jesus answered, 'The first is, "Hear O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." The second is this, "You shall love your neighbor as yourself." There is no other commandment greater than these.' " See also Matthew 19:19 and 22:39, Romans 13:9, Galatians 5:14, James 2:8-9.

Acts 10:34-35: "Then Peter began to speak to them: 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.'"

1 Corinthians 11:19-22: "Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. When you come together, it is not really to eat the Lord's supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing?"

C-7.232 (Larger Catechism):

"Q.122. What is the sum of the six Commandments which contain our duty to man?"

"A. The sum of the six Commandments which contain our duty to man is, to love our neighbor as ourselves, and to do to others what we would have them to do to us."

C-8.19–20 (Barmen Declaration): “ ‘You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant.’ (Matt. 20:25, 26)

“The various offices in the Church do not establish a dominion of some over the others; on the contrary, they are for the exercise of the ministry entrusted to and enjoined upon the whole congregation.”

C-9.44 (Confession of 1967): “God has created the peoples of the earth to be one universal family. In his reconciling love, he overcomes the barriers between brothers and breaks down every form of discrimination based on racial or ethnic difference, real or imaginary. The church is called to bring all men 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 their fellowmen, however, subtly, resist the Spirit of God and bring contempt on the faith they profess.”

C-9.46 (Confession of 1967): “. . . A church that is indifferent to poverty, or evades responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and offers no acceptable worship to God.”

G-6.0304: “It is the duty of elders, individually and jointly, to strengthen and nurture the faith and life of the congregation committed to their charge. Together with the pastor, they should encourage the people in the worship and service of God, equip and renew them for their tasks within the church and for their mission in the world, visit and comfort and care for the people, with special attention to the poor, the sick, the lonely, and those who are oppressed.”

Examples

- A minister spends so much time with members whom he particularly enjoys that he neglects pastoral care for the part of the congregation towards whom he feels less affinity.

- A session makes decisions favored by more wealthy/active/powerful members of the church at the expense of less noticeable members.

- + A minister makes an effort to talk with other members of presbytery with whom she disagrees.

- + An elder on the personnel committee meets weekly for coffee with the congregation’s obnoxious custodian to provide moral support during the custodian’s divorce.

I.5. Maintain a healthy balance among the responsibilities of my office of ministry, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal;

References

Exodus 20:8–10: “Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work . . .”

Exodus 20:12: “Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.”

Romans 12:2: “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.”

C-9.47 (Confession of 1967): See I.3. above.

Examples

- A minister becomes so absorbed in local school politics that he stops giving adequate pastoral care and leadership in developing church programs.
- + A deacon negotiates with her family to schedule one dinner hour a week organized around Scripture, prayer, and reflection on family life before anyone flees to the Internet.
- + A session discusses the balance of responsibilities the minister carries, so that the session understands her work and the demands on her time and attention. The elders covenant to share in the ministry more fully, expanding their understanding of ordination and providing the minister adequate time to have meals with family, engage in regular exercise, participate in a hobby or sport, and maintain a Sabbath.
- + A church secretary asks the session for permission to take a church administration course offered by the continuing education department at a local seminary in order to update her skills and get some new ideas.

I.6. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs;

References

Exodus 20:15: “You shall not steal.”

Proverbs 20:1: “Wine is a mocker, strong drink a brawler, and whoever is led astray is not wise.”

Proverbs 23:29–35: “Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who linger late over wine, those who keep trying mixed wines. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last, it bits like a serpent, and stings like an adder. Your eyes will see strange things, and your mind utter perverse things. You will be like one who lies down in the midst of the sea, like one who lies on the top of a mast. ‘They struck me,’ you will say, ‘but I was not hurt; they beat me, but I did not feel it. When shall I awake? I will seek another drink.’ ”

1 Corinthians 3:16–17: “Do you not know that you are God’s temple and that God’s Spirit dwells in you? If anyone destroys

God’s temple, God will destroy that person. For God’s temple is holy, and you are that temple.”

Galatians 5:13–15: “For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment,

‘You shall love your neighbor as yourself.’ If, however, you bite and devour one another, take care that you are not consumed by one another.”

C-7.251–.252 (Larger Catechism):

“Q.141. What are the duties required in the Eighth Commandment?

“A. The duties required in the Eighth Commandment are: truth, faithfulness, and justice in contracts and commerce between man and man; rendering to everyone his due; restitution of goods

unlawfully detained from the right owners thereof; giving and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wills, and affections, concerning worldly goods; a provident care and study to get, keep, use, and dispose of those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawful calling, and a diligence in it; frugality; avoiding unnecessary lawsuits, and suretyship, or other like engagements; and an endeavor by all just and lawful means to procure, preserve, and further the wealth and outward estate of others, as well as our own.

“Q.142. What are the sins forbidden in the Eighth Commandment?”

“A. The sins forbidden in the Eighth Commandment besides the neglect of duties required, are: theft, robbery, man-stealing, and receiving anything that is stolen; fraudulent dealing; . . . injustice and unfaithfulness in contracts between man and man, or in matters of trust; . . . all other unjust or sinful ways of taking or withholding from our neighbor what belongs to him, or of enriching ourselves; covetousness, inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them; envying at the prosperity of others; as likewise . . . we do unduly prejudice our own outward estate; and defrauding ourselves of the due use and comfort of that estate which God hath given us.”

G-6.0106a: “Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God’s people and the concurring judgment of a governing body of the church.”

cf: Freedom and Substance Abuse. Adopted by the 205th General Assembly (1993), 2f, (Minutes, 1993, Part I, p. 762):

“Three principles guide this exploration of substance abuse.

“(1) God wills wholeness for each person, and wills the healthy interdependence of family and friends, congregation and community; rather than the loneliness and alienation of dependency.

“(2) The use of mind-altering substances is to be judged by their effect on health, creativity, reason, conscience, and respect for self and others.

“(3) Reformed theology calls on believers as individuals, households, congregations, denomination, and participant in society to accept social responsibility for substance dependency and its public consequences.”

Examples

- A minister continually yells at his inexperienced secretary when she doesn’t “read his mind” and do exactly what he thought she should do.
- An elder logs onto a sexually explicit web site each night, gradually increasing his time online.
- + A minister takes education opportunities to develop supervision skills to foster growth and professionalism in the staff.
- + A personnel committee of a session organizes an intervention for an alcoholic minister of music in which members of the committee, family, and choir participate.

I.7. Refrain from gossip and abusive speech; and

References

Exodus 20:16: “You shall not bear false witness against your neighbor.”

Leviticus 19:16: “You shall not go around as a slanderer among your people . . .”

Proverbs 20:19: “A gossip reveals secrets; therefore do not associate with a babbler.”

2 Timothy 2:16–17: “Avoid profane chatter, for it will lead people into more and more impiety, and their talk will spread like gangrene . . .”

James 4:11–12: “Do not speak evil against one another, brothers and sisters. Whoever speaks evil against another or judges another, speaks evil against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge. There is one lawgiver and judge who is able to save and to destroy. So who, then, are you to judge your neighbor?”

1 Peter 2:1: “Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander.”

C-7.254–.255 (Larger Catechism): See also C-4.112 (Heidelberg Catechism).

“Q. 144. What are the duties required in the Ninth Commandment?”

“A. The duties required in the Ninth Commandment are: the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things whatsoever; a charitable esteem of our neighbors, loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of good report, and unwillingness to admit of an evil report concerning them; discouraging talebearers, flatters, and slanderers; love and care of our own good name, and defending it when need requireth; keeping of lawful promises; studying and practicing of whatsoever things are true, honest, lovely, and of good report.

“Q. 145. What are the sins forbidden in the Ninth Commandment?”

“A. The sins forbidden in the Ninth Commandment are: all prejudicing of the truth, and the good name of our neighbors as well as our own, especially in public judicature; . . . speaking untruth, lying, slandering, backbiting, detracting, talebearing, whispering, scoffing, reviling; . . .”

G-1.0304: See I.2. above.

Examples

- A minister repeats a story about the mayor without checking the facts.
- An elder perpetuates an unverified rumor about misuse of money by the denomination.
- A member yells, swears, and calls the minister names in order to intimidate the minister into a particular action.
- A minister talks negatively about the chair of a committee who won't acquiesce to the minister's wishes.
- + A recently ordained elder attempts to dispel unfounded rumors about the personal life of the moderator of the property committee when a conflict develops over a building renovation.

I.8. Maintain an attitude of repentance, humility, and forgiveness, responsive to God's reconciling will.

References

Psalms 51: "Have mercy on me, O God, according to your steadfast love; according to your abundant mercy, blot out my transgressions," et seq.

Proverbs 28:13: "No one who conceals transgressions will prosper, but one who confesses and forsakes them will obtain mercy."

Matthew 18:21–22: "Then Peter came and said to him, 'Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?' Jesus said to him, 'Not seven times, but, I tell you, seventy times seven.' "

Philippians 2:3: "Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves." See also Proverbs 22:4, 1 Peter 5:5–6.

James 1:21: "Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls."

James 5:16: "Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective."

1 John 1:8–9: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness."

C-4.088–.089 (Heidelberg Catechism): See also C-4.090–.091.

"Q. 88. How many parts are there to the true repentance or conversion of man?

"A. Two: the dying of the old self and the birth of the new.

"Q. 89. What is the dying of the old self?

"A. Sincere sorrow over our sins and more and more to hate them and to flee from them."

C-7.254–.255 (Larger Catechism): See I.7. above.

C-6.086 (Westminster Confession of Faith):

"As every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy: so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him."

C-9.21 (Confession of 1967):

"The reconciling work of Jesus was the supreme crisis in the life of mankind. His cross and resurrection become personal crisis and present hope for men when the gospel is proclaimed and believed. In this experience, the Spirit brings God's forgiveness to men, moves them to respond in faith, repentance, and obedience, and initiates the new life in Christ."

Examples

- A minister threatens to sue whenever she disagrees with the actions of presbytery concerning her behavior in the pastorate and the possible dissolution of her pastoral relationship.
- A trustee refuses to acknowledge mistakes, blaming them on the financial secretary.
- + A minister organizes a feedback group to assist in his growth and development and help him see past his blind spots.

+ A member apologizes for unkind words, mistaken statements, or failure to follow through on task.

II. I will conduct my ministry so that nothing need be hidden from a governing body or colleagues in ministry.

References

Joshua 7:19: "Then Joshua said to Achan, 'My son, give glory to the Lord God of Israel and make confession to him. Tell me now what you have done; do not hide it from me.' "

Psalms 69:5: "O God, you know my folly; the wrongs I have done are not hidden from you."

I John 1:5-7: "... God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellow- ship with one another, and the blood of Jesus his Son cleanses us from all sin." See also Ephesians 5:8-12.

G-1.0303: "That our blessed Savior, for the edification of the visible Church, which is his body, hath appointed officers, not only to preach the gospel and administer the Sacraments, but also to exercise discipline, for the preservation of both truth and duty; and that it is incumbent upon these officers, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous, observing, in all cases, the rules contained in the Word of God."

Therefore I will:

II.1.Preach, teach and bear witness to the gospel of Jesus Christ with courage, speaking the truth in love;

References

Leviticus 19:15: See I.4. above.

2 Samuel 12: Story of Nathan's encounter with David, the king regarding Bathsheba, at v. 7: "Nathan said to David, 'You are the man! Thus says the Lord . . .'"

Jeremiah 26: "Jeremiah's Prophecies in the Temple." See especially vs. 14-15: "But as for me, here I am in your hands. Do with me as seems good and right to you. Only know for certain that if you put me to death, you will be bringing innocent blood upon yourselves and upon this city and its inhabitants, for in truth the Lord sent me to you to speak all these words in your ears." See also Jeremiah 28, story of Jeremiah and the yokes of wood and iron.

Acts 10:34: See I.4. above. See also James 2:8-9.

Acts, Chapters 24-26: Story of Paul's trial in Jerusalem and imprisonment in Caesarea. See especially 26:22-23: "To this day I have had help from God, and so I stand here, testifying to both small and great, saying nothing but what the prophets and Moses said would take place: that the Messiah must suffer, and that, by being the first to rise from the dead, he would pro- claim light both to our people and to the Gentiles."

1 Peter 3:13-18: "Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Al- ways be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good

conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God."

C-7.269 (Larger Catechism):

"Q.159. How is the Word of God to be preached by those that are called thereunto?

"A. They that are called to labor in the ministry of the Word are to preach sound doctrine, diligently, in season, and out of season, plainly, not in the enticing word of man's wisdom, but in demonstration of the Spirit, and of power; faithfully, making known the whole counsel of God. . . ."

G-6.0304: "It is the duty of elders, individually and jointly, to strengthen and nurture the faith and life of the congregation committed to their charge. . . . They should cultivate their ability to teach the Bible and may be authorized to supply places which are without the regular ministry of the Word and Sacrament."

G-6.0402: "It is the duty of deacons, first of all, to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress. They shall assume such other duties as may be delegated to them from time to time by the session."

G-14.0801c: "When a presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission in a local church requires it, and after additional instruction deemed necessary by the presbytery has been provided, a presbytery may authorize a commissioned lay pastor to perform any or all of the following functions described in (1)-(6) below."

Examples

- A minister fails to address a particular issue from the pulpit even though the text and context warrant it because she knows it will offend a member of the congregation.
- A minister does not express his opinion openly regarding local pollution because he pastors a church in a small company town
- + A deacon risks addressing racism and poverty in his affluent Anglo congregation even though he suspects the challenge will not be welcome.
- + An elder defends a person under her supervision from racist attacks from the elder's own supervisor.

II.2.Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;

References

Genesis 38: Story of Judah and Tamar.

Genesis 39: Story of Joseph and Potiphar's wife.

Psalms 55:20: "My companion laid hands on a friend and violated a covenant with me. . . ."

Matthew 26:48-49: "Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him.' At once he came up to Jesus and said, 'Greetings, Rabbi!' and kissed him."

C-4.105:

“Q.105. What does God require in the sixth commandment?

“A. That I am not to abuse, hate, injure, or kill my neighbor, either with thought, or by word or gesture, much less by deed, whether by myself or through another, but to lay aside all desire for revenge; and that I do not harm myself or willfully expose myself to danger. This is why the authorities are armed with the means to prevent murder.”

G-3.0101b: “God liberated the people of Israel from oppression; God covenanted with Israel to be their God and they to be God’s people, that they might do justice, love mercy, and walk humbly with the Lord; God confronted Israel with the responsibilities of this covenant, judging the people for their unfaithfulness while sustaining them by divine grace.”

cf: Sexual Misconduct Policy and Its Procedures. Adopted by the 205th General Assembly (1993) (Minutes, 1993, Part I, p. 572), Section II.B.2, Standards of Conduct:

“Sexual misconduct is a misuse of authority and power that breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. If the parishioner, student, client, or employee initiates or invites sexual content in the relationship, it is the pastor’s, counselor’s, officer’s, or supervisor’s responsibility to maintain the appropriate role and prohibit a sexual relationship.”

Examples

- A single minister has sexual relationships with a single member of his congregation.
- A minister of pastoral care whose primary role is counseling fails to arrange for regular supervision.
- A male head of staff begins each staff meeting with a brief devotional period, then transitions into the business of the meeting by telling an off-color joke. The nervous laughter of the staff (both male and female) registers their disapproval of this behavior. The head of staff considers the laughter as reinforcement and refuses to stop the behavior.
- + A single minister who desires to date a member of the congregation arranges for spiritual direction and counseling to explore the meaning of that desire.
- + A church’s youth director arranges for an adequate number of male and female adult chaperones for every youth trip event.

II.3.Be judicious in the exercise of the power and privileges of my office and positions of responsibility I hold;

References

2 Samuel, Chapters 11 and 12: Story of David and Bathsheba.

Matthew 20:25–28: “But Jesus called them to him and said, ‘You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant; and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.’”

Matthew 23:8, 10–12: “But you are not to be called rabbi, for you have one teacher, and you are all students. . . . Nor are you to be called instructors, for you have one instructor, the Messiah. The greatest among you will be your servant. All who exalt themselves will be humbled, and all who humble themselves will be exalted.”

1 Peter 5:1–3: “Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock.”

C-5.157 (Second Helvetic Confession):

“THE POWER OF MINISTERS OF THE CHURCH. Now, therefore, it is fitting that we also say something about the power and duty of the ministers of the Church. Concerning this power some have argued industriously, and to it have subjected everything on earth, even the greatest things, and they have done so contrary to the commandment of the Lord who has prohibited dominion for his disciples and has highly commended humility (Luke 22:24 ff.; Matt. 18:3 f.; 20:25 ff.) There is, indeed, another power that is pure and absolute, which is called the power of right. According to this power all things in the whole world are subject to Christ, who is Lord of all, as he himself has testified when he said: ‘All authority in heaven and on earth has been given to me’ (Matthew 28:18), and again, ‘I am the first and the last, and behold I am alive for evermore, and I have the keys of Hades and Death’ (Rev. 1:18); also, ‘He has the key of David, which opens and no one shall shut, who shuts and no one opens’ (Rev. 3:7).”

C-9.40 (Confession of 1967): “. . . Different orders have served the gospel, and none can claim exclusive validity. A Presbyterian polity recognizes the responsibility of all members for ministry and maintains the organic relation of all congregations in the church. It seeks to protect the church from exploitation by ecclesiastical or secular power and ambition.”

G-1.0307: “That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church governing body ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made, and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible men.”

G-6.0102: “One responsibility of membership in the church is the election of officers who are ordained to fulfill particular functions. The existence of these offices in no way diminishes the importance of the commitment of all members to the total ministry of the church. These ordained officers differ from other members in function only.”

G-11.0403b: “The ministry shall be one that serves others, aids others, and enables the ministries of others.”

G-14.0405b(5), G-14.0207e: See ordination vows above at Introduction.

W-7.4002: “Reconciliation: Justice and Peace:

“Justice is the order God sets in human life for fair and honest dealing and for giving rights to those who have no power to claim rights for themselves. The biblical vision of doing justice calls for

“a. dealing honestly in personal and public business, “b. exercising power for the common good,

“c. supporting people who seek the dignity, freedom, and respect that they have been denied, “d. working for fair laws and just administration of the law,

“e. welcoming the stranger in the land,

- “f. seeking to overcome the disparity between rich and poor,
- “g. bearing witness against political oppression and exploitation,
- “h. redressing wrongs against individuals, groups, and peoples in the church, in this nation, and in the whole world.”

Examples

- A head of staff calls upon others to take assignments without giving time to prepare, changes schedule without warning, does tasks that fall in others’ areas of responsibilities.
- + The chair of the nominating committee keeps before the committee and the session the importance of extending opportunities to serve, to be looking for “Who is not here.”
- + A minister sees that the new chair of the property committee is insecure with her new responsibility and devotes special time for leadership training, enabling her to do this job well.
- + A minister gathers information for the session and invites outside resource persons to assist the session regarding how to invest a large bequest.

II.4. Avoid conflicts of interest that might compromise the effectiveness of my ministry;

References

Matthew 6:24: “No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.” See also Luke 16:13.

G-6.0202a: “. . . When a minister of the Word and Sacrament is called as pastor or associate pastor of a particular church or churches, she or he is to be responsible for a quality of life and relationships that commend the gospel to all persons and that communicate its joy and its justice.”

Examples

- An elder recommends buying insurance coverage whose premiums are higher than those of another agent because she is related to the first agent.
- A minister tries to persuade an auto mechanic member of the congregation to provide free service for her car.
- A minister has a joint discretionary bank account with the church that no one is permitted to review.
- + A minister whose spouse owns a local business encourages her not to solicit business or clients from the congregation.
- + A Committee on Ministry member recuses himself from the committee’s discussion of a conflict in the congregation where he is pastor.

II.5. Refrain from exploiting relationships within the covenant community for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy;

References

2 Samuel 11: David and Bathsheba story.

Psalms 55:20: "My companion laid hands on a friend and violated a covenant with me."

C-5.157 (Second Helvetic Confession):

"THE POWER OF MINISTERS OF THE CHURCH." See II.3. above.

C-9.47 (Confession of 1967): See I.3. above.

D-10.0401:

"b. Sexual abuse of another person is any offense involving sexual conduct in relation to

"(1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or

"(2) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position." cf: Sexual Misconduct Policy and Its Procedures at II.2. above.

Examples

- A minister requests loans and gifts from a parishioner, i.e., an auto loan, tickets to sports events, or use of a vacation home.
- A minister uses a church member's business connections to lobby the chairperson of a pastor nominating committee in another church where the minister is seeking a new call.
- + A tent-making minister refrains from soliciting business for his secular employment from members of the church.
- + An elder, acting as youth group sponsor, sensitively declines sexual invitation by teenager from an abusive home and assists teen to find counselor.

II.6. Respect the privacy of individuals and not divulge information obtained in confidence without express permission, unless an individual is a danger to self or others;

References

Proverbs 11:13: "A gossip goes about telling secrets, but one who is trustworthy in spirit keeps a confidence."

Proverbs 25:9-10: "Argue your case with your neighbor directly, and do not disclose another's secret; or else someone who hears you will bring shame upon you, and your ill repute will have no end."

C-7.254-.255 (Larger Catechism): See I.7. above.

cf: A Resolution on Clergy Confidentiality. Adopted by the 199th General Assembly (1987) "... the 199th General Assembly (1987) of the Presbyterian Church (U.S.A.):

"1. Reaffirms the historic position of the Presbyterian Church that it is a spiritual and professional duty of clergy to hold in confidence matters revealed to them in their counseling, caring, and confessional ministries, and that being called to testify in a court of law does not negate this sacred obligation, the law of God being prior to the laws of human courts."

D-9.0101: "A member of the Presbyterian Church (U.S.A.) who feels injured by rumor or gossip may request an inquiry for vindication by submitting to the clerk of session or stated clerk of the presbytery a clear narrative and statement of alleged facts."

Examples

- A minister uses confidential information as thinly veiled sermon illustrations.
- An elder tells a church member about the personal problems shared during a session's prayer time.
- + At the presbytery's request, a session maintains confidentiality concerning allegations of embezzlement by the pastor until the presbytery's investigation process is complete.
- + A minister breaks the bond of confidentiality when he knows a child is abused and at risk for suicide.

II.7. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;

References

Romans 12:3–8: "For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness."

Ephesians 4:7, 11–12: "But each of us was given grace according to the measure of Christ's gift. . . . The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, . . ." See also I Corinthians 3:6–7.

C-5.151(Second Helvetic Confession):

"ORDINATION. And those who are elected are to be ordained by the elders with public prayer and laying on of hands. Here we condemn all those who go off of their own accord, being neither chosen, sent, nor ordained (Jer. ch 23). We condemn unfit ministers and those not furnished with the necessary gifts of a pastor."

G-6.0105: "Both men and women shall be eligible to hold church offices. When women and men, by God's providence and gracious gifts, are called by the church to undertake particular forms of ministry, the church shall help them to interpret their call and to be sensitive to the judgments and needs of others. As persons discover the forms of ministry to which they are called, and as they are called to new forms, they and the church shall pray for the presence and guidance of the Holy Spirit upon them and upon the mission of the Church."

W-1.1005a: ". . . The Holy Spirit calls, gathers, orders and empowers the new community of the covenant. To each member, that Spirit gives gifts for building up the body of Christ and for equipping it for the work of ministry."

W-6.3003–.3004: "Some in the community of faith who have special gifts and appropriate training are called in the church to the particular ministry of pastoral counseling with individuals and with groups formed for this purpose.

"In certain circumstances the ministry of pastoral care may call for referral to specialized ministers or others qualified by credentials and faith-perspective to provide appropriate counseling or therapy."

Examples

- A minister advises members on their financial investments and retirement planning.
- A minister continues to counsel a member even though the person's needs are beyond the minister's level of competence.
- + A minister declines to serve as executor of a member's estate.
- + A church preschool director refers parents of deeply troubled toddler to child psychologist.

II.8. Claim only those qualifications actually attained, give appropriate credit for all sources used in sermons, papers, music, and presentations, and observe copyrights;

References

Exodus 20:15: "You shall not steal."

Proverbs 20:17: "Bread gained by deceit is sweet, but afterward the mouth will be full of gravel."

Romans 13:7: "Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due."

Galatians 6:3: "For if those who are nothing think they are something, they deceive themselves."

C-7.251–.252 (Larger Catechism): See I.6. above. See also C-4.110 (Heidelberg Catechism).

Examples

- A minister purchases books of published sermons and preaches them as her own, and uses prayers for worship published by others without citing the source.
- A music director photocopies music for the choir's use.
- A minister censured by presbytery for sexual misconduct deletes the final page required page of his Personal Information Form (certifying no sexual misconduct findings or charges) as he seeks a new call.
- A church member who is a therapist is found to have misrepresented his professional qualifications.
- + An elder who is a church educator gives proper credit for copyrighted intergenerational materials and lesson plans in- stead of using them as if they are her own.

II.9. Refrain from incurring indebtedness which might compromise my ministry;

References

Exodus 20:15: "You shall not steal."

Proverbs 22:7: "The rich rules over the poor, and the borrower is the slave of the lender."

Matthew 6:24 and Luke 16:13: See II.4. above.

Luke 12:29–31: "And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. For it is the nations of the world that strive after all these things, and your Father knows that you need them. Instead, strive for his kingdom, and these things will be given to you as well."

Romans 13:8: "Owe no one anything, except to love one another; for the one who loves another has fulfilled the law."

Hebrews 13:5: "Keep your lives from the love of money, and be content with what you have; for he has said, 'I will never leave you or forsake you.' "

C-7.251-.252 (Larger Catechism): See I.6. above.

Examples

- A minister with heavy seminary debts and undergraduate guaranteed student loans defaults on the student loans and is later embarrassed by being pursued by the government for defaulting.
- A minister buys expensive furniture from a church member who owns a furniture store. When the minister moves to a new call, none of the debt has been satisfied and the store owner pursues collection through the new presbytery.
- + Presbytery's Committee on Ministry makes financial management counseling and assistance with debt available as a part of its service to ministers. A minister with large debts seeks and accepts financial management counseling.

II.10. Be a faithful steward of and fully account for funds and property entrusted to me;

References

Exodus 20:15: "You shall not steal."

Luke 16:1-3, 10-13: "Then Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, "What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer." . . . Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. . . . if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.' "

1 Corinthians 4:1-2: "Think of us in this way, as servants of Christ and stewards of God's mysteries. Moreover, it is required of stewards that they be found trustworthy."

C-7.251-.252 (Larger Catechism): See I.6. above.

Examples

- A wealthy church member learns that the minister has been enriching his family for five years with frequent thousand dollar gifts that the member had intended for the church's emergency fund.
- An elder who serves as treasurer pays her personal bills with church funds.
- + At the end of the year, a minister discovers that she was overpaid for continuing education expenses and returns the money to the church.
- + A minister starts an accounting system for the pastor's discretionary fund with accountability to the finance committee.

II.11. Observe limits set by the appropriate governing body for honoraria, personal business endeavors, and gifts or loans from persons other than family;

References

Exodus 23:8: “You shall take no bribe, for a bribe blinds the officials, and subverts the cause of those who are in the right.”

Ecclesiastes 7:7: “Surely oppression makes the wise foolish, and a bribe corrupts the heart.”

Acts 4:32–5:11: See story of Ananias and Sapphira’s sale of land, concealing their holdback of part of the proceeds forwarded to the congregation.

1 John 2:15–16: “Do not love the world or the things in the world. The love of the Father is not in those who love the world; for all that is in the world—the desire of the flesh, the desire of the eyes, the pride in riches—comes not from the Father but from the world.”

C-7.251 (Larger Catechism): See I.6. above.

G-10.0102n: [The session . . . has the responsibility and power] “to provide for the administration of the program of the church, including . . . personnel policies, and the annual review of the adequacy of compensation for all staff . . .”

G-11.0103f: [The presbytery . . . has the responsibility and power] “to provide encouragement, guidance, and resources to its member churches in the areas of . . . equitable compensation, personnel policies, and fair employment practices;”

G-12.0102f: [Synod . . . has the responsibility and power] “to consult with its member presbyteries with regard to . . . equitable compensation, personnel policies, and fair employment practices;”

G-13.0201i: [. . . General Assembly . . . Council . . . shall have the following responsibilities:] “to consult with the synods with regard to equitable compensation, personnel policies, and fair employment practices;”

Examples

- Without disclosing his sources, a minister accepts expensive gifts from wealthy members and friends of the church, such as season tickets to sports events, membership in the local country club, all-expenses paid cruises, use of vacation houses, new cars, and payment of private school or college tuition for his children.

+ A minister receives two frequent flier tickets as a gift from a church member in order to take a winter vacation in a warm climate. When negotiating with the session for the time away, the minister discloses the gift of the tickets.

+ A presbytery staff member trained as a certified leader in a program area is asked to help a congregation in another presbytery. He discusses with the personnel committee whether an honorarium may be received, and what limitations should apply.

+ A tent-making minister entering a new presbytery negotiates the secular part of employment with the committee on ministry and shares the details with the session so that all parties are aware of the extent of this employment and its compensation.

II.12. Accept the discipline of the church and the appropriate guidance of those to whom I am accountable for my ministry;

References

Joshua 7: Story of Achan. See especially vs.19–20: “Then Joshua said to Achan, ‘My son, give glory to the Lord God of Israel and make confession to him. Tell me now what you have done; do not hide it from me.’ “And Achan answered Joshua, ‘It is true! I am the one who sinned against the Lord God of Israel. This is what I did.’ ”

2 Corinthians 5:19–20: “. . . in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.”

1 Thessalonians 5:12–13: “But we appeal to you, brothers and sisters, to respect those who labor among you, and have charge of you in the Lord and admonish you; esteem them very highly in love because of their work. Be at peace among yourselves.”

C-5.165 (Second Helvetic Confession):

“DISCIPLINE. And since discipline is an absolute necessity in the Church and excommunication was once used in the time of the early fathers, and there were ecclesiastical judgments among the people of God, wherein this discipline was exercised by wise and godly men, it also falls to ministers to regulate this discipline for edification, according to the circumstances of the time, public state, and necessity. At all times and in all places the rule is to be observed that everything is to be done for edification, decently and honorably, without oppression and strife. For the apostle testifies that authority in the Church was given to him by the Lord for building up and not for destroying (II Cor. 10:8). And the Lord himself forbade the weeds to be plucked up in the Lord’s field, because there would be danger lest the wheat also be plucked up with it. (Matt. 13:29f).”

C-5.167 (Second Helvetic Confession): See Above, Introduction, “Commit myself to the following ethical standards.”

C-6.109 (Westminster Confession of Faith): “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.” See also G-1.0301.

G-1.0302: “That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed; that in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty or the rights of others, but only make an improper use of their own.”

G-1.0305: “. . . while under the conviction of the above principle we think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith, we also believe that there are truths and forms with respect to which men of good characters and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other.” See also G-1.0307 at II.3. above.

G-2.0200: See Introduction above, “Commit myself to the following ethical standards.”

G-6.0108:

“a. It is necessary to the integrity and health of the church that the persons who serve in it as officers shall adhere to the essentials of the Reformed faith and polity as expressed in The Book of Confessions and the Form of Government. So far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained.

“b. It is to be recognized, however, that in becoming a candidate or officer of the Presbyterian Church (U.S.A.) one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek or hold office in that body. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the governing body in which he or she serves. (G-1.0301; G-1.0302)”

G-14.0405b(3) (5), G-14.0207c, e: See ordination vows above at Introduction.

D-1.0101: “Church discipline is the church’s exercise of authority given by Christ, both in the direction of guidance, control, and nurture of its members and in the direction of constructive criticism of offenders. Thus, the purpose of discipline is to honor God by making clear the significance of membership in the body of Christ; to preserve the purity of the church by nourishing the individual within the life of the believing community; to correct or restrain wrongdoing in order to bring members to repentance and restoration; to restore the unity of the church by removing the causes of discord and division; and to secure the just, speedy, and economical determination of proceedings. In all respects, members are to be accorded procedural safe- guards and due process, and it is the intention of these rules so to provide.”

Examples

- An elder whose viewpoint does not prevail at a session meeting threatens to resign unless the decision is reversed.
- In a triennial visit, the Committee on Ministry discovers that a minister is making improper use of a pastor’s discretionary fund. The minister refuses to discuss this matter with COM, insisting that this is purely between the minister and the session.
- + A minister refuses to leave the session meeting during a triennial visit, seeing no value in giving the elders a chance to discuss anything on their minds which they might be uncomfortable saying in her presence.
- + When asked to conduct a private baptism for the grandchild of a church member, a minister uses The Book of Confessions to explain that baptism is an act of the covenant community to be conducted in the context of corporate worship. Even when the member suggests that no one needs to know about the baptism and offers a substantial honorarium, the minister holds firm.

II.13. Participate in continuing education and seek the counsel of mentors and professional advisors;

References

Ezra 7:10: “For Ezra had set his heart to study the law of the Lord, and to do it, and to teach the statutes and ordinances in Israel.” See also Neh. 8:13.

Psalms 32:8-9: "I will instruct you and teach you the way you should go; I will counsel you with my eye upon you. Do not be like a horse or a mule without understanding, whose temper must be curbed with bit and bridle, else it will not stay near you."

Proverbs 9:9: "Give instruction to the wise, and they will become wiser still; teach the righteous, and they will gain in learning."

Colossians 3:16: "Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God."

Titus 1:9: "He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it."

Re mentoring: Note especially Paul's relation to Timothy, as expressed in 1 Timothy:

4:16: "Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers."

6:20-21: "Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge; by professing it some have missed the mark as regards the faith.

"Grace be with you."

2 Timothy 3:10-11; 14-17: "Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and suffering the things that happened to me in Antioch, Iconium, and Lystra. . . . But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work."

C-9.49 (Confession of 1967): ". . . effective preaching, teaching, and personal witness require disciplined study of both the Bible and the contemporary world."

G-10.0102k: [re: the session's responsibility and power]: "to engage in a process for education and mutual growth of the members of the session;"

G-11.0103f: "The presbytery is responsible for the mission and government of the church throughout its geographical district. It therefore has the responsibility and power . . . to provide encouragement, guidance, and resources to its member churches in the areas of leadership development, church officer training . . ."

G-14.0305j(2): "By the end of the candidacy phase, each candidate to be ordained shall demonstrate readiness to begin ministry of the Word and Sacrament by . . . presenting evidence of readiness to participate in a calling presbytery's plan for transition and of plans for continuing study and growth . . ."

G-14.0801d: "The commissioned lay pastor shall work under the supervision of the presbytery through the moderator of the session of the church being served or through the committee on ministry. A minister of the Word and Sacrament shall be assigned as a mentor and supervisor."

Cf. Minutes of the 204th General Assembly (1992), ACC Opinion L, paragraphs 21.257-.258, p. 323.

“Request 89-6 asks whether elders and deacons who have been previously ordained and, at a later time, reelected to be active officers may be required by session to be trained or examined for their new service.

“Session may require such training or examination under Book of Order, G-10.0102j that lists as one of the responsibilities and powers of a session ‘to engage in a process for education and mutual growth of the members of the session.’ ”

Examples

- A minister fails to participate in any continuing education program, merely spending his study leave money on books for his library.
- A minister diverts continuing education funds to vacation activities.
- + An elder participates in presbytery-sponsored lay spirituality training events.
- + A presbytery designs a mentoring program for every pastor entering the presbytery.

II.14. Deal honorably with the record of my predecessor and upon leaving a ministry or office, speak and act in ways that support the ministry of my successor;

References

Deuteronomy 34:9: “Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses.”

2 Kings 2:1–14: Elisha inherits Elijah’s mantle.

Romans 13:7: “Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.”

1 Corinthians 3:3–9: “. . . For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, ‘I belong to Paul,’ and another, ‘I belong to Apollos,’ are you not merely human? “What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. For we are God’s servants, working together; you are God’s field, God’s building.”

C-5.155 (Second Helvetic Confession):

“THE NATURE OF THE MINISTERS OF THE NEW TESTAMENT. Paul explains simply and briefly what we are to think of the ministers of the New Testament or of the Christian Church, and what we are to attribute to them. ‘This is how one should regard us, as servants of Christ and stewards of the mysteries of God’ (I Cor. 4:1). Therefore, the apostle wants us to think of ministers as ministers. Now the apostle calls them ὁ πρὸς τῆς ῥοῆς who have their eyes fixed on the cross and so men who do not live for themselves or according to their own will, but for others—namely, their masters, upon whose command they altogether depend. For in all his duties every minister of the Church is commanded to carry out only what he has received in commandment from his Lord, and not to indulge his own free choice. And in this case it is expressly declared who is the Lord, namely, Christ; to whom the ministers are subject in all the affairs of the ministry.”

G-14.0405b(5), (7), G-14.0207e and g: See ordination vows above at Introduction.

Examples

- A minister talks openly about the mistakes her predecessor made and characterizes him as a poor pastor and administrator.
- + A new minister takes his predecessor to a lunch at which they agree that when a family in the church asks that previous pastor to conduct a wedding or funeral, the new pastor will conduct the service, assisted by the previous pastor.
- + A congregation celebrates the accomplishments of prior ministries at anniversaries of the church.
- + A former pastor is approached by members of the congregation complaining about the new pastor. The former refers the members back to their new pastor for candid conversation.

**II.15. Participate in the life of a ministry setting I left or from which I have retired only as directed by presbytery;

References

1 Corinthians 3:3–9: See II.14. above.

C-5.155 (Second Helvetic Confession): See II.14. above.

G-11.0502: (Re: Committee on Ministry)

“f. It shall counsel with sessions regarding stated supplies, interim pastors, interim co-pastors, interim associate pastors, and temporary supplies when a church is without a pastor, and it shall provide lists of pastors, commissioned lay pastors, and qualified lay persons who have been trained and commissioned by the presbytery to supply vacant pulpits. Concurrence of the presbytery through its committee on ministry is required when a session invites an interim pastor, interim co-pastor, or interim associate pastor as provided for in G-14.0513b and c. . . .

“i. It shall serve as an instrument of presbytery for promoting the peace and harmony of the churches, especially in regard to matters arising out of the relations between ministers and churches. . . .”

G-14.0405b(7), G-14.0207g: See ordination vows above at Introduction.

G-14.0605: “When any pastor or associate pastor retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting, elect him or her as pastor emeritus or emerita, with or without honorarium, but with no pastoral authority or duty. This action shall be taken only after consultation with the committee on ministry of the presbytery concerning the wisdom of this relationship for the peace of the church. This action shall be subject to the approval of presbytery, and may take effect upon the formal dissolution of the pastoral or associate pastoral relationship or anytime thereafter.”

Examples

A minister who moves from one church in a metropolitan area to another undermines the continuing ministry of her former parish by encouraging persons from that church to transfer their memberships to her new church.

- A minister moves seven hundred miles away from his former parish, but five years later continues to accept telephone calls from elders and to comment on issues before the session.

+ A minister whose retirement date is six months away declines to recommend names of interim pastors to the session as his replacement, telling the session that committee on ministry will provide them with such names.

+ On the last Sunday prior to leaving a call to become chaplain at a nearby hospital, a minister reads to the congregation the presbytery's ethics policy for ministers who leave a call. The departing minister assures the members of his love for each of them and indicates that all member contact by him will cease.

**II.16. Provide pastoral services for a congregation I previously served only as directed by the presbytery and provide pastoral services to members of other congregations only with the consent of their pastors; and

References

1 Corinthians 3:3-9: See II.14. above.

C-5.155 (Second Helvetic Confession): See II.14. above.

G-14.0405b(5): See ordination vows above at Introduction.

G-14.0606: "Former pastors, associate pastors, and assistant pastors may officiate at services for members of a particular church, or at services within its properties, only upon invitation from the moderator of the session or, in case of the inability to contact the moderator, from the clerk of session."

Examples

- A minister leaves youth work in a Presbyterian church to work for a nearby church of another denomination in direct competition for the youth of the community.

- A minister agrees to do wedding for charter member's granddaughter without first talking with his successor and being invited to participate.

+ A minister from a small town is in the city making hospital calls when she discovers that an elder whom she knows from a presbytery committee is in the hospital. She contacts the elder's pastor before stopping in for a brief pastoral visit with the elder.

+ A minister calls her successor before agreeing to participate in the funeral of a close friend in that congregation.

**II.17. Consult with the committee on ministry in presbytery of residence regarding my involvement in any ministry setting during my retirement.

References

1 Corinthians 3:19-23: "For the wisdom of this world is foolishness with God. For it is written, 'He catches the wise in their craftiness,' and again, 'The Lord knows the thoughts of the wise, that they are futile.' So let no one boast about human leaders. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future—All belong to you, and you belong to Christ, and Christ belongs to God."

G-11.0412b: "Honorably retired ministers are encouraged to transfer their membership to the presbytery in which they live and the presbytery is encouraged to receive them. If they are active in presbytery, additional elders may be elected to keep a proper balance between ministers and lay

persons at the presbytery meetings. (G-11.0101b) Presbyteries should encourage honorably retired ministers to use their experience and skills in creative and meaningful ways. Those who are able and willing to reengage in ministry and service to others should relate to a particular church or presbytery. For those who do not or cannot, the presbytery should provide nurture and support.”

G-14.0606: See II.16. above.

Examples

- A retired minister moves to a new community and strikes up a friendship with the associate pastor of the church where he worships. He is drawn into becoming the associate’s advocate as the committee on ministry and the session negotiate with the associate pastor about leaving the call.
- A retired minister joins a holistic health clinic as its “spiritual advisor” without contacting the committee on ministry.
- + A retired minister who moved to a new presbytery approaches committee on ministry to offer his services for supply preaching and for moderating sessions of churches without an installed pastor.
- + A retired minister requests permission to act as the chaplain in a retirement home located within a presbytery that is not his presbytery of membership.

III. I will participate as a partner with others in the ministry and mission of the church universal.

References

Galatians 6:9–10: “So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.”

C-5.127 (Second Helvetic Confession):

“PARTS OR FORMS OF THE CHURCH. The Church is divided into different parts or forms; not because it is divided or rent asunder in itself, but rather because it is distinguished by the diversity of the numbers that are in it.”

G-4.0200–.0203: “The unity of the Church is a gift of its Lord and finds expression in its faithfulness to the mission to which Christ calls it. The Church is fellowship of believers which seeks the enlargement of the circle of faith to include all people and is never content to enjoy the benefits of Christian community for itself alone.

“There is one Church. As the Bible speaks of the one body which is the Church living under the one Spirit of God known through Christ, it reminds us that we have ‘one Lord, one faith, one baptism, one God and Father of us all.’ (Ephesians 4:5–6)

“Visible oneness, by which a diversity of persons, gifts, and understandings is brought together, is an important sign of the unity of God’s people. It is also a means by which that unity is achieved. Further, while divisions into different denominations do not destroy this unity, they do obscure it for both the Church and the world. The Presbyterian Church (U.S.A.), affirming its historical continuity with the whole Church of Jesus Christ, is committed to the reduction of that obscurity and is willing to seek and to maintain communion and community with all other branches of the one, catholic Church. (G-15.0000)”

G-15.0101: “The Presbyterian Church (U.S.A.) seeks to manifest more visibly the unity of the Church of Jesus Christ and will be open to opportunities for conversation, cooperation, and action with other ecclesiastical bodies and secular groups.”

Therefore I will:

III.1. Participate in the mission and governance of the Presbyterian Church (U.S.A.) and work for the unity of the holy catholic church;

References

Ephesians 4:4–6: “There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.”

C-5.126 (Second Helvetic Confession):

“ONLY ONE CHURCH FOR ALL TIMES. And since there is always but only one God, and there is one mediator between God and men, Jesus the Messiah, and one Shepherd of the whole flock, one Head of this body, and, to conclude, one Spirit, one salvation, one faith, one Testament or covenant, it necessarily follows that there is only one Church. THE CATHOLIC CHURCH. We, therefore, call this Church catholic because it is universal, scattered through all parts of the world, and extended unto all times, and is not limited to any times or places. . . .”

C-9.40 (Confession of 1967): See II.3. above.

G-1.0303: See II, Introduction above.

G-4.0200–.0203: See Introduction to Section III, above.

G-15.0101: See Introduction to Section III, above.

G-14.0405b (7), (9), G-14.0207g, i: See ordination vows above at Introduction.

Examples

- A minister votes in favor of the presbytery’s budget, then recommends to the session that it withhold funds from the presbytery.
- + A minister who serves as interim pastor in churches around the country changes presbytery membership each time in order to have closer accountability and better relationship with the presbytery in which each church is located.
- + A retired elder spends three months as a volunteer in mission.
- + An elder agrees to represent the presbytery at the regional council of churches meetings.

III.2. Show respect and provide encouragement for colleagues in ministry;

References

1 Corinthians 12: 26–30: “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

“Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. . . . Are all prophets? Are all

teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret?"

1 Thessalonians 5:12–13: See II.12. above.

C-6.186 (Westminster Confession of Faith): "By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the head, are thus united one to another in the Church, which is his body. He calls and anoints ministers for their holy office, qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the Word and to the ordinances of the gospel. By him the Church will be preserved, increased, purified, and at last made perfectly holy in the presence of God."

G-14.0405b(5), G-14.0207e: See ordination vows above at Introduction.

Examples

- Some ministers develop a negative climate in presbytery by competing with, judging, and demeaning their colleagues.
- + A presbytery sponsors cluster support groups for ministers, elders, and other lay leaders.
- + Retired ministers and members-at-large in a presbytery voluntarily step forward to preach on occasion without honorarium so that each installed minister can have an occasional Sunday off.
- + An elder takes time to listen to the pain felt by a fellow elder over the direction of the congregation's evangelism program

III.3. Recruit church members responsibly, respect existing congregational relationships, and refrain from exploiting persons in vulnerable situations;

References

Exodus 20:17: "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor."

Matthew 7:12: "In everything do to others as you would have them do to you; for this is the law and the prophets."

C-7.256–.257:

"Q.146. Which is the Tenth Commandment?

"A. The Tenth Commandment is, 'Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.'

"Q.147. What are the duties required in the Tenth Commandment?

"A. The duties required in the Tenth Commandment are: such a full contentment with our own condition, and such a charitable frame of the whole soul towards our neighbor, as that all our inward motions and affections touching him, tend unto and further all that good which is his."

G-4.0104: "Each particular church of the Presbyterian Church (U.S.A.) shall be governed by this Constitution. Its officers are ministers of the Word and Sacrament, elders, and deacons. Its government and guidance are the responsibility of the session. It shall fulfill its responsibilities as the local unit of mission for the service of all people, for the upbuilding of the whole church, and for the glory of God."

Examples

- A minister calls on persons who are members of other congregations when they are hospitalized, develops a relationship with them, then encourages them to join his church.
- + An elder encourages an active member of another congregation to assume volunteer leadership positions in the church where that person is a member.
- + A minister leads session in cooperating with presbytery in new church development in nearby community, inviting members to transfer to the small organizing congregation.
- + A minister provides pastoral care for a member of a colleague's congregation while the colleague is on vacation. She then gently discourages the member's interest in transferring her membership, and consults with her colleague about the request.

III.4. Cooperate with those working in the world for justice, compassion, and peace, including partners in ministry of other faith traditions.

References

Micah 6:8: [The Lord] "has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

C-9.41-42 (Confession of 1967): "The church in its mission encounters the religions of men and in that encounter becomes conscious of its own human character as a religion. God's revelation to Israel, expressed within Semitic culture, gave rise to the religion of the Hebrew people. God's revelation in Jesus Christ called forth the response of Jews and Greeks and came to expression within Judaism and Hellenism as the Christian religion. The Christian religion, as distinct from God's revelation of himself, has been shaped throughout its history by the cultural forms of its environment.

"The Christian finds parallels between other religions and his 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. But the reconciling word of the gospel is God's judgment upon all forms of religion, including the Christian. The gift of God in Christ is for all men. The church, therefore, is commissioned to carry the gospel to all men whatever their religion may be and even when they profess none."

C-9.46 (Confession of 1967): "The reconciliation of man through Jesus Christ makes it plain that enslaving poverty in a world of abundance is an intolerable violation of God's good creation. Because Jesus identified himself with the needy and exploited, the cause of the world's poor is the cause of his disciples. The church cannot condone poverty, whether it is the product of unjust social structures, exploitation of the defenseless, lack of national resources, absence of technological understanding, or rapid expansion of populations. The church calls every man to use his abilities, his possessions, and the fruits of technology as gifts entrusted to him by God for the maintenance of his family and the advancement of the common welfare. It encourages those forces in human society that raise men's hopes for better conditions and provide them with opportunity for a decent living. A church that is indifferent to poverty, or evades responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and offers no acceptable worship to God."

G-3.0401:

"The Church is called:

“a. to a new openness to the presence of God in the Church and in the world, to more fundamental obedience, and to a more joyous celebration in worship and work;

“b. to a new openness to its own membership, by affirming itself as a community of diversity, becoming in fact as well as in faith a community of women and men of all ages, races, and conditions, and by providing for inclusiveness as a visible sign of the new humanity;

“c. to a new openness to the possibilities and perils of its institutional forms in order to ensure the faithfulness and usefulness of these forms to God’s activity in the world;

“d. to a new openness to God’s continuing reformation of the Church ecumenical, that it might be a more effective instrument of mission in the world.”

G-15.0104: “The Presbyterian Church (U.S.A.) will seek new opportunities for conversation and understanding with non-Christian religious bodies in order that interests and concerns may be shared and common action undertaken where compatible means and aims exist.”

G-15.0105: “The Presbyterian Church (U.S.A.) will initiate and respond to approaches for conversation and common action with movements, organizations, and agencies of the business, educational, cultural, and civic communities that give promise of assistance toward accomplishing the mission of the Church in the world.”

W-7.4003: “There is no peace without justice. Wherever there is brokenness, violence, and injustice the people of God are called to peacemaking

“a. in the Church universal fragmented and separated by histories and cultures, in denominations internally polarized by mutual distrust, and in congregations plagued by dissension and conflict;

“b. in the world where nations place national security above all else, where the zealotry of religion, race, or ideology explodes in violence, and where the lust for getting and keeping economic or political power erupts in rioting or war;

“c. in communities racked by crime and fear, in schools and workplaces marked by vicious competition and rebellion against order, and in households and families divided against themselves, scarred by violence and paralyzed by fear.”

Examples

- A minister refuses to participate in ministerial groups and community projects that include persons outside the Christian faith.

- An elder makes disparaging, negative comments about other Christian groups and other faith traditions.

+ A minister takes her turn as the volunteer police chaplain in her community.

+ An elder participates in a Presbyterian-related mission trip to the Middle East, visiting with both Muslim and Jewish communities.

* The examples are intended to be illustrative, not exhaustive.

** These standards apply only to pastors; they also apply to commissioned lay pastors when they are performing pastoral functions.

+ Indicates example of appropriate conduct.

- Indicates example of inappropriate conduct.

Abbreviations for Sources and References:

The Book of Confessions: C Form of Government: G Directory for Worship: W Rules of Discipline: D
Translation of the Bible—New Revised Standard Version (NRSV)

2011 Committee/Volunteer Expense Voucher

Holston Presbytery

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Account <small>(Office Use Only)</small>	Item Description	Amount
	_____ miles traveled @ \$0.24 per mile =	
Total Amount Requested		\$

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Date: _____



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Direct Deposit Agreement Form

I hereby authorize **Holston Presbytery** to initiate automatic deposits to my account at the financial institution named below. I also authorize **Holston Presbytery** to make withdrawals from this account in the event that a credit entry is made in error.

Further, I agree not to hold **Holston Presbytery** responsible for any delay or loss of funds due to incorrect or incomplete information supplied by me or by my financial institution or due to an error on the part of my financial institution in depositing funds to my account.

This agreement will remain in effect until **Holston Presbytery** receives written notice of cancellation from me or my financial institution, or until the financial obligation of **Holston Presbytery** has been satisfied.

Name of Organization: _____

Name of Financial Institution: _____

Address: _____

Routing Number: _____

Account Number: _____

Checking Savings

Effective Date: _____

Monthly Quarterly

Deposit Amount: _____

Annually (check one)

Authorized Signature (Primary): _____ **Date:** _____

Authorized Signature (Joint): _____ **Date:** _____

Please attach a voided check or deposit slip and return this form to Holston Presbytery.

Holston Presbytery Employee Salary Reduction Form

Name (Last, First, Middle): _____

Social Security Number: _____

Salary Reduction Authorization

Pursuant to the provisions and conditions set forth on the bottom of this page, I hereby request and authorize Holston Presbytery to reduce my salary by \$ _____ per month and direct the amount of such reduction to Fidelity Investments of the Board of Pensions.

Employee contribution \$ _____ (per month)

Check all that apply: Change in deduction amount Increase Decrease

New 403(b) Annual salary increase

Effective date of change _____

Cancellation/continuation request: please cancel/continue my previous tax deferred retirement contribution to:

Fidelity Investments of the Board of Pensions

Employee Signature: _____ Date: _____

Salary Reduction Agreement/Amendment

It is agreed that the wages earned or contract of employment between my employer and the below-named employee is amended effective the first day of the month following the below date so that thereafter, my employer is requested and authorized by employee to reduce the amount of salary payments due employee and to direct the amount of such salary reduction to the company indicated above for the purchase by that company of a 403(b) account for employee under the provisions of sec. 403(b) of the U. S. Internal revenue code and other applicable law. By signature of employee below, receipt of copy of this salary reduction agreement/amendment to employment contract on the below date is hereby acknowledged.

It is also agreed that this salary reduction agreement/amendment to employment contract shall apply to any future wages/employment contracts or any amendment to the present or to any future wages/employment contract, providing only that the employee has the right, at any time, to revoke this agreement. Employee agrees that my employer shall in no way be liable to employee or their successors for any money damages which might arise from the federal or state tax consequences of their participation in a 403(b) retirement account and consistent therewith, employee further agrees to save and hold harmless my employer from any such money damages.

Employee Signature: _____ Date: _____

Health Flexible Spending Account Enrollment

Employee Information

Name _____ Soc. Sec. # _____

Address _____

City _____ State _____ Zip _____

Type of Action

Enrollment Date _____

Annual enrollment period New employee enrollment Revised enrollment due to change in family status

(Type of Change) _____ on (Month/Day/Year) _____

Health Flexible Spending Account Contribution:

I elect to have the following amount contributed to my Health Flexible Spending Account by reducing my salary by:

\$ _____ per pay period (\$ _____ on an annual basis).

Acknowledgment and Signature

I have read the description of the Plan and understand that

- I am responsible for obtaining, reviewing, and understanding FSA materials made available by my employer and for all decisions concerning participation in the FSA.
- I can elect to participate or not participate in the FSA option.
- I am responsible for initiating any change in elections due to a change in family status, as defined under the FSA, within 30 days of such change.
- I am responsible for understanding the effects on my individual financial situation as a result of altering taxable income by converting salary to purchase benefits on a before-tax basis.
- I understand that my employer does not guarantee any particular tax consequences as a result of my participation in the Health FSA.
- I understand that the amounts I have authorized as contribution to my Health Flexible Spending Account will be deducted from salary otherwise payable to me.
- I further understand that my election to make these contributions cannot be changed except during the annual enrollment period or within 30 days of a change in family status.

Please return to FSA Plan Administrator: _____

Signature of Employee _____ Date _____

2011 Staff Expense Voucher
Holston Presbytery
 1415 Waverly Road • Kingsport, TN 37664
 423.247.6178 • 888.674.0009 • 815.550.2780 (FAX)

Make Check Payable To: _____

Address: _____

Account (Office Use Only)	Item Description	Amount
	_____ miles traveled @ \$0.50 per mile =	
	Total Amount Requested	\$

Staff Signature: _____

Date: _____

Financial Policies and Procedures of Holston Presbytery, Inc.

- §1. General Provisions
 - A. The Constitution of the Presbyterian Church (USA) Book of Order
 - B. Holston Presbytery Manual of Administrative Operations
- §2. Financial Accounts
 - A. Bank Accounts
 - 1. Restricted Funds
 - 2. Non-restricted (Reserve) Funds
 - B. Investment Accounts
 - C. Safe Deposit Box
 - D. Property
 - E. Leases
 - F. Credit Accounts/Accounts Payable
 - G. Accounts Receivable
- §3. Budget
 - A. General Mission Budget
 - B. Restricted Funds Budget
- §4. Income
 - A. Contributions
 - 1. Undesignated Contributions
 - 2. Designated Contributions
 - 3. Special Offerings
 - a) 5¢-a-Meal Offering
 - b) Pastoral Care Fund Offering
 - 4. Per Capita Apportionment
 - B. Investment/Interest Income
- §5. Expenses
 - A. General Mission Budget
 - 1. Committee Expenses
 - 2. Staff Expenses
 - a) Payroll
 - (1) Electronic Funds Transfer
 - (2) 403(b) Plan
 - (3) Flexible Spending Account
 - (4) Benefits
 - (5) Payroll Taxes
 - b) Reimbursed Business Expenses
 - B. Restricted Funds
- §6. Planned Giving
- §7. Financial Records
 - A. Access
 - B. Reports
 - C. Location
 - D. Insurance
 - E. Annual Financial Review

§8. Appendix

§1. General Provisions

The Presbyterian Church (U.S.A.), (“PCUSA”) is an unincorporated body of Reformed Christians, who have agreed to conduct worship and other religious activities in conformity with the then current version of the Presbyterian Church (U.S.A.) Constitution, which contains among other things, in its **Book of Order**, a Form of Government setting forth a detailed formal structure of the Church. As an ecclesiastical organization, PCUSA does not exist under any federal law. Central to the structure of PCUSA is the concept of governing bodies. The General Assembly is the national governing body; the synod is the next regional governing body, composed of presbyteries; the presbytery is the next regional governing body, composed of congregations; and the session is the governing body of congregations. Holston Presbytery is a middle-governing body of the Presbyterian Church (USA)

Holston Presbytery of The Presbyterian Church (U.S.A.), Inc. is a corporate entity of Holston Presbytery and is a tax exempt religious organization under section 501(c)(3) of the Internal Revenue Code.

Holston Presbytery follows a cash basis of accounting. These financial policies and procedures of Holston Presbytery, Inc. represent the organization’s best attempt to fully observe all Scriptural, ethical, constitutional, legal and financial standards in pursuit of the stated purpose of Holston Presbytery. The policies and procedures contained in this document supersede all previous financial policies and procedures.

In 1998 the 210th General Assembly of the Presbyterian Church (USA) adopted a Professional Code of Ethics entitled, **Standards of Ethical Conduct**, which is commended as a model to synods, presbyteries and congregations for study and approval.

These financial policies and procedures may be withdrawn or changed at any time without notice by actions of the Holston Presbytery upon recommendation of the Stewardship and Budget Committee. All previous policies and procedures, to the extent that they are inconsistent with this document, are hereby revoked.

These financial policies and procedures shall at all times comply with the requirements of the **Book of Order** of the Presbyterian Church (U.S.A.). To the extent that there is any difference, the **Book of Order** shall control and the financial policies and procedures shall be deemed amended in accordance with those requirements.

Relevant portions of the PCUSA **Book of Order** and the Holston Presbytery **Manual of Administrative Operations** are cited below.

A. The Constitution of the Presbyterian Church (USA) **Book of Order**

G-4.0101 Incorporation and Power

Where permitted by civil law, each congregation shall cause a corporation to be formed and maintained. If incorporation is not permitted, individual trustees shall be elected by the congregation. Any such individual trustees shall be elected from the congregation’s members in the same manner as those elected to the ordered ministries of deacon and ruling elder. Terms of service shall be governed by the provisions of G-2.0404.

The corporation so formed, or the individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for the congregation, provided that in buying, selling, and mortgaging real property, the trustees shall act only after the approval of the congregation, granted in a duly constituted meeting; to accept and execute deeds of title to such property; to hold and defend title to such property; to manage any permanent special funds for the furtherance of the purposes of the congregation, all subject to the authority of the session and under the provisions of the Constitution of the Presbyterian Church (U.S.A.). The powers and duties of the trustees shall not infringe upon the powers and duties of the session or the board of deacons.

Where permitted by civil law, each presbytery, synod, and the General Assembly shall cause a corporation to be formed and maintained and shall determine a method to constitute the board of trustees by its own rule. The corporation so formed, or individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for and at the direction of the council.

G-4.0203 Church Property Held in Trust

All property held by or for a congregation, a presbytery, a synod, the General Assembly, or the Presbyterian Church (U.S.A.), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association, and whether the property is used in programs of a congregation or of a higher council or retained for the production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.).

G-3.0106 Administration of Mission

Mission determines the forms and structures needed for the church to do its work.

Administration is the process by which a council implements its decisions. Administration enables the church to give effective witness in the world to God's new creation in Jesus Christ and strengthens the church's witness to the mission of the triune God.

Councils higher than the session may provide examples of policies and procedures that may be gathered into advisory handbooks. These examples illumine practices required by the Constitution but left to councils for specific implementation. Such handbooks may also offer information that enhances or secures the ministry of the particular council.

Each council shall develop a manual of administrative operations that will specify the form and guide the work of mission in that council.

A council may delegate aspects of its tasks to such entities as it deems appropriate, provided that those entities remain accountable to the council.

The administration of mission demonstrates the unity and interdependence of the church, in that councils share with one another responsibilities, rights, and powers (F-3.0203). Through their members and elected commissioners, lower councils participate in planning and administration of the work of higher councils, and in consultation between bodies concerning mission, budget, staffing and fair employment practices, and matters of equitable compensation.

The funding of mission similarly demonstrates the unity and interdependence of the church. The failure of any part of the church to participate in the stewardship of the mission of the whole church diminishes that unity and interdependence. All mission funding should enable

the church to give effective witness in the world to God's new creation in Jesus Christ, and should strengthen the church's witness to the mission of God.

Each council above the session shall prepare a budget for its operating expenses, including administrative personnel, and may fund it with a per capita apportionment among the particular congregations within its bounds. Presbyteries are responsible for raising their own funds and for raising and timely transmission of per capita funds to their respective synods and the General Assembly. Presbyteries may direct per capita apportionments to sessions within their bounds, but in no case shall the authority of the session to direct its benevolences be compromised.

G-3.0112 Insurance

Each council shall obtain property and liability insurance coverage to protect its facilities, programs, staff, and elected and appointed officers.

G-3.0113 Finances

Each council shall prepare and adopt a budget to support the church's mission within its area.

A full financial review of all financial books and records shall be conducted every year by a public accountant or committee of members versed in accounting procedures. Reviewers should not be related to the treasurer(s). Terminology in this section is meant to provide general guidance and is not intended to require or not require specific audit procedures or practices as understood within the professional accounting community.

B. Holston Presbytery *Manual of Administration Operations*

§1. Purpose of Holston Presbytery

To proclaim Jesus Christ as Savior and Lord, to serve Christ by helping the Presbyterian congregations within its boundaries to serve Him, to coordinate the Church's mission to which Holston Presbytery itself is called, and to represent the Presbyterian Church (USA) for its own members and to non-Presbyterians in this region as a witness for Jesus Christ.

§6. Officers

Treasurer and Assistant Treasurer

A Treasurer and Assistant Treasurer shall be nominated by the Committee on Nominations and shall serve for a term of three years. The Treasurer and Assistant Treasurer may be elected for additional terms by the Presbytery. The Stated Clerk may serve as Assistant Treasurer.

The Treasurer and Assistant Treasurer shall be bonded or insured. The amount of the bond or insurance shall be set by the Administration and Planning Committee and approved by the General Mission Board.

§7. Organization

General Mission Board

Purpose: The purpose of the General Mission Board is to facilitate the presbytery's work and to regularly review the relationship between the presbytery's structure and its mission (G-3.0106).

Authority and Responsibilities: The General Mission Board functions under the authority and direction of the Presbytery. The General Mission Board is responsible for keeping under observation the total work of the presbytery, ensuring the fullest use of its resources both human and material and recommending and initiating action whenever needed.

Moderator: The Moderator of the General Mission Board shall be the immediate past-Moderator of Presbytery. A ruling elder elected Moderator of the General Mission Board shall be enrolled as a member of the Presbytery for the term of office, whether or not commissioned by his or her session. In addition to the usual duties of a Moderator, the Moderator of the General Mission Board shall make short term appointments when the normal elective process cannot be followed.

Membership: The General Mission Board shall be composed of the Moderator of the General Mission Board, the current Moderator of the Presbytery, the Vice-Moderator of the Presbytery, the President of the Trustees, three members-at-large (nominated by the Committee on Nominations), the moderator of all committees of Presbytery, and the President of the Presbyterian Women's Organization. Members without vote shall be the Executive Presbyter/Stated Clerk, the Treasurer, and other Presbytery staff persons. The Permanent Judicial Commission is not represented on the General Mission Board.

The General Mission Board members-at-large shall be elected for a three year term in three classes of one person each.

Meetings: The General Mission Board shall meet at least ten days prior to all stated meetings of the Presbytery. Special meetings of the General Mission Board shall be at the call of the Moderator of the General Mission Board or at the direction of the Presbytery.

Quorum: Seven voting members of the General Mission Board shall constitute a quorum.

Organization: The General Mission Board is responsible for its own organization. It shall have the authority to appoint persons for special responsibilities, call in resource persons, and form task groups from outside its own membership when needed.

Functions: The General Mission Board shall:

At the November meeting, review Presbytery goals for the next year and objectives of the committees in achieving the goals.

Prepare and adopt a budget to support the Presbytery's mission.

Coordinate the work of the committees in carrying out the goals and objectives of the Presbytery, including:

Approve objectives and areas of responsibility.

Review strategies and approve procedures.

Review reports to Presbytery. General Mission Board may recommend to the Presbytery a substitute report.

Recommend the date, location, and items to be docketed for meetings of Presbytery.

Continually monitor Presbytery meetings for effectiveness.

Recommend to the Presbytery position descriptions received from the Administration and Planning Committee for all presbytery elected staff after consultation with the appropriate agency of Synod.

Recommend to the Presbytery calls of the Holston Presbytery staff with concurrence of the Committee on Ministry after consultation with the appropriate agency of Synod.

Approve the engagement of paid part-time persons on the recommendation of the Administration and Planning Committee in consultation with the Executive Presbyter when deemed appropriate to have certain functions usually performed by the presbytery staff supplied by part-time professional persons or by qualified volunteers.

Make recommendations to the presbytery about the deployment of persons and the use of property for the coming year together with any suggested improvements. Such recommendations shall originate in the Administration and Planning Committee.

Assign responsibility for publicity and communication about the work of the Presbytery.

Develop, maintain, review and adopt a Handbook of Policies and Procedures approved by presbytery containing:

- Personnel policies and procedures recommended by the Administration and Planning Committee;
- Financial policies and procedures recommended by the Stewardship and Budget Committee;
- Preparation for Ministry policies and procedures recommended by the Committee on Preparation for Ministry;
- Committee on Ministry policies and procedures recommended by the Committee on Ministry.

Through the Church Records Subcommittee, regularly review Session Records.

Notify churches whose Session records are to be submitted for review of time and place.

Correspond with churches whose records were not submitted for review as requested; learn the reasons for such failure to submit records, and report reasons to the next stated meeting.

With the assistance of the Executive Presbyter, recommend to the Committee on Stewardship and Budget proposed monies to higher PCUSA governing bodies. Also, prepare the general benevolence request to higher PCUSA governing bodies.

Committees—General

Applicability—Unless otherwise specifically stated, the provisions of this section apply to all committees.

List of Committees—The work of the presbytery shall be carried out through the following:

- Committee on Nominations
- Committee on Representation
- Committee on Ministry
- Committee on Preparation for Ministry
- Committee on Worldwide Missions
- Committee on Congregational Life

Committee on Ethical Issues and Human Needs
Committee on Church Development and Evangelism
Committee on Institutions
Committee on Stewardship and Budget
Administration and Planning Committee
Committee on Holston Presbytery Camp and Retreat Center
Committee on Youth Ministry
Committee on Young Adult Ministry
Standing Committees

Committee on Stewardship and Budget

Purpose—To foster stewardship, to prepare the General Mission Budget for Holston Presbytery and to evaluate all requests for financial appeals or campaigns.

Functions—The Committee on Stewardship and Budget shall:

Encourage the local churches in the intelligent stewardship of their local resources of time, talent, and money through a program of stewardship education.

Provide the local churches with challenges in terms of their support of the General Mission Program.

Prepare budgets for the General Mission Program of the presbytery for approval by the General Mission Board and the presbytery.

Evaluate for the General Mission Board all requests for financial appeals or campaigns within Holston Presbytery.

Monitor the effects of such appeals and campaigns on the giving patterns within the churches.

Trustees of Presbytery

The Trustees of Holston Presbytery shall be composed of three teaching elders and three ruling elders, and shall be nominated by the Committee on Nominations every even-numbered year at the December stated meeting of the Presbytery, and shall take office January 1. The term of each trustee shall be six years. Trustees shall be elected in three classes with two trustees in each class. When established for the first time, one class shall serve for two years, the second class shall serve for four years, and the third class shall serve for six years. Any vacancy due to any other cause may be filled by the presbytery at any meeting thereof to satisfy the unexpired term. Trustees may serve two successive terms maximum.

The trustees shall be incorporated and shall be organized as a president, vice-president, and a secretary/treasurer who shall be nominated by the Committee on Nominations and elected by the Presbytery. The charter of the trustees shall be approved by the presbytery on recommendation of the General Mission Board. An annual meeting of the trustees shall be held in September each year.

In accordance with G-4.0101, the trustees are empowered to have and to hold in trust for the presbytery such real estate, monies held in trust, and properties as may be the property of the presbytery or held by it under legacies and bequests in behalf of the charitable or other objects under the control of Holston Presbytery. Under the direction

of the presbytery, the trustees shall supervise, control, collect, invest, and disburse whatever the presbytery shall entrust to them and shall report to the presbytery at each December, at such other times as are expedient, and at any time required by the presbytery.

The trustees shall establish and maintain such records of real estate, monies in trust, and properties as are needed to establish the origin of the real estate, monies, or property and any restrictions on its use. Unless prohibited by the terms of a trust, the trustees shall transfer to the appropriate operating account all money obtained from the sale of real estate or property or money authorized for operations from monies held in trust. The trustees shall administer and maintain the real estate and other property of Holston Presbytery including an annual report to the March stated meeting of the Presbytery on the status of all monies in trust and all properties held for Holston Presbytery.

§2. Financial Accounts

All financial accounts, including signatories, are established upon the authorization of the Presbytery General Mission Board or the Presbytery Trustees by Corporate Resolution, where appropriate.

A. Bank Accounts

Holston Presbytery maintains one interest-bearing, no fee, checking (sweep) account with Citizens Bank of the Tri-Cities.

The account signatories are: the Treasurer; the Assistant Treasurer; and the Director of Communications. Two signatures are required for all checks. In addition, disbursements from the account may be made by electronic funds transfer (EFT), using a unique password key assigned by the bank for the Treasurer only.

The account is composed of both restricted and non-restricted funds.

Restricted funds may be established by action of the presbytery or by action of a particular donor. Money from restricted funds may be used, in accordance to their restriction, by the Holston Presbytery General Mission Board (in the General Mission Budget) or by the appropriate presbytery committee which has oversight of that particular ministry area.

Non-restricted funds serve as reserve operating funds for Holston Presbytery. A minimum balance of three-month's operating expenses is suggested for non-restricted funds.

1. Restricted Funds held at Citizens Bank
 - 10111 · Select Monies (Designated caused outside the GMB)
 - 10211 · Hattie Farthing Fund (Donor designated)
 - 10320 · Holston Seminary Student Fund (Donor designated)
 - 10410 · Global Mission Fund (World-Wide Mission Committee)
 - 10415 · Brazil Mission Trip (World-Wide Mission Committee)
 - 10420 · 5 Cents-a-Meal Local (Ethical Issues and Human Needs Committee)
 - 10421 · 5 Cents-a-Meal International (Ethical Issues and Human Needs)

- 10530 · Indian Ridge Payment
- 10640 · EIHN - Restoring Creation (Ethical Issues and Human Needs Committee)
- 10712 · Ministry - Hawkins County (Church Development and Evangelism)
- 10714 · Church Hill – Undesignated (Church Development and Evangelism)
- 10752 · New Church Development Designated (Church Development and Ev.)
- 10755 · Synod NCD Money ((Church Development and Evangelism)
- 11861 · Williams Capital Fund Interest (Church Development and Evangelism)
- 11862 · Williams Program Fund Interest (Church Development and Evangelism)
- 11910 · Honoraria – Executive Presbyter
- 15000 · Charitable Gift Annuity (Donor designated)
- 20210 · Pastoral Care (Committee on Ministry)
- 20531 · Youth Triennium (Youth and Young Adult Committee)
- 20710 · Church Development (Church Development and Evangelism)
- 20750 · New Church Development (Church Development and Evangelism)
- 20780 · Evangelism (Church Development and Evangelism)
- 20911 · Equipment Reserve (Administration and Planning Committee)
- 21810 · Devries Scholarship Fund (Committee on Preparation for Ministry)
- 21820 · Grigsby Scholarship (Committee on Preparation for Ministry)
- 21830 · Braziel Scholarship (COM and CPM)
- 21840 · Dixon Scholarship (Committee on Preparation for Ministry)
- 21881 · Ninth Street Loan Fund (Church Development and Evangelism)

- 2. Non-restricted (Reserve) Funds held at Citizens Bank
 - 10000 · Checking Citizens Bank Other

B. Investment Accounts

Holston Presbytery has investment accounts with The Presbyterian Church (USA) Foundation and The Public Foundation for Stewardship Advancement, Inc.

The investments with the Presbyterian Church (USA) Foundation are in New Covenant Mutual Funds, a subsidiary of the PCUSA Foundation, which offers five distinct funds: Growth Fund; Balanced Growth Fund; Income Fund; Balanced Income Fund; and Treasury Obligations Fund.

The investments with The Public Foundation for Stewardship Advancement, Inc. (a public, non-profit, corporation) are contractual.

All of the investment accounts are restricted funds established by action of the presbytery or by action of a particular donor.

- 1. Restricted Funds held by The Presbyterian Church (USA) Foundation
 - 30211 · Hattie Farthing Fund (Balanced Income Fund)
 - 30710 · Church Development (Balanced Income Fund)
 - 30730 · Small Church Fund (Balanced Income Fund)
 - 30750 · New Church Development (Balanced Income Fund)
 - 31820 · Grigsby Scholarship (Balanced Income Fund)

- 31830 · Braziel Scholarship (Balanced Income Fund)
- 31840 · Dixon Scholarship (Balanced Income Fund)
- 31870 · Pattie Bushong Fund (Income Fund, Balance Income Fund, Money Mkt)
- 31880 · Robinson Fund (Balanced Income Fund)
- 31881 · Ninth Street Loan Fund (Balanced Growth Fund, Treasury Obligations)
- 31882 · Ninth Street Scholarship (Balanced Growth Fund, Treasury Obligations)
- 31883 · Tusculum College Endowment (Balanced Income Fund)

2. Restricted Funds held by The PFSA, Inc.
The investments with The Public Foundation for Stewardship Advancement, Inc. (a public, non-profit, corporation) are contractual.

C. Safe Deposit Box
Holston Presbytery maintains a safe deposit box at Citizens Bank of the Tri-Cities, 2240 E. Stone Drive, Kingsport, Tennessee. The keys to the safe deposit box are kept by the presbytery Treasurer in a locked location.

D. Property Accounts
Holston Presbytery owns three pieces of property: Gray's Chapel (Roan Mountain); Campus Ministry House (Johnson City); and Holston Presbytery Camp and Conference Center (Banner Elk) which is held in the name of Holston Presbytery Camp and Conference Center, Inc., a subsidiary of Holston Presbytery, Inc.

E. Leases
Holston Presbytery maintains one lease with Waverly Road Presbyterian Church for the use of the Kingsport office. The lease is regularly reviewed by the Administration and Planning Committee of Holston Presbytery.

F. Credit Accounts/Accounts Payable
Holston Presbytery maintains VISA credit card accounts through Citizens Bank of the Tri-Cities for individual staff in the Kingsport office that are used strictly for budgeted business related expenses and are paid in-full each month.

No other credit accounts, lines of credit, or installment accounts are held by Holston Presbytery.

G. Accounts Receivable
When Holston Presbytery has accounts receivable, the details of those accounts receivable are listed in promissory notes, minutes, and other documents, including the financial statements.

§3. Budget

A. General Mission Budget
The General Mission Budget is the annual operating budget of Holston Presbytery, established by the Holston Presbytery General Mission Board, upon recommendation of the Stewardship and Budget Committee. The General Mission

Board has the authority to approve, adopt, and amend the General Mission Budget at any time throughout the fiscal year.

B. Restricted Funds Budget

Money from restricted funds may be used, in accordance to their restriction, by the Holston Presbytery General Mission Board (in the General Mission Budget) or by the appropriate presbytery committee which has oversight of that particular ministry area.

§4. Income

A. Contributions

All general contributions to Holston Presbytery are from constituent churches, paid by check, and mailed through the U.S. Postal Service. Church contributions are accompanied by a "Receipts from Church" form that indicates how the contribution is to be used.

When checks are received, the Treasurer records each check in a daily register, and puts the unendorsed checks in a locked, fireproof, safe box until they are deposited. Checks are endorsed when deposits are made. Deposits are made to the Citizens Bank of the Tri-Cities checking account on a regular basis.

1. Undesignated Contributions

All undesignated contributions go toward the General Mission Budget of Holston Presbytery.

2. Designated Contributions

All designated contributions are handled according to the following: (1) all designated gifts to purposes outside the presbytery General Mission Budget are passed through to those purposes in their entirety; and (2) all designated gifts to purposes within the presbytery General Mission Budget are used for those purposes only in their entirety, utilizing the designated gifts first and then undesignated gifts, if needed, to meet the General Mission Budget commitment for that purpose.

3. Special Offerings

Special offerings are authorized by the presbytery through the Holston Presbytery General Mission Board.

The presbytery has authorized the following special offerings:

a) 5¢-a-Meal Offering

This special offering is collected at all stated presbytery meetings and is designated for the 5¢-a-Meal grant program that is administered by the Ethical Issues and Human Needs Committee. The amount of the collected offering is announced at the stated meeting prior to adjournment.

b) Pastoral Care Fund Offering

This special offering is collected at all services of pastoral ordinations and pastoral installations for the Pastoral Care Fund

(used for emergency needs of church professionals) that is administered by the Committee on Ministry.

4. Per Capita Apportionment
PCUSA governing bodies above the session (i.e. the presbytery, the synod, and the General Assembly) may fund their operating budgets with a per capita apportionment that is assessed among the particular churches within its bounds.

Holston Presbytery does not fund its General Mission Budget with a per capita apportionment assessed among its particular churches. Holston Presbytery, however, is responsible for the timely remittance of per capita funds to the higher governing bodies (BOO G-9.0404d)

- B. Investment/Interest Income
All investment/interest income from non-restricted funds go toward the General Mission Budget.

All investment/interest income from restricted funds go toward the particular designation of the restricted fund.

§5. Expenses

- A. General Mission Budget
The General Mission Budget is the annual operating budget of Holston Presbytery, established by the Holston Presbytery General Mission Board, upon recommendation of the Stewardship and Budget Committee. The General Mission Board has the authority to approve, adopt, and amend the General Mission Budget at any time throughout the fiscal year.

The General Mission Budget is organized according to the various presbytery committees.

1. Committee Expenses
Each presbytery committee is responsible for the disbursement of its particular budget. Committee expenses are payable upon request of the committee moderator to the presbytery Treasurer, using the Committee Expense Voucher with supporting documentation. Committee expenses are generally paid upon receipt of the voucher.

2. Staff Expenses
 - a) Payroll
Staff payroll is paid in accordance with the General Mission Budget and the Holston Presbytery Personnel Policy. Each month has two payroll periods, which is disbursed on the 5th and 20th (or the last business preceding the 5th and 20th).

- (1) Electronic Funds Transfer (EFT)
Staff payroll is made by electronic funds transfer (EFT), by the staff person's previous authorization, into a designated bank account.

- (2) 403(b) Plan
Staff are eligible to participate in an employee deferred-compensation 403(b) plan. Holston Presbytery has adopted the Retirement Savings Plan of Board of Pensions of the Presbyterian Church (USA) as the only 403(b) plan for employees.
- (3) Flexible Spending Plan
Staff are eligible to participate in an employee flexible spending plan for qualified expenses.
- (4) Benefits
Employees accrue employer provided benefits (e.g. vacation, paid sick leave, paid holidays, healthcare) as provided in the personnel policy of Holston Presbytery.
- (5) Payroll Taxes
Employer and employee payroll taxes are withheld and paid on each employee in accordance with the IRS rules and regulations.

- b) Reimbursed Business Expenses
Holston Presbytery staff persons are reimbursed for regular budgeted expenses they incur in the fulfillment of their employment responsibilities. Staff reimbursed business expenses are payable upon request of the staff person to the presbytery Treasurer, using the Staff Expense Voucher with supporting documentation. Staff reimbursed business expenses are paid to staff by electronic funds transfer (EFT) on the last business day of each month.

- B. Restricted Funds
Money from restricted funds may be used, in accordance to their restriction, by the Holston Presbytery General Mission Board (in the General Mission Budget) or by the appropriate presbytery committee which has oversight of that particular ministry area.

§6. Planned Giving
Planned giving is encouraged within the constituent churches of Holston Presbytery.

§7. Financial Records

- A. Access
The presbytery Treasurer has exclusive access to the locked and/or password protected financial records of Holston Presbytery. Constituents of Holston Presbytery may view the financial records in the presence of the Treasurer.

- B. Reports
Full financial reports are distributed in the following ways: (1) at each stated meeting of the presbytery; (2) at each presbytery committee meeting; (3) via quarterly contributor receipts; and (4) upon request.

The minutes of each presbytery meeting contain the full financial reports, and are available in print and on the Holston Presbytery website (www.holstonpresbytery.org).

- C. **Location**
The financial records of Holston Presbytery (including all checks, deposit records, insurance policies, tax documents, etc.) are locked and/or password-protected in physical and electronic files located in the Kingsport office. Offsite backup copies of the electronic financial files are made daily.
- D. **Insurance**
Holston Presbytery maintains property and liability insurance, including employee dishonesty coverage, which is reviewed annually by the Trustees (BOO G-3.0112).
- E. **Annual Financial Review**
A full financial review of the Holston Presbytery financial records is performed annually, as authorized by the Stewardship and Budget Committee. (BOO G-3.0113). A summary of the financial review is included in the minutes of the presbytery. Full copies of the financial review are available upon request.

§8. Appendix

Particular Churches Exempt from *Book of Order* G-4.0208

Church Name	Date of Action
Bethel Presbyterian Church, Kingsport	12/1/1984
Blountville Presbyterian Church	3/12/1985
Cedarview Presbyterian Church	6/17/1984
Cold Spring Presbyterian Church	6/8/1984
Colonial Heights Presbyterian Church	1/10/1991
Covenant Presbyterian Church, Johnson City	12/1/1984
Fairmount Presbyterian Church	12/6/1984
First Presbyterian Church, Church Hill	2/23/1986
First Presbyterian Church, Jefferson City	12/7/1985
First Presbyterian Church, Johnson City	6/6/1986
First Presbyterian Church, Kingsport	8/28/1985
First Presbyterian Church, Morristown	6/24/1985
Lynn Garden Presbyterian Church	7/26/1984
Meadowview Presbyterian Church	6/24/1984
New Bethel Presbyterian Church	11/2/1986
New Ebenezer Presbyterian Church	7/22/1984
Newport Presbyterian Church	8/11/1985
Rogersville Presbyterian Church	1/29/1984
Rosemont Presbyterian Church	12/6/1986
Shady Valley Presbyterian Church	6/8/1984
Shenandoah Presbyterian Church	5/27/1984
Strawberry Plains Presbyterian Church	12/4/1990
Thomas Memorial Presbyterian Church	10/23/1983
Waverly Road Presbyterian Church	12/6/1986
Weaver Presbyterian Church	6/8/1984
West Ridge Presbyterian Church	5/20/1984
Whitesburg Presbyterian Church	12/1/1984
Windsor Avenue Presbyterian Church	6/6/1986

Committee on Preparation for Ministry Policies and Procedures

On behalf of the Committee on Preparation for Ministry of Holston Presbytery, we welcome you to the process of ministerial preparation. What follows is some helpful information on the general requirements for the process and the particular requirements of Holston Presbytery. (Note that additional requirements of Holston Presbytery are denoted with an '*'.) In addition to these requirements, Holston has adopted the guidelines of the *Preparation for Ministry Advisory Handbook (rev. 9/07)*, Section 1.V-1.VI (available online at the Holston Presbytery website or by request).

Forms referenced for each stage of the process can be found online at www.pcusa.org/prep4min/cpmform.htm

Please refer to G-2.06 in the Book of Order, and to the PCUSA website at www.pcusa.org/prep4min for a detailed explanation of these requirements.

This document, along with other information, can be found at <http://holstonpresbytery.org/pastors/ministry-prep>

The preparation for ministry process in the PCUSA consists of two stages, Inquiry and Candidacy, each of which begins with the Session of your home church.

§1. Inquirer (G-2.0602, G-2.0603):

- A. You must be a member of a congregation for a minimum of 6 months before you can petition the Session to begin the process of preparation for ordained ministry. After completing Form 1 and Form 2, you will meet with the Session of your home church for endorsement of your inquiry. In order to then schedule your meeting with the CPM, you will need to make sure that all of the following are sent to the CPM Moderator *at least* three weeks prior to the meeting:
 - i. Complete copies of Forms 1 & 2, including the signed endorsement of your Session
 - ii. (Form 1, p.11) and your responses to Questions 1-9 (Form 1, p.5).
- B. (*)Your Inquirer year is a good time to make plans to complete a unit of Supervised Ministry (minimum of 400 hours) in a PCUSA Congregational setting or a basic unit of Clinical Pastoral Education (minimum 400 hours). (Both must be completed during the course of the process). The report from this supervised ministry or CPE experience must be submitted to the CPM Moderator upon completion.
- C. (*)It is also the expectation of the CPM that during the course of your ministerial preparation, you will:
 - i. Maintain regular involvement in the life of a PCUSA congregation
 - ii. Complete class work in the areas of Reformed Theology, Presbyterian Polity, Biblical languages and exegesis, and Reformed Worship and Sacraments.

§2. Candidate (G-2.0604):

- A. After completing a minimum of one year as an Inquirer, you may apply to the Session of your home church to begin the move to Candidacy. Complete and submit Form 5 to your Session to schedule the interview. Once approved by your Session, please be in touch with the CPM Moderator to be placed on the agenda for an upcoming meeting. *Before* you can meet with the CPM, you must submit all of the following to the CPM Moderator no later than three weeks prior to the meeting.

- i. Complete copies of Form 5, including your responses to Questions 1-6 (Form 5, p.27) and the signed endorsement of the Session (Form 5, p.34)
 - ii. (*)A copy of your psychological assessment. Each candidate must schedule and complete a psychological assessment and have the report submitted to the CPM Moderator *prior to* the meeting. Please note that this process can often take 6-8 weeks to complete, so plan accordingly. ***The arrangements for this evaluation are the candidate's responsibility. You may obtain a copy of the guidelines and approved testing centers from your liaison or the CPM Moderator.***
 - iii. A copy of your supervised ministry evaluation from a congregational field placement or CPE.
- B. After meeting with the CPM for your candidacy interview, you will be placed on the agenda for the next upcoming Presbytery meeting to appear on the floor for examination. You will receive details about this at your CPM interview. You should plan to be present all day for the meeting, as the location of the CPM report on the agenda will vary.
- C. (*)Your Candidacy year is a good time to make plans to complete a basic unit (400 hours) of Clinical Pastoral Education or your congregational supervised ministry (400 hours). ***Both these reports must be submitted to the CPM Moderator before your Final Assessment can be scheduled.***

§3. Final Assessment (G-2.0607):

After at least one year as a Candidate, and not before the spring semester of your final year of Seminary, you may petition the CPM for a Final Assessment. The successful completion of your final assessment will result in your certification as ready to be examined for ordination. BEFORE you can be scheduled for a final assessment, your CPM file must be complete, including ALL the following items:

- A. Successfully completed ordination exams, consisting of the following:
 - a. Bible Content – taken during the first year of seminary
 - b. Senior Ordination Exams (Biblical Exegesis, Theological Competence, Worship and Sacraments, and Polity) taken only after completion of two years of seminary and completion of a unit of supervised ministry or CPE.
- B. Submission of an exegesis and accompanying written sermon, together with a description of the contemporary need to which it was addressed and an exegetical interpretation of the biblical material out of which the sermon arose. This sermon shall be preached before the calling presbytery or a committee thereof as a part of the appearance of the candidate.
- C. A final transcript showing conferral of a Bachelor's degree from an accredited institution.
- D. A final transcript from your seminary or theological institution. ***You may, with the approval of the CPM, apply for a final assessment in the spring semester of your final year of theological education, prior to the availability of a final transcript. It is then your responsibility to make sure that a transcript is sent immediately upon graduation. This is the only exception to the list of requirement.***
- E. Final Report from a unit of Supervised Ministry (400 hours) in a PCUSA

congregation.

- F. Final Report from a completed unit of CPE (400 hours) at an accredited facility.

§4. Annual Consultation:

- A. In addition to your meetings with the CPM for inquiry, candidacy, and a final assessment, every inquirer and candidate must complete an Annual Consultation in person for each calendar year you are under care of the committee, until such time as you are removed from the process by:
 - i. Withdrawal by the Candidate (Form 7b)
 - ii. Removal by the Presbytery (Form 7b)
 - iii. Completion of the Preparation for Ministry process with a call to the ministry of the Word and Sacrament.

Please note: This includes the time after you are certified ready and prior to receiving a call. There are NO EXCEPTIONS to this requirement in the Book of Order, and failure to complete this requirement may result in dismissal from the process.

- B. (*)The annual consultation must be completed in person during each calendar year. Committee meeting dates are publicized at the end of the preceding calendar year, and candidates are encouraged to plan ahead to meet with the committee at one of the stated meetings.
- C. At least three weeks prior to the annual retreat, the following items must be submitted to the CPM Moderator:
 - i. Completed copies of Form 3
 - ii. A transcript from your most recent semester, if applicable.

§5. Time Requirements:

It is ordinarily expected that the preparation for ministry process will be completed in no less than two and no more than six years time, with no less than one year and no more than four years spent in either the inquiry or candidacy phase. Exceptions to this require the approval of the CPM and do not forego the annual consultation requirement.

_____ (signed) _____ (date)

By signing above, I indicate that I have received a copy of this handout. Furthermore, I understand that compliance with these requirements is my responsibility.

Name of Liaison: _____

Email/Phone: _____

Committee on Ministry Policy and Procedures

§1. Authority Delegated to the Committee on Ministry (G-3.0307)

Holston Presbytery has delegated authority to the Committee on Ministry to facilitate the presbytery's reception and oversight of teaching elder members, approval of calls for pastoral services and invitations for temporary pastoral services, examination of candidates for ordination, oversight of congregations without pastors, dissolution of relationships, dismissal of members, and its close relationship with both member congregations and teaching elders. All actions carried out as a result of this delegated authority must be reported to the presbytery at its next regular meeting.

§2. Moderator of Congregational Meetings (G-1.0504)

The installed pastor shall ordinarily moderate all meetings of the congregation. If it is impractical for the pastor to preside, he or she shall invite another teaching elder who is a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or the installed pastor is unable to moderate and/or to name another moderator, another teaching or ruling elder may moderate with the permission of the Committee on Ministry moderator or the presbytery stated clerk.

§3. Moderator of Session Meetings (G-3.0104, G-3.0201)

The pastor of a congregation shall be the moderator of the session of that congregation. In congregations where there are co-pastors, they shall both be considered moderators and have provisions for designating who presides at a particular meeting. If it is impractical for the pastor to moderate, he or she shall invite another teaching elder who is a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or the installed pastor is unable to moderate and/or to name another moderator, another teaching or ruling elder may moderate with the permission of the Committee on Ministry moderator or the presbytery stated clerk.

§4. Temporary Pastoral Leadership (G-2.0504b)

Teaching elders, candidates preparing to be teaching elders, and ruling elders who have completed commissioned lay pastor training are eligible, upon approval of the Committee on Ministry, to serve in temporary pastoral leadership in the following ways:

- A stated supply is a teaching elder appointed by the presbytery, after consultation with the session, to perform the functions of a pastor in a church which is not seeking an installed pastor. The relation shall be established only by the presbytery and shall extend for a period not to exceed twelve months at a time. A stated supply shall not be reappointed until the presbytery, through its Committee on Ministry, has reviewed her or his effectiveness. A stated supply may, with presbytery's approval, serve as moderator of the session.
- An interim pastor is a teaching elder invited by the session of a church without an installed pastor to preach the Word, administer the Sacraments, and fulfill pastoral

duties while the church is seeking a pastor. An interim co-pastor is a teaching elder invited by the session of a church without an installed co-pastor which had a co-pastor model which was in effect for at least three years and where the congregation desires to continue such model of permanent ministerial relationship, to preach the Word, administer the Sacraments, and fulfill pastoral duties for a specified period not to exceed twelve months at a time, while the church is seeking a co-pastor. The session may not secure or dissolve a relationship with an interim pastor or interim co-pastor without the concurrence of the presbytery through its Committee on Ministry.

- An interim associate pastor is a teaching elder invited by the session to serve in this position while the church is seeking a new associate pastor or is seeking a pastor to serve as co-pastor in accord with G-6.0202. The session may not secure or dissolve a relationship with an interim associate pastor without the concurrence of the presbytery through its Committee on Ministry.
- A temporary supply may be a teaching elder, a candidate, a commissioned lay pastor, or an elder secured by the session to conduct services when there is no pastor or the pastor is unable to perform pastoral duties. The session shall seek the counsel of presbytery through its Committee on Ministry before securing a temporary supply.
- An organizing pastor is a teaching elder or commissioned lay pastor appointed by the presbytery to serve as pastor to a group of people who are in the process of organizing a new Presbyterian church. An organizing pastor may be designated a member of the presbytery administrative staff and is to be hired in accordance with the principles of F-1.0403, G-2.0104 and G-3.0103. This relationship as organizing pastor shall terminate when the new church is formally organized by the presbytery. At that time the new church may, with the approval of the Committee on Ministry and the presbytery, call the organizing pastor to be its pastor without being required to elect a Pastor Nominating Committee and conduct a pastoral search, or it may choose to elect a Pastor Nominating Committee and conduct a full pastoral search as provided in the Form of Government.
- A parish associate is a teaching elder who serves in some validated ministry other than the local parish, or is a member-at-large, or is retired, but who wishes to maintain a relationship with a particular church or churches in keeping with ordination to the ministry of the Word and Sacrament. Such persons, already qualified as continuing members of presbytery, may serve as parish associates. The relation shall be established, upon nomination by the pastor, between the parish associate, the session, and the presbytery. The parish associate shall be responsible to the pastor with or without remuneration.

All requests for exemptions to serve as the next pastor, co-pastor, or associate pastor under G-2.0504c shall be made upon recommendation of the Committee on Ministry.

§5. Requirements for Temporary Membership in the Presbytery (G-2.0504b)

All requests for temporary membership in Holston Presbytery under G-2.0506 shall be made upon examination and recommendation of the Committee on Ministry.

§6. Minimum Compensation Standards (G-3.0303b)

The minimum terms of call for full-time, installed pastors in Holston Presbytery are as follows:

- Cash salary and housing (manse or allowance) must equal the minimum participation basis on which the medical dues are calculated for the benefits plan of the Board of Pensions (i.e. 25% of the church-wide median for pastors serving churches). For 2011, the minimum participation basis is \$34,385.
- SECA allowance equal to 7.65% of cash salary and housing (manse or allowance)
- Full participation in the benefits plan of the Board of Pensions of the PCUSA
- Travel reimbursement at the IRS rate of at least \$2,000 annually
- Continuing education reimbursement of at least \$500 annually
- Continuing education leave of at least two weeks annually
- Vacation leave of at least four weeks annually
- A Sabbatical Leave policy that will permit a Sabbatical leave after six continuous years of service.

The minimum terms of call for full-time, Certified Christian Educators in Holston Presbytery is \$31,000.

§7. Sample Sabbatical Leave Policy

For Full-Time Pastors and Certified Directors of Christian Education

Holston Presbytery; Presbyterian Church (USA)

Introduction:

These guidelines are meant to help churches and professional staff implement policies for Sabbatical Leave. Sabbatical Leave is beneficial, both to ministry professionals, and to the churches they serve. Sabbatical leave can help individuals to refocus their vision, and find a renewed sense of call. Oftentimes, Sabbatical Leave is needed to find a new or intensive continuing educational experience that is not possible in a two week time period.

Sabbatical Leave is the call from God in a busy world, and in the busy Church. It can offer valuable refreshment and rejuvenation for those who labor continuously for God's people, new vision for continued service, and renewed compassion for the beloved children of God who comprise the Church. Sabbatical Leave offers the church a time to re-focus on their future, a time for members to find new gifts for service in the church, and for the church as

a whole, to renew its call as part of the priesthood of all believers. When Sabbatical Leave is completed, the congregation and staff should take the opportunity to reflect on learning, and the benefits gained by the staff member, as well as the congregation.

Definition:

Sabbatical leave is a planned time of study, and renewal, by which one seeks personal and professional growth. It is an opportunity for an individual to disengage from regular and routine tasks so that their ministry may be viewed from a new perspective, and their soul renewed to serve refreshed. It is not intended as a prolonged vacation. Through reflection, prayer, rest, study and travel, one finds, through this temporary vocation, the promise of God who sustains us through a period of reflection, leading to the renewal of energy upon the return to the permanent call.

Suggestions:

Churches and their professional staff, (ordained clergy and Certified Christian educators,) are encouraged to use this policy to enact their own specific sabbatical plan, and churches should encourage eligible staff to avail themselves of this opportunity. They should dialogue together to come up with a suitable form of leave that will benefit all involved, and not place too much of a burden on the church, nor ignore the full need of the staff member.

Eligibility:

1. Sabbatical Leave for clergy should ordinarily be included in all calls in Holston Presbytery for Full-time Ministers of Word and Sacrament serving as Pastors and Certified Christian Educators. (hereafter referred to as clergy and CCEs)
2. For clergy, Sabbatical leave involves a change in the Terms of Call, and as such, is subject to the approval of the Session, the congregation, and the presbytery. Clergy and CCEs working full time should be eligible for Sabbatical Leave after six (6) years of service, or "in the seventh year of service." The Session may decide to give credit for previous full time service by the Clergy and CCEs in other positions.
3. The Clergy/CCE should bring a proposal to the Personnel Committee and/or the Session at least 6 months prior to the beginning of the proposed leave. Proposals submitted prior to approval of the church budget for the calendar year when leave is to be taken are preferred. The proposal should include details on how the time will be used, proposed arrangements for covering the Clergy/CCE congregational duties, and any cost associated with the proposed leave.
4. The Session may allow continuing education money not spent in a calendar year to accrue for up to three (3) years to offset some of the costs of Sabbatical. Please note the IRS rules do not allow Continuing Education monies to be used for travel unless "ministerial duties are performed." Continuing Education money may be used for travel but it should be reported as income.
5. The time allotted for the Sabbatical should be based upon the purpose of the sabbatical. Sabbaticals that are primarily for educational travel should be no more than 4-5 weeks. In depth educational sabbaticals and/or advanced degree work should be no less than three (3) months. If the sabbatical is primarily advanced

degree work, the year it is taken, and should include continuing education time, so that the staff member's continuing education time is the Sabbatical time. If the sabbatical is primarily educational travel, the 2 week continuing education should remain intact. Sabbaticals shall not include vacation time, so that the staff member's vacation time shall be intact.

6. Before the leave begins, the Clergy/CCE and the Personnel Committee/Session should inform the congregation about the leave. The leave needs to be approved by the Congregation as change in Terms of Call, if it has not already been done as suggested in "Eligibility." An explanation of the policy, and the accepted plans for the leave period, is appropriate. The timing and execution of this communication should be determined at the time of approval.
7. The church, no matter its size, should feel encouraged to contact the Presbytery office (423.247.6178) for encouragement and for support before and during the time of the leave. It is possible that there may be grants available, either through the Presbytery, the Board of Pensions, or others. The Louisville Institute (502.895.3411) offers grants, as does the Lily Foundation (317.916.7302). The Presbytery is a resource for helping with staffing issues, pulpit supply, and pastoral care.
8. Upon completion of the Sabbatical Leave, at an acceptable time, the staff member should report to the Session/Personnel Committee about the leave, including the value of the leave.
9. Not more than one staff member should take a Leave per calendar year. In the event that two or more staff members are eligible during the same year, the staff members shall converse openly with the Personnel Committee to determine an acceptable resolution.

§8. Written Criteria for Validating Ministries within Holston Presbytery (G-3.0306)

Members of a presbytery of the Presbyterian Church (U.S.A.) include: those serving in validated ministries (G-2.0503a); those who are members-at-large (G-2.0503b); and those who are honorably retired (G-2.0503c).

In addition to the requirements for validated ministry found in the *Book of Order* G-2.0503a¹ the following shall apply:

¹ A validated ministry shall:

- (1) demonstrate conformity with the mission of God's people in the world as set forth in Holy Scripture, The Book of Confessions, and the Book of Order of this church;
- (2) serve and aid others, and enable the ministry of others;
- (3) give evidence of theologically informed fidelity to God's Word;
- (4) be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served; and
- (5) include responsible participation in the deliberations, worship, and work of the presbytery and in the life of a congregation of this church or a church in correspondence with the PC(USA) (G-5.0201).

1. Teaching elders shall take the initiative in establishing an active relationship to the presbytery evidenced by regular attendance. Regular attendance shall normally be understood to consist of attendance in at least two (2) of the regular stated meetings each year.
2. Teaching elders shall exhibit and implement willingness to serve in the committee structures of the governing bodies.
3. Teaching elders engaged in a validated ministry or who are members-at-large shall be (a) under documented and approved call or contract to a particular congregation, or (b) serving the church in a governing body position, ecumenical agency, or specialized ministry under the control of the church, or interdenominational agency, or (c) honorably retired, or (d) actively seeking a call as pastor, associate pastor, pulpit supply, stated supply, temporary supply, or other pastoral duties, serving, or willing to serve, a minimum of 1/2 time if requested by the presbytery through its Committee on Ministry or designated representative (if the member is employed full-time elsewhere, less than 1/2 time is acceptable), or (e) serving in a ministry that helps share the ministry of good news beyond the jurisdiction of the church.
4. The criteria for determining a validated ministry beyond the jurisdiction of the church shall be based upon whether the proposed ministry meets all of the following standards:
 - a) Is a mission project or other form of ministry such as a day care project, chaplaincy or is of the nature of pastoral care, pastoral counseling, pastoral education or health care service; is a ministry related by organization, accountability and structure to other denominations with which the PCUSA is in correspondence (G-5.0201); is a ministry related to a seminary acceptable to the presbytery; is a ministry related to a non-denominational organization dealing with housing programs, the farm crisis, drug and alcohol addiction or marriage and family problems; is a ministry related to an international organization such as a council of churches or other ministry of service acceptable to the presbytery.
 - b) Is a ministry that serves others, aids others and enables the ministry of others and relates to the service of people rather than to the production of goods or of profits.
 - c) Is a ministry that makes active and effective use of the biblical and theological training that is required for ordination.

When teaching elders are called to validated ministry beyond the jurisdiction of the church, they shall give evidence of a quality of life that helps to share the ministry of the good news. They shall participate in a congregation, in their presbytery, and in ecumenical relationships and shall be eligible for election to the higher councils of the church and to the boards and agencies of those councils.

The presbytery shall review annually the work of all teaching elders engaged in validated ministries outside the congregation.

- d) Is a ministry carried out in accountability for its character, conduct and performance results to a management committee, board of directors or to others responsible for the overall results of the total ministry program.
- e) Is a ministry carried out in accountability for its character and conduct and is answerable to the presbytery for agreed upon end results or activities with a review of the ministry on a regular basis.
- f) Is a ministry that will allow the continuing member to participate actively in the worship and service of a congregation of this presbytery or in a congregation of a denomination in which the PCUSA is in correspondence and it is expected that the continuing member will so participate.

If one or more of the written criteria for validated ministry cannot be met, the teaching elder should ask to be designated a member-at-large. If the presbytery is unwilling to grant this, then the teaching elder should seek release from the exercise of ordained office (G-2.0507) until he or she receives a call to ministry that fulfills all criteria².

Restoration to the exercise of the office is possible without re-ordination (G-2.0507) by (1) application to and approval of the presbytery that granted release, (2) reaffirmation of ordination vows, and (3) resumption of a ministry that qualifies for continuing active membership in the presbytery. These steps provide for ease in movement and are in no way judgmental. They are permissive in that re-ordination is not necessary. People should be encouraged to use them.

² G-2.0507 Release from Ministry as a Teaching Elder

When a teaching elder against whom no inquiry has been initiated pursuant to D-10.0101 and D-10.0201, against whom no charges have been filed, and who otherwise is in good standing shall make application to be released from the exercise of the ordered ministry of teaching elder, the presbytery shall delete that person's name from the roll and upon request of a session dismiss that person to a congregation. Release from the exercise of ordered ministry requires discontinuance of all functions of that ministry. The designations that refer to teaching elders shall not be used. The person so released shall engage in the ministry shared by all active members of congregations. Should a person released under this section later desire to be restored to the ordered ministry of teaching elder, that person shall apply through the presbytery which granted the release, and upon approval of that presbytery, the reaffirmation of the ordination questions, and the resumption of a ministry that qualifies that person for membership in the presbytery, shall be restored to the exercise of the ordered ministry as a teaching elder without re-ordination.

