Greetings: Teaching Elders, Commissioned Ruling Elders, Clerks of Sessions, Members of Presbytery Mission Cabinet & Others

The 104th Stated Meeting of Presbytery will be March 7, 2015 at Elizabethtown Presbyterian Church, 800 West Broad St., Elizabethtown, NC. Directions are included in the Advance Packet.

The attached Advance Packet includes the meeting agenda, detailed reports concerning the various items of business to be conducted at this meeting, and several items of information. By going to the Presbytery’s website (www.presbycc.org), you will find Guidelines for a First Time Elder Commissioner & a form for requesting to be excused from the meeting.

Please note that your computer will enable you NOT to have to print the whole Presbytery packet attached here. You may choose to print just the pages you need/want for the meeting at www.presbycc.org/calendar/packets/.

I urge you to study the agenda in advance, and please plan to stay for the entire meeting, until all items of business have been completed. We have a very full agenda this time; please plan accordingly.

CONCERNING REGISTRATION:
At each registration table there will be notebooks for you to print your name. There will be three registration groupings: (1) Pastors, (2) CRE’s & others eligible to vote and (3) Church elder commissioners who will register under their church name. Voting commissioners and minister members will be given a blue neck wallet. The blue neck wallets are to be returned in collection bins at the conclusion of the meeting. (Be aware that all “First Presbyterian” churches will be listed under “F”, not under the city name.) There will also be a fourth line for Church Educators and visitors. Visitors will receive regular name tags.

Seating: Members of the Presbytery (Ruling Elder Commissioners and Teaching Elder Members) will be seated in a special section in front. Visitors will be seated in the rear of the hall (as possible) or in an overflow area.

Lunches: Everyone is asked to bring their own lunch or eat out at one of the many local restaurants. A handout with names and locations of lunch options will be available that day.

Childcare can be provided with advance notice. Contact Presbytery Office with the request to include ages of children (910-862-8300, ext. 202 or jankrause@presbycc.org) no later than 12:00 noon Friday, February 27, 2015. Be sure to bring a snack and a lunch for children.

In the unlikely event of severe weather, we will announce any postponement of the meeting on Presbytery’s web site (www.presbycc.org), in the voice mail message which answers incoming telephone calls (910-862-8300 or 800-277-7479), and/or via Presbytery’s email networks. If there is any question, check the web site or call the office number.

Moderator Joshua Bower will call the meeting to order promptly at 9:30 AM.

William T. Reinhold
General Presbytery & Stated Clerk
Elizabethtown Presbyterian Church
800 West Broad Street
Elizabethtown, NC 28337

From Fayetteville/Lumberton: Approaching Elizabethtown on NC 87 & 41, leave the 4-lane NC 87 bypass and follow NC 41/Business 87 into Elizabethtown. Go approximately 3-5 miles on Highway 87 which is also Broad Street and the church will be on the left.

From Wilmington: Take Hwy 76 West to Highway 87, turn right. Traveling on Highway 87 Bypass, take a right at the stoplight onto Highway US 701 N that leads into Elizabethtown. Go to the third stoplight and turn left onto Broad Street (which is also Highway Business 87). Go approximately ½ mile and the church will be on the right.

From Clinton: Take Highway US 701 into Elizabethtown. At the first stoplight in Elizabethtown, turn right onto Broad Street (also Highway Business 87). Go approximately ½ mile and the church will be on the right.

From Whiteville: Take Highway US 701 N to Elizabethtown. After crossing over the Elizabethtown Bypass NC 87, go to the third stoplight and turn left onto Broad Street (also Highway Business 87). Go approximately ½ mile and the church will be on the right.
Correspondence
I have received letters or resolutions from the sessions of the following churches indicating their disapproval of the actions of the 221st General Assembly (2014) regarding the changes to the Directory for Worship (W-4.9000) on Marriage:
- Elizabethtown
- First Fairmount
- Hope Mills
- Raeford
- Sardis
- Woodburn – also expressed their commitment to continue to work in and with the Presbytery and the PC(USA).

At their request I have forwarded this information to the Stated Clerk of the General Assembly.

I have received a letter from the session of the Bensalem Church requesting to begin the discernment process towards dismissal to the Evangelical Presbyterian Church. I have asked Mr. Jay Bender, chair of COM, to form a pastoral team to work with them.

Pastoral Teams
The Pastoral Teams for Oak Island and Flat Branch continue to work with their respective churches.

Nominating Committee of the Presbytery
The Moderator has placed into nomination the following persons to serve on the Committee on Nominations and Volunteer Development per our Manual (3.03 Moderator):
- Class of 2015 – Rev. John Bryan (MAL – Central Community)
- Class of 2016 – Mr. John Howard (Blandonia – West Community)
- Class of 2017 – Mr. Tom Brown (Lillington – West Community)
- Class of 2017 – Mr. Bob Fry (Winter Park – East Community)

Nominations will also be received from the floor at this meeting.

Upcoming Presbytery Meetings
The upcoming meetings of the Presbytery for 2015 are as follows:
- June 11, 2015 – need invitation to host
- October 10, 2015 – need invitation to host
- March 5, 2016 – Shallotte

Necrology and Terms of Call
The list of pastors and elders who have joined the church triumphant during the year 2014 and the list of ministers and their terms of call for 2015 will both be listed in the June 11, 2015, packet. Please be sure to send in the necessary information as soon as it is available.
Proposed Agenda
Presbytery of Coastal Carolina
One Hundred and Fourth Stated Meeting
Saturday, March 7, 2015
Elizabethtown Presbyterian Church
800 Broad Street, Elizabethtown, NC 28337
Rev. Joshua Bower, Presbytery Moderator
Ms. Sue Lowery, Presbytery Vice-Moderator

Our Vision Is
Congregations Joyfully Committed to Christ as Lord
Called and Commissioned by God
Connected and Empowered by the Holy Spirit
For Worship and Service

8:45 AM Registration Begins
9:30 AM Call to Order and Opening Prayer  Rev. Joshua Bower, Moderator
9:32 AM Declaration of Quorum Rev. Bill Reinhold, Stated Clerk
9:33 AM Welcome  Rev. Chris Denny, Pastor
9:35 AM Appointments of Standing Committees Rev. Joshua Bower, Moderator
  A. Recognition of first-time elders and visitors, seating of corresponding members
  B. Reception of new Business (must be in writing)1
  C. Correspondence Received
9:45 AM Adoption of Agenda [4-5] Rev. Ben Burrows
9:50 AM Order for Morning Prayer Rev. Joshua Bower

Debate and Vote on Proposed Amendments to the Constitution
10:00 AM Introduction to Proposed Process and Schedule and Agreement on Rules [6-8] Ms. Judy Davis
  Removal of any items from Consent Agenda for Debate and Vote  Rev. Joshua Bower
10:15 AM Debate and Vote on 14-F – Marriage Amendment (Directory of Worship) – 60 minutes
11:15 AM Debate and Vote on Belhar Confession (Book of Confessions) – 20 minutes
11:35 AM Vote on Consent Agenda (Form of Government) – 5 minutes
11:45 AM Worship with Lord’s Supper [Order of the Day] Dr. Heath Rada, Moderator of the 221 GA

1:00 PM Lunch – on your own in Elizabethtown or bring your own

2:15 PM Reconvene with Prayer Rev. Joshua Bower
2:20 PM Debate and Vote on Any Items Removed from Consent Agenda Rev. Joshua Bower
2:45 PM Strategic Planning and Organizational Review [10-11] Mr. Bill Ingle
2:55 PM Monroe Camp and Retreat Center Rev. Lyndsey McCall
3:10 PM Committee on Ministry [12-16] Mr. Jay Bender

1 All introduction of New Business must be in writing and placed in the hands of the Stated Clerk at the outset of the meeting.
A. Amendments to Presbytery Manual [28-31]  Mr. Maurice Hobbs
B. Ethics Policy – First Reading [32-38]  Rev. Ben Burrows
D. Finance and Property [40-44]  Rev. Ben Burrows

4:10 PM  Christian Education [45-48]  Rev. David McDonald
4:20 PM  Mission and Outreach [49-56]  Rev. LaVera Parato
4:30 PM  Other Reports
   A. Presbyterian Women [ ]
   B. Committee for African American Ministries [57]
   C. Committee for New Church Development [58]
   D. Committee on Communications [59-60]
   E. Committee for Church Revitalization and Transformation [61]
   F. Big Tent [62]

4:35 PM  New Business/Standing Committee Reports  Rev. Bill Reinhold
4:40 PM  Closing Prayer & Adjournment  Rev. Joshua Bower

Please
Tuck the cord back into your neck wallet and place in the containers by the doors as you leave.
Gather up any papers left over and place them in recycling boxes by the doors as you leave.

Thank you!
The Committee on Sessional Records and Higher Governing Body Directives met on Feb. 2 to review the Proposed Amendments to the Constitution put before us by the 221st General Assembly for our affirmative or negative votes. This report is to provide you with additional background material on each item and our committee’s recommendations. It is important that you read the booklet thoroughly as this report does not repeat the information provided there. The booklet is available from the Presbytery office and is also online at www.pcusa.org/resource/ga221-proposed-amendments-constitution/. Copies will be available for each commissioner to the Presbytery on March 7th.

We will be voting on these 9 amendments in the following order:

A. **14-F Marriage** – The Committee on Sessional Records and Higher Governing Body Directives respectfully commends to the members of the Presbytery, after prayer, to vote their conscience on this proposal.

**Background Resources:** Please review the proposal found on page 16-18 in the booklet. For a side-by-side comparison of the current Book of Order section W-4.900 which is being replaced in its entirety, please go to www.pcusa.org/resource/comparison-proposed-amendment-w-49000-marriage/.

For your reflection and prayer, the committee puts before you some thoughts shared at the Holy Conversations events held around the Presbytery and at other forums on this subject:

- **PRO:** In the same way that Presbyterians have deepened our understanding of the Biblical texts on women that say, “I permit no woman to teach or to have authority over men; she is to keep silent.” We can also now more deeply examine the texts in the Bible that might speak to same-gender relationships to see that at no point were same-gender loving relationships the subject of the Biblical text. Rather the texts were addressing violent acts of abuse and inappropriate sexual involvement of adults with children. (1 Tim 2:12, NRSV)

- **CON:** On the other hand, many have expressed concern that approval of this marriage amendment is an utter disregard for the plain teaching of scripture on this subject citing Genesis 19, Leviticus 20:13 and 18:22, Romans 1:18-32, 1 Corinthians 6:9-11, 1 Timothy 1:8-11.

- **PRO and CON:** Although some are personally uncomfortable with same-gender marriage, this proposal permits them and their church to decline to host or perform such ceremonies while at the same time allowing others the freedom of conscience to allow them. This seems to be the principle of Mutual Forbearance at work in the life of the PC(USA), “that there are truths and forms with respect to which people of good character and principles may differ. And in these we think it the duty of both private Christians and societies to exercise mutual forbearance toward each other.” (F-3.0105)

- **PRO:** “One of the issues for many is whether same sex marriages comport with biblical ideas of marriages. The truth is that people in the 21st century would not be comfortable with the kinds of marriages which are represented in the Bible. For example, we would not be
comfortable with the biblical model that is one man, one woman, one concubine. Nor would we be comfortable with the idea of a widow being compelled to marry her brother-in-law. There is very little in the Bible which reflects the modern idea of one man & one woman united by love.” –Rev. Ellin Jimmerson, AL

• CON: Quote from a Review of Daniel Heimbach’s Why Not Same-Sex Marriage: A Manual for Defending Marriage Against Radical Deconstruction “The definition of marriage, [Heimbach] observes, is foundational to all of human society. Those who seek to alter the foundation must provide a compelling basis for such a radical change. This book shows that the arguments for the redefinition of civil marriage largely depend on individualism and emotional appeals. Such emphases on personal fulfillment undermine the common good over time. Thus, far from being an attempt to impose a theocracy, support for a traditional definition of marriage is support for the common good. According to this reasoning, defending a traditional definition of marriage is not an attempt to assert political power but a pursuit of societal flourishing.”

• PRO or CON: The Marriage of two people of the same gender is now a reality we must face in our culture. We need to find a way to communicate the love of Jesus to all persons, even persons that make us uncomfortable.

B. 14-1 Confession of Belhar – The 221st General Assembly has asked us to vote on whether or not to add the Confession of Belhar to the PCUSA Book of Confessions. In order for this item to pass nationally 2/3 of the presbyteries must vote in the affirmative. However, in each presbytery a regular majority vote determines whether the item is affirmed or not. We did vote in favor of this same item several years ago. However, it did not receive the required 2/3 vote nationally. The version before you now has added scriptural references but has not changed the text of the confession itself. Please read the item carefully in the Booklet, pages 1-5.

The Committee on Sessional Records and Higher Governing Body Directives respectfully recommends that members of the Presbytery vote in favor of adding the Confession of Belhar to the Book of Confessions.

C. Consent Agenda (Items 14-A, 14-B, 14-C, 14-D, and 14-E)

The Committee on Sessional Records and Higher Governing Body Directives puts before the presbytery items 14-A, 14-B. 1, 14-B. 2, 14-C, 14-D, 14-E (pages 6-15 of the booklet) as an omnibus motion (also known as a Consent Agenda).* The committee is recommending that commissioners vote in favor of all the items in the Consent Agenda.

*If any commissioner wishes to discuss and vote on any of these items separately, there will be an opportunity for items to be pulled from the consent agenda.

1. 14-A Renunciation of Jurisdiction – As you review this item found on page 6-7 of the booklet, please note that the Advisory Committee on the Constitution (ACC) was speaking to the original proposal brought to the General Assembly. Through the work of the General Assembly committee and the General Assembly plenary, the original proposal was significantly changed. The proposed as it is before you now is a restriction that only applies to Teaching Elders who have renounced jurisdiction in the midst of a disciplinary proceeding. (Disciplinary proceedings are the more serious offenses in the life of a church such as financial malfeasance, sexual misconduct, and other abuses of power.) This proposal does not apply to a Teaching Elders (Pastor) who renounce jurisdiction during a Remedial Complaint. (A Remedial Complaint is more about technical errors in ministry such as failure
to file certain reports, inattention to certain details during session meetings, or motions that maybe out of order in the life of the congregation or presbytery.) To see the official definition of Remedial Complaint and Disciplinary Proceeding please see D-2.0200 in the Book of Order. This proposed amendment, if passed, does not apply to Ruling Elders.

2. **14-B. 1 and B. 2 on the Preparation for Ministry Process** – these amendments are clarifications and updates to language in the Book of Order that are helpful to Presbyteries and persons seeking ordination in the PCUSA.

3. **14-C Child Protection Policy** – found on page 11-12. This amendment proposes to add five words to the Book of Order that will mandate churches adopt and implement a child protection policy in addition to a sexual misconduct policy. It seems that most other organizations have these types of policies in place and we, in the church, would be wise to do likewise. Many model policies are available for churches to adopt and use.

4. **14-D Minimum Composition of a Presbytery** – This item is well explained in the booklet allowing flexibility for a presbytery to be smaller than the current required minimum by action of its Synod and the General Assembly.

5. **14-E Interreligious Stance** – This is a re-wording of the PC(USA)’s long standing commitment to be in dialogue with other faith traditions in order to deepen our understanding of one another and opportunities to cooperate in making the world better. It adds language about being such dialogue by the power of the Holy Spirit as “a sign and means of God’s intention for the wholeness of all humankind…” see page 15 for complete wording.
Presbytery of Coastal Carolina
Committee on Nominations and Volunteer Development
Report to Presbytery
March 7, 2015

Action Items:

The Committee on Nominations & Volunteer Development nominates the following persons to serve the Presbytery of Coastal Carolina. We move the election of the following persons:

Response Coordinating Team
Class of 2017 Rev. Susan Hudson, Rev. Rick McDuffie

Christian Education
Class of 2016 Rev. Jonathan Watson
Class of 2017 Mr. Larry Tootoo

Committee for Church Revitalization & Transformation
Class of 2015 Rev. Emile Harley
Class of 2016 Ms. Mary Helen Walker

Committee on Ministry
East Community:
Class of 2015 Mr. Joel Lynn
Class of 2016 Rev. Bob Bankhead

Central Community:
Class of 2015 Rev. Cassandra Thomas

Committee on Preparation for Ministry
Class of 2017 Rev. Phil Gladden, Chair

Sessional Records/Overtures/Higher Council Directives
Ms. Judy Davis, Chair

Strategic Planning & Organizational Review
Class of 2016 Rev. Ernest Johnson, Rev. Jason Hamersley
Class of 2017 Rev. Mamie Wilson-Hooker, Mr. Bill Ingle, Chair, Mr. Dennis Hines
Planning and Organizational Review  
**Report to Presbytery**  
March 7, 2015

**Action Item**
SPOR requests authorization to **draft a new Operations Manual** for the Presbytery aimed at expanding the role of our three Communities in the life and witness of the Presbytery.

**Note:**
This new Manual would outline how much of what is now done at our three stated meetings of the Presbytery can be done in the Communities operating as Commissions of the Presbytery. It would also reduce the lag-time in making changes to the Manual by creating a set of by-laws which define the decision making process of the Presbytery and a set of guidelines which lay out goals and expectations of staff, committees, etc. that would be more flexible and easier to amend than the by-laws. Our goal is to have at least a broad outline of a new way of functioning ready for a first reading at the June meeting, to have some discussion about it then and in the months following, and a vote in October.

**God’s Fresh Call**
We claim the value of being the largest PC(USA) presbytery (in the number of our congregations); enriched by our Reformed, Scottish heritage, racial-ethnic migrations, historic presbyteries, and new language groups; embracing the many urban and rural areas, our small towns, and the larger- and smaller-membership congregations in our bounds; and affirming the ever-changing character of life in southeastern North Carolina, the Presbytery of Coastal Carolina is Fundamentally committed:
- to awaking spiritual imagination and congregational vitality,
- utilizing various resources for strengthening relationships, equipping shared ministry, and developing leaders,
- expanding opportunities for partnerships in service,
- being guided by the Reformed tradition in understanding what it means to be the Church today,
- being linked in conversation, deliberation, and action by effective means of interaction.

**Background Information**
Your Committee on Strategic Planning and Organizational Review is charged with providing broad guidance for the Presbytery’s emphasis and structure. As we considered a process for developing another five-year plan, we chose to utilize a model known as “Appreciative Inquiry” to develop our **Listening, Learning, Dreaming—Together** effort. Over 130 of our 189 congregations were represented at small-group gatherings held across the Presbytery in the spring, summer and early fall of 2014. From these conversations, we identified five wishes that were raised repeatedly. These five wishes guided mall-group “asset-mapping” conversations involving more than 200 people at the October, 2014, presbytery meeting. These conversations allowed teaching and ruling elders alike to identify their own and their congregations’ assets that could be utilized in fulfilling the respective wishes. The five wishes were:

1. We wish for communication tools and processes that tie us even closer together.
2. We wish for expanded experiences of serving others, especially through congregational partnerships.

3. We wish for a wide variety of compelling human and material resources for strengthening fellowship, equipping shared ministry, and developing leaders.

4. We wish for ways to celebrate our heritage and Reformed tradition as resources for embracing change.

5. We wish for a fundamental commitment to spiritual imagination and congregational vitality.

From the small-group conversations a number of very helpful suggestions were developed to guide our Presbytery in being more responsive and effective in the lives of our congregations. Among the multiple suggestions which were offered at the Presbytery meeting, SPOR recognized several themes that we believe will help us to work more fruitfully together. These themes are:

1. Dealing with Our Large Geographical Area – While some presbyteries in the Western United States are larger in terms of distance, we are unique in terms of both distances and in the number of congregations. Several years ago the Presbytery adopted a three community-based model for the Committee on Ministry (COM) and for staffing (the three mission coordinators). The results of this experiment have been widely appreciated and SPOR is studying how to create an even greater sense of identity and mission within the three communities of the Presbytery.

2. Deeper Connections Among Congregations – Related to the question of size and distance is a desire for deeper connections among congregations and pastors within a geographic area. SPOR’s efforts to strengthen our three communities is an effort to address this concern by creating more ways for congregations and pastors to engage in mission, education, and fellowship within a reasonable distance from one another.

3. Creative Ways for Congregations to Do Mission Together – This speaks to both our desire to get to know each others and to our desire to engage our neighbors in significant ways beyond that which we can do alone. SPOR feels that this can be another way to strengthen the bonds that connect us in mission and fellowship in more regional configurations.

We feel that the success of the three community-based COM clusters, the widespread appreciation of the our three mission coordinators (Nancy Gladden, Steuart Link, and Laura Lupton), the development of regional clusters of congregations undertaking transformation together all point to a future that is even more focused on our three communities. A vision of Presbytery as the catalyst and connection point for mission, education, and fellowship is emerging.
Presbytery of Coastal Carolina

Committee on Ministry

Report to Presbytery
March 7, 2015

Action Items:

A. Examination of Candidate
   1. That Candidate John “Jay” Atkinson under our care, be admitted to the floor for examination for ordination

   Faith and Bio Statement [17-18]

B. Reception of Ministers
   1. Rev. Ralph “David” Ruth of New Harmony Presbytery
   2. Rev. Mary McKnight of the Presbytery of the Cascades as MAL
   3. Rev. Tom McKnight of the Presbytery of the Cascades as MAL

   Faith and Bio Statements [19-26]

Consent Items:

1. Ralph “David” Ruth
   a) Recommend the following terms of call of First Presbyterian Church, Lumberton, NC to Rev. Ralph “David” Ruth as Pastor:

   Salary $59,342
   Housing Allowance $19,783
   SECA $4,500
   BOP $29,268
   Professional Reimbursements $6,307

   Additional benefits as stated in the Presbytery Minimum Terms of Call

   b) Recommend the following commission be approved to install Rev. David Ruth as pastor at First Presbyterian Church, Lumberton:

   Teaching Elders:
   Ruling Elders:

2. John “Jay” Atkinson
   a) Recommend the following terms of call from the session of First Presbyterian Church, Wilmington, NC to Mr. John “Jay” Atkinson as Interim Associate Pastor:
Salary (part time) $19,000
Professional Reimbursements $  3,000
Other benefits include 4 weeks of vacation, 2 weeks of study leave, and no other benefits

b) Recommend the following commission to ordain Mr. Jay Atkinson as Interim Associate Pastor at First Presbyterian Church, Wilmington, NC:

Teaching Elders: June Highfill, Ernie Thompson, Pete Brown
Ruling Elders: Johnette Fields, Joyce Southerland, Bettie Glenn

3. LaVera Parato
   a) Recommend the following terms of call from Antioch Presbyterian Church, Jacksonville, NC to Rev. LaVera Parato as Part Time Pastor:

   Salary $16,500
   Housing Allowance $14,500
   SECA $ 2,371.50
   BOP $15,056
   Professional Reimbursements $ 4,000

   Other benefits as stated in the Presbytery Minimum Terms of Call

   b) Recommend the following commission to install Rev. LaVera Parato as Part Time Pastor at Antioch Presbyterian Church, Jacksonville, NC on March 15, 2015 at 4:00 PM:

   Teaching Elders: David Vanderbilt, Eduardo Moreno, Nancy Gladden
   Ruling Elders: Leslie Kerr, Sandra Mihalcik, Norwood Blanchard, Danny Raynor

• Approval of Pastoral Relationships
  o Rev. David Ruth, Pastor, and First Lumberton effective 11-30-14
  o Gary Borcherding, TS, and First Spring Lake, 1-1-15 through 6-30-15
  o Herbert Pate, CRE, and Harmony, 1-1-15 to 12-31-17
  o Becky Raynor, CRE, and Acme, 1-1-15 to 12-31-15
  o Rev. Howard Whitehurst, SS, and Centre, 9-1-14 to 8-31-15
  o Rev. Gene Miller, SS, and Midway, 12-1-14 to 11-30-15
  o Rev. David Hudson, SS, and Antioch/Red Springs, through 2015
  o Ronald Hughes, TS, and First Fairmont, through 2015
  o David Holloway, TS, and Beth Carr, through 2015
  o Charles Monroe, CRE, and Rowland and Ashpole, 1-1-15 to 12-31-17
  o Rev. Michael Baker, TS, and Philippi, 12-1-14 to 11-30-15
  o Rev. Duane Hix, Interim, and First Dunn, effective 11-1-14, laboring within our bounds
  o Rev. Ray Mims, Interim, and Bethesda, effective 10-13-14
o Rufus McLean, from Interim to SS, and Shiloh
o Rev. Kathryn Dudley, SS, and Union through 11-30-15
o Bob Johnson, TS, and Wayside, 1-1-15 to 12-31-15
o Rev. Bertrand Pitchford, SS, and Ephesus through 12-31-15
o Rev. Jeff Mercer, SS, laboring within our bounds, and Faith, 1-1-15 to 12-31-15
o Rev. Richard Hodges, SS, and Pleasant View, 1-1-15 to 12-31-15
o Rev. Richard Rodda, SS, and Broadway, 1-1-15 to 12-31-15
o Rev. Roger Horne, SS, and Cape Fear/Lillington, 1-1-15 to 12-31-15
o David Priddy, TS, and Leaflet/Raven Rock, 1-1-15 to 12-31-15
o Rev. Barbara Hedin, DP, and Cypress through 11-1-16
o Rev. Dawn Stoker, Interim, and Barbecue, increase in hours/compensation, 1-1-15
o Rev. Elizabeth Forester, HR/SS, and Jackson Springs, through 12-31-15
o Rev. Keith Miller, HR/SS, and Euphronia, through 12-31-15
o Wendell McGee, CRE, and Morningside, 1-1-15 to 12-31-16
o Rev. LaVera Parato, Pastor, and Antioch/Jacksonville effective 11-11-14
o Rev. Jim Johns, Interim, at Carolina Beach effective 1-1-15 (laboring inside our bounds)
o Rev. Bruce Berry, Interim at Faison, 1 year beginning 12-14-14 (laboring inside our bounds)
o Rev. Richard Boyd, SS, and Croatan, 1-1-15 to 12-31-15
o Ken Yearick and Grace through March 2015
o Rev. Chris Carlisle, and Windemere effective 3-1-15 to 2-28-16
o Rev. James Wilhide, TS, and Bethel Raeford through 2015
o Rev. Archie Stevens, TS, and Priest Hill through 2015
o Rev. Ruby Lennon, TS, and Westminster Laurinburg through 2015
o Rev. John Bryan, SS, and Iona through 2015
o Doug Jordan, CRE, and Vaughan Memorial, 1-1-15 to 12-31-2017
o Rev. James Belle, SS, and Haymount through 12-31-15
o John “Jay” Atkinson, part time Interim Associate Pastor at First Wilmington, 3-1-15 to 2-28-16
o Rev. Robert Haywood, SS, and New Hope/Winnabow through 2015
o Rev. Cynthia Williams, Interim, and Beulaville for 6 mo. through 6-30-15

• Supply List
  o Mr. Lloyd Blevins, Cooperative Baptist
  o Rev. Tom McKnight
  o Jay Bender with communion privilege with approval of COM East Chair
  o Mark Houston with communion privilege once a month at Bethel/Beulaville for 2015
  o Willie McCaskill, Jr. and Freedom East with conditions
• Dissolution of Pastoral Relationships
  o Rev. Paul Shields and Buffalo effective 12-31-14
  o Rev. JoAnne Lee and Bunnlevel effective 1-11-15
  o Rev. Pat Fletcher and Shallotte
  o Rev. Jerry Bron and Bethany
  o Rev. June Highfill and Pearsall
  o Rev. Harold Manning and Oak Grove
  o Rev. Shuford White and Galatia

• Moderators
  o Rev. Jeff Mercer, PC(USA), at Faith
  o Rev. Brown Patton at Wayside effective 1-1-15
  o Jim Smith at Church in the Pines
  o Rev. David McDonald at Bethany Wilmington
  o Rev. Robbie Phillips at Grace
  o Rev. Steven Fitzgerald at Pink Hill
  o Rev. Sam Murrell at Pearsall Memorial
  o Rev. Jim Randall at Galatia
  o Rev. John Goodman at Central
  o Rev. June Highfill at Pike-Rocky Point

• Dismissal
  o Rev. Larry Toney to the Presbytery of Eastern Virginia

• Other
  o Approve Raeford to begin process of electing PNC
  o Approve Jim Smith to administer sacraments at Freedom East
  o Approve validation of Rev. Lee Hinson-Hasty’s call from the Presbyterian Foundation and request to labor outside the bounds effective 1-1-15
  o Approve elimination of associate pastor position at Shallotte
  o Approve elimination of Associate Pastor position for Congregational Care and Growth at First Presbyterian Wilmington
  o Dismiss Rev. Kevin Hay to the Shenandoah Presbytery
  o That Rev. Jack Patrick be dismissed to the ECO the same day that Calabash is dismissed to ECO (12-31-14)
  o That New Hope Presbyterian Church be granted an exemption from G2.0404 for three years due to insufficient pool of members able or willing to serve as elders
  o Approve Ernestine Wall, QRE, to administer communion at Mars Hill when Rev. Cassandra Thomas is absent
  o Approve moving Acme to Central Community (from East) since Acme is part of Bladen Parish
  o Approve First Fayetteville to form a search committee for an associate pastor
Honorably Retirement
  o  Rev. June Highfill, effective 12-31-14

The reports of the following commissions were found in order and they were dismissed with our thanks:
  a) Rev. Glen Hallead was installed as Pastor at St Andrews Presbyterian Church on Sunday, November 2, 2014: Teaching Elders: Kathryn Dudley, George Walton, Mamie Wilson-Hooker, Ruling Elders: Walter Doelp, Betty Lynn Johnson
  b) Rev. Willis Davis was ordained and installed at Burgaw Presbyterian Church on Sunday, November 9, 2014: Teaching Elders: Nancy Gladden, Ernie Thompson, Eduardo Moreno, Ruling Elders: Sadie Pollock, Joe Dixon, Doris Dees
  c) Rev. Steven E. Fitzgerald was installed as Pastor at Trinity Presbyterian Church in Havelock on Sunday, October 26, 2014: Teaching Elders: Ann Brinson, Collin Adams, Tim Havliceck, Ruling Elders: Jay Bender, Helen Gregory
  d) Rev. Whitney Fauntleroy was installed as Designated Pastor at Chestnut Street Presbyterian Church on Sunday, November 9, 2014: Teaching Elders: June Highfill, N. Samuel Murrell, William Reinhold, Ruling Elders: Leslie Watson, David Small, Steve Risley
I believe in one God who is omnipotent and the Creator of the universe.

I believe we can experience a relationship with God through the mediation of Jesus Christ, the Son of God, who had extraordinary awareness of God and taught us The Way to obtain connection to God. Jesus Christ suffered greatly and died on the cross for showing us The Way. He was resurrected by God and returned to God.

I believe we can grow in our relationship with God through his presence with us which we know as the Holy Spirit. The Holy Spirit can be found in community, in nature, and in solitude. The Spirit must be sought with humility and a grateful heart. The Spirit nurtures us as children of God.

God has chosen to give humanity free will. In doing so, God does not control our actions or those of the natural world, but makes his presence available to all who seek it in humbleness and awe. God does not cause nor ordain evil and suffering, but does not prevent them. We are not meant to understand all of God’s purposes with respect to evil and suffering. We are meant to endure and endeavor to continually draw closer to God despite worldly loss and sorrow. It is not an easy task at times. God understands this fact.

We can utilize God-given free will to grow stronger in our relationship with God through thoughts and actions which are pleasing to him. The life of Jesus Christ provides the pure example and proper framework for those right thoughts and right actions. We can be ever more attuned to this state through increasing our spiritual maturity. In this state, we can more fully achieve God’s purposes for us in this life. Seeking to grow in our spiritual practices such as time in prayer, worship, joyful service to others, fellowship with others in Christian community, and engagement in the Christian arts strengthens our spirituality.

We repeatedly turn away from God through our thoughts and actions, and in doing so we Sin against our Creator. When we Sin, our relationship with God our Creator diminishes, and we can sometimes sense this estrangement through negative emotions such as anxiety, fear, feelings of hopelessness, or loss of meaning in our lives. In this state, we do not achieve God’s purposes for us in this life.

That said, as our Creator, God understands that we are imperfect beings and are Sinful. God loves us as his children, and forgives us when we Sin through the sacrifice of Jesus Christ. We are endowed to receive God’s grace, and continue the good fight in our struggle against Sin. I believe it is possible to be restored in our relationship with God by God’s grace alone.

The Church exists to bring human beings into greater relationship with God by following Jesus Christ. The Holy Scripture provides God’s Word for us and through study helps us better follow the way of Jesus Christ. The Holy Scripture gives us insight into how to live as God’s children in community, how to worship, and how to pray. The Holy Sacraments affirm our corporate relationship with God each time they are performed.

When we die, we return to our Creator. The teaching of Jesus Christ ensures us of the possibility of salvation and of eternal life with our Creator and God. Our tradition makes the joyful claim of light over darkness and life over death. We are not meant to know what form eternal life will take, and as followers of Jesus Christ, we are to confidently remain in faith. Amen.
I was born and raised in the small town of Eden, North Carolina, located in the north central piedmont region. My parents, John and Judy Atkinson, grew up in nearby Winston-Salem and both attended Appalachian State University, graduating to become teachers. My mother taught middle school language arts, and later worked with my father in his business. She was a loving, nurturing mother for me and my younger sister, and was very close to her mother and her sisters. She taught us from an early age how important it was to be supportive of family, and we visited aunts and uncles and cousins constantly. My father taught middle school and coached basketball for a period of time, and later moved into a successful career as a real estate broker and general contractor. He worked hard and as the owner of a small business, he taught me the value of planning and organization. Like many towns in our area, industry in Eden revolved around textile mills, and during my formative years in the 70s and 80s our community enjoyed a period of growth and favorable economic conditions. I was very active in sports growing up, in particular football and basketball. I enjoyed being part of a team, and competing. I loved watching the Dallas Cowboys on television, and particularly their quarterback, Roger Staubach. I decided early on I wanted to follow in his footsteps, and set a goal to graduate from the same college he did—the United States Naval Academy.

**High School Experience**

I attended J.M. Morehead high school in Eden, and with the strong support of my parents and community, was blessed in my experience. As the son of two teachers, I was driven from within to achieve academically. I also quickly learned how competitive it was to gain an appointment to Annapolis. I did well in academics, and made the most of my athletic ability in football, basketball, and on the golf team. I played trombone in the school band (and at church!) and was elected Student Body President my senior year. We were very active in our church, Leakesville Moravian Church. I sang in the choir, attended youth group, and went to Laurel Ridge in the summers for camp. I did receive an appointment to the Naval Academy, and joined others from around the nation on Induction Day July 6, 1988. Though frightened, I was determined, and took the oath with my classmates to become part of USNA class of 1992.

**United States Naval Academy Experience**

Plebe year at the Naval Academy was one of the most difficult periods of my life. Growing up in Eden had been almost idyllic, full of nurturing and support from family and friends. The safety and familiarity of my small town stood in stark contrast to the stress of plebe year military and academic requirements. I was also away from home for the first time and very homesick. It was during this time that I was able to draw on my relationship with God and my faith to help me persevere through the tough time I was going through as a plebe. I can recall praying in the small chapel room that was just outside the massive dining hall most days—I would have a few minutes after surviving being grilled by my upper class at lunch before afternoon classes started. Those few moments of prayer, solitude and silence each day gave me the strength to carry on and sustained me through that first year. I did make it through that year, and the others, and developed strong bonds with many of my classmates that I still cherish. I was able to do some neat things in the summers: I went through Airborne School with the Army at Fort Benning, GA; I did a cruise on an aircraft carrier in the Mediterranean and was able to see Egypt and Italy, and did an overnight on a submarine. I worked hard academically and made the Superintendent’s List both semesters my senior year, and earned two varsity letters playing Sprint Football. I tried my hand at boxing, but was knocked out in the Brigade semi-finals and happily gave up my gloves. It had been my goal to graduate from the Naval Academy, and as I shook the hand of President George Bush on May 27th, 1992 at the ceremony, I felt a strong sense of accomplishment.
United States Navy Supply Corps Officer Service
During my time at Navy, dramatic and far-reaching events had changed the world. Perhaps the most impactful was the collapse of the Soviet Union. I had studied the Soviet Navy as the principal adversary as a plebe, but by the time I graduated, the threat had largely vanished. Subsequently, the armed forces began a steady drawdown of forces and training pipelines backed up. After temporary duty and a change of service selection, I entered the US Navy Supply Officer Basic qualification course in Athens GA in the spring of 1994. After graduation, I received orders to the USS Shenandoah (AD-44) to serve as Disbursing Officer. I joined the ship on deployment in the Mediterranean and made port calls in Israel, Cyprus, Italy and Spain. As disbursing officer, I was responsible for over $2 million dollars in cash, and currency exchange in foreign ports. I later became stock control division officer, and managed 50 sailors. I received the Navy Achievement Medal during this time. After about 18 months, the Shenandoah was decommissioned and I was assigned as a Branch Chief for the Distribution Faculty managed by the Defense Logistics Agency at Cherry Point Marine Air Station, NC. At this facility, our mission was to manage the timely receipt, warehousing, and shipment of military aircraft parts to our forces around the globe. I managed a unionized civilian workforce in this role, and was awarded the Defense Meritorious Service Medal for improvements made to the process. During this time, I decided I would not make the military a career, and enrolled in an executive MBA program offered on base through Boston University Metropolitan College. I was honorably discharged from the military in 1998, and completed the MBA the following year.

Private Sector Leadership in Real Estate Development
Upon discharge, my father offered me an opportunity to work in the real estate organization where he and my sister Julie were working, a large master planned development called St. James Plantation located in Southport, NC. I had an interest in real estate, and the prospect of working with family after being in the Navy was appealing. I entered the development business from the bottom up—one of my first jobs was measuring the length of drainage ditches and validating construction expenses in pre-developed areas of the project. It was hot, unglamorous work, but I was eager to prove my worth and learn the business. Over a period of three years, I worked with the development, club operations, and sales divisions of the company, and carefully observed the managers in each area. In the spring of 2001, my father had an abdominal aneurism. He did make a full recover over time, but was unable to continue in his role as managing partner of the project. Although only 31 and with only three years of real estate industry experience, the two other families that owned the company asked me to take over project leadership. I did, and led the company with great energy and enthusiasm over the next ten years. Our organization achieved some great things, including being the market leader in real estate sales for over a decade. We built the best new golf course in North Carolina in 2006 as ranked by the NC golf panel, and received the developer of the year award for 2011 from the NC property owners association.

Call to Seminary
Soon after I moved to Wilmington, I became a member of First Presbyterian Church (my children attended pre-school there). Over the course of my time in Wilmington, I became increasingly involved in the Church, and as a Deacon, chaired the budget and finance committee, and coached my daughter’s basketball team. Over the course of the second half of the 2000s, I sensed a growing call to ministry. I resisted it strongly at first, but after hearing a succession of Seminary guest speakers at church, where I was fascinated by their Biblical knowledge and love of ministry, the call became clearer. I too wanted to grow in my faith and understanding of Scripture; I too quietly considered becoming a pastor. I confided in my wife Leslie and Pastor Ernie Thompson that I felt
something- and they both confirmed my calling! In the summer of 2011, my family moved to Richmond so that I could go to seminary full time at Union. Though the curriculum was very challenging (and I maintained a part time consulting role with St. James), I enjoyed it immensely. I made great friends at seminary, and felt part of a supportive and fun community. The highlight for me was the travel seminar to Israel I participated in for my last class at seminary. I graduated in May, and we decided to move back to Wilmington. With Pete Brown’s retirement in the fall, an opportunity to serve as an interim pastor at First Presbyterian emerged, and I gratefully accepted this call. We are thrilled to be back in coastal North Carolina, and have enjoyed renewing old friendships and making new ones!
Statement of Faith
David Ruth

I believe in one triune God, Father, Son, and Holy Spirit. Our God is the Creator of heaven and earth, of all things visible and invisible. We are made in God’s image and are therefore partners in God’s divine plan of reconciliation. God is beyond words yet at the same time is closer than our next breath.

Our Father loves beyond measure to the point of welcoming the prodigal home. Like a mother who will not forsake a nursing child there is nothing that can separate us from the love of God the Father. It is because of that overwhelming love that the Father sent His son to die, so that we have life and have it abundantly.

I believe in Jesus Christ, son of the living God who came to this earth both fully human and fully divine. Because of His humanness, Christ lived with the same demands, the same joys and the same sorrows of life that all humans experience. Our Lord also experienced human pain, suffering on the cross for all humankind as the ultimate sacrifice. I believe that Christ died a human death but His Lordship overcame the grave and He was resurrected on the third day. Through His death and resurrection our sins have been forgiven, the slate been wiped clean. I proclaim Jesus Christ as my Lord and my Savior.

Jesus Christ did not leave us orphaned; the Holy Spirit is our guide and our advocate. God speaks through the gentle nudging of the Holy Spirit. We pray, “Come Holy Spirit, fill the hearts of your faithful,” expectantly and confidently as the Spirit is a living member of the Holy Trinity.

I believe the Scriptures of the Old and New Testament to be the authoritative Word of God. The Bible is a living document written thousands of years ago, yet by the power of the Holy Spirit has spoken and continues to speak to us. Study of God’s Word is a key to our search for God and God’s search for us.

I firmly believe in the inexplicable power of prayer as a personal, intimate communion with God. Knowing that God is ever more ready to hear than we are to pray, we are called to open ourselves to an all-knowing, all-loving God in prayer. We are also called to pray as a body of faith, boldly and regularly.

I believe in the sanctity of gathering to worship our Lord. As the Bible teaches “When two or three are gathered in God’s name, God is there in the midst of us,” Worship is vital; it equips us to go forth and serve our Lord and proclaim the Good News—the saving Grace of our Lord Jesus Christ.

I believe the sacraments, Baptism and the Lord’s Supper, are life-giving and life-affirming and a visible sign of God’s invisible Grace.

Most of all, I believe that in life and in death we belong to God, who alone is sovereign and that nothing can separate us from the love of God in Christ Jesus our Lord. To God Be the Glory!
David Ruth Biography

In Hebrew the name “David” means “Beloved” or “Chosen” and for most of my “born days” that is exactly how I have felt. I am the youngest of three children born to Jack and Betty Kate Ruth, Godly people who set examples as spouses, parents, friends, teachers, mentors and most of all, role models of how to truly live a life in Christ. We moved to Lumberton when I was in the fifth grade and though my family moved when I was in college, I continue to say I grew up in Lumberton. Although it was only nine years, those precious nine years molded me.

As a nineteen-year-old entrepreneur selling books door to door in Indiana I was in an automobile accident and my chance of surviving was slim. That is when I learned what the church and the Christian community is all about. First Presbyterian Church Lumberton loved me and my family beyond description. Even now, when the state of the church becomes a burden to me, I think of the first day I made it back to church and though in a wheelchair with casts and bandages all over my body, I sang through a wired my jaw, “Stand Up, Stand Up for Jesus.”

While in college I spent two summers working at Camp Monroe where I met my future wife, Eva Monroe. Thirty-three years later I am thankful our Loving God sent me to a camp in the swamps that began a life-long love affair. We have three wonderful children: Andrew is a PC(USA) Pastor in Clayton, NC. He and his wife, Claire, have a newborn son, Jack. Mary Kate lives in Raleigh with her husband Jayson and their two sons, JD and Jennings. Maggie, our youngest, is a third year medical school student doing her rotations in Orangeburg, SC.

After graduating from UNC-Wilmington and getting married, I began my career as a businessman, eventually becoming an automobile dealer when a partner and I operated a Hyundai and Nissan dealership. (I no longer have any interest in these companies.)

One afternoon over a cold sandwich, an Elder from the church we attended asked me to participate in one of the church’s ministries. I declined saying I did not feel called to do that. Boldly, he asked me what I felt God was calling me to do. Taken aback, the Holy Spirit whispered in my ear, “Tell him you might be able to speak at a small church.” Several weeks later the gentleman called to tell me he found a church in need of a preacher one Sunday. That began my love affair with preaching the Good News of Jesus Christ. I became a Commissioned Lay Pastor and stood in forty plus pulpits before I became a supply Pastor serving St. Pauls Presbyterian Church. During my year long ministry there I had no grand epiphany but felt a nudge to begin the process of becoming an Ordained Pastor. After much prayer, with my family and friends, I enrolled at Duke Divinity School. After graduating, I was called as the Pastor of Williamsburg Presbyterian Church.

WPC is a growing and vibrant three hundred member church in the low country town of Kingstree, SC., founded in 1736 and mother church throughout SC.

My nine years at Williamsburg Presbyterian have been inspiring, challenging, spirit-filled and enriching- but more than anything else, an overwhelming blessing. When I say the benediction in that grand sanctuary for the last time, tears will roll down my cheek and my heart will be torn. These are not only my church family but my dear friends. Some I declared man and wife, I baptized their children, thanked God for the earthly and eternal life of those they loved, broke bread with, sipped sweet tea and walked down the fairways of the golf course with others. We leave Kingstree not because we want to but because we feel a strong sense that God is calling me to a church I love and a church where we truly need one another.
Faith Statement Mary McKnight  July 2014

I believe in God the Holy One, the Creator, who is gracious, slow to anger and abounding in steadfast love and mercy. On our own, we can learn about the vastness of the universe, but we can’t begin to grasp the goodness, beauty, mystery or love of the Divine. On our own, we can start to understand the nature of atoms, but we can’t grasp the basic needs of our neighbor. As a species, we may act with compassion, bravery and even self-sacrifice, but we are also capable of deviousness, greed, selfishness, cruelty and callousness. Left on our own, violence, fear and hopelessness begin to overwhelm us. We “fall asleep” repeatedly, losing connection to the Divine, and to anything beyond our personal desires or sense of entitlement. No matter how strong our faith has been at one time, we are all capable of living as “practical atheists” in how we think and function each day.

In spite of my darkness and all human darkness, God has not abandoned us. God is alive, real and active in our lives and world. I can only know this by the revelation of Scripture, the gift of prayer, and the churches and individuals who have made God’s love real to me. God, the Holy One is also Redeemer, who seeks us in darkness and blesses us in the gift of Jesus. Christ is the image of the invisible God, the one who shows us what God is like, and how God desires for us to live. I believe that Jesus is the first “fully human” human being, and that he is also mysteriously and wondrously filled with the life of God. He is indeed Immanuel, God with us. In my own life I know Christ as the light, the Good Shepherd, the bread of heaven. He is the compassionate and merciful one whose death defeats death and all forms of slavery and he brings the Kingdom or reign of God to earth. Christ is living water, and he longs to fill us with his own fullness of life, beginning right now and overflowing in the life to come. In a time when there is so much smug talk of God, I believe Christ calls his disciples to share his reality and goodness with others, by embodying his compassion, humility and justice, and only then daring to use words to speak of him. I believe Christ guides us on a path of building healthy, loving relationships and communities of hope, justice and peace, where no one is a stranger.

Through Christ, we have a special spirit, Holy Spirit. Today, I believe the Holy Spirit is at work in the church, causing spiritual hunger, and encouraging us to live, worship and minister in new ways, while holding on to essentials of our tradition. The Spirit builds community and equips the church to be the Body of Christ, where all generations have gifts that must be shared. Together, strengthened by the Spirit and the witness of others, we are called to reach out to all who are marginalized, trafficked, hungry, homeless, stigmatized or forgotten. As a Reformed Christian, I believe God calls us to be people of profound and life-changing gratitude that points to the reality of God and God’s goodness to us in Christ. I believe the Holy Spirit is urging us to bring the Gospel in new ways to non-churched people and people who have been turned off when the church has been callous, self-righteous, hypocritical or, frankly, asleep or preoccupied. Especially in this time, I believe God calls us to be people of ever-deepening prayer, when we learn again and again that we have been blessed, and that we are called to be a blessing to others.
Biographical Statement by Mary McKnight    July 2014

Mary McKnight was raised as a Roman Catholic in Ohio, but spent summers in North Carolina with her grandmother and numerous aunts, uncles and cousins of varied Protestant traditions. At Rosary College in suburban Chicago she, received a BA/MA degree in contemporary philosophy, and was introduced to biblical studies by a female Lutheran professor.

After college, Mary did volunteer work in Alabama, where she visited and listened to the stories of numerous paraplegic and quadriplegic veterans. During that year she began to wonder if she might be called to be a hospital chaplain or perhaps a biblical studies teacher and attended Union Theological Seminary in New York City to find out.

In her first year in seminary (1974), Mary studied Romans and discovered that she was theologically a Protestant. She began to explore and worship at churches of many denominations. In 1979, she became a member of a PCUSA church, having been attracted by its form of government, its ecumenical spirit, and its urgent sense that the love of God must be shown in our Christ-like treatment of our neighbors, near and far.

In 1981, Mary was ordained at West Granville Presbyterian Church in Milwaukee, Wisconsin. She and her husband Tom were Co-Pastors there for three years. In 1987, she began a nearly fourteen year ministry as the Associate Pastor of St. Andrew's Presbyterian Church in Pleasant Hill CA, while Tom pastored a church in Berkeley, CA, and they raised three children. In 2001, they decided to serve again as Co-Pastors, and were called to Moreland Presbyterian Church in Portland OR, where Mary served for nearly thirteen years. During her ministry, Mary has initiated the LOGOS program, Kerygma Bible Study, Disciple Bible Study, Stephen Ministry and the Unbinding the Gospel series, with coaching by the Lilly Foundation.

While living in California, Mary was trained as a spiritual director, and later as a supervisor of spiritual directors at Mercy Center in Burlingame. Over a two-year period, she and two Methodist spiritual directors led over 40 Protestant clergy and church members in a 30 week retreat of scripture and prayer. She continues to be very interested in spirituality, preaching, adult education, small group ministry, community building in churches and bringing the gospel to those outside the church.

Mary spent eight weeks of sabbatical time at Tantur Ecumenical Institute in Jerusalem, just outside Bethlehem. She has been privileged to experience the culture and religion of people in the West Bank, Turkey, Egypt, Ireland, Viet Nam, Peru, Russia and India.

Mary and Tom have been blessed with three grown children and three young grandchildren, and happy to have moved to Wilmington in March 2014.
I came of age as a Christian during the troubling times of the 1960’s. The Confession of 1967 was a light amid the darkness for me and for many Presbyterians. It continues to excite and inform me. I would highlight the following as a reflection of my faith statement.

9.01 “The church confesses its faith when it bears a present witness to God’s grace in Jesus Christ.”

9.02 “In every age, the church has expressed its witness in words and deeds as the need of the time required.”

9.03 “No one type of confession is exclusively valid, no one statement is irreformable. Obedience to Jesus Christ alone identifies the one universal church…”

9.06 “God’s reconciling work in Jesus Christ and the mission of reconciliation to which he has called his church are the heart of the gospel in any age.”

9.07 “Jesus Christ is God with humankind.”

9.08 “In Jesus of Nazareth, true humanity was realized once for all. . .His life and teaching judged their goodness, religious aspirations, and national hopes. . .The victim of sin became the victor, and won the victory over sin and death for all.”

9.09 “God’s reconciling act in Jesus Christ is a mystery which the Scriptures describe in various ways.”

9.10 “The risen Christ is the savior of all people.”

9.11 “The same Jesus Christ is the judge of all people.”

9.13 “All human virtue, when seen in the light of God’s love in Jesus Christ, is found to be infected by self-interest and hostility.”

9.15 “God’s sovereign love is a mystery beyond the reach of the human mind.”

9.16 “In its beauty and vastness, sublimity and awfulness, order and disorder, the world reflects to the eye of faith the majesty and mystery of its Creator.”

9.17 “God has created human beings for a personal relation with himself. . .Life is a gift to be received with gratitude and a task to be pursued with courage.”

9.19 “(Jesus) was the fulfillment of God’s promise to Israel, the beginning of the new creation, and the pioneer of the new humanity. He gave history its meaning and direction and called the church to be his servant for the reconciliation of the world.”

9.20 “God the Holy Spirit fulfills the work of reconciliation in human life. . .In spite of their sin, the Spirit gives people power to become representatives of Jesus Christ and his gospel of reconciliation to all.”

9.21 “The reconciling work of Jesus was the supreme crisis in the life of humankind. His cross and resurrection become personal crisis and present hope for women and men when the gospel is proclaimed and believed.”

9.26 “Life in Christ is life eternal. The resurrection of Jesus is the sign that God will consummate the work of creation and reconciliation beyond death and bring to fulfillment the new life begun in Christ.”

9.27 “The church has received the books of the Old and New Testaments as prophetic and apostolic testimony in which it hears the word of God and by which its faith and obedience are nourished and regulated.”

9.32 “His human life involves the church in the common life of all people. . .His suffering makes the church sensitive to all human suffering. . .His crucifixion discloses to the church God’s judgment on the inhumanity which marks human relations.”

9.34 “The unity of the church is compatible with a wide variety of forms, but it is hidden and distorted when variant forms are allowed to harden into sectarian divisions, exclusive denominations, and rival factions.”

9.41 “The church in its mission encounters other religions and in that encounter becomes conscious of its own human character as a religion. . .The Christian religion, as distinct from God’s self-revelation, has been shaped throughout its history by the cultural forms of its environment.”

9.42 “Christians find parallels between other religions and their own and must approach all religions with openness and respect.”

9.48 “Jesus Christ has given the church preaching and teaching, praise and prayer, and Baptism and the Lord’s Supper as means of fulfilling its service of God among all people.”
Biography—Tom McKnight

I was raised in a middle-class suburb of Cleveland, Ohio—the eldest of three children. Although I grew up in a loving family, there were shadows—my father’s alcohol abuse and my mother’s death, at an early age, to cancer.

Duke University awarded me a college scholarship. I majored in history and graduated, Phi Beta Kappa, in 1971. After working for a year, I traveled throughout Europe and lived for a time in a Protestant religious community in Switzerland. Returning to the States, I took a job in Washington with a news magazine for a year during the Watergate era.

I began my seminary years in 1973 at Union Seminary in New York, a good choice and a formative experience. I met my wife Mary at Union. I graduated in 1976, and was awarded the prize in church history. For two years following seminary, I taught religious studies at the Northfield Mt. Hermon School in Massachusetts.

After ordination, I was called to Second Presbyterian Church in Knoxville, TN. As there were only two pastors in a 1600-member congregation, I was given the opportunity to do many things during my three years there.

When my wife was ready to be ordained, we sought a co-pastorate. For three years we shared one position at West Granville Presbyterian Church in Milwaukee, WI—following a beloved pastor of 40 years who prepared his congregation to receive us both warmly. During that period, I completed a D-Min—largely through the Center for Religion and Psychotherapy in Chicago.

In the fall of 1984, I received a call as pastor to St. John’s Presbyterian Church in Berkeley, CA. I began a 17-year ministry—challenging and rewarding. Our children were raised in California, and my wife served a suburban San Francisco congregation during most of those years.

In 2001, we accepted a co-pastorate, two full positions, at Moreland Presbyterian Church in Portland, OR. We were gratified to see both growth and restored congregational health during the years we were there—which included a major building renovation. I retired in the fall of 2012.

We have three grown children, all of whom continue to wrestle with the church—two daughters in New York City, and a son in Ann Arbor, MI. We have three young grandchildren.

I read a lot, and enjoy photography and film. I have led a number of trips abroad—and will do so this fall to China.
FOR ACTION:

1. That Inquirer, **Kelly Rex**, a student at Union Presbyterian Seminary/Richmond and a member of Sherwood Presbyterian Church, Fayetteville, be admitted to the floor for examination with regard to her Christian faith, forms of service undertaken, and motives for seeking the ministry in order to determine her readiness to become a Candidate for ordination as a Teaching Elder in the Presbytery of Coastal Carolina.

2. That **Kelly Rex** be received and enrolled as a Candidate for ordination as a Teaching Elder.

AS INFORMATION:

At the Bi-annual Retreat of the CPM at the Presbytery Office, Elizabethtown, NC, on February 14, 2015, the CPM took the following actions:

1. **Scott Cameron** (Highland Presbyterian Church/Fayetteville), a student at Duke Divinity School, was enrolled as an Inquirer;

2. **Alex Fischer** (Westminster Presbyterian Church/Fayetteville), a student at Appalachian State University who will enroll at Union Presbyterian Seminary/Richmond in July 2015, was enrolled as an Inquirer;

3. **Kelly Rex** (Sherwood Presbyterian Church/Fayetteville), a student at Union Presbyterian Seminary/Richmond, was examined and recommended to the Presbytery for admission to Candidacy;

4. **Hannah Lyon** (West End Presbyterian Church/West End), a student at Union Theological Seminary in New York, was examined and certified as ready to receive a call;

5. **Luke Woodcock** (Topsail Presbyterian Church/Hampstead), a graduate of Union Presbyterian Seminary/Richmond, and **Dayton Wilson** (First Presbyterian Church/Lumberton), a student at Union Presbyterian Seminary/Richmond, appeared for their Annual Consultations with the CPM;

6. **CPM Retreats**, which are held at the Presbytery Office, beginning for CPM members at 9:00 a.m., and for Inquirers and Candidates at noon, will take place on the following Saturdays: September 12, 2015; February 13, 2016; and September 10, 2016.
Action Item

Amendment to Manual of Operations

Your Mission Cabinet recommends the following amendment to the Manual of Operations. This is for second reading and debated and action this meeting.

Words struck-out are to be deleted; words underlined are to be added.

6.04 Standing Committees of the Presbytery Mission Cabinet

Standing Committees of the Mission Cabinet shall include:

a. Executive Committee composed of the Chair and Vice Chair of the Presbytery Mission Cabinet, and the Chairs of Mission Cabinet Standing Committees, and the Moderator and Vice Moderator of the Presbytery with the Stated Clerk/General Presbyter as an advisory member without vote:

Rational: This adds two important, elected persons to the small group that is occasionally called upon to plan for or act on behalf of the full Presbytery Mission Cabinet.

Information


Your Mission Cabinet recommend the following amendments to the Manual of Operations. This is for first reading and will be debated and voted on at the June 11, 2015, meeting.

1.00 Governing Principles

1.02 Incorporation

The Presbytery is incorporated as a non-profit corporation under the laws of the State of North Carolina and with corporate name “The Presbytery of Coastal Carolina, Inc.” and for purposes defined in the Book of Order, F-1.0304. The Board of Directors of the corporation shall consist of the members of the Executive Committee of the Presbytery Mission Cabinet (consisting of the Cabinet Chair and Vice Chair, the Chairs of the Standing Committees of the Presbytery Mission Cabinet and the General Presbyter/Stated Clerk of Presbytery.) The Chair of the Cabinet shall serve as Chair of the Board of Directors; the General Presbyter/Stated Clerk shall serve as the Secretary-Treasurer of the Board of Directors; the Treasurer of the Presbytery shall serve as the Treasurer of the Board of Directors.

4.00 Staff

4.06 Non-Exempt Support Staff

Non-exempt support staff of Presbytery provides staff services for the GP/SC and for the Presbytery Mission Cabinet and Committees of Presbytery. All non-exempt support staff
positions shall be approved by the Presbytery Mission Cabinet upon recommendation of the GP/SC, and shall include accountability, and salary level, with position descriptions attached as appendices to the Manual.

Non-exempt support staff positions may be full-time or part-time. Persons may be employed by the Presbytery Mission Cabinet upon the recommendation of the GP/SC. A proper process for search and selection shall be followed, in accord with the principles of participation and representation found in the Book of Order, G-3.0103 and affirmed in Principle Six of the Principles of Agreement for the formation of new Presbyteries in North Carolina.

Non-Exempt Support staff positions in the office of Presbytery shall include:

a. Administrative Assistant
b. Secretary and Receptionist
c. Financial Assistant & Computer Administrator

6.00 Mission Cabinet

6.03 Responsibilities

b. to establish and maintain working relationships and open lines of communication with regional and community leadership;

d. to identify three primary locations in each of the three Communities of the Presbytery: east, central and west, with meetings of Presbytery ordinarily rotating among these locations with a priority concern for meeting space conducive to the participation and comfort of those attending Presbytery;

7.00 Committees of Presbytery

7.02 Geographical Representation

Each committee of Presbytery, insofar as possible, shall have elected members from all three geographical communities of Presbytery, as follows:

East Community
Central Community
West Community

Unless otherwise provided in specific cases, each committee of Presbytery shall have representation from all the communities of Presbytery with ordinarily no more than one person from one particular church, except for committee representatives on the Mission Cabinet.

8.00 Christian Education

8.13 Responsibilities

f. to promote vocational guidance programs, especially for youth, and to encourage consideration of church vocations; to provide information on special Presbyterian emphases throughout the church year; and encourage a sense of "Presbyterian Identity" within the local congregation;
8.70 Committee for African-American Ministries

8.73 Responsibilities

d. to develop ways to respond to and work with developing and emerging African-American constituencies in the bounds of Presbytery;

h. to join in planning and conducting an annual multi-cultural event in conjunction with the Committee for Latino-Hispanic Ministries.

8.80 Committee for Latino-Hispanic Ministries

8.83 Responsibilities

h. to join in planning and conducting an annual multi-cultural event in conjunction with the Committee for African-American Ministries.

16.00 Amendment of the Manual of Administrative Operations

Amendment of the Manual of Administrative Operations may be proposed by ruling elder or teaching elder members of a meeting of Presbytery, by sessions, committees, Presbyterian Women and Presbyterian Men of the Presbytery, the Black Caucus, the Youth Council, and the Stated Clerk/Executive Presbyter. All proposed amendments to the Manual shall be referred to the Presbytery Mission Cabinet for study and recommendations to Presbytery. Amendments can be made to the Manual in either of two ways: 1) Recommended amendments to the Manual shall be submitted in writing to a stated meeting of Presbytery for a first reading and then be brought to the next stated meeting of Presbytery for a second reading. At the second reading, proposed changes to the proposed amendment may be acted on by Presbytery through normal parliamentary procedure; or 2) Recommended amendments to the Manual shall be submitted in writing to each session and teaching elder member of the Presbytery at least six (6) weeks before a stated meeting of the Presbytery which can then discuss and vote on the proposed amendment. At that meeting, proposed changes to the proposed amendment may be acted on by Presbytery through normal parliamentary procedure. When all amendments to the proposed changes have been acted on by Presbytery, final approval of the Manual as amended requires a two-thirds affirmative vote of the members of Presbytery present and voting.

2. Actions Taken by the Mission Cabinet on Behalf of the Presbytery

a. Approved the celebration of the Lord’s Supper at the East Community’s Pastors’ Retreat and Fall Faith and Fellowship Events and at the Middle School, High School, and Presbytery Youth Council Retreats.

b. Confirmed CRE Richard Wurtzel as chair of Nominations Committee and Rev. Dr. Philip Gladden as Chair of Committee on Preparation for Ministry.

c. Committee on African American Ministry – approved joining the National Black Presbyterian Caucus (NBPC) as an institutional member at $500 and supporting the Catawba Unit/Synod Reunion/Conference with a $300 contribution. Both from Opportunity Fund.

d. Mission and Outreach – approved that the offering at today’s worship service be designated for the Presbyterian Counseling Center (Wilmington) and the offering for the June 11, 2015, meeting for the Women’s Prison Ministry (Raleigh).
e. Sessional Records and Higher Governing Bodies – approved that the recommendations made by this committee acting as our Bills and Overtures Committee be shared with the Presbytery.

f. Policy Statements – approved that the two documents prepared by the Committee on Ministry be presented to the Presbytery for a first reading. These documents are:
1. Boundary Training and Certification
2. Code of Pastoral Ethics

*See the following pages for these two proposed policies. They will be voted on at the June 11, 2015, meeting of the Presbytery.*
The Purpose of These Guidelines: These ethical guidelines for ministerial conduct serve two purposes: first they are a guide to what is expected professionally of ministers and other church professionals in Presbytery of Coastal Carolina. Secondly they also inform members of the church what they can expect from Pastors and other church professionals (this includes Ministers of the Word and Sacrament (Teaching Elders), Certified Christian Educators, Commissioned Ruling Elders, and Qualified Ruling Elders trained and recommended by Presbytery who serve within the Presbytery of Coastal Carolina; officers and employees of the Presbytery of Coastal Carolina; and volunteers and lay persons serving on Presbytery committees, boards, councils and commissions, and other entities in support of Presbytery programs, (hereafter referred to as “Pastor”) and other church professionals serving our congregations as defined in G-2.05 in the Book of Order. It is the expectation of Presbytery of Coastal Carolina that individual sessions shall adopt similar standards for all of their other employees.

These guidelines do not presume to speak to all areas of Pastors’ and other church professionals’ lives. They are minimum expectations and the Pastor must also be guided by Scripture, personal conscience, the Book of Order, Christian tradition and peer approval. They assume basic honesty and integrity of conduct. Expectations of Pastors and styles of behavior change. The ethical behavior of Pastors is a topic which should be regularly considered, discussed, and mutually agreed upon by the members of Presbytery. This code, however, does articulate certain customs and practices which have been largely accepted within the profession of ministry. They are subject to regular review.

Pastors and other church professionals will:

- conduct their lives in a manner that is faithful to the gospel by practicing the disciplines of study, prayer, reflection, worship, stewardship, and service, speaking the truth in love;
- recognize the limits of their own gifts and training, and refer persons and tasks to others as appropriate;
- participate in continuing education and seek the counsel of mentors and professional advisors;

These principles are not designed to be a basis for analysis of the civil liability of those persons guided by them.

A. Some Fundamental Principles

1. In all professional matters, Pastors are to maintain practices that give glory to Christ; advance the goals of the Church; and nurture, challenge and protect the welfare of church members, parishioners, clients and the public.
2. Pastors are to act in such a manner as to uphold and enhance the honor, integrity, morality and dignity of the profession.
3. Pastors are to limit their ministries to those positions and responsibilities for which they are qualified.
4. Pastors will conduct all professional matters in a manner which assures confidentiality and avoids conflicts of interest.

5. Pastors will seek to maintain professional competency throughout their careers.

6. In personal as well as professional relationships Pastors are to demonstrate honest and sincere motives evidencing respect, honesty and fairness; uphold the peace, unity and purity of the church; and share faith, hope and love with all people.

B. Pastors as Persons

1. **Pastors Bear Unique Expectations.** In considering the ethics particular to ordained ministry, it is well to remember that Pastors are expected to live in the same manner of faithfulness, forgiveness and obedience as are all members of Christ’s church. While all who follow Christ are subject to the same human weaknesses, nevertheless, those who are called as ordained servants are set apart with particular expectations.

   People expect high standards of Pastors. To deny or ignore this is unrealistic and irresponsible. Pastors will show sensible regard for the moral, social and religious standards of the Christian community and the community at large, realizing that any violation on their part may be damaging to their congregants, to colleagues in ministry, to their professions and to the body of Jesus Christ.

2. **Pastors and Freedom of Conscience.** Though the Reformed tradition emphasized the freedom of individual conscience, Pastors are still subject to the discipline of the church (see *Book of Order* G 2.0105.) Violations of this code may be cause for disciplinary procedures. (Cf. also *Pastors and the Civil Law* in Section D. 4. below.)

   Standards for ministerial conduct grow out of a vision of the Christian life and a sense of calling to a particular service. Like other Christians, Pastors experience sin, grace, alienation and forgiveness. Along with other Christians, they are expected by the Christian community to witness to the renewal of humanity in Christ by demonstrating in their daily lives love, compassion and respect for others; fidelity in marriage; responsibility in parenthood and other family obligations; joy in service; and integrity and trustworthiness in all their dealings with others.

3. **The Pastoral Care of Pastors.** Pastors also need pastoral care. They should take the initiative in establishing relationships with other Pastors, with the General Presbyter and with the Committee on Ministry to provide support in difficult times, caring concern, encouragement for Christian growth, and sharing in both successes and failures.

4. **Pastors and Fees, Honoraria and Discounts.** Pastors should ordinarily not require or solicit fees for pastoral services to families or individuals within the congregation. Such services include performing baptisms, marriages, funerals and counseling. However, the sessions should establish their guidelines. In those cases in which an unsolicited gift is given Pastors may use their own best judgment as to what to do with the gift. All Pastors stand ready to render services to individuals and communities in crisis without regard to financial remuneration.

   While fees for the use of the church facilities are set by the session, honoraria or fees for the Pastor’s services to non-members can be set by the Pastor in consultation with the
session. The Pastor must be aware of and responsible to civil authorities regarding the possible tax consequences of receipt of honoraria, gifts, etc.

5. **Participation in Non-Parish Activities.** Though Pastors are expected to participate in Presbytery (by attending Presbytery meetings and serving on Presbytery committees), ecumenical and other activities beyond the particular church, it is wise for the Pastor to discuss the time involved in such activities with the session. (“Discussion” does not mean “seek permission,”) as pastors are expected to participate in the governing bodies of the church by virtue of their ordination vows, (see Book of Order W-4.40.03, 4.4005.)

If any honoraria are received for duties outside the particular church (such as speaking, lecturing or teaching), and these duties are carried on during time which would otherwise be understood as available to the congregation, a common understanding between the Pastor and the session should be established as to the disposition of such honoraria. This presupposes agreement between Pastor and session concerning the limits of the congregation’s claim on the Pastor’s time. Conversation between Pastors and their sessions should arrive at mutual concurrence as to expectations regarding the Pastor’s work time and free time.

C. **Pastors and the Presbytery**

1. **The Pastor and Colleagues.** Whenever a colleague’s conduct is believed to be harmful to any individual or group, including that person himself or herself, the concerned person should speak directly to that colleague or consult the General Presbyter or the moderator of their Community Committee on Ministry. Anyone registering a concern with regard to the behavior of a colleague will be encouraged to make her or his own identity known.

2. **The Pastor and the Non-Member.** Pastors are sometimes called upon to officiate at weddings and funerals for persons who are not members of the congregation. It is appropriate in such situations to ascertain to what particular church these persons belong and to suggest that they procure the services of their own Pastor.

3. **The Pastor and Other Churches.** Ordinarily Pastors should not knowingly call upon members of another church in the community to administer pastoral care unless the initiative and interest shown by such a person requires it as a courtesy. If such a visitation occurs, it is a helpful courtesy to, after obtaining the parishioner’s permission, inform the colleague to whose church the person belongs regarding visitation. Invitations to officiate at marriages, funerals and baptisms are not to be accepted by Pastors unless an invitation has been extended by the Pastor of the church involved.

4. **The Pastor and the Multiple Staff.** All Pastors are installed in their positions by action of presbytery and any change in the pastoral relationship must be approved by presbytery. While the pastor serves as head of staff in a congregation and bears the responsibility which this implies, the spirit within the staff should be that of a shared ministry where all bring their particular gifts to the work of ministry. To this end, everyone should be understanding of the mistakes of colleagues and seek to give support and help when needed. Care should be taken to avoid inappropriate criticism, negative suggestions and innuendo. It is not appropriate to attempt to seek to ally other church members and/or co-workers in disagreements. A staff member should not aspire to succeed any other person on staff.
The principles of ethical, healthy staff relationships apply equally to professional, paraprofessional, support staff (secretarial and custodial employees) and volunteers. All staff members are given equal respect without regard to sex, race, ethnic origin, disability, or marital status.

5. **The Pastor in an Interim Situation.** The purpose of an interim Pastor is to provide pastoral service and to prepare a particular congregation for new pastoral leadership. An interim Pastor should avoid seeking to mold loyalties to the interim Pastor and should instead direct a congregation’s attention to the new challenges in mission and ministry that manifest themselves in a period of transition to new pastoral leadership. Under no circumstances should an interim Pastor become involved in the work of the pastor nominating committee beyond preparation of the Church Information Form. Presbytery representatives should make this policy clear to the congregation at the time the congregation elects a pastor nominating committee.

6. **The Pastor and the Successor.** When a Pastor accepts another call, the Pastor should exercise due care not to influence directly or indirectly the policies of the successor. Frequent visits to one’s former parish should be avoided. Even when occasional visits occur, it is a courtesy to pay one’s respects to one’s successor and to inform the successor about the nature and purpose of the visit. During the period of temporary supply or interim, the former Pastor should avoid performing ministerial services (weddings, funerals, baptisms, etc.). Moreover, even when a successor issues an invitation to a former Pastor to assist or take part in a ministerial function, it is a wise idea for the former Pastor to take the initiative in a candid discussion with the successor about the propriety of such functioning and the possible harmful effects of the life of the congregation in terms of its new ministry. In general the former Pastor should decline invitations to serve in a pastoral function in a former congregation. This practice pertains also to pastors emeriti. Any exception to this practice requires the written permission of the moderator of the Community Committee on Ministry or his/her designee in addition to the Moderator of the Session (See *Book of Order* G-2.0905).

7. **The Pastor and the Predecessor.** If the former Pastor or retired Pastor bears primary responsibility for making clear that the ministry in a given location should be directed to the future rather than to the past, it is the primary responsibility of the successor or the currently installed Pastor to show respect and gratitude for the heritage of that church and for the positive work of the predecessor. Ordinarily it is wise for the successor to take the initiative in making contact with a predecessor to discuss the mission and work of the church. There maybe occasions when it is appropriate to invite a predecessor to return to the church for a visit, possibly to celebrate a special occasion or event or, if deemed appropriate by all concerned, to assist in a ministerial function with the permission of the Moderator of the Session and moderator of the Community Committee on Ministry or his/her designee.

8. **The Pastor and Retirement.** The above discussions (#s 6 & 7) are relevant for the retired Pastor, but some additional matters also require comment. See Appendix A of the Committee on Ministry Handbook for Details.

9. All teaching elders who fall into the category of the *Book of Order*’s listing of Validated Ministry, Member-at-Large and Honorably Retired (See *Book of Order* G-2.0503) are
expected to be active in the life of a particular congregation while respecting the position of installed Pastors regarding all ministerial functions within the community. Counselors should also refer to their own code of ethics.

Pastors may administer the sacraments only at the request of the Pastor(s) or session concerned, or by permission of the presbytery.

D. Ethical Issues of Particular Concern

1. **Pastors and Confidentiality.** Pastors shall not disclose confidences to anyone except in any one of the following situations:
   a. required to do so by law [Most states will not require this].
   b. disclosure is consented to by the person communicating confidences, which consent is normally given in writing.
   c. disclosure is necessary to prevent the person from harming himself or herself or others. Harmful behavior is that which is a violation of law or poses a threat to the physical well-being of the self or others.
   d. disclosure is necessary to defend a Pastor against claims made by a person who asserts that particular communications related to the claim were made in confidence.

2. **Pastors and Special Privileges.** Pastors, as servants of the Servant of God, need to be sensitive to the danger of any use of the authority of the pastoral office for personal benefit. Boundaries should be set, in consultation between the Pastor, the session and the Community Committee on Ministry to determine how much and in what manner a Pastor may promote among the members of the congregation any of the Pastor’s private business endeavors, tours or products. The same consultation should occur concerning the Pastor’s private use of church resources, business machines, secretarial time, etc.

3. **Business and Finance.** The Pastor’s integrity in personal business and financial dealings is also an ethical concern. Pastors are expected to conduct their financial affairs with the utmost integrity. Many Pastors manage discretionary funds on behalf of the congregation. It is suggested that wherever possible the Pastor identify someone in the congregation or presbytery to audit the use of this money. This suggestion is made to protect the Pastor both from the temptation to use the funds unwisely and from rumors in the congregation about his/her misuse of the funds. Pastors are not to solicit clergy discounts for merchandise or services rendered them.

4. **The Pastor and the Civil Law.** The Pastor shall him/herself obey the civil law and insist leaders and members of his/her congregation do likewise. This includes, but is not limited to, matters related to taxes, copyrights, insurance, marriages, and the keeping of records. The continuing problem in many churches is the photocopying use of Copyright materials. Proper licensing and compliance of these licenses must be adhered to.

There may be times when the Pastor affirms the necessity of civil disobedience for moral reasons. Whether this is done alone or in conjunction with others (including officers and members of the congregation), it shall be done openly and with a willingness to accept the consequences of the law. However, in such cases no moral justification for violence against another person or property is acceptable.
5. **Preaching and Writing.** The Pastor’s public preaching, teaching and writing shall always be her or his own work with appropriate academic acknowledgment. In sermons this includes the exegetical work, the organization and the words of the sermon, and the use of examples and illustrations.

6. **Language and Behavior.** The Pastor shall recognize her or his unique position in the eyes of the congregation. It is a position of trust. This position shall not be abused through misuse of ministerial authority. In visits, counseling sessions, or other contacts with members of the congregation, the Pastor shall maintain strict decorum. Pastors shall not treat persons arbitrarily based on their gender, race, nationality, age, physical, emotional or mental condition, sexual orientation, or economic condition.

Pastors shall avoid discriminatory or harassing treatment of any person or group. Ministerial language shall not include slurs or other verbal conduct relating to gender, race, etc., which has the purpose or effect of creating an intimidating, hostile, or offensive environment. Sexual harassment shall not take place. This includes but is not limited to verbal or non-verbal behavior such as sexist remarks, demeaning statements relating to gender, pressure for sexual activity and threats of punishment or promises of rewards for sexual behavior.

Sexual abuse of or misconduct with a congregational member shall be understood as strictly forbidden. The professional has the responsibility to set the boundaries and to maintain them. See the separate Presbytery of Coastal Carolina *Policy on Sexual Misconduct* which supersedes any perceived discrepancy with this Code of Ethics.

Due to the issues of power and trust involved, it is recommended that single pastors or professional church workers not date members of their congregations. The same is true for Presbytery staff members regarding the members of committees or other groups they staff.

These provisions shall include Pastors of Presbytery who are involved as teachers, counselors, or supervisors in programs which train for special work in ministry, e.g., Clinical Pastoral Education or Spiritual Development. As professionals, Pastors are aware of the variation in spiritual and psychological dynamics at work in a person. Where the Pastor himself or herself feels compulsions to behavior which is either criminal or unethical he or she will seek immediate help from an appropriate counselor. This standard shall apply to those caught in substance, drug, or alcohol abuse or addiction. If therapy or counseling seems to be unfruitful the Pastor shall lay aside the office of ministry.

7. **The Pastor and Rumors.** The Pastor may find her/himself the subject of rumors in the congregation or community. Response to these shall be carefully considered. No action including verbal response shall be taken without consultation with the session or an appropriate committee of a higher governing body. The goal of whatever action taken shall be to end such rumors; hostile action toward the bearer of such rumors endangers the life of the congregation as well as the spiritual or emotional health of the perpetrator. It is not acceptable.
E. **Circulation of Ethical Standards**
   Coastal Carolina Presbytery will circulate this code of ethics among its member churches and Pastor members. Each Pastor shall submit a signed statement certifying he/she has read the code of ethics, is aware of the standards of the Presbytery, and will make a sincere, good faith effort to abide with both the spirit and the letter of this code of ethics.

F. **Violations and Sanctions**
   The Presbytery considers that fidelity to these standards enhances the peace, unity, and purity of the church. Violations of these standards may be viewed as a breaking of ordination vows and subject to the disciplinary processes of the *Book of Order* of the Presbyterian Church in the United States of America.

G. **Candidates and Inquirers**
   The Committee on Preparation for Ministry shall circulate these standards to its inquirers and candidates for the ministry. It shall make clear that these standards apply also to those under its supervision.

H. **Conclusion and Rationale**
   Central to the vocation of Pastors of Word and Sacrament [Teaching Elders] is leadership of the people of God in a peculiarly Christian lifestyle which has at its core the embodiment of Jesus’ words in John 15:12. “This is my commandment, that you love one another as I have loved you.”
   These ethical standards are an attempt, not at setting legalistic limitations, but rather guiding us all in showing the kind of love for each other that Christ has shown. So may all be encouraged to live in such a manner as to promote the health and growth of the Church, and give glory to God in Jesus Christ.

**References:**
- National Capital Presbytery’s *Code of Ethics for Clergy and other Church Professionals*, January 24, 1995
- Presbytery of the James, *Expectations for Faithfulness in Ministry for Teaching elders and Certified Educators*, October 8, 2002
- Presbytery of Coastal Carolina *Sexual Misconduct Policy*, Amended October 2, 2004 and Updated with *Book of Order* References, April 20, 2013
Presbytery of Coastal Carolina
Committee on Ministry

Proposal for Boundary Training and Certification

The Sexual Misconduct Policy of the Presbytery calls for regular training and certification of all pastors (and other church leaders) in boundary (sexual misconduct) issues:

2. Training and Education: The Presbytery, through its appropriate entities, shall annually present educational programs designed to explain the need for this Policy, to acquaint persons with its contents, and to guard against sexual misconduct. All Ministers of the Word and Sacrament and other persons covered by this Policy shall be encouraged to attend such programs. The Presbytery of Coastal Carolina will require that all new ministers, all Commissioned Lay Pastors [CREs], and all employees of the Presbytery attend a training workshop. Failure to attend such training (see Attachment C for syllabus) will result in dissolution of the relationship. Sessions will be encouraged to use these training materials as part of officer training, and a training module for sessions will be posted on Presbytery’s web site. There will be a training event presented annually as a part of a stated meeting of Presbytery. (From the Sexual Misconduct Policy, 2002.)

We have in place a process for doing background checks on incoming pastors and those moving from one call to another. Our policy requires (and good stewardship demands) a more complete process.

Proposal

The Committee on Ministry recommends to the Presbytery the adoption of Safe Gatherings (https://safegatherings.com/) as our provider of both background checks and regular training in boundary issues (especially sexual misconduct training) and that all persons serving congregations in a pastoral relationship, or serving as staff of the presbytery be required to pass the training and certification process provided by Safe Gatherings at least once every three years. As detailed in the Sexual Misconduct policy (extract above) pastors failing the background check or the examination on the course would have their pastoral relationship dissolved.

Details

Safe Gatherings has a comprehensive nation-wide background check process including the checking of three references (including a clergyperson) provided by the candidate for certification. The candidate must also watch a video that goes over boundary issues and which gives advice for avoiding potential pitfalls while underlining the serious consequences to children and others of those abused by church-related persons. At the end of the presentation there is a written exam that must be passed with an 80% accuracy score before the person is certified. The background check and training and examination process is repeated every 3 years.

Our current background check process applies only to those coming into the presbytery or entering into a new pastoral relationship. It costs $25.00 for us to run the report. Safe Gatherings provides the same background check process and provides the training required by our Sexual Misconduct Policy. The total cost for this service is only $35.00; to be paid for by the employer or congregation or by the pastor from continuing education funds.
1. **Action Items:**

Finance and Property requests approval of the following:

a. Request funds to support the work of Drs. George and Beverly Thompson’s work in the Presbytery in the amount of $24,000 plus expenses for one year with the caveat of an extension for an additional year if additional cohorts are formed. The funding would come from the CCRT budget, the GA Presbytery Transformation Grant, and the Campbellton-Friendship fund. Details will be worked out regarding the allocations from each funding source. The Thompsons have served as coaches in the area of congregational transformation for the past two years. They have worked with a group of 5 churches which composed a Communities of Practice cohort and with an additional group of 3 very small churches. They have also held monthly coaching sessions for pastors new to the Presbytery. The Communities of Practice pay $3,000 each to offset the amount of the contract, and the small church groups paid $450 each.

b. Request approval of a loan in the amount of $9,000 to John Hall PC from the Small Church Revolving Loan Fund for the repair of the church flooring which has been extensively damaged by termites. The loan is for 5 years at 1% interest, and they are to pay the Per Capita and Shared Mission requested by Presbytery.

c. The Finance and Property committee is proposing using the funds currently remaining in the New Church Development Fund for continued future support of our new church named The Bridge Presbyterian Church, located in Leland, NC, and to cover the operating deficit they incurred in 2014. They hope to become self-sufficient in 2017 but will continue to need funding from Presbytery until that time. Presbytery approved $93,000 from the Church Development fund for them in 2015, with an additional $37,000 from the Presbytery’s General Reserve Fund, for a total of $130,000. In 2014, they had large set-up and operating expenses, incurring a deficit of $69,000. Part of the funds are invested with the New Covenant Funds, and the total funds available are approximately $245,000 depending upon the stock market. Therefore, when $93,000 for 2015 is deducted, a balance of approximately $152,000 remains. The Finance and Property committee is requesting that these funds be used to cover the 2014 deficit of $69,000 and the remainder used in 2015, 2016 or 2017 for operating expenses, as needed and approved.

d. The Finance and Property committee is requesting that the $168,750 received from Calabash PC upon their dismissal from the PCUSA and Presbytery be designated for use in church development projects as approved by the New Church Development committee and Presbytery in the future. These are not included in the funds referred to in item c above. (Additional amounts received from Calabash were designated as reimbursements for unpaid Per Capita in the amount of $6,534, travel expenses during the dismissal process in the amount of $464, and office expenses incurred during the process in the amount of $448.)
Informational Items:

1. **YTD Revenue Summary: December 31, 2014**

As of December 31, 2014, Presbytery total revenue was $1,098,916, and expenses were $1,098,811, creating a profit of $105, plus the Healthcare Tax Credit Refund of $23,611.

| Total Revenue | 1,098,916 |
| Expenses      | 1,098,811 |
| Net Income    | 105 (plus 23,611 from Health Care Reimbursement) |

Breakdown of Shared Mission and Per Capita Receipts for 2014:

<table>
<thead>
<tr>
<th></th>
<th>Budgeted</th>
<th>Actual</th>
<th>Difference</th>
<th>YTD%</th>
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<tr>
<td>Per Capita</td>
<td>214,141</td>
<td>198,724</td>
<td>-15,417</td>
<td>93%</td>
</tr>
<tr>
<td>Sh. Mission</td>
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<td>870,960</td>
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</tbody>
</table>

Thanks to all of the congregations who support the Presbytery and the PCUSA, and we hope that every church will see their way to do so as a part of their faithfulness to the work of the Holy Spirit through our organization and denomination.

2. **Other Informational Items:**

   a. Askings and Pledge forms were mailed in September. Please return your pledge form if you have not yet done so. We have received 43% of the pledge forms back, with pledges of 29% of Shared Mission and 27% of Per Capita.

   Several churches are withholding support from the Presbytery and the PCUSA, and more have indicated their plans to leave the denomination, which will impact our budget for this year as well as for 2016. We will look at this later in the year as we see just how all of this plays out.

   b. Approval was given to use up to $1,500 from the Opportunity Fund to assist with expenses of the East Community Pastors Retreat to be held at the Trinity Center. The funds will be used to pay for a retreat leader’s lodging, travel and meals, plus scholarships, snacks, and various other miscellaneous expenses.

   c. Approval was given to grant $1,000 from the Opportunity Fund to help with repairs to the floor of John Hall Presbyterian Church. They have extensive termite damage and are also applying for a $9,000 loan.

   d. $2,400 from the Gardner Edwards Educational Fund was approved to help cover the cost of various educational and retreat activities, such as E3 Leadership School, Officer Training, Equipping The Saints, and any additional events that fall within the guidelines of the designated fund. Earnings from this fund may be expended to further the purposes of the Gardner Edwards Continued Education Series, which are (1) to provide educational events of in-depth studies via seminars, retreats, lectures, etc., and (2) to be a resource to enhance personal and spiritual development and work of ministry by providing events each year for ministers and laity within the Presbytery. Funds are available to cover this request.

   e. The Wilmington property located in Monkey Junction remains on the market at an asking price of $400,000.

   f. Taxes have not been paid on the Gibson property, as approved by Presbytery. There is a reversion clause but numerous heirs are involved, making it unable to be sold with a clear title.

   g. Emmanuel Church in Southern Pines is currently being used by the Greater Glories Ministry, and Faith Church is being used by a small group holding services there. Both are being used free of charge, but they are paying the utilities, etc.

3. **Attachments:** Included are 2015 and 2016 Budgets with 2015 Salaries, Narrative Budget, and Investment Report.
## Revenue-Budgeted Mission Support and Per Capita:

<table>
<thead>
<tr>
<th>Description</th>
<th>2015</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shared Mission Support--Supports Programs of Presbytery &amp; GA Missions</td>
<td>905,000</td>
<td>905,000</td>
</tr>
<tr>
<td>Per Capita--100% of apportionment to GA and Synod for their Governance budgets-this figure is estimated for 2015 and 2016</td>
<td>210,726</td>
<td>212,073</td>
</tr>
<tr>
<td>Morgan Foundation Grant to support Assoc for Youth Ministry Salary-if approved by the foundation</td>
<td>25,000</td>
<td>25,000</td>
</tr>
<tr>
<td>Transfer from Designated Hispanic Ministry Fund to help offset Moreno travel to Hispanic Missions</td>
<td>2,000</td>
<td>2,000</td>
</tr>
<tr>
<td>Two Cents a Meal Administrative (5%) Assistance--helps offset adm costs of offering</td>
<td>3,000</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total Projected Revenue</strong></td>
<td><strong>1,145,726</strong></td>
<td><strong>1,147,073</strong></td>
</tr>
</tbody>
</table>

## Expenses-Budgeted:

### GA Support:
- **GA Shared Mission Support**--will be added to all Directed Mission support received and that total sent to GA: 12,000 15,000
- **Per Capita:** Presbytery is constitutionally mandated to pay this from reserves or mission funds if churches fail to remit their fair share: 190,515 191,863
- **Per Capita Apportionment** (to be updated for 2015/16 actual) --100% as required and billed by GA: 20,210 20,210

### Presbytery Mission Cabinet and Staff:
- Presbytery Cabinet--Office Supp, Bldg Maint & Equip, Audit, Ins., Utilities, Comm of Cabinet Exp, Presbytery and Cabinet Meetings Exp: 75,677 76,677
- Presbytery Staff--Salaries, Benefits, Prof. Exp.- (Offsetting Grants in revenue of 27,000 from Morgan Fnd. & Hispanic Min. Fund): 689,423 700,423
- Committee for African-American Ministries--Committee expenses and activities: 2,000 2,000
- Committee for Christian Education -Leadership School, Officer & Educ. Training, Youth Ministry, Resource Ctr: 16,000 18,000
- Committee for Church Revitalization & Transformation-Assisting Churches utilizing Educational Tools & Assistance, Project Grants: 21,000 21,000
- Committee for Communications--Improve communication via technology including e-mails, Website, etc: 1,800 1,800
- Committee for Latino/Hispanic Ministries-committee expenses and activities: 1,800 1,800
- Committee on Ministry--Provides oversight of churches and ministers, church visitations: 10,000 10,000
- Committee for Mission and Outreach--Supports Mex. Pttnership, Counseling Ctr., Peacemaking and Hunger Programs: 43,000 36,000
- Committee for New Church Development--Adm/travel exp relating to developing new churches: 3,600 3,600
- Committee for Outdoor Ministries--Monroe Camp and Conf Ctr: 2,400 2,400
- Committee on Preparation for Ministry-Oversight of Inquirers and Candidates, annual consultation: 8,000 8,000
- Committee on Representation-Travel/adm exp.--ensures proper representation on committees: 600 600
- Committee on Session Rec./Overtures/HGBD/Oversight of church records, overtures, amendments: 600 600
- Committee on Stewardship: 1,000 1,000
- Committee on Strategic Planning & Organiz. Review-Reviews/evaluates programming within Presbytery: 1,000 1,000
- Permanent Judicial Committee--Travel/adm exp: 100 100

**Total Budgeted Expenses** 1,145,726 1,147,073

## Designated Funds Accounts Available:

<table>
<thead>
<tr>
<th>Description</th>
<th>2015</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 From General Benevolence Reserve Account-Established Opportunity Fund in 2013 and replenished as approved annually:</td>
<td>15,000</td>
<td>15,000</td>
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<td>(These are supplemental funds available to committees for special projects or needs as requested and approved by the individual committees, Finance &amp; Property, and Cabinet. Guidelines are established in the Asset Management Manual.)</td>
<td></td>
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<tr>
<td>3 From General Benevolence Reserve Acct for Support of New Church Development in Leland Project</td>
<td>37,000</td>
<td></td>
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<tr>
<td>4 From New Church Development Designated Fund for New Church Development Project and Hispanic Ministries Grants</td>
<td>93,000</td>
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## The Presbytery of Coastal Carolina, Inc.
### Budget Revenue and Expenses
#### 2010-2014 Actual
#### 2015-2016 Approved

### Revenue-Budgeted Mission Support and Per Capita:

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<td><strong>Revenue—Budgeted</strong></td>
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<td><strong>Mission Support</strong></td>
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<tr>
<td>Presbytery &amp; GA Missions</td>
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<tr>
<td>Shared Mission Support</td>
<td>1,063,678</td>
<td>988,386</td>
<td>928,528</td>
<td>902,937</td>
<td>870,960</td>
<td>905,000</td>
<td>905,000</td>
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<tr>
<td><strong>Per Capita</strong></td>
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<tr>
<td><strong>$100</strong></td>
<td>25,000</td>
<td>20,000</td>
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<td>25,000</td>
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### Expenses-Budgeted:

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<td><strong>Expenses—Budgeted</strong></td>
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<tr>
<td><strong>GA Support</strong></td>
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<tr>
<td>GA Shared Mission Support</td>
<td>24,000</td>
<td>18,400</td>
<td>18,400</td>
<td>10,000</td>
<td>10,000</td>
<td>12,000</td>
<td>15,000</td>
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<tr>
<td><strong>GA Per Capita</strong></td>
<td>180,755</td>
<td>187,116</td>
<td>187,112</td>
<td>190,842</td>
<td>193,471</td>
<td>190,515</td>
<td>191,883</td>
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<tr>
<td><strong>Synci Per Capita</strong></td>
<td>21,308</td>
<td>20,871</td>
<td>22,578</td>
<td>19,445</td>
<td>20,670</td>
<td>20,210</td>
<td>20,210</td>
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<tr>
<td><strong>Presbytery Cabinet &amp; Staff</strong></td>
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<td>Presbyterian Office-Supp</td>
<td>101,128</td>
<td>69,030</td>
<td>83,895</td>
<td>74,717</td>
<td>73,995</td>
<td>75,677</td>
<td>76,677</td>
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<td><strong>Presbytery Staff Salaries, Benefits, Prof. Exp.</strong></td>
<td>713,810</td>
<td>650,612</td>
<td>621,173</td>
<td>673,041</td>
<td>665,630</td>
<td>689,423</td>
<td>700,423</td>
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<tr>
<td><strong>Committee for African-American Activities</strong></td>
<td>0</td>
<td>1,162</td>
<td>1,623</td>
<td>1,477</td>
<td>2,000</td>
<td>2,000</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Committee for Christian Edu &amp; Stewardship Dev—Leadership School, Officer &amp; Educ. Training, Youth Ministry, Resource Ctr</strong></td>
<td>18,141</td>
<td>7,064</td>
<td>8,407</td>
<td>11,686</td>
<td>10,701</td>
<td>16,000</td>
<td>18,000</td>
</tr>
<tr>
<td><strong>Committee for Church Revitalization &amp; Transformation—Assisting Churches utilizing using Educational Tools &amp; Grants</strong></td>
<td>26,370</td>
<td>28,351</td>
<td>10,859</td>
<td>18,225</td>
<td>4,994</td>
<td>21,000</td>
<td>21,000</td>
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<tr>
<td><strong>Committee for Communications—Improve communication via technology including e-mailings and Website</strong></td>
<td>3,865</td>
<td>1,834</td>
<td>2,362</td>
<td>2,123</td>
<td>60</td>
<td>1,800</td>
<td>1,800</td>
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<td><strong>Committee for Latino/Hispanic Activities—committee expenses and activities</strong></td>
<td>0</td>
<td>774</td>
<td>996</td>
<td>860</td>
<td>859</td>
<td>1,800</td>
<td>1,800</td>
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<tr>
<td><strong>Committee on Ministry—Provides oversight of churches and ministers, church visitations</strong></td>
<td>11,302</td>
<td>7,110</td>
<td>7,850</td>
<td>8,494</td>
<td>14,500</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td><strong>Committee for Mission and Outreach—Supports Mex. Partnership, Counseling Ctr., Peacemaking and Hunger Programs</strong></td>
<td>73,196</td>
<td>56,333</td>
<td>60,421</td>
<td>47,436</td>
<td>38,861</td>
<td>43,000</td>
<td>36,000</td>
</tr>
<tr>
<td><strong>Committee on Nominations &amp; Volunteer Develop.—recruits committee members and works with Comm on Representation</strong></td>
<td>2,303</td>
<td>1,394</td>
<td>2,664</td>
<td>1,911</td>
<td>2,191</td>
<td>2,400</td>
<td>2,400</td>
</tr>
<tr>
<td><strong>Committee on Outdoor Ministries—Monroe Camp and Conf Ctr</strong></td>
<td>36,153</td>
<td>118,577</td>
<td>118,577</td>
<td>57,000</td>
<td>57,000</td>
<td>45,000</td>
<td>35,000</td>
</tr>
<tr>
<td><strong>Committee on Preparation for Ministry-Oversight of Inquirers and Candidates, annual consultation</strong></td>
<td>7,177</td>
<td>8,601</td>
<td>2,114</td>
<td>4,176</td>
<td>1,952</td>
<td>8,000</td>
<td>8,000</td>
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<td><strong>Committee on Representation-Travel/adm exp—ensures proper representation on committees</strong></td>
<td>241</td>
<td>70</td>
<td>30</td>
<td>129</td>
<td>60</td>
<td>600</td>
<td>600</td>
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<tr>
<td><strong>Committee on Session Rec./Overtures/HGBD-Oversight of church records, overtures, amendments</strong></td>
<td>621</td>
<td>210</td>
<td>384</td>
<td>488</td>
<td>5</td>
<td>600</td>
<td>600</td>
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<tr>
<td><strong>Committee on Stewardship Development</strong></td>
<td>0</td>
<td>0</td>
<td>50</td>
<td>1,000</td>
<td>1,000</td>
<td></td>
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<tr>
<td><strong>Committee on Strategic Planning &amp; Organiz. - Reviews-reviews/evaluates programming within Presbytery</strong></td>
<td>976</td>
<td>375</td>
<td>751</td>
<td>99</td>
<td>1,207</td>
<td>1,000</td>
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<td><strong>Permanent Judicial Committee—Travel/adm exp</strong></td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>100</td>
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<tr>
<td><strong>Self-Development of People—Travel/adm exp/grants</strong></td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>0</td>
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<tr>
<td><strong>Total Budgeted Expenses</strong></td>
<td>1,213,266</td>
<td>1,179,615</td>
<td>1,153,322</td>
<td>1,125,067</td>
<td>1,098,811</td>
<td>1,145,726</td>
<td>1,147,073</td>
</tr>
</tbody>
</table>

### Designated Funds Accounts Available:

1. **From General Benevolence Reserve Account—Established Opportunity Fund in 2013 and replenished as approved annually.**  
   (These are supplemental reserve funds available to committees for special projects or needs as requested and approved by the individual committees. Finance & Property, and Cabinet. Guidelines are established in the Asset Management Manual.)

2. **From General Benevolence Reserve Account** to Monroe Camp and Retreat Center  
   30,000  
   20,000  
   33,000  
   12,500

3. **From General Benevolence Reserve Acct** for Support of New Church Development Leland Project  
   47,500  
   37,500  
   37,000

4. **From New Church Development Designated Fund** for New Church Development Project and Hispanic Ministries Grants  
   77,500  
   37,500  
   93,000
## PRESBYTERIAN CHURCH (USA) FOUNDATION INVESTMENT PORTFOLIO SUMMARY

<table>
<thead>
<tr>
<th>New Covenant Funds</th>
<th>Net Cash</th>
</tr>
</thead>
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<tr>
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<td>1-877-835-453</td>
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### MARKET VALUES

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<th>12/31/00</th>
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<th>12/31/02</th>
<th>12/31/03</th>
<th>12/31/04</th>
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<th>12/31/08</th>
<th>12/31/09</th>
<th>12/31/10</th>
<th>12/31/11</th>
<th>12/31/12</th>
<th>12/31/13</th>
<th>12/31/14</th>
<th>2/17/15</th>
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</thead>
<tbody>
<tr>
<td>Campbellton-Friendship</td>
<td>G</td>
<td>154,435</td>
<td>193,198</td>
<td>171,522</td>
<td>133,844</td>
<td>172,441</td>
<td>189,229</td>
<td>204,876</td>
<td>232,381</td>
<td>244,236</td>
<td>149,146</td>
<td>201,908</td>
<td>247,469</td>
<td>230,956</td>
<td>247,831</td>
<td>252,432</td>
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<tr>
<td>Church Development</td>
<td>BD</td>
<td>136,283</td>
<td>129,756</td>
<td>124,719</td>
<td>112,404</td>
<td>133,325</td>
<td>143,065</td>
<td>152,311</td>
<td>166,027</td>
<td>173,284</td>
<td>122,948</td>
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<td>166,307</td>
<td>166,772</td>
<td>186,448</td>
<td>214,419</td>
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<td>11,889</td>
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<td>Gardner Edwards</td>
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<td>37,788</td>
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<td>42,086</td>
<td>44,668</td>
<td>46,448</td>
<td>49,870</td>
<td>52,659</td>
<td>40,183</td>
<td>47,301</td>
<td>51,565</td>
<td>52,618</td>
<td>57,197</td>
<td>41,567</td>
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<td>PCC Scholarship</td>
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<td>31,428</td>
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<td>39,203</td>
<td>39,312</td>
<td>43,950</td>
<td>50,544</td>
<td>54,449</td>
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<td><strong>TOTAL MARKET VALUES</strong></td>
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<td><strong>1,071,610</strong></td>
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<td><strong>1,482,058</strong></td>
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<td><strong>1,316,674</strong></td>
<td><strong>1,525,572</strong></td>
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<td><strong>1,916,851</strong></td>
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<td>12/26/13 Campbellton</td>
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<td>12/26/13 Gardner Edwards</td>
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Presbytery of Coastal Carolina
Committee for Christian Education
Report to Presbytery
March 7, 2015

**Action Items:** None

**Information:**

- CCE is planning for the September 19, 2015 E³ **Learning Fair** to be held at the Elizabethtown Presbyterian Church. Our theme this year is stewardship, featuring keynote speaker **Rev. Karl Travis**, pastor of First Presbyterian Church, Fort Worth, TX. [http://fpcfw.org/who-we-are/staff/member/1221915/](http://fpcfw.org/who-we-are/staff/member/1221915/)
- Presbytery’s Youth Council offers:
  - **March 14 & 15 “Frozen Chosen” Middle School Retreat** at Kirkwood Camp & Conference Center. **Rachel Whaley Doll** is our keynote retreat speaker. She is the DCE at Winter Park Presbyterian in Wilmington. She is also a published author and a professional storyteller. Find registration details at [www.presbycc.org](http://www.presbycc.org).
  - **Montreat Youth Conference** - The Presbytery of Coastal Carolina is taking a group of young people (grades 9-12) to the 2015 Montreat Youth Conference, *This is our story*! If you have a youth interested, contact Amy Hodges - presbyccyouth@gmail.com or 910-520-7934. We will be attending week 5 of the conference, July 26-Aug 1, 2015. Registration and down payment **deadline is April 1, 2015**. Find details at Presbytery’s web site - [http://presbycc.org/2015/montreat-youth-conference-2015/](http://presbycc.org/2015/montreat-youth-conference-2015/).
  - **A Presbytery Youth Highland Games** is being planned for May 9, 2015.
- CCE encourages church sessions to submit an outstanding older adult to be honored as one of **Presbytery’s FAITHFUL SAINTS**. Luncheons honoring the Faithful Saints are scheduled for May 2nd. **Deadline for submissions is April 1, 2015**. Find criteria and submission forms at [http://presbycc.org/2015/faithful-saints-2015/](http://presbycc.org/2015/faithful-saints-2015/).
Don’t miss this preview opportunity…

Date: March 7, 2015 at the Presbytery meeting
Location: Elizabethtown Presbyterian Church
800 W. Broad Street, Elizabethtown, NC 28337

The Vacation Bible School preview workshop will be held concurrently with the Presbytery meeting. VBS directors, C.E. committees, youth and children's ministry leaders can carpool with pastors and commissioners.

GROUP Publishing will introduce …

and

Cokesbury will introduce…

✓ Coordinate sharing props and decorations with other churches in your area.
✓ Discuss best practices for VBS.

**Please RSVP if you plan to attend – kayebledsoe@presbycc.org or 1-800-277-7479 by February 22nd.**

**VBS Preview SCHEDULE:**
Registration begins – 8:45 AM – Refreshments, visit the Resource Center & displays
VBS Preview from 9:45 AM until 11:30 AM
Worship with Lord’s Supper – 11:45 AM
Lunch – 1:00 PM (Bring your lunch or eat in local restaurants.)
Presbytery of Coastal Carolina’s
Faithful Saints Luncheon
“A Celebration of Life Well-Lived”
Saturday, May 2, 2015
11:30 am—2:00 pm
Two locations:
Trinity Presbyterian Church
13000 Blue’s Farm Rd., Laurinburg, NC
or
St. Andrews-Covenant Presbyterian Church,
1416 Market St., Wilmington 28401

Join us for a catered lunch, fellowship, and entertainment
All Outstanding Older Adult Nominees will be honored (no lunch fee)
$10.00 for all others – payment due with reservations
REGISTRATION DEADLINE is April 22, 2015.

Reservation Form

<table>
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<tr>
<th>Name:</th>
<th>Church:</th>
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I will attend at:
___ Trinity Presbyterian Church, Laurinburg or
___ St. Andrews-Covenant PC, Wilmington

___ $10 payment per person enclosed - check # _____________

Make checks out to Presbytery of Coastal Carolina
To make a credit card payment, contact the Presbytery office.
Mail to:
Presbytery office, 807 W. King Street, Elizabethtown, NC 28337
Attention: Faithful Saints
Phone: 1-800-277-7479; Fax: 910-862-3524;
Email: kayeblesoe@presbycc.org
To: Presbytery of Coastal Carolina

From:
The Session of _____________________________________________________ Church

Address _________________________________________________________________

City/Town ___________________________ Zip Code ______________

Phone ______________________________ Email____________________________

Date submitted _____________________

Name of a contact person at the church ______________________________________

Phone __________________________________________________________________

Email __________________________________________________________________

Given his/her contributions to the life and mission of the church and community, we feel that the following member of our congregation merits recognition as a Faithful Saint.

Nominee's Name __________________________________________________________

Address _________________________________________________________________

City/State ___________________________ Zip Code ______________

Phone _____________________________ Age ___________________________________

Rationale for Nomination

In one paragraph, share how the nominee, a faithful member of a church within the Presbytery of Coastal Carolina, fulfills the criteria below. Please focus exclusively on his/her life after age 60. Attach to this cover page and return to Presbytery of Coastal Carolina, 807 W. King St., Elizabethtown, NC 28337.

- What contributions has the nominee made in the life of his/her congregation and community since reaching the age of 60?
- How is this person a role model to other generations and his/her own generation as to how to live fully, particularly in ones later years?
- How have his/her gifts and talents been exhibited, particularly in creative ways?
- How does this person's life bear witness to Christ working in him or her?

Deadline for nomination submission is April 1, 2015
Presbytery of Coastal Carolina
Committee for Mission and Outreach
Report to Presbytery
March 7, 2015

Action Items: None

Informational:
1. 2¢-a-Meal Hunger Grant applications are accepted year around. See the presbytery website for more information. (The grant application will be in presbytery packet.)

2. Is your church taking a mission trip? Would you be willing to open it up to other folks in the presbytery? There are several mission-minded folks in churches that cannot organize their own mission trips. If you or your church is organizing one and would be willing to have other folks across the presbytery participate, please publish on the Presbytery Facebook page, contact Kaye Bledsoe, and send the word to other Presbyterian churches not far from you. We have folks willing to travel the country and the world to serve Jesus. These folks would be willing to come to some organizational meetings at your church!

3. Peacemaking Scholarships are due March 31, 2015

4. John Kerr will report on the new Mexico Partnership Contract


May the peace of our Lord Jesus Christ be with you all...

A Message from the Peacemaking Subcommittee:
Your Peacemaking Subcommittee has been in prayer for the church and our presbytery in this time of tension and discernment, and will continue to do so. In an effort to facilitate reconciliation, we are available to listen as you seek God’s guidance for yourself and/or your congregation.
Please contact Whitney Wilkinson (revwhitney@cameronpresbyterian.org, 910-245-7901) or Andy Smith (pastor.clarktonpres@gmail.com, 910-647-2341) if we can be of assistance.

…and also with you.
Seek peace and pursue it. Proverbs 34:14

The Mozell Howie 2015 Peacemaking Scholarship for High School Seniors

The Peacemaking Subcommittee of Coastal Carolina Presbytery will offer two $1,000 scholarships to high school seniors enrolling in college by the fall of 2015.

Rules for Scholarship Consideration:
1. The student must be a senior in high school.
2. The student must be a member of a Presbyterian Church in Coastal Carolina Presbytery.
3. The student is asked to submit an essay in response to the following question:
   How have you participated in God's work of peacemaking in the past and what is your vision for participating in peacemaking in the future?
4. Essay must be typed, properly referenced, not exceed 1,000 words and include the student's name, contact information, home church, and college they are attending.
5. All essays must be received by May 15. *Email submission is preferred.*
6. The winners will be notified and then presented with their award at the June Presbytery meeting.

Essays may be submitted to:
Rev. Whitney Wilkinson
Cameron Presbyterian Church
P.O. Box 68
Cameron, NC 28326
or
revwhitney@cameronpresbyterian.org

Questions? Contact Whitney Wilkinson by email or at (910) 245-7901.
Thank you for applying for one of the Committee for Mission and Outreach Congregational Grant. No grant will be in excess of $1,000. These grants will be awarded to congregations who need seed money to implement a mission project or sustaining funds for an ongoing ministry. Your mission project must be hands-on by the applying church, a group of churches working together, or a community group so long as the applying church has hands-on participation in the ministry.

Some examples:
- Offer an employment fair
- Assistance to the homeless
- Offer English as a second language classes
- Outreach to college students
- Low income medical clinic
- Ministry to senior citizens
- Day care for children of migrant workers
- Mom’s “morning out” program
- Enhance a tutoring (or similar program) in the church
- Respite Care
- Building handicapped ramps for those needing them in the community

All applications must meet the following criteria:
1. Food ministries are not eligible as they are covered by the Hunger Sub-committee.
2. No application will be considered if a session/congregation has not made regular benevolent contributions to the Presbytery of Coastal Carolina as part of their “fair share” support of the presbytery’s ministries.
3. The completed application must be submitted by the deadline of March 31.

The committee will award the grants and distribute the grant checks to the churches as soon as possible after the March 31 deadline, with the recipients being announced at the June Presbytery meeting. At some point during the year, a site visit may be scheduled so that a member or members of the committee can come to see first-hand what you are doing.

The committee also requires that a report be submitted by December 1 detailing the use of the grant money and the status of the ministry that it was given to support. We would ask that pictures be submitted and that the report not just be a dry summation. The committee would like to use these reports to promote mission throughout the Presbytery and perhaps the denomination.

We are thankful for the efforts of your congregation to reach out to those in need in your community and we will prayerfully consider your grant request when it is received.

May God continue to bless,

Rev. LaVera M. Parato, Chair, Committee for Mission and Outreach

PRESBYTERY OF COASTAL CAROLINA
COMMITTEE FOR MISSION AND OUTREACH

APPLICATION FORM FOR CONGREGATIONAL GRANTS

Please send the completed application by March 31, to Judith Greene, Secretary for the Committee for Mission and Outreach, P.O. Box 221, Riegelwood, NC 28456, or e-mail to namaccc@bellsouth.net.

A. IDENTIFICATION

1. Name of Church ______________________________________________________
   Address _____________________________________________________________
   E-Mail Address _______________________________ Telephone _______________

2. Name of Principal Contact Person ______________________________________
   Address _____________________________________________________________
   E-Mail Address _______________________________ Telephone _______________

3. List any affiliated groups, churches or agencies
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________

B. DESCRIPTION OF PROJECT

1. What does the project do?
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________
   a) What would be accomplished? _______________________________________
      ___________________________________________________________________
      ___________________________________________________________________
   b) How is it related to local or other mission ministries? _________________
      ___________________________________________________________________
      ___________________________________________________________________
   c) What kind of assistance would it provide? ____________________________
      ___________________________________________________________________
      ___________________________________________________________________

2. What geographic area is served?
   ___________________________________________________________________
3. Which of the following describes the project for which you are requesting funding?
   □ New Project
   □ Expansion of existing project (Describe briefly) ______________________________
   □ Existing program in an emergency or special situation (Describe briefly, telling what steps are being taken to avoid a future emergency.)
   □ Ongoing Project (State any ideas for financing beyond this grant.)

4. How does this project fit in with the overall mission of the Presbyterian Church (USA) and the Presbytery of Coastal Carolina?

5. If this is a new program, have you been in contact with similar existing programs in order to benefit from their experience? Yes _____ No _____ Specify:

C. BUDGET

   1. Attach the proposed budget for your project.

   2. List main resources and amount of income to date this year and projected sources of income for the balance of this year.

   3. Amount of grant being requested from the Presbytery of Coastal Carolina (No grant will be greater than $1,000). ______________________________

   4. Specifically how will you use the grant money, if you receive it?

   5. If you do not receive a grant, what will be the impact on the project?

D. SESSION ENDORSEMENT

1. Describe how your congregation will be involved with the project.
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

2. ENDORSEMENT:

Project name: ____________________________ was approved by the session of __________________________ Presbyterian Church of __________________________ , North Carolina on __________________________.

Signed: __________________________
       (Clerk of Session or Pastor)
Presbytery of Coastal Carolina  
Mission and Outreach Committee  
Mexico Partnership Sub-Committee  
Report to Presbytery  
March 7, 2015

Information
From January 7-14 John Kerr, Eduardo Moreno, and Bill Reinhold represented our Presbytery at the semi-annual meeting of the Presbytery of the Gulf of Mexico in Tabasco, Mexico. In addition to bringing greetings from you to their meeting, your team meet with their Partnership Team and with representatives of several different congregations. We also visited the Alfa and Omega University in Villahermosa which is sponsored by four presbyteries in Tabasco including our partners, the Gulf of Mexico. There we learned of their interest in establishing exchange programs of students and of particularly teachers who can help to improve the teaching of English at the school. While your team was there we negotiated some small revisions in the Partnership Agreement that has guided our work together. We present that revision to you now for discussion and vote at the June 11, 2015, presbytery meeting. Our partner presbytery in Mexico will do the same at their July, 2015, meeting.

Action Item
The Mexico Partnership Committee recommends for first reading the following Revised Partnership Agreement for discussion and vote at the June 11, 2015, meeting of our Presbytery.

Partnership Between El Presbiterio del Golfo de México and the Presbytery of Coastal Carolina

As part of God’s Church on earth as given to us by Jesus Christ, the Son of God, and electing to be faithful to that Church as part of the Reformed Tradition as it finds expression in la Iglesia Presbiteriana de México and the Presbyterian Church (USA), we, el Presbiterio de Golfo de México and the Presbytery of Coastal Carolina, do believe:

Our Mutual Faith
We believe that Christ has called the Church into being, giving it all that is necessary for its mission in the world;
We believe that we are called to be the living expression of the unity of Christ’s Church that is beyond any human boundaries;
We believe that as we learn more about each other, our lives, and our churches, we will also know more about how God is at work in many different ways around the world;
We believe that as we listen to each other, God will speak to us in new ways and together we can grow spiritually;
We believe that as we do mission activities together, we will witness to those without Christ about God’s great love that crosses all national, political, cultural, and economic boundaries;
We believe that by working together as partners our ability to witness to the Gospel of Jesus Christ will be enriched and our church-to-church partnerships will be strengthened.

Our Covenant

In mutual agreement with what we believe, we the Presbytery of Coastal Carolina and el Presbiterio del Golfo de México do covenant:

- To pray for one another,
- To maintain an open and sincere dialogue between our two presbyteries,
- To learn from each other,
- To work with each other,
- To maintain the unity among both presbyteries,
- To witness to God’s reconciling work of love with each other.

Our Hope

Trusting in the grace of our Lord Jesus Christ, we hope that this partnership will:

- Strengthen Latino ministry in southeastern North Carolina,
- Focus the mission education of churches in both our presbyteries toward shared goals,
- Facilitate collaboration with people in other countries rather than doing mission for them,
- Encourage members and churches to share faith, learn about each other’s mission, and become involved in this mission.

Our Pledge

In order to achieve these hopes we pledge to:

- Enter into an indefinite partnership with a complete review every five years,
- Promote this relationship to the congregations of each of our presbyteries,
- Encourage our members to learn each other’s language.

Adoption

This Covenant was revised by our respective representatives on January 13, 2015, and was adopted by our respective presbyteries on the following dates:

Presbytery of Coastal Carolina    Presbiterio del Golfo de México
June 11, 2015                    July xx, 2015
Presbytery of Coastal Carolina  
Committee for African-American Ministries  
Report to Presbytery  
March 7, 2015  

**Action Items:** None  

**Informational:**  
- The Committee for African American Ministries (CAAM) held its second Annual Retreat at the Monroe Camp and Conference Center on December 12-13, 2014. Agenda items included reviewing and assessing the past year’s programs and activities and making plans for the upcoming year (2015). The latter included revising the committee’s operational plan as/if needed.  
- The Mission Cabinet approved CAAM’s request for the Presbytery of Coastal Carolina become an institutional member of the National Black Presbyterian Caucus and become a mission partner, contributing at the Caucus recommended level of $500.  
- The Mission Cabinet approved CAAM’s request that the Presbytery of Coastal Carolina support the Reunion Celebration of the Catawba Unit/Synod with a grant of $300 as requested.
Presbytery of Coastal Carolina
New Church Development Committee
Report to Presbytery
March 7, 2015

Action Items: None

Information Items:

- The NCD Committee is in the process of discerning prime areas for new worshipping communities within the presbytery.

- The committee is also looking into inviting Vera White from PC(USA)’s 1001 New Worshipping Communities to talk and/or meet with the committee in order to learn about the variety of ways presbyteries across the country are approaching NCD. They want to learn about how God is moving in other areas and what other ways God might be calling the PCC to initiate or invite church planting pastors and new worshipping communities in our area.

- The Bridge fellowship continues to grow both deeper and wider. Financially, they provide for over 30% of their budget, and they have been on an upward trend the last few months. Their goal is to be financially self-sufficient two years from their opening, in August, 2016. Jerry Bron has been an unofficial “coach” and the committee encouraged him to continue in that regard.

- We hope to plan for our next NCDs that we will have more formalized coaching/support teams for the pastor and core group.

- The committee would like to see if we can get more aggressive in the sale of the Monkey Junction property as it would further add to available resources for NCD.

- As The Bridge will deplete about all of the NCD Fund monies, the NCD Committee is encouraged that monies from the Calabash church paid to the presbytery may help replenish that fund somewhat.

- As a committee we are excited about the many possibilities for new worshipping communities within our presbytery. We hope to talk with existing churches in the future about how helping and having a new church development near your church can help bring opportunities for new energy and life to existing churches through shared outreach, community partnerships, and other ministries that bring people together.
Action Item: None

Informational: As we start a new year the mission of the Communications Committee remains consistent, to improve overall communications in the Presbytery.

- A new website has been introduced and is always being changed and improved upon; our Presbytery is also on Facebook and Twitter. As technology changes it is our goal to change with it to better serve our Presbytery.

- With our demographics being so large there are couple of the things we are looking at. Conference calls to make meetings easier for everyone without the expense of a long drive. This makes meetings more accessible and reduces cost. We are also looking at how we could use a live stream to allow better access to our Presbytery meetings. We must also remember that not everyone in our Presbytery has a computer or I-phones so we are also looking at how we can better communicate with them also. This is perhaps our biggest challenge.

- We on the Communications Committee are looking forward to a busy, productive and ever-changing year.
Communicating With Presbytery of Coastal Carolina

Get Email News
Presbytery uses a bulk email announcements and news system, there is no charge. **ANYONE in the presbytery can sign-up for the email news.** From 4 to 6 messages are sent each month. Sign-up at www.presbycc.org/latest-news/enews/ Currently 910 people subscribe.

Print Newsletter
The Connections Newsletter is published quarterly and mailed to churches that do not have computer access. It is also posted to the Presbytery website. New editions are announced through email. www.presbycc.org/latest-news/connections/

Website
[www.PresbyCC.org](http://www.PresbyCC.org)

Helpful Hints about the new website:
- Use the search box to find things quickly
- At the top right the Menus - note that all items are clickable including the first one.
- Comments-Discussion is active on some article on the website (look at the end of an item)
- **EVERY Church has a listing** on our site under “Contact Us - Churches” Is yours accurate?
- If you enjoy something on the site, try sharing it to social media by clicking the “share” buttons.
- The Presbytery directory is online on the FORMS page. It is an Adobe-PDF download. The passcode to open it is pcclisting. The passcode prevents google from indexing the contents of that file, improving privacy.

Presbytery Is Using Social Media
The Presbytery posts information and invites dialogue through these outlets:
- Twitter @PresbyCC or twitter.com/PresbyCC (Please follow)
- Google Plus google.com/+PresbyccOrg807 (Please add to your circles)
- YouTube www.youtube.com/user/CoastalCarolinaPCUSA (Please subscribe)
- Facebook
  - [facebook.com/presbycc](http://facebook.com/presbycc) (Organization Page, 226 Likes)
  - [facebook.com/groups/35033214752/](http://facebook.com/groups/35033214752/) (Public Group, 292 members)
  - [facebook.com/groups/coastalcarolinapresbyteryyouth/](http://facebook.com/groups/coastalcarolinapresbyteryyouth/) (all youth welcome, 137 members)

Staff Available by Phone – Email
Presbytery Office in Elizabethtown, 910-862-8300, or the Field Staff:
Rev. Steuart Link, Mission Coordinator-Central Community, SteuartLink@presbycc.org, 910-874-3600
Rev. Dr. Nancy Gladden, Mission Coordinator-East Community, NancyGladden@presbycc.org, 910-284-0581
Rev. Laura Lupton, Mission Coordinator-West Community, LauraLupton@presbycc.org, 910-818-9938

Most Importantly Get Involved!
- Volunteer to serve on a Presbytery Committee or Youth Council
- Attend Various Training Events
- Be a commissioner to a Presbytery Meeting (March, June or October)
- Apply for Grants, Scholarships, Awards, etc.
Tell your session and congregation that we can give your church **MONEY**

Visit [www.presbycc.org](http://www.presbycc.org) search “money” or “CCRT”

![Money Image]

**Church growth** can mean growing
- spiritually
- numerically
- touching more lives in your community
- growing in your understanding of God’s specific vision for your church these days.

*If you want humble, helpful help...contact us!*
We have listening ears, experience, coaches, lots of resources!

We just led a **RETREAT!**
- Over 25 churches participated
- We worked with Christian Education to bring in the PC (USA)’s coordinator for Evangelism—Ray Jones.
- Email us if you want the powerpoint slides 😊 [pastor@sspchurch.org](mailto:pastor@sspchurch.org)
Let’s Carpool & Go to the 4th PCUSA Big Tent Event Together—

Experience that deep sense of community one would expect at a national gathering of Presbyterians — a great big family reunion! Come for a wide variety of workshops, all under one Big Tent, a conference that will inspire and equip Presbyterians to live missionally.

Sample what the PCUSA has to offer in training, resources, ideas, practical help for you leading your congregation forward.

For more information visit www.presbyterianmission.org/ministries/big-tent/
(Schedule & Keynoters, Many Details Still To Be Announced including the cost, More Info in June Packet)

Let us know you might go, Save the Dates & Contact
⇒ Sue Lowery at 919-346-0933 or suelowery@embarqmail.com or
⇒ Laura Lupton 910-818-9938 or LauraLupton@presbycc.org
Presbytery Meeting Evaluation

How Did We Do Together!

In an effort to improve future Presbytery meetings, please assist us by completing the questions below and leave this with us as you depart the meeting. Thank you!

Your Status: [ ] Elder Commissioner; [ ] Minister Member; [ ] Visitor

Was today your first time to attend a meeting of this Presbytery? 
[ ] Yes; [ ] No

1. Please rate the following items: Excellent Good Needs Improvement
   a. Meeting Packet: 5 4 3 2 1
   b. Registration: 5 4 3 2 1
   c. Worship Service 5 4 3 2 1
   d. Conduct of Meeting 5 4 3 2 1
   e. Overall Rating: 5 4 3 2 1

2. What would you identify as a highlight or highlights of this meeting?

3. Please add further comments. In particular, for any items which you answered as “Needs Improvement”, please provide us with your suggestions on ways to improve. Use reverse side if needed. Thanks!

Thank you for helping us to improve the meetings of your Presbytery!