

WHITEWATER VALLEY PRESBYTERY

Stated Assembly Meeting

DOCKET

Saturday, September 7, 2024 - 10:00 am

First Presbyterian Church, Bluffton

Expansive as God's Kingdom

GATHERING THE ASSEMBLY

Call to Worship and Order

Rev. Charlotte Lohrenz,

Moderator

One: God welcomes all from East and West, from North and South into the Kingdom of God.

All: Lord, lead us to be your expansive people together, as Whitewater Valley Presbytery.

One: God gives all of us talents to be the body of Christ, as the priesthood of believers.

All: Lord, lead us to be your collaborative people together, as Whitewater Valley Presbytery.

One: God was imaginative at the beginning of creation; God is creative even now and always will be.

All: Lord, lead us to be your creative people together, as Whitewater Valley Presbytery.

One: God continues to renew all of creation, sanctifying us with energy, intelligence, imagination, and love. God invites us to live into God's own dreams for our community.

All: Lord, lead us to be your innovative people together, as Whitewater Valley Presbytery.

Welcome from the Host Pastor

Rev. Terry Epling, Pastor

Opening Prayer

Rev. Terry Epling, Stated Clerk

Declaration of a Quorum

Adoption of the Docket

Consent Agenda

Pg. 1-23 Assembly Minutes of May 1, 2024

Pg. 24-28 July 2024 Financial Reports

Pg. 29-32 Commission Reports - Council, COM, CPM

Hymn: *The Church's One Foundation*

GTG #321, verses 1,2 and 5

Pg. 33-34 **Transitional Lead Presbyter's Report**

Rev. Dr. Erin McGee, TLP

Pg. 35-36 **Order of the Day
Assembly**

Panel Report from Commissioners to General

THE WORD FOR THE ASSEMBLY

Scripture and Interpretation of the Word via COM Exam - Romans 15:1-7

How do you see God's Kingdom as "expansive"? Ruling Elder Sandra Shearer, chair

Pg. 37-44 Exam for Ordination to Validated Ministry - Dr. Tim McNinch

RESPONSE OF THE ASSEMBLY

***Affirmation of Faith**

Ruling Elder Ron Snow, Vice Moderator

We believe in the boundless and ever-expanding kingdom of God. His kingdom is not confined by borders or limited by time. It reaches into every corner of the earth, touching every heart and transforming every life that opens to His love.

God's kingdom is a kingdom of light, where darkness has no place. It is a kingdom of peace, where strife and conflict are replaced by harmony and understanding. It is a kingdom of justice, where the oppressed find freedom and the marginalized find a voice.

As people of this divine kingdom, we are called to reflect its values. We are called to love unconditionally, to serve selflessly, and to spread the good news of God's love to all people. We commit to being an ambassador of this kingdom, sharing its message of hope and redemption with a world in need.

In faith, we declare that God's kingdom will continue to expand until it fills the earth, bringing healing, restoration, and eternal life to all who believe. Amen.

Commission Reports

Coordinating Council Commission

Pg. 45-49 Treadwell	Presentation of Anti-Racism Policy	Elders Tony Dzwonar and Muriel
Pg. 50-54	Nominating Committee Process for 2025 2025 First Read Budget	Rev. Gretchen Schneider, Chair Rev. Carrie Winebrenner

Commission on Ministry

Ruling Elder Sandra Shearer, Chair

Pg. 55-58	Motion: 2025 Minimum Compensation	
	Beginnings: Joy Edeker, Michael Evanchek, Molly DeWitt, Philip Jang, Ken Locke, Betty Sandy, Greg Steible	
	Conclusions: David Chaddock, Garrett and Marena Vittorio-Scheidler	
	Anniversaries of Ordination	
	David Noble	Sept. 13, 1959 65
	Timothy Shapiro	September 9, 1984 40
	Robert McAulay	October 28, 1984 40
	Scott Shelton	October 3, 1994 30
	Madison VanVeelen	August 10, 2014 10

Commission on Preparation for Ministry

Rev. Rex Espiritu, Chair

Pg. 59-62 *Commissioning of CREs: Patty McKinnon and Sam Frost*

Scripture

Rev. Charlotte Lohrenz, Moderator

One: Lead a life worthy of the calling to which you have been called, making every effort to maintain the unity of the Spirit in the bond of peace.

All: There is one body and one Spirit, just as we were called to the one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

Call to Discipleship

Rev. Charlotte Lohrenz, Moderator

We are called by God to be the church of Jesus Christ, a sign in the world today of what God intends for all humankind.

The great ends of the church are the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world.

The call of Christ is to willing, dedicated discipleship. Our discipleship is a manifestation of the new life we enter through baptism. Discipleship is both a gift and a commitment, an offering and a responsibility.

CREs' Affirmations

Rev. Charlotte Lohrenz, Moderator

Patty and Sam, the grace bestowed on you in baptism is sufficient for your calling because it is God's grace. By God's grace we are saved, and enabled to grow in the faith and to commit our lives in ways that serve Christ. God has called you to particular service. Show your purpose by answering these questions.

Who is your Lord and Savior?

Jesus Christ is my Lord and Savior.

Will you be Christ's faithful disciple, obeying his Word and showing his love?

I will, with God's help.

Do you welcome the responsibility of this service because you are determined to follow the Lord Jesus, to love neighbors, and to work for the reconciling of the world?

I do.

Will you pray for and serve the people with energy, intelligence, imagination, and love, relying on God's mercy and rejoicing in the power of the Holy Spirit?

I will, with God's help.

Assembly's Affirmations

Rev. Charlotte Lohrenz, Moderator

Do we, members of and commissioners to the Presbytery of Whitewater Valley, confirm the call of God to Patty and Sam as Commissioned Ruling Elder in the service of Jesus Christ?

We do.

Will we support and encourage them in this ministry?

We will.

Prayer of Commissioning

Rev. Charlotte Lohrenz,

Moderator

Charge and Blessing of CREs

Rev. Charlotte Lohrenz, Moderator

Receiving a Candidate Under Care - Mary Mitchell via Zoom

Rev. Rex Espiritu, Chair

Candidate's Affirmations:

Do you believe yourself to be called by God to the ministry of Word and Sacrament also known as Teaching Elder?

I do.

Do you promise in reliance upon the grace of God to maintain a Christian character and conduct, and to be diligent and faithful in making preparation for this ministry?

I do.

Do you accept the proper supervision of the presbytery in matters that concern your preparation for ministry?

I do.

Do you desire now to be received by this presbytery as a candidate for the ministry of Word and Sacrament in the Presbyterian Church (USA)?

I do.

Assembly's Affirmations:

Do we promise to support and encourage Sandy as she seeks to fulfill her responsibilities and continue to discern God's call as a candidate for the ministry of Word and Sacrament in the Presbyterian Church (USA)

We do.

Prayer of Blessing

Rev. Charlotte Lohrenz, Moderator

Pg. 63 **Other Business**

Theology of Expansiveness in Tough Money Conversations
Crittenden

Rev. David

Hymn *Let Us Build a House*

GTG #301, stanzas 1-3

Sacrament of the Lord's Supper
Park

Revs. Kelley Jepsen and YeIn

Hymn *Let Us Build a House*

GTG #301, stanzas 4-5

Stated Clerk's Report
Renunciation of Jurisdiction
Boundaries Training

Rev. Terry Epling, Stated Clerk

Pg. 64

Overture to General Assembly Follow-Up: Call for a Day of Prayer on September 22

THE ASSEMBLY IS SENT TO SERVE

Mission and Ministry In Whitewater Valley Presbytery
Irvington Presbyterian Church, Indianapolis

Charge and Benediction

Revs. Kelley Jepsen and YeIn Park

Adjourn

12:00 LUNCH

FUTURE ASSEMBLY

Wednesday, November 6, 2024, Faith Presbyterian Church, Indianapolis

**Presbytery of Whitewater Valley
Stated Assembly Meeting,
Saturday, May 1, 2024
MINUTES**

CONVENING THE MEETING**Call to Order**

Whitewater Valley Presbytery met at First Presbyterian Church, Muncie, and by Zoom video conference for a stated meeting on Wednesday, May 1, 2024. The Moderator, Rev. Charlotte Lohrenz, called the meeting to order at 10:00 a.m.

Welcome from Host

The Rev. Darren Hoffman, pastor of First Presbyterian Church, Muncie, welcomed presbyters to the church. He highlighted the congregation's college ministry to Ball State University.

Opening Prayer

The Moderator opened the meeting with prayer.

Quorum

The Stated Clerk, Rev. Terry Epling, confirmed that a quorum was present. The attendance report is included at the end of these minutes. [ADDENDUM I]

Adoption of the Docket

The Docket was provided electronically in advance of the meeting. The Moderator called for amendments to the proposed docket. There being no amendments, the docket was approved by consent.

New Business

The Moderator instructed presbyters to submit items of new business to the Stated Clerk by 10:30 a.m. for consideration later in the gathering.

The Moderator invited the Assembly to join in singing *Live Into Hope!*

Transitional Lead Presbyter

The Rev. Dr. Erin McGee reported on her ministry. She emphasized innovation as being important for the presbytery and its congregations during times of change.

Consent Agenda (ADDENDUM II)

The Stated Clerk introduced the items included in the consent agenda.

The minutes of the February 24, 2024, Stated Assembly were approved without amendment.

The unaudited first quarter financial reports were received.

The report of Session Records Review was received and approved.

The report of the Commission of Preparation for Ministry was received.

The report of the Coordinating Council Commission was received.

The Word for the Assembly

The Rev. Jonathan Reinink, pastor of Irvington Presbyterian Church, preached the sermon *Reach It!* Based on readings from Isaiah 61:1-3 and Luke 4:16-20.

Overture to General Assembly

The Rev. Kevin Boyd proposed an overture to the General Assembly regarding Christian Nationalism and a churchwide day of prayer.

The Whitewater Valley Presbytery overtures the 225th General Assembly (2024) to: Call for a day of prayer and fasting on Sunday, September 22, 2024 to:

- Pray for our nation's leaders now serving and those seeking elective office that they would embrace Truth, work for peace, devote themselves to true justice, and be blessed by God with the wisdom, courage and desire to serve which true leadership requires.
- Pray for the citizens who will be voting in elections to see beyond labels and party and cast their votes for persons who embrace Truth, peace, justice, wisdom, courage and a humble and willing spirit to serve the people with energy, intelligence, imagination and love.
- Pray for an end to division and a new birth of freedom and peace in our nation and world.
- Direct the Stated Clerk of the General Assembly to transmit this prophetic utterance and call to prayer and fasting to Stated Clerks and Moderators within the Presbyterian Church (USA) asking them to join us in a common day of prayer and fasting on September 22, 2024.
- Speak prophetically to the Church and to the nation beyond the Church to: • Reject as false doctrine the ideology and idolatry of Christian Nationalism.
- Reject as false doctrine that any one nation, group, congregation or denomination can claim to be Christian to the exclusion of all others.
- Call for repentance from the belief that one ideological interpretation can be proclaimed the only Christian faith and, intertwined with political power, oppress persons and deny them full freedom to exercise their conscience as God alone has granted that freedom to human individuals.
- Proclaim that Jesus Christ is Lord. Christ has been Lord from the beginning. Christ will be Lord in the end. Even now Christ is Lord and the Lordship of Christ exceeds all human boundaries and divisions which seek to contain it. • Direct the Stated Clerk of the General Assembly, through the Washington, D.C. Presbyterian Office of Public Witness to transmit this overture to elected officials.

Rationale

The Book of Order F-3.0101b says, "Therefore we consider the rights of private judgments in all matters that respect religion, as universal and unalienable. We do not even wish to see any religious constitution aided by the civil power further than may be necessary for protection and security, and at the same time, be equal and common to all others."

The Book of Confessions 8.23 proclaims, "We reject the false doctrine, as though the State, over and beyond its special commission, should and could become

the single and totalitarian order of human life, thus fulfilling the church's vocation as well."

The Book of Confessions 8.24 proclaims, "We reject the false doctrine, as though the church, over and above its special commission, should and could appropriate the characteristics, the tasks, and the dignity of the State, thus itself becoming an organ of the State."

The Book of Confessions 9.44 warns, "Congregations, individuals, or groups of Christians who dominate, patronize their fellowmen, however subtly, resist the Spirit of God and bring contempt on the faith which they profess."

The Book of Confessions 9.45 further warns, "...the church which identifies the sovereignty of any one nation or any one way of life with the cause of God denies the Lordship of Christ and betrays its calling."

We are faced with a growing ideology that rejects these truths, seeking to intertwine, not the true faith, but a movement that usurps the name Christian as it advocates a fusion of cultural Christianity with American civic life. Christian nationalism contends that America has been and should always be distinctively "Christian" from top to bottom – in its self-identity, interpretations of its own history, sacred symbols, cherished values, and public policies.

This movement of Christian nationalism is more about identity than religion. It carries with it assumptions about nativism, white supremacy, authoritarianism, patriarchy, and militarism. Christian nationalism embraces:

- A call for the federal government to declare the United States a Christian nation.
- An embrace of authoritarian tactics to govern and demand reverence for national symbols.
- Fear and distrust of other religions or other points of view on the Christian religion if they do not conform to a strict governmentally imposed orthodoxy.
- Opposition to science and education.
- A patriarchal system of leadership by domination.
- A fusion of religious fervor and patriotism into an idolatry of nation and political power. We recognize that the witness of the Church is being perverted, thwarted and in danger of being rendered ineffective by these alien principles.

The Book of Confessions F3.0104 warns "...no opinion can be either more pernicious or more absurd than that which brings truth and falsehood on a level...".

The Rev. Dr. Michael Lindvall seconded the motion to adopt the overture.

Rev. Boyd spoke to the overture and responded to several questions.

The overture was approved, and Rev. Boyd appointed as Overture Advocate.

Presbyters stood to proclaim our faith saying a portion of the *Confession of Belhar*.

Coordinating Council Commission

The Rev. Dr. Michael Lindvall (HR), moderator of the Coordinating Council Commission, introduced the reports of the commission.

a. Amistad Cristiana, Fort Wayne, Administrative Commission

Dr. Lindvall invited the Rev. Deborah Mitchell, moderator of the Amistad Commission to report for the commission. [ADDENDUM IV]

The Coordinating Council Commission recommended that the Amistad Commission be continued through the end of 2025 with the following powers and responsibilities effective May 1, 2024:

- Assuming original jurisdiction, functioning as the Session of Amistad Cristiana including approving the Terms of Call for Martin Garcia as a Designated Pastor for Amistad Cristiana (one year term which may be renewed by motion of the Amistad AC within the approved budget) after it has been reviewed and approved by the Commission on Ministry annually;
- Determining the best use of the current building and property which may entail the disposal of the moveable personal property; securing the building and property; attending to matters of insurance; disposing, repairing, or rebuilding of the building and grounds (the last is subject to the approval and/or concurrence by the Board of Directors);
- Securing the assistance of other individuals, as appropriate, to assist with its work, and generally to do such things and take such actions for, in the name of, and on behalf of Whitewater Valley Presbytery as shall be reasonably necessary to accomplish the general purpose of this resolution;
- Presenting at the conclusion of its work, the report and recommendations of the Administrative Commission to the Presbytery Assembly for action, no later than the last Presbytery Assembly meeting of 2025;
- And, elect the following persons as the members of the commission: Rev. Deborah Mitchell (Member at Large), Moderator; Rev. Hal Thomas [HR], Ruling Elder Bill Patterson [First PC, Fort Wayne], Ruling Elder Ted Smith [First, Bluffton], and Ruling Elder Ryan Crismore [First, Bluffton].

b. Personnel Committee

Dr. Lindvall invited the Rev, Trish Lisa, chair of the Personnel Committee, to bring the report of the committee. On the recommendation of the Coordinating Council Commission, presbytery adopted an amendment to the Position Description of the Transitional Lead Presbyter to provide legal clarity about the role. [ADDENDUM V]

c. Community Engagement

Ruling Elder Jenni Heimach reported for the Community Engagement Committee. The committee is producing a weekly electronic newsletter and has completed the first season of a podcast. The second season is in the planning stages.

Prayer of Dedication

Ruling Elder Ron Snow [Second PC, Indianapolis], Vice-Moderator, led the Assembly in a Prayer of Dedication.

Commissioning to General Assembly

The Rev. Charlotte Lohrenz, Moderator, invited Ruling Elder John Current [Grace, Fort Wayne], Ruling Elder Carolyn Kendall [New Hope PC, Fishers], the Rev. Winterborne

Harrison-Jones, and the Rev. Deborah Mitchell, the presbytery's commissioners to General Assembly, to come forward.

The Moderator led the Assembly in a liturgy of commissioning and thanked the commissioners for their service to the church.

Commission on Ministry

Rev. Gretchen Schneider, Vice-Moderator of the Commission on Ministry, reported on behalf of the commission.

Transitions Within the Presbytery

1. Beginnings

Rev. Tyler Brinks, Bridge Pastor, Springhill and Kingston PCs, Greensburg, effective 3/1/24;

Rev. Katherine Rieder, Interim Pastor, First PC, New Castle, effective 4/1/24;

Rev. Ye In Park, Designated Associate Pastor, Korean PC of Indianapolis, effective 04/14/24;

Rev. Kelley Jepson, Pastor, John Knox Presbyterian Church, Indianapolis, effective 04/29/24.

2. Conclusions

Rev. David Park, Pastor, Korean PC of Indianapolis, effective 02/12/2024;

Rev. Shannon Burford, Pastor, Springhill and Kingston PCs, Greensburg, effective 02/12/2024;

Rev. Dr. Shelly Wood, Pastor, Orchard Park PC, Carmel, effective 04/15/2024;

Rev. Kemper Huber, Interim Pastor, New Hope PC, Fishers, effective 4/22/24;

Rev. Beth Wagner, Interim Pastor, John Knox PC, Indianapolis, effective 04/28/2024.

3. Ordination Anniversaries

Martin Garcia	7/10/1994	30 years
Melodie Carter Wager	4/30/1989	35 years
Theodore M. Dorman	6/10/1984	40 years
L. Vern Farnum	5/13/1979	45 years
James Windsor Riley	6/24/1979	45 years
Eleanor H. (Bunny) Alexander	7/22/1979	45 years
David Sooho Bae	6/17/1974	50 years
Michael L. Lindvall	7/14/1974	50 years
Arthur C. Whitaker	5/31/1964	60 years
Elsworth W. Morack	6/28/1964	60 years
William Enright	1/23/1963	61 years (missed last year]
George R. Jackson	5/7/1954	70 years

Commission on Preparation for Ministry

Ruling Elder Alice McDowell, Vice-Moderator of the Commission on Preparation for Ministry [CPM], reported for the commission.

Persons Under Care

a. Commissioned Ruling Elders

CPM reported those Ruling Elders enrolled in training in preparation for commissioned pastor roles: Bart Ost [Tabernacle PC, Indianapolis] and Kristen Lehr [Orchard Park PC, Carmel]. Both are participating in Wabash Presbytery's CRE Ministry Formation program.

b. Inquirers

The following persons remain under care as Inquirers: Sam Locke; Mary Mitchell, Ian Clark; and Sandra Garcia [moving to candidacy].

c. Candidates

Thomas Markey [Second PC, Indianapolis] is a Candidate pursuing a D.Min., and is certified ready to receive a call.

Reception of a Candidate

Ruling Elder McDowell led the Assembly in a liturgy of care for Sandra Garcia as she moves to Candidacy. Presbyters congratulated her on the progress she has made in preparation for ministry.

The Lord's Supper

The Rev. Daren Hoffman presided at communion. Following communion the Assembly joined in singing *Light Dawns in a Weary World*.

Rev. Lohrenz invited presbyters to share signs of hope in their congregations. Good news was shared from: John Knox, Indianapolis; Tabernacle, Indianapolis; Greenwood; Noblesville; Connersville; Zionsville; Second, Indianapolis; Shelbyville; Witherspoon, Indianapolis; New Castle; Irvington; Faith, Indianapolis; and First, Muncie.

Adjournment

There being no further business, the Moderator declared, without objection, that the meeting would be adjourned to lunch.

The next stated meeting was announced for Saturday, September 7, 2024, at First Presbyterian Church, Bluffton.

The benediction was given by the Moderator, Rev. Lohrenz.

The assembly was adjourned at 11:50 a.m.

Rev. Terry L. Epling, Stated Clerk

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ATTENDANCE ROLL [ADDENDUM I]

Location	Church Name	Commissioner/s
Anderson	First	Carol Wolfe
Avon	White Lick	Annetta Davis Virginia Sheets
Bluffton	First	Ted Smith
Boggs town	Boggs town	
Brookville	Mount Carmel	
Clayton	Clayton	
Connersville	First	Fred Sess
Edinburg	First	Lois Steel
Elwood	First	
Fishers	New Hope	Carolyn Kendall
Fort Wayne	United Faith	
Fort Wayne	Grace	Cynthia Bowers
Fort Wayne	First	Carolyn Krebs Marj Sapp Sandy Shearer
Fort Wayne	Trinity	
Franklin	First	
Greensburg	First	Darleen Fox
Greensburg	Kingston	
Greensburg	Springhill	
Greenwood	Greenwood	Judith Lovejoy Geraldine Sullivan-Clark
Hartford City	First	Dan Borgenheimer
Indianapolis	Korean	
Indianapolis	Irvington	Lynda Dunlevy T. J. Hengst
Indianapolis	Second	Rebecca Hagarty Ron Snow
Indianapolis	Fairview	Rick Bogigian
Indianapolis	Northminster	Jeff Schmahl
Indianapolis	Tabernacle	Dan Hursh
Indianapolis	Orchard Park	James Burnett Pat Cowall-Hanover Cynthia Muse Dan Muse
Indianapolis	Faith	Susan Pfeil Davidsen
Indianapolis	Southminster	
Indianapolis	John Knox	Patricia McKinnon Robert Wistendahl
Indianapolis	First Meridian Heights	
Indianapolis	Witherspoon	
Jonesboro	First PC of Grant County	
Knightstown	Bethel	Samuel Frost

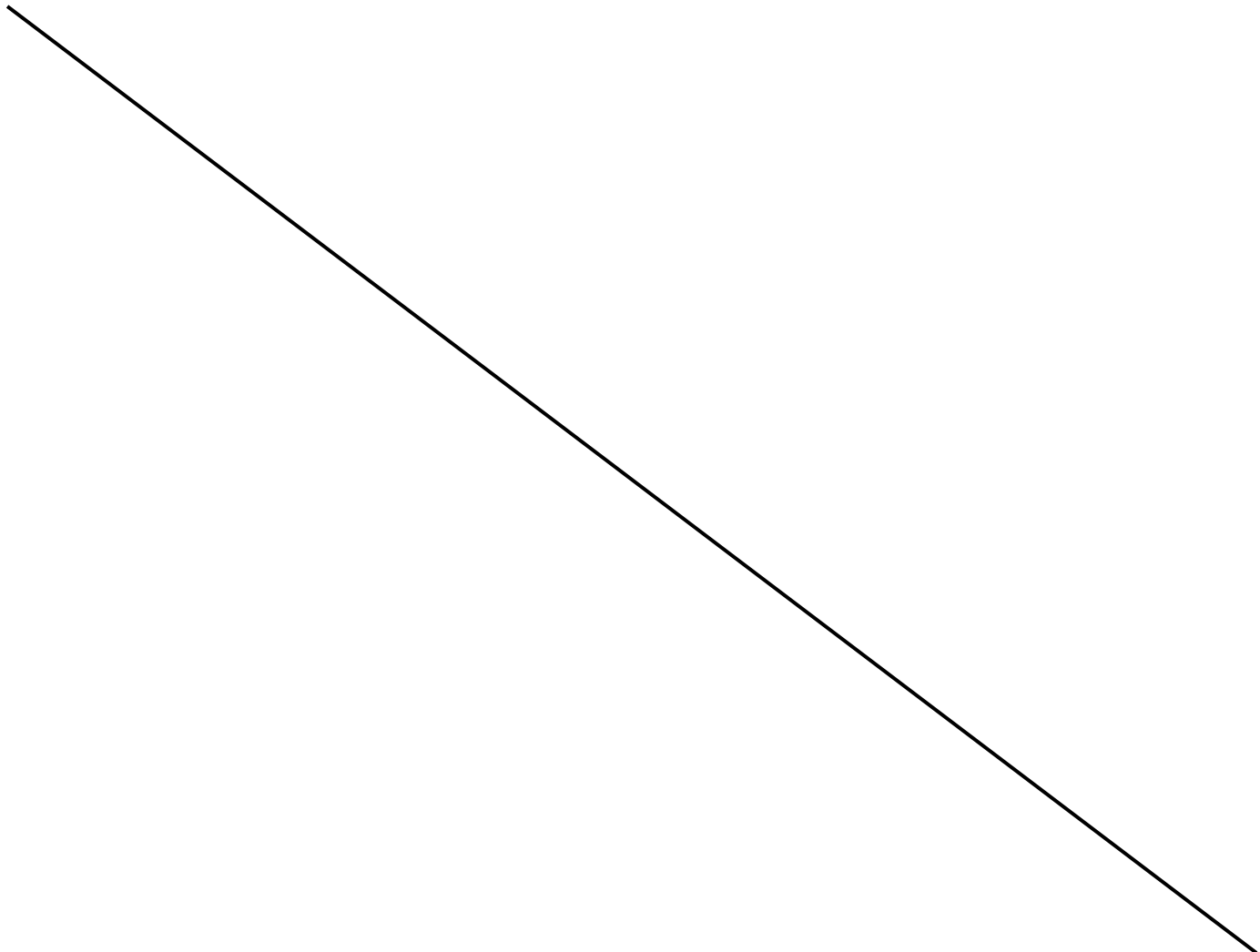
Lewisville	First	
Liberty	First	
McCordsville	Christ	Jill Lyon
Muncie	First	Alleen Howard
		Michelle Kaitchucl
		Jerald Wire
Muncie	St Andrew	Sue Brose
New Castle	First	
Noblesville	First	Jeffrey Nickloy
Ossian	First	
Portland	First	Mary McCord
Richmond	First	
Richmond	Reid Memorial	
Rushville	Trinity	Larry Scott
Rushville	First	
Shelbyville	First	Mike Whitfield
		Dawn Whitfield
Tipton	First	
Westfield	Crossroads	Cindy Rouse-Baird
Winchester	Winchester	
Zionsville	Zionsville	Barry Sumner
		James Cochrane
		Catherine Coscia
		Jane Burgess
		Amanda Stricker
		Sharon Pierce

Minister Member	Present	Minister Member	Present
Eleanor H. Alexander		Ramona L. Dale	X
Robert A. Amon		Henry S. Date	
Youngsoo An	X	Dennis R. Davenport	
Sharon Azbell		Benjamin Davison	
David Sooho Bae		Jeremy L. Deck	
Kevin G. Bausman		Janet M. DeVries	
Warren Glen Bell	X	Sara Ann Dingman	
David A. Berry		Theodore M. Dorman	
Kevin Boyd	X	Sara Biggs Dorrien-Christians	
Beau Brown	X	Lee A. Dorsey	
Shannon R. Burford		Kevin A. Doty	
David A. Chaddock		Donald R. Durrett	
William Bennett Christians		Edwin Dykstra	
Robert B. Clark		Janet L. Dykstra	
Judith A. Cook		Steven J. Ebling	
Merrill S. Cook		William G. Enright	
Shawn Michael Coons	X	Anne Bain Epling	X
Elinor Dale		Terry Epling	X

M. Rex Espiritu	X	Donald R. MacPherson	
Lyle James Ewing		Joan Bradner Malick	
L. Vern Farnum	X	Raymond J. Marquette	
Pam Fischer	X	Robert B. McAulay	
Scott Fischer	X	Alan J. McCraine	
Jillian Flynn		Roger A. McDaniel	
Laurence John Gable		Glenn McDonald	
Eric Gale	X	Alice McDowell	X
Martin Garcia	X	Erin McGee	X
Joy Bilger Goehring	X	Amy Mildenberg	
Lydia Grace Gray	X	Deborah Stark Mitchell	X
Elizabeth K. Hall		James N. Montgomery	
Karel A. Hanhart	X	Ruth Chadwick Moore	X
Winterborne L. Harrison-Jones		Elsworth W. Morack	
Sara Anne Hayden		Mark Edward Morningstar	X
Robert Heimach		Hendrik Frederick Mulder	
Christopher Henry		Maxwell Muska	X
Karen Anne Herbst-Kim	X	Ronald Naylor	
DuWayne Hintz		David F. Noble	
Daren James Hofmann	X	Kathleen O'Connell	X
Nancy A. Howard	X	Kimberly S. Olson	
Kemper John Huber		Alan V. Pareis	
Joyce Hunn		David Moon Park	
Robert Hunter		John Stephen Park	
Michael Glen Ireland		Barbara White Parker	
David E. Jackson		Grace Payne	
George R. Jackson		James Robert Pfeiffer	X
Jeffrey W. Jahn	X	Ann L. Pitman	
Peter F. Jessen	X	Patricia S. Reid	
David Blair Jewett		Jonathan Herman Reinink	X
Stanley C. Johnson		Katherine Lee Rieder	
Carol F. Johnston		James Windsor Riley	
Katie B. Johnston		Ronald Rockey	X
Kirk William Johnston		Anne L. Rose	
Won Ho Kim		Maria Lolita K. Rutland	
John Koppitch	X	Michael Samson	
Gary Lee Kornell		Gretchen S. Schneider	X
George F. LaMaster		Galen Luke Schwarz	
Karen Leigh Lang		Timothy S. Shapiro	X
Myungku Lee		Scott T. Shelton	
S. Kim Leech		Brian Sean Shivers	X
Michael L. Lindvall		Quentin N. Small	
Jennifer Lee Lipinski		David J. Smazik	
Trish Steede Lisa		Richard T. Smith	
Eric G. Lohe		Steven R. Smith	X
Charlotte Lohrenz	X	Carrie L. Smith-Coons	

Kelly Spencer		M. Elizabeth Wagner	X
Christina D. Starace		Robert A. Wauzzinski	
Paul R. Stone		Arthur C. Whitaker	
Daniel W. Sutherin		Shelly White Wood	
Taylor Alan Thames		Larimore K. Wickett	
Hal V. Thomas		Maureen Murtaugh Wilson	
Teri L. Thomas		Wallace F. Wilson	X
Terri Thorn		Carrie Winebrenner	X
Byung Sub Van		John Russell Wineman	
Madison Danielle VanVeelen	X	Laurie J. Wolcott	
Dena Vittorio		James S. Wolfe	
Garrett A. Vittorio Schindler		Elizabeth Wood	
Marena Faith Vittorio Schindler		Gary G. Ziegler	
Melodie Carter Wager		Peter S. Zinn	X
Commissioned Ruling Elder			
Phil Votaw	X		

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Whitewater Valley Presbytery Assembly May 1, 2024

COMMISSION ON PREPARATION FOR MINISTRY
REPORTED ACTIONS - CONSENT AGENDA

The Commission on Preparation for Ministry (CPM) guides, nurtures, and oversees those preparing to become ordained teaching elders in accordance with the mandates and provisions of the *Book of Order* G-2.06 and G-3.30307.

Purpose

The COPM shall provide supervision, oversight, and counsel to those enrolling/enrolled as inquirers and candidates and preparing for the office of Minister of Word and Sacrament.

April 15, 2024 meeting

The CPM approved/received:

- Moving Sandy Garcia from inquirer to candidate and favorable review of growth objectives.
- Report on attending SOLT COM/CPM Summit 2024 Gathering at 2nd Pres. Indianapolis.
- CPM Liaison updates to further inform process in formulating comprehensive listing of current inquirers and candidates under care.

Continuing Liaison assignments with CPM toward CRE/CP:

- Bart Ost (Tab; Wabash CRE Ministry Formation Program) needing LeaderWise assessment and boundary training, seeking additional equipping with mentors for specific ministry functions
- Kristen Lehr (Orchard Park; Wabash CRE Ministry Formation Program)

Adding to CRE/CP roster those in Ministry Formation Program with liaisons yet to be assigned

Remaining under care:

- Sam Locke (in discernment/decision process)
- Mary Mitchell (supervised ministry at Highland PCUSA in Louisville)
- Ian Clark (paperwork to be submitted for consultation to be scheduled)
- Sandy Garcia (supervised ministry at Bluffton PCUSA) move to candidacy

Remaining certified ready to receive a call Candidate (for MoW&S):

- Thomas Markey (2nd Pres, Indianapolis) pursuing D.Min.

NOTE: Ye In Park — ordained, Designated AP, at Korean Presbyterian Church, Indianapolis

Respectfully submitted; The Rev. M. Rex Espiritu (Portland) Moderator (2024), **CPM**.

COORDINATING COUNCIL COMMISSION (CCC)
of
Whitewater Valley Presbytery

PURPOSE: The Coordinating Council Commission shall be to envision, facilitate, and evaluate the mission of the Presbytery and to administer its ongoing work. The CCC serves as the administrative body of the Presbytery. –*Whitewater Valley Presbytery, Coordinating Council Commission (CCC), Manual of Operations, Approved November 6, 2019.*

April 24, 2024 Meeting

- Election of Rev. Terry Epling as Clerk.
- Review of the proposed Assembly Docket.
- Through Amistad AC request, the recommendation that the Presbytery amend the authority and charter of the Amistad Commission
- Through the Amistad AC request, the approval to fund the Amistad AC through 2025 as proposed, pending the concurrence of the Hispanic Ministries Lead Team.
- Through the Mission and Partnership Work Group, the approval of a grant of \$2110 to Edinburg Presbyterian Church for technology.
- Through the Community Engagement Work Group, invite congregations who are interested to participate in the Indianapolis PRIDE parade as representatives of Whitewater Valley Presbytery.
- Through the Finance Committee, the review of the 2023 Year-End and 2024 First Quarter financial reports.
- Through the Personal Committee, the report of providing reimbursement to staff for cell phone usage and the recommendation that the Presbytery amend the Transitional Lead Presbytery job description to allow permission to sign banking and other legal documents as well as note that the Transitional Lead Presbytery has all the authority and responsibilities of the Executive Presbyter.
- Receipt of information from the Transitional Lead Presbyter of upcoming strategic planning.

2023 Session Records Review

Location	Church Name	'23 Records Reviewed
Anderson	First	Approved
Avon	White Lick	Approved
Bluffton	First	Approved
Boggs town	Boggs town	
Brookville	Mount Carmel	Approved
Clayton	Clayton	Approved
Connersville	First	Approved
Edinburg	Edinburgh	Approved
Elwood	First	
Fishers	New Hope	
Fort Wayne	United Faith	Approved
Fort Wayne	Grace	Approved
Fort Wayne	First	Approved
Franklin	First	Approved
Greensburg	First	Approved
Greensburg	Kingston	Approved
Greensburg	Springhill	
Greenwood	Greenwood	Approved
Hartford City	First	Approved
Indianapolis	Korean	
Indianapolis	Irvington	Approved
Indianapolis	Second	Approved
Indianapolis	Fairview	Approved
Indianapolis	Northminster	Approved
Indianapolis	Tabernacle	Approved
Indianapolis	Orchard Park	Approved
Indianapolis	Faith	Approved
Indianapolis	Southminster	Approved
Indianapolis	John Knox	Approved
Indianapolis	First Meridian Heights	
Indianapolis	Witherspoon	Approved
Jonesboro	First PC of Grant County	Approved
Knightstown	Bethel	Approved
Lewisville	First	Approved
Liberty	First	
McCordsville	Christ	
Muncie	First	Approved
Muncie	St Andrew	Approved
New Castle	First	Approved
Noblesville	First	Approved

Ossian	First	
Portland	First	Approved
Richmond	First	
Richmond	Reid Memorial	
Rushville	Trinity	Approved
Rushville	First	Approved
Shelbyville	First	
Tipton	First	Approved
Westfield	Crossroads	Approved
Winchester	Winchester	
Zionsville	Zionsville	Approved

AMISTAD CHRISTANA ADMINISTRATIVE COMMISSION REPORT AND REQUEST FOR RECOMMISSIONING

INTRODUCTION, BACKGROUND, & REFINED VISION

Isaiah 43:18-20

Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? (KJV)

Forget about what's happened; don't keep going over old history. Be alert, be present. I'm about to do something brand-new. It's bursting out! Don't you see it? There it is! (MSG)

The purpose of this report to the Assembly is to provide a backstory of Amistad/Calvary Third and its Administrative Commission, to update the report to the assembly sharing the refined vision of Amistad, and finally to request a reboot for the support of Amistad by this Assembly and its committees and councils.

The backstory

Our last report to the Assembly recounted the unfortunate events which followed the final meeting of the 2023 Administrative Commission (AC): the cold snap which caused the electrical panel/meter meltdown which caused the power cutoff which rendered the church building vacant and cold, which led to a burglary and the pipes bursting which flooded the church.

Although we are told to forget about the former things, we think it is important that the Assembly understand Amistad's beginning as a congregation to understand the need to reboot.

Calvary Third was established as a congregation on the Southeast Side of Fort Wayne ninety-eight years ago. The current building, dedicated in 1953, is the church where Alan Thames served before becoming the Executive Presbyter of Whitewater Valley. The neighborhood around Calvary Third went through decades of transition, and in the early years of 2000, found its membership out of synch with the neighborhood it served. In 2011, the presbytery established an AC with the purpose of chartering a new, multi-ethnic church that more closely served the demographics and needs of the neighborhood. They called an evangelist, Rev. Leonel Pech to lead this new worshipping community as a part-time bi-vocational pastor.

The life of this worshipping community had seasons of growth and decline. Budgets were very tight and maintenance on the 69-year-old building was completed "as needed" basis or deferred altogether. In the AC meeting minutes from 2014, the group struggled with the decision to stay in the failing building, whose maintenance exceeded the congregation's ability to support it. The Calvary Third endowment was transferred to support Amistad.

The AC recorded things, decently and in order, and there is no questioning the dedication of the AC for Amistad, the passion of the Amistad leaders and members, nor the support of the Presbytery. The bottom line is that the church never seemed to "take off." The church found itself, like many churches, surviving more on endowment funds and Presbytery support than on the donations of its membership or the engagement of the neighborhood. By 2020, the church was no closer to chartering than in 2011.

With the consensus of Rev. Pech and the AC, a search began for a full-time Designated Pastor, and in September 2020, Rev. Martin Garcia was called as Amistad's designated pastor for a 3-year term,

and Rev. Pech concluded his ministry with Amistad. The hope of the church and the AC was that with renewed passion for ministry in a multilingual church, Pastor Martin and his wife and partner in ministry, Sandy, could lead Amistad to become a chartered church. And although 2020 was an impossible year to start anything new, Amistad began to flourish. It was in 2021 that Amistad lost members to Covid and to attrition (many churches have not seen worship attendance rebound to pre-pandemic levels). There continues to be a surge of immigrants to this neighborhood, many of whom speak only Spanish. By the summer of 2023, the endowment funds were depleted. Council rightly requested a plan for Amistad to charter, or at least a plan toward self-sustainability.

As we all know, Alan retired at the end of 2023. The clerk and chair of the AC after serving more than a decade, also retired. In 2014, the AC considered leaving the building. Ten years later, the building left us. Amistad had a failed building, a crippled AC, and a nearly defeated pastor.

Update since last report

Through time-consuming negotiations with our insurance companies, we received reimbursement from the insurance company for the initial electrical panel/meter repair. The reimbursement for the loss from the break-in is awaiting a signature to complete. It is prudent to take time for discernment rather than rushing into restoring and rebuilding the structure.

Pastor Garcia is gifted in building partnerships and there were several “nesting” options for the Amistad group. Hope Lutheran, at the end of the block, invited Amistad to “nest” and by Palm Sunday, the Amistad group had a permanent/temporary church home.

We approved a budget that supports the ministry of Amistad with resources for benevolence, a youth program, worship, outreach, mission, and \$40K in a building fund to clean and secure the building. We provided the Pastor his first raise in 3 years, and we will bring him up to the Presbytery recommended minimum compensation. We have worked with the 1001 Worshipping Communities and have found grants (if approved) that will help with the Pastoral support. We have identified several General Assembly Level Grants and Fort Wayne municipal and philanthropic grants for the future.

We secured a grant for \$25000 from the Center for Congregations. That enables us to safely clean, power, and secure the building as we continue our discernment. We have already begun the cleanup operation with a capable electrical contractor and the oversight of Bill Patterson, the property manager at First Presbyterian church, Fort Wayne.

We began visioning sessions with the AC, the Amistad Group, and neighborhood leaders. We are called to “seek the welfare of the city.” There are some members, as in any church, who want to return to the church model of the last century, others are beginning to embrace the vision. Our context is a gift: where we are today is exactly where we should be to fulfill God’s mission in our life as a church and for the good of the neighborhood. We are right here, right now, for a reason. We (the AC and the members of Amistad) have a renewed energy, and a new vision, and at this point, more questions than answers about how we will move forward. We can share a few solid conclusions: buildings are supposed to support ministries, not the other way around. The church is not the building, it is the people. We continue serve the people in this neighborhood because through faith, we desire to see God glorified through lives transformed by the Gospel. We want to be a church relevant to our context. We desire to pursue the church that God intends us to be.

The refined vision

We were guided by the words of theologian Frederick Buechner, “The place God calls you to is the place where your deep gladness and the world’s deep hunger meet.”

We reviewed our deep gladness. We acknowledge with gratitude the financial gifts and support. We acknowledged our talents: those of organizing, teaching, leading, listening, open mindedness; the desire for the place we are planted to thrive. We also listed our gifts of bravery, of being able to help others find their gifts and passion, our ability to connect people to loving themselves and others.

We combined our passions (what we are best at) and what resources are available to us, with our deep gladness. We added the world’s great need in this neighborhood with God’s mission in this neighborhood. We have a vision of a spiritual hospital; a family resource center where people can find food, clothing, referrals and resources for the needs and mental health, and entrepreneurship development. Our vision is that of a center that supports abundant life, allowing us to live the Gospel where we have been planted.

We reviewed the world’s deep hunger. The Petit-Rudisill neighborhood tops the Indiana chart for infant mortality. Half live under the poverty line, and it ranks lowest in education and intact families. The needs for parenting groups, youth groups, home ownership, security (living without fear), overcoming trauma and violence, family support systems, daycare, opportunities and encouragement of creative expressions of life and faith, healthy ways of living are overwhelming. There is a deep hunger for Christ rooted hope, for peace, and for healthy sustained relationships.

Imagine a multicultural, multilingual, multi-denominational, multigenerational fellowship group which shimmers with hope and shares the love of God in one of the least served neighborhoods in our Presbytery. That is our vision for Amistad 2.0.

What this means to the Assembly is that we do not have all the answers today. It has been most frustrating for the AC and our pastor that with each question, there are a half dozen answers, each of which have a dozen more questions with multiple answers. We ask this group to come alongside as we follow where God is calling us. We have considered the physical structure and the congregational structure in our discernment.

Physical Structure

One vision for the structure is that it supports the mission of restoring abundant life to the Petit-Rudisill neighborhood. This vision takes the form of the building supporting things like a coffee shop type gathering place, a wellness center, an indoor labyrinth, remote office hook-ups, vaccination clinics, childcare, homework tutors, work permit processing center, yoga classes and worship gatherings on Sunday with the Word rightly preached and the sacraments rightly administered. It will be a modern structure, that is asbestos free, boiler free, leak free, fully accessible, and energy efficient with controllable zones of heating and cooling. We need a building equipped with mesh internet access with sufficient bandwidth, charging stations, monitors for worship and workshops. It will have a sanctuary that can accommodate multiple purposes (yoga, workshops, seminars) as well as worship. The classrooms must have 2 means of egress and will be built to exceed safety requirements for childcare and preschool. It will be fully accessible to accommodate those with physical challenges. We envision a commissary type kitchen that can be

used commercially for micro-chef entrepreneurship and for healthy cooking classes as well as enhancing fellowship. The private offices need to accommodate privacy and transparency.

The other vision is with the help and advice of those on the Board of Directors, to sell the building by the end of 2024. If this scenarios, we ask for a consideration that a generous portion of proceeds from the sale of the building or land (if that option is chosen) remains with the mission and ministries of Amistad, provided we continue our path of growth in scope and reduction in Presbytery funding reliance.

Regardless, of which vision is followed, in the meantime, the AC will ensure that the building is safe, dry, clean and secure. After it is cleaned out and the remediation work and electrical work is complete, it will be a storage area for items that are salvaged and saved for future ministry work as Amistad remains “nested” down the street at Hope Lutheran. The “nest” gives us time to make these decisions based on the vitality of the mission.

Congregational Structure

One vision is that Amistad becomes a PC USA Chartered church. That was the charge to the AC in 2011. Although Amistad met the criteria of a “Guidelines for New Faith Communities in Whitewater Valley” in April 2018 , Alan Thames noted that Amistad is a fellowship group but has not achieved the status of a PCUSA congregation because of its inability to “support a full-time pastor without the action of the AC to structure invested funds for this purpose.”

Another vision is that Amistad remains a mission of the Presbytery. We believe that “enslaving poverty in a world of abundance is an intolerable violation of God’s good creation.” (The Confession of 1967). According to the Book of Order, “the mission of the church is given form by God’s activity in the world as told in the Bible and understood by faith.” We are to be “the provisional demonstration of what God intends for all of humanity.” This is our call. “The Spirit justifies us by grace through faith, sets us free to accept ourselves and to love God and neighbor, and binds us together with all believers in the one body of Christ, the Church.” (Brief Statement of Faith). We are a church; we are a part of the one body of Christ. The challenge to this fellowship group to move “forward” to become a chartered church of the PC USA in our presbytery is mid-century thinking and systemically restrictive. Instead, we wish to recognize this group as a mission on a mission.

Our Objectives and Goals

Re-commission the AC for 2 years to actively support Amistad 2.0.

To subject everything to rational analysis reduces the awe to ashes. We urge everyone to embrace the wonder and the unknown as the AC has over the past quarter. We ask that we broaden our thinking of Amistad as a problem to be solved to include the recognition of an opportunity to BLESS our critically underserved neighbors in this critical time.

Be present. Release our nostalgic past and the “way we have always done things.”

Look for the ways God is showing us how best to serve God’s mission in our context.

Experiment. Risk trying different ministries, outreach, worship approaches, funding.

Serve building relationships with our neighbors and ministry partners, not a building.

Stand with the people whom God loves.

With that frame of mind, we balance the SMART goals.

Specific. We will re-establish the presence of a Christian mission in SE Fort Wayne.

Measurable. Chartering is not the ultimate goal, mission establishment is.

Our success will be measured in the increased number of people reached, assisted, and included in the fellowship group. This is not a Sunday morning attendance metric, rather an increase in reach and scope of a mission while reducing the budget dependence on the Presbytery as we secure other means of missional support.

Achievable. Faith and hope are wonderful things, but not a strategy.

We have already witnessed many ways that Amistad has blessed others in the first quarter. We cannot take credit for the eclipse, but the Drum Circle Neighborhood Event was a huge success. Aside from the re-introduction of Amistad to the neighborhood, we gained some great social media exposure.

Realistic. We have examples of successful church plants when the mission is well aligned with God's mission and is adequately resourced.

Time bound. We seek to achieve these goals by December 31, 2025.

Re-establish the fellowship group as a mission of the Presbytery rather than a group working toward charter. The AC will be the polity arm and steward of the resources of the Presbytery, acting as the Session of Amistad. The true missional work will be overseen by an advisory board of our fellowship group's members, denominational partners, and neighborhood leaders. It will be the AC's responsibility to navigate the work of the mission and the resources. The ministry will continue to be funded through grants, donations, and hopefully, the Presbytery.

Re-visit the prophets of the Old Testament and our learnings from Matthew 25. Seek the welfare of the city; seek justice, love kindness, and walk humbly; do for the least of our brothers and sisters. Trust but verify. (Not Jeremiah, Micah, or Matthew, but absolutely relevant). We commit to reporting our progress quarterly to demonstrate stricter accountability and to inform our Assembly of the life-saving work of this mission.

Re-boot Amistad. We encourage you to empower the Amistad Group and the Amistad AC with spiritual and financial support. For us to take advantage of grant funding, we would ask for consideration of funding through 2025 as soon as possible. Our first quarter numbers are solid, and the AC has established more rigor in our oversight of these precious resources. We want to use this new mission as a catalyst to engage members in all churches in the Presbytery to understand and help mitigate poverty, racism, and injustice. Amistad 2.0 might be a way for smaller churches to get more involved missionally, and for larger churches with youth groups safely experience other cultures and demographics.

The new thing "is bursting out. Don't you see it? There it is!"

**Proposed Charge to the Administrative Commission
For the Amistad Cristana Worshipping Community, Fort Wayne, Indiana
By the Presbytery of Whitewater Valley**

RATIONALE

Since it is the policy of Whitewater Valley Presbytery "to encourage the development of new communities of faith, especially by reaching out to immigrant/international populations" per the *Guidelines for New Faith Communities in Whitewater Valley Presbytery*,

Since the Coordinating Council Commission requested a ministry status report no later than August 2024 in order to consider future funding including the development of benchmarks and objectives,

Since in the process of considering its future and developing the needed benchmarks and objectives, a refined vision was developed and presented with SMART goals and a budget, and that refined vision included a change from the original commission assumption of a chartered congregation,

the Amistad Cristana AC is seeking a re-commission through the end of 2025.

AUTHORITY

The responsibility and power to organize a worshipping community, fellowship, or congregation a congregation is granted to Presbytery by the Book of Order.

RESOLVED: The Whitewater Valley Presbytery re-appoints an Administrative Commission to act on Presbytery's behalf, effective May 1, 2024 with the following powers and functions of:

- Assuming original jurisdiction, functioning as the Session of Amistad Cristana including approving the Terms of Call for Martin Garcia as a Designated Pastor for Amistad Cristana (one year term which may be renewed by motion of the Amistad AC within the approved budget) after it has been reviewed and approved by the Commission on Ministry annually;
- Determining the best use of the current building and property which may entail the disposal of the moveable personal property; securing the building and property; attending to matters of insurance; disposing, repairing, or rebuilding of the building and grounds (the last is subject to the approval and/or concurrence by the Board of Directors);
- Securing the assistance of other individuals, as appropriate, to assist with its work, and generally to do such things and take such actions for, in the name of, and on behalf of Whitewater Valley Presbytery as shall be reasonably necessary to accomplish the general purpose of this resolution;
- Presenting at the conclusion of its work, the report and recommendations of the Administrative Commission to the Presbytery Assembly for action, no later than the last Presbytery Assembly meeting of 2025.

MEMBERS OF THE ADMINISTRATIVE COMMISSION

- Ruling Elder Ryan Crismore, First Presbyterian Church, Bluffton
- Teaching Elder Chuck Hanhart, Retired
- Teaching Deb Mitchell, Pastor-at-large
- Ruling Elder Bill Patterson, First Presbyterian Church, Fort Wayne
- Teaching Elder Hal Thomas, Retired
- Ruling Elder Ted Smith, First Presbyterian Church, Bluffton

FUNDING – Coordinating Council Commission has approved to fund the project through 2025, as proposed below, pending the concurrence of the Hispanic Ministries Lead Team and COM.

			2024 Requested	2024 Approved	2025 Requested
INCOME				80%	
	Congregation and Friends Funding		\$ 20,000.00	\$ 20,000.00	\$ 25,000.00
	Presbytery Funding				
		WWVP from Promise of Tomorrow	\$ 55,000.00	\$ 44,000.00	\$ 50,000.00
		Hispanic Ministries Reserve Funds	\$ 33,000.00	\$ 26,000.00	\$ 25,000.00
		WWVP Mission through COM	\$ 7,500.00	\$ 7,600.00	\$ 7,500.00
		WWVP through HMLT Funds	\$ 4,500.00	\$ 4,200.00	\$ 4,500.00
		Total Presby Funding	\$ 100,000.00	\$ 81,800.00	\$ 87,000.00
	Grant Funding				
		Center for Congregations Equity Grant		\$ 25,000.00	
		PCUSA NWC Grant		\$ 30,000.00	\$ 20,000.00
		PCUSA Transformational Grant		\$ 30,000.00	\$ 20,000.00
		Presbyterian Disaster Grant		\$ 5,000.00	
		Total Grant Funding		\$ 90,000.00	\$ 40,000.00
TOTAL INCOME				\$ 191,800.00	\$ 152,000.00
EXPENSE					
	Administrative Expense 3% Fee (on net assets-fund balance)			\$ 0	\$ 1,500.00
	Personnel				
		Pastor Salary		\$ 36,846.00	\$ 37,951.38
		Pastor Housing		\$ 19,840.00	\$ 20,435.20
		Pastor Board of Pensions		\$ 22,107.54	\$ 15,181.00
		Cont. Education		\$ 1,500.00	\$ 1,500.00
		Auto/Prof Reimbursement		\$ 2,000.00	\$ 2,000.00
		Pulpit Fill		\$ 800.00	\$ 800.00
		Praise and Worship Leader		\$ 10,765.08	\$ 10,765.08
		Total Personnel		\$ 93,858.62	\$ 88,632.66
	Nesting Costs			\$ 13,500.00	\$ 18,000.00
	Program				
		VBS		\$ 200.00	\$ 500.00
		Worship		\$ 400.00	\$ 1,000.00
		Evangelism & Outreach		\$ 2,000.00	\$ 2,000.00
		Discipleship/Events/Membership		\$ 500.00	\$ 500.00
		Youth Fellowship		\$ 200.00	\$ 1,500.00
		Fellowship		\$ 500.00	\$ 1,500.00
		Children's Program		\$ 200.00	\$ 200.00
		Meals		\$ 200.00	\$ 500.00
		Sunday School		\$ 200.00	\$ 500.00
		Benevolence		\$ 5,000.00	\$ 5,000.00
		Total Program		\$ 9,400.00	\$ 13,200.00
	Administration				
		Insurance		\$ 14,680.00	\$ 18,000.00
		Security		\$ 1,500.00	\$ 600.00
		Advertising		\$ 1,000.00	\$ 1,000.00
		Bank/Other Fees		\$ 100.00	\$ 100.00
		Office Supplies		\$ 100.00	\$ 500.00
		AV/Other Equipment		\$ 1,000.00	\$ 1,000.00
		Postage		\$ 50.00	\$ 50.00
		Phones/Internet		\$ 900.00	\$ -
		Computer/Software Subscription		\$ 600.00	\$ 600.00
		Total Administration		\$ 19,930.00	\$ 21,850.00
	Building & Grounds				
		Utilities - Electric		\$ 2,400.00	\$ 1,200.00
		Utilities - Gas		\$ 1,200.00	\$ -
		Utilities - Water		\$ 800.00	\$ 1,200.00
		Utilities - Refuse Disposal		\$ 2,300.00	\$ -
		Custodial Supplies		\$ 500.00	\$ 500.00
		Landscaping/Snow Removal		\$ 2,000.00	\$ 2,000.00
		Building Maintenance		\$ 40,000.00	\$ -
		Total Building and Grounds		\$ 49,200.00	\$ 4,900.00
TOTAL EXPENSE				\$ 185,888.62	\$ 148,082.66
NET SURPLUS OR DEFICIT				\$ 5,911.38	\$ 3,917.34

21--September 7 Post

WHITEWATER VALLEY PRESBYTERY
POSITION DESCRIPTION
TRANSITIONAL LEAD PRESBYTER

Pay Classification: Exempt, Full-time (40 hours/week)
Term: Designated 3-year contract with possibility for extension

Position Purpose:

- Lead strategic visionary oversight in guiding the Presbytery to where God is leading us in an ever-changing community and world.
- Equip and resource leaders to support pastors, sessions, and congregations.
- Facilitate connection and encourage all of the churches to participate with the Presbytery.

Qualifications:

- Christ-centered faith and spiritual wisdom.
- Ordained as a Ruling or Teaching Elder in the Presbyterian Church (U.S.A.).
- A Bachelor's degree or equivalent leadership experience.
- Maintain compassion and trustworthiness in leadership and models open communication.
- Endorse and cultivate diversity; is able to encourage discussion of issues with openness, grace, and respect for diverse opinions.
- Ability to communicate effectively both orally and in writing.
- Capacity to juggle multiple demands and administrative needs in a middle body setting.

Responsibilities:

- Serve as Head of Staff and is responsible for creating a healthy work environment.
- Assess Presbytery structure and align staffing needs.
- Provide ongoing assessment of the ministry and mission of the Presbytery, developing and facilitating plans to address challenges, cultivate accountability and build new strengths.
- Encourage congregations so they can impact our communities.
- Coach and foster developing connections in the work of the Presbytery by all of our churches.
- Participate in the life of the churches of the Presbytery, celebrating their successes and connecting them with the resources needed during times of conflict.
- Serve as staff resource (*or appoint appropriate staff resource*) to the Board of Directors, Coordinating Council, Committee on Ministry, Committee on Preparation for Ministry, Personnel Committee, Finance Committee, Committee on Representation, and Administrative Commission.

- *The Executive Presbyter and the Transitional Lead Presbyter are identical and synonymous roles in the Standing Rules and Manual of Operations.*
- *The Transitional Lead Presbyter shall serve as Director of the Corporation and is granted authoritative permission to sign legal documents on behalf of the Presbytery.*

Compensation and Review:

- Compensation shall be set by the Presbytery upon recommendation of the Coordinating Council after consultation with the Finance and Personnel Committees.
- This position will be reviewed and evaluated at six months, and then annually by the Personnel Committee.
- Term may be extended upon recommendation of the Personnel Committee and approval of the Presbytery.

Selection:	Transitional Lead Presbyter Search Committee
Accountability:	Accountable to the Presbytery through the Personnel Committee of the Coordinating Council

*Job descriptions are intended to be guidelines for position responsibilities. As such, the employee may be asked to perform tasks outside of the duties outlined in this document.



August 8, 2024 - Council Finance Committee Report

Presbytery Financial Reporting Overview

- *The Presbytery manages thirty accounting funds with various levels of annual transactional activity.*
- *The net assets (i.e., fund balance) for each accounting fund are reported and classified as unrestricted (budgeted and reserve funds), designated/donor-restricted (designated purpose or donor direction), and permanently restricted (corpus use specified by the donor).*
- *The balance for each accounting fund is reported on the period balance sheet, and all accounting funds have oversight authority provided by Presbytery leadership, including the Coordinating Council, Board of Directors, Commission on Ministry, Preparation for Ministry, and Administrative Commissions as charged by the Assembly.*

The Coordinating Council Finance Committee reviews detailed line-item financial reports for the two most active (budgeted) accounting funds: Mission Operations (operating ministry) and Mission Focus Units (shared mission/ministry). If accepted, the reports are recommended to the Coordinating Council for additional review and referral to the Presbytery Assembly.

July 2024 Financial Reports

Mission Operations Ministry Fund

- Ended the July 2024 period with a fund surplus of \$121,690. The surplus balance will be reduced as quarterly disbursements will likely exceed August- December 2024 revenue.
 - Presbytery per capita gifts receipts ended the July period < 4% below the per capita receipts' percentage for this period last year. This deficit is attributed to one (larger) church remitting late, but the church has indicated the payment was processed in August.
 - An increase in bank interest earnings and the Hope Legacy Endowment supported revenue projections for the period.
 - Not including the expense line-item offsets (revenue from the Synod), budgeted expenses ended the period below budget forecast and the prior year's results.
- Mission Focus Units Fund
 - Ended the July 2024 period with a deficit of (\$10,270). The shared mission total resources detail an increase over the prior year and are tracking within budget estimates (considering seasonal revenue expectations).
 - Presbytery **unrestricted** net assets total \$1,057,397 on July 31, 2024.

Whitewater Valley Presbytery

2024 Per Capita Analysis As of July 31, 2024

GA (invoice)	GA Received	SOLT (invoice)	SOLT received	WWV (budget)	WWV received	Total per capita	Total Received
112,435	81,197	43,712	31,880	332,720	248,563	488,867	361,640
					7/31/2024	% Received	74%
					7/31/2023	Budget 511,831 % Received	Actual 396,836 78%

2024 Basic Mission Analysis As of July 31, 2024

WWV 2024 Budget	WWV 2024 Received	2024 Budget / Actual	7/31/2024	% Received	7/31/2023	Budget 155,712 % Received	Actual 60,459 39%
146,000	62,493	(83,507)					

Whitewater Valley Presbytery
Analysis of Res & Invest - Council_ECH
Fund: Mission Operations
January to July 2024

Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
RESOURCES						
MISSION OPERATIONS						
Per Capita-WVP	\$248,562.53	\$197,586.69	\$50,975.84	\$338,720.00	73.38 %	\$271,971.95
Per Capita - G/A & SOLT	\$113,076.99	\$88,050.06	\$25,026.93	\$150,943.00	74.91 %	\$124,864.39
Total MISSION OPERATIONS	\$361,639.52	\$285,636.75	\$76,002.77	\$489,663.00	73.85 %	\$396,836.34
OTHER RESOURCES						
Partnerships	\$9,224.00	\$10,761.31	(\$1,537.31)	\$18,448.00	50.00 %	\$8,250.00
Banking/Investments	\$26,089.22	\$4,375.00	\$21,714.22	\$7,500.00	347.86 %	\$11,230.92
Misc. Resources	\$3,924.22	\$393.75	\$3,530.47	\$675.00	581.37 %	\$485.76
Total OTHER RESOURCES	\$39,237.44	\$15,530.06	\$23,707.38	\$26,623.00	147.38 %	\$19,966.68
Total RESOURCES	\$400,876.96	\$301,166.81	\$99,710.15	\$516,286.00	77.65 %	\$416,803.02
INVESTMENTS						
Leadership	\$227,237.32	\$228,917.99	\$1,680.67	\$392,430.75	57.91 %	\$228,861.37
Office Services	\$32,557.66	\$36,448.44	\$3,890.78	\$62,483.00	52.11 %	\$35,382.06
Reimbursements/Misc. Per Capita	\$13,345.15	\$20,444.06	\$7,098.91	\$35,047.00	38.08 %	\$13,287.95
G/A Per Capita Disbursement	\$56,217.70	\$65,587.06	\$9,369.36	\$112,435.00	50.00 %	\$59,863.36
SOLT Per Capita Disbursement	\$21,856.00	\$25,498.69	\$3,642.69	\$43,712.00	50.00 %	\$23,507.52
Total Per Capita	\$78,073.70	\$91,085.75	\$13,012.05	\$156,147.00	50.00 %	\$83,370.88
Missions Allocations/Transfers	(\$72,027.04)	(\$49,581.00)	\$22,446.04	(\$84,996.00)	84.74 %	(\$64,769.97)
Total INVESTMENTS	\$279,186.79	\$327,315.24	\$48,128.45	\$561,111.75	49.76 %	\$296,132.29
Net Resources/Investments	\$121,690.17	(\$26,148.43)	\$147,838.60	(\$44,825.75)	-271.47 %	\$120,670.73

Whitewater Valley Presbytery
Analysis of Res & Invest - Council_ECH
Fund: Mission Focus Units
January to July 2024

Accounts	YTD Actual	YTD Budget (This Year)	YTD Budget/Actual	Annual Budget (This Year)	% of Annual Budget Used	YTD Actual (Last Year)
RESOURCES						
MISSION FOCUS UNITS						
Basic Mission	\$62,492.80	\$85,166.69	(\$22,673.89)	\$146,000.00	42.80 %	\$60,458.84
Total MISSION FOCUS UNITS	\$62,492.80	\$85,166.69	(\$22,673.89)	\$146,000.00	42.80 %	\$60,458.84
Total RESOURCES	\$62,492.80	\$85,166.69	(\$22,673.89)	\$146,000.00	42.80 %	\$60,458.84
INVESTMENTS						
PRESBYTERY COUNCIL	\$0.00	\$1,750.00	\$1,750.00	\$3,000.00	0.00 %	\$0.00
COMMITTEES OF COUNCIL						
MISSION & PARTNERSHIP						
Local/Regional Mission						
Camp PYOCA	\$14,725.02	\$17,179.19	\$2,454.17	\$29,450.00	50.00 %	\$31,000.00
WNM	\$9,690.00	\$11,305.00	\$1,615.00	\$19,380.00	50.00 %	\$10,200.00
Hispanic Ministries	\$4,433.31	\$4,433.31	\$0.00	\$7,600.00	58.33 %	\$4,666.69
Total Local/Regional Mission	\$28,848.33	\$32,917.50	\$4,069.17	\$56,430.00	51.12 %	\$45,866.69
Domestic/International Mission						
Congo Helping Hands	\$1,126.02	\$1,313.69	\$187.67	\$2,252.00	50.00 %	\$1,185.00
Total Domestic/International Mission	\$1,126.02	\$1,313.69	\$187.67	\$2,252.00	50.00 %	\$1,185.00
Mission Grants	\$2,510.00	\$8,166.69	\$5,656.69	\$14,000.00	17.93 %	\$0.00
Total MISSION & PARTNERSHIP	\$32,484.35	\$42,397.88	\$9,913.53	\$72,682.00	44.69 %	\$47,051.69
COMMUNITY ENGAGEMENT	\$2,906.60	\$4,375.00	\$1,468.40	\$7,500.00	38.75 %	\$2,500.00
Total COMMITTEES OF COUNCIL	\$35,390.95	\$46,772.88	\$11,381.93	\$80,182.00	44.14 %	\$49,551.69
MINISTRY SUPPORT						
Committee on Ministry	\$4,986.31	\$9,973.74	\$4,987.43	\$17,098.00	29.16 %	\$9,102.38
Preparation for Ministry	\$3,805.62	\$3,421.25	(\$384.37)	\$5,865.00	64.89 %	\$1,296.25
Total MINISTRY SUPPORT	\$8,791.93	\$13,394.99	\$4,603.06	\$22,963.00	38.29 %	\$10,398.63
Missions Allocations/Transfers	\$28,579.81	\$28,579.88	\$0.07	\$48,994.00	58.33 %	\$27,876.94
Total INVESTMENTS	\$72,762.69	\$90,497.75	\$17,735.06	\$155,139.00	46.90 %	\$87,827.26
Net Resources/Investments	(\$10,269.89)	(\$5,331.06)	(\$4,938.83)	(\$9,139.00)	112.37 %	(\$27,368.42)

Whitewater Valley Presbytery
 Balance Sheet
 July 2024

Accounts

ASSETS		
Current Assets		
Cash/Checking		
WVP NBI (Sweep) #9492	\$738,981.63	
Related Ministry Checking		
028-10034-000 - CCDC NBI #0707	\$57,411.04	
Amistad PNC #7133		
026-10027-000 - Amistad Cristiana PNC Checking	\$4,129.71	
Total Amistad PNC #7133	<u>\$4,129.71</u>	
Total Related Ministry Checking	<u>\$61,540.75</u>	
Other Cash	<u>\$197.00</u>	
Total Cash/Checking	<u>\$800,719.38</u>	
Savings/Money Markets		
PNC Money Market #XXXX2862	\$16,959.33	
PILP Mission MM #100004	\$822,071.39	
Total Savings/Money Markets	<u>\$839,030.72</u>	
Investments (> 1-year)		
New Covenant Funds (PCUSA)	\$59,140.31	
Vanguard Funds	\$309,754.80	
Presbyterian Foundation	\$14,400.15	
Total Investments (> 1-year)	<u>\$383,295.26</u>	
Other Current Assets	<u>\$18,339.78</u>	
Total Current Assets		\$2,041,385.14
Accounts/Notes Receivable		\$32,808.72
Fixed Assets		\$685,653.63
Total ASSETS		<u><u>\$2,759,847.49</u></u>
LIABILITIES, FUND BALANCE, & Restricted Funds		
LIABILITIES		
Current Liabilities		
Payroll Withholding Payable	\$300.00	
Employee HRA/FSA	\$85,006.12	
Other Benefits Payable	\$6,908.93	
Total Current Liabilities		<u>\$92,215.05</u>
Passthrough		\$25,516.62
Hispanic Ministires		\$74,944.46
Other Liabilities		\$177,036.05
Total LIABILITIES		<u>\$369,712.18</u>
FUND BALANCE		
Unrestricted	\$1,057,397.19	
Designated/Donor Restricted	\$1,278,530.35	
Permanently Restricted	\$54,207.77	
Total FUND BALANCE		<u>\$2,390,135.31</u>
Total LIABILITIES, FUND BALANCE, & Restricted Funds		<u><u>\$2,759,847.49</u></u>

COORDINATING COUNCIL

PURPOSE: The Coordinating Council Commission shall be to envision, facilitate, and evaluate the mission of the Presbytery and to administer its ongoing work. The CCC serves as the administrative body of the Presbytery.

August 21, 2024 Meeting

- The Council received the docket for the September 7, 2024 Assembly meeting.
- The Council received a report from the Committee on Representation, noting a revised nominating process and plans to reduce the size of COM and the Council.
- The Council heard the report of the Mission Partnership Work Group, and voted to approve several small grants they recommended. The Work group noted their ongoing survey of the mission work of the churches of the Presbytery.
- The Council heard the report of the Community Engagement Work Group and at their recommendation voted:
 1. To support one third of the cost of Presbytery youth attending the 2025 Montreat Youth Conference and the 2025 Youth Triennium, up to the \$20,000 available.
 2. To forward the Dismantling Systemic Racism Policy to the Presbytery for review as its September, 2024 meeting, anticipating that the Assembly act on the policy at its November 2024 meeting.
- The Council received the report of the Finance Committee and voted to forward the 2025 Mission Operations Budget to the Assembly at its September meeting for a First Read.
- The Council received the report of the Personnel Committee, noting their ongoing review and updating of staff job descriptions.

COMMISSION ON MINISTRY (COM)

of

Whitewater Valley Presbytery

PURPOSE: The COM shall provide supervision, oversight, and counsel to all Ministers of Word and Sacrament of the Presbytery, to Commissioned Ruling Elders (CREs) providing pastoral service to churches or other ministries, and to all churches of the Presbytery in matters of pastoral staffing. When appropriate and by invitation of a Session or head of staff, the COM may provide consultation related to other staffing matters. –*Whitewater Valley Presbytery, Commission on Ministry (COM) Manual of Operations, Approved November 6, 2019.*

BEGINNINGS:

- Rev. Philip Jang, Interim Pastor, Korean Presbyterian Church of Indianapolis, effective 6/9/24
- Rev. Kenneth M. Locke, Interim Pastor, Orchard Park Presbyterian Church, Carmel, effective 6/24/24
- Rev. Greg Steible, Pastor, New Hope Presbyterian Church, Fishers, effective 7/1/24
- Rev. Joy Edeker, Designated Pastor, First Presbyterian Church, Anderson, effective 7/1/24

CONCLUSIONS:

- Rev. Tyler Brinks, Bridge Pastor, Kingston and Springhill Presbyterian Churches, Greensburg, effective July, 2024

ORDINATION ANNIVERSARIES:

➤ David Noble	September 13, 1959	65 years
➤ Timothy Shapiro	September 9, 1984	40 years
➤ Robert McAulay	October 28, 1984	40 years
➤ Scott Shelton	October 3, 1994	30 years
➤ Madison VanVeelen	August 10, 2014	10 years

TRANSFER OF MEMBERSHIP:

- Rev. Greg Steible, transfer from Northwest Coast Presbytery
- Rev. Betty Sandy, transfer from Presbytery of Scioto Valley
- Rev. Kemper Huber, transfer to Presbytery of Northern Kansas

APPROVALS:

- Recommended Rev. Timothy McNinch for ordination by presbytery and validated his call as Assistant Professor and Director of Theological Studies Degree Program at Christian Theological Seminary, Indianapolis
- Validated the call of Rev. Michael Evanchak as Chaplain at Indiana University Health

Whitewater Valley Presbytery Assembly September 7, 2024
COMMISSION ON PREPARATION FOR MINISTRY
REPORTED ACTIONS – CONSENT AGENDA

The Commission on Preparation for Ministry (CPM) guides, nurtures, and oversees those preparing to become ordained teaching elders in accordance with the mandates and provisions of the Book of Order G-2.06 and G-3.30307.

Purpose

The COPM shall provide supervision, oversight, and counsel to those enrolling/enrolled as inquirers and candidates and preparing for the office of Minister of Word and Sacrament.

May 21, 2024

A COPM sub-committee was formed to create a CPM manual outlining and updating the CPM process. The sub-committee also devised orientation, training materials, and forms; created an organizational re-alignment and succession plan; and established a repository for processes and forms. The COPM sub-committee will review the CPM manual and processes with the COPM on Monday, July 15.

June 21, 2024

On Saturday, June 21, two members of the COPM traveled to Dayton Memorial Presbyterian Church in Dayton, IN to attend the graduation of four (4) CREs.

July 15, 2024

- Roz Lancaster agreed to be the CPM Moderator in 2025 and will join A.J. Mildenburg as Co-Vice Moderator for the balance 2024.
- The CPM Manual was approved as our standard of practice, with the provision of proposed corrections or changes may still be sent to the Interim Lead Presbyter and copied to the CPM Moderator, for consideration.
- Mary Mitchell, who was accompanied by her pastor, Ruth Moore of White Lick Presbyterian Church was interviewed. Mary was moved to Candidacy status.

The Commission agreed that greater intentionality in assigning liaisons would be helpful as we move forward.

Inquirers/Candidates/CREs and Liaisons

- Inquirer Ian Clark (annual is due 9/24 and interview is 10/21/24). His liaison is Roz Lancaster
- Candidate Sandy Garcia (annual due 4/25). Her liaison is Alice McDowell.
- New Candidate, Mary Mitchell. Her liaison is A.J. Mildenburg for the balance of 2024.
- Certified Ready for Call – Tom Markey. His liaison is Becky Hagarty.

CRE Graduates

- Sam Frost – Interview 8/12/24 – no liaison needed
- Pat Irwin King – Directed to Great Rivers Presbytery
- Patty McKinnon – Interview 8/12/24 – no liaison needed
- Mark John – Interview 10;21;24 – no liaison needed
- Bart Ost – Interview 8/12/24 – no liaison needed

CRE Training

- Kristen Lehr – interview 10/21/24. Her liaison is Jim Pfeiffer.
- Stephanie Davidsen – interview 10/21/24. Her Liaison is Mary Krupp.
- Michael Jones – interview 10/21/24. His liaison is Jim Pfeiffer.

August 12, 2024

The CPM met on Monday, August 12 at 9:30 a.m. to interview three (3) CREs. The CREs were Sam Frost (Knightstown); Patty McKinnon (John Knox); and Bart Ost (Tabernacle). Each CRE candidate was required to:

- provide a personal statement of faith.
- provide a self-evaluation of your experience during your training and your readiness to be ordained as a CRE.
- present a 5–7-minute sermon to CPM
- and be examined with follow-up questions by the CPM.

Sam Frost

- Was commissioned as a Ruling Elder in Whitewater Valley Presbytery. Sam will be affirmed at the September 7 Presbytery meeting.
- Sam has completed both LeaderWise Assessment and Boundary Training.

Patty McKinnon

- Was commissioned to the Presbytery as a CRE, and not to a specific congregation at this time. This encompasses pulpit supply; performing sacramental tasks; and moderating meetings. Patty's commission is not automatically transferrable to another PCUSA Presbytery.
- She has completed the LeaderWise Assessment but needs to finalize Boundary Training. Patty will be affirmed at the September 7th Presbytery meeting.

Bart Ost

- Was commissioned to the Presbytery as a CRE, and not to a specific congregation at this time. This encompasses pulpit supply; performing sacramental tasks; and moderating meetings. Bart's commission is not automatically transferrable to another PCUSA.
- Bart will need to complete the LeaderWise Assessment and Boundary Training.

Respectfully Submitted,

Rev. Rex Espiritu (Portland, Presbyterian, Moderator CPM

Roslynn Lancaster (Indianapolis, Northminster), Elder, Co-Vice Moderator (Jul-Dec 2024) CPM.

EXPANSIVE
as God's Kingdom

COLLABORATIVE
*as the Priesthood of All
Believers*

CREATIVE
as the Spirit

INNOVATIVE
as God's Dreams



WHITEWATER VALLEY
PRESBYTERY

Supporting, Caring, and Resourcing

Whitewater Valley Presbytery

3259

Copies of E-Newsletter Sent

6

Podcast Episodes Produced



 **27**

Pastors Supported in Confidential Conversation

 **24**

Churches received Individualized Financial, Technological, or Clerk Support

 **\$16,785**

Granted to Churches through Mission and Partnership Grants

Projects

Commission Ruling Elders Program Oversight Moved from COM to CPM

Getting to Know the Churches and People of Whitewater Valley Presbytery

Commissions and Committees

Details

Revised Database, Developed CPM Manual, Met with Each CRE New Graduate, Celebrated Graduation

Erin has visited with Sessions, Clerks, Pastors, and Worshipped or Preached all over WVP

Coordinating Council Commission with Finance, Personnel, Committee on Representation, Community Engagement, Mission and Partnership; Commission on Ministries; Commission on Preparation for Ministry; Board of Directors

Outcome

4 CREs seeking Commissions; 5 CREs in Training

38 of 52 Churches Engaged; 93% Scheduled Before the End of 2024

Commissions and Committees supported in the on-going work of the Presbytery with PNCs, Administrative Commissions, Inquirers, Churches in Conflict, and Shared Mission and Ministry Together



At times lively, with bursts of dancing and joy, and - at times - pin-drop quiet as commissioners and observers listened to the voices at the mics, General Assembly 226 – themed **Live into Hope** – was an ever-faithful time for the Presbyterian Church (U.S.A.) to ask profound questions about the shape and future of Christ’s church.



► **New stated clerk, co-moderators**

The **Rev. CeCe Armstrong** and the **Rev. Tony Larson**, both of South Carolina, were elected co-moderators of the 226th GA, and the **Rev. Jihyun Oh**, born in South Korea and reared in Kansas, was elected stated clerk, the highest ecclesial office of the denomination.

Elected the night before business proceedings began, Armstrong and Larson presided over the day-to-day business, but in an overhaul of standing rules, the **moderatorial election will move to the end** of the assembly instead of the beginning in 2026. The overhaul also eliminates “mission advisory delegates,” creating partner advisory delegates instead.



► **Unifying budget of OGA and PMA**

GA adopted a **\$94.9 million budget for 2025 and \$95 million for 2026**, resulting in a 14.8% increase in per capita over the two-year span. In 2025, per capita will be \$10.84, and \$11.26 in 2026, increasing from \$9.80 this year. Because of an earlier decision by the Commission on the Unification of the Office of the General Assembly and the Presbyterian Mission Agency, all the budget items added at this assembly (\$600,000+ per year) were charged to the per capita budget, regardless of how they would be spent.

► **Sexual orientation, gender identity protections**

Commissioners approved a two-part inclusivity change to the *Book of Order*, adding gender identity and sexual orientation to the list of the “rich diversity” reflected in the church’s membership (recommendation 1, section F-1.0403) and then recommending an examination of these principles for ordination and installation (recommendation 2, section G-2.0104b) that could determine a “candidate’s ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation ...” If POL-01 is approved by more than 50% of presbyteries, these changes will be added to the *Book of Order*.

► **Fossil fuels and climate justice**

After a protracted debate on alternative recommendations for aligning the values of the PC(USA) with its investments in fossil fuels, the GA initially approved overture ENV-02 encouraging categorical divestment in fossil fuels and other efforts to respond to climate change. However, in a historic turnabout, the assembly reversed its decision, disapproving ENV-02 and approving ENV-06, which directs **further engagement with greenhouse gas emitters and the fossil fuel industry**.

► **Medical coverage, small church flexibility**

GAEC-28 asks mid councils to work with the Board of Pensions to explore adjustments to be made to medical dues plans for Pastors and Spouse or Families to **help alleviate the burden on small congregations and present medical coverage options** for pastoral leaders needing family, spousal, or child coverage in 2026 and beyond.

GA unanimously agreed to develop educational resources for faith formation for congregational use and to meet the needs of the small church.

► **Divestment from occupier countries**

GA unanimously adopted a commissioner's resolution asking The Presbyterian Foundation and the Board of Pensions, the two primary investing arms of the Presbyterian Church (U.S.A.), to "prayerfully consider" ending their investments in government debt from countries "engaged in prolonged military occupation," currently defined by the United Nations as Israel, Morocco and Turkey.

► **Prison justice**

GA unanimously passed DOE-02, **encouraging ratification of a U.S. Constitutional amendment abolishing the exception clause in the 13th Amendment that allows any person convicted of any crime to be enslaved**, and also passed a commissioner's resolution urging Presbyterians to call upon elected officials to enact legislative or administrative reforms ending prolonged

solitary confinement in jails, prisons, and detention centers.

► **Protecting children from gun violence**

DOE-03, an overture calling for action so that children can live free from gun violence, passed easily in committee but was removed from the consent agenda so the entire assembly could hear testimony about it. Following heart-wrenching witness, co-moderator Tony Larson spoke and said, "The stories are important, but they are hard. They are important because they have residence in our communities." DOE-03 passed the assembly unanimously.

► **Changes to special offerings**

The four special offerings currently received by the PC(USA) will be reduced to three, and proceeds will be distributed to causes instead of programs. The changes in FIN-12, which take effect for the 2026 offerings, include eliminating the Pentecost Offering and moving the ministries it has supported to a restructured Christmas Joy Offering.

► **The rejection of Christian Zionism**

The GA passed on consensus the update and expansion of the resolution confronting Christian Zionism approved in 2004. Through the Office of Theology, Formation and Evangelism, GA calls on the denomination to reject Christian Zionism in all its forms, acknowledge the expansion of Christian Zionism in all its forms, and issue a study document that addresses the expansion of Christian Zionism since the 2004 policy.



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30--September 7 @ Presoutlook

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<https://pres-outlook.org/text/>



Timothy McNinch, MDiv, PhD
Personal Biography

I grew up in Kalamazoo, MI, where my family was part of a small, Pentecostal-adjacent church movement (influenced by the charismatic renewal of the 1970s). For a few years, my dad was the pastor of our church, but for most of my youth, both he and my mom worked blue collar jobs. I was the first in my family to attend college (Kalamazoo College, 1995–1999) on a scholarship to study Physics. In college I met and befriended—really for the first time—Christians from expressions of the faith beyond my own. That ecumenical encounter was a lifegiving revelation. I became a leader in the evangelical InterVarsity fellowship on campus and also experienced a significant theological shift toward Calvinism, sparked by reading Calvin in an elective religion course. I spent a semester studying as an international student in Jerusalem, where I helped pioneer a student Christian fellowship at the Hebrew University that brought together Jewish, Arab, and international students to worship and do Bible study. In college, I also began a lifelong friendship with Elisabeth. We were married two weeks after our graduation.

Following college, Elisabeth and I both worked as InterVarsity campus ministry staffers in Ann Arbor, MI (1999–2002). During those years, we became immersed in a vibrant church community connected with the Vineyard association. That church formed much of the lasting shape of our adult faith. There were hints of our charismatic past, but the ethos of the Vineyard movement was to express the “supernatural” in dialed-down, non-hyped ways (this is the fruit of the Vineyard’s not-well-known origins in Quakerism). The fruit of God’s Holy Spirit at work among us was healing and prophecy, yes, but also works of social justice and care for the poor.

Eventually, I was called to plant and pastor a new Vineyard church in Kalamazoo, MI (2006–2012). I gathered a team of leaders and launched a church that became a Jesus-oriented spiritual home for disillusioned post-Evangelicals *and* non-churchy folks who felt morally unwelcomed in conservative churches and culturally out-of-place in mainline churches. It was exciting to be leading a community where common doctrines were not the uniting element, but rather a shared pursuit of Jesus-shaped spirituality and service. I was a strong theological leader and a skilled preacher and teacher, but not an excellent administrator. Eventually our overworked leadership team burned out, and our finances dried up. We shut down the church plant. Soon afterward, I was invited to serve as an interim pastor at a friendly Church of the Brethren congregation for a year. That congregation’s steady faith and peacemaking witness made a space for healing from the loss of my church planting dream. In that space, I discerned that my call to serve the church was renewed and that a seminary degree might help fill the gaps of my leadership development. Seminary was also an opportunity to pursue a lifelong dream of advanced biblical study (especially training in biblical languages). I landed at Louisville Presbyterian Theological Seminary in 2014.

I did not enter seminary intending to become Presbyterian, but while in seminary my family was welcomed into a loving congregation (Crescent Hill PCUSA), where I ended up doing my student pastoral internship. The PCUSA became our new denominational home—a movement whose values and theology fit our journey—and I entered and completed the Preparation for Ministry process. I was certified “ready for a call” in 2017, when I also graduated with my MDiv degree. However, the other side of my vocation also bloomed in seminary: learning and teaching

the Bible. I flourished in my biblical courses and found myself serving as a research assistant to the Bible faculty at the seminary and a Hebrew and Greek tutor to my classmates. As graduation approached, I felt a deep pull toward advanced study and the possibility of a call to teaching. In the end, I applied to several PhD programs in Hebrew Bible and was accepted into one of the top tier programs in the world at Emory University.

My experience in Atlanta affirmed that sense of call. During my PhD program I had the opportunity to pursue my deepest, most intricate questions in biblical studies, while also angling my research toward the benefit of the church and its mission. I became a volunteer leader at Oakhurst PCUSA in Decatur, GA, where I taught adult education Bible courses. I joined the church staff for a year during the pandemic to serve as the youth director. I started a weekly lectionary podcast with a grad school colleague (a Lutheran pastor) to share insights from the world of biblical studies with pastors who felt intimidated by the Old Testament “First Reading” in the lectionary. Through these experiences, my calling as a biblical scholar and teacher were confirmed.

By God’s grace (and what felt like a miracle to me), I was offered a tenure-track position as Assistant Professor of Hebrew Bible at Christian Theological Seminary in 2022. In this role, I am privileged to walk with seminary students from their first experiences of graduate level engagement with the Bible right through advanced exegetical training. It is so fulfilling to use my biblical training and teaching gifts to help prepare the next generation of leaders for the church. I am also learning to bring together my expertise as a biblical scholar and my experience as a church leader to communicate as a public theologian on matters of biblical interpretation in the public sphere—especially at the intersections of biblical interpretation and social justice. Now, I am pursuing the finalization of my PCUSA ordination process in my ministry as a seminary professor. My hope in taking this step is to pledge my commitment to the mission of the church and to my professional work in the seminary *as* a ministry. I also desire the validation of my seminary ministry so that I may speak into the public sphere not as a freelancer, but as someone whose vocation as a leader and minister in Jesus’s church has been formally credentialed by my denomination.

Timothy C. McNinch, MDiv, PhD
Statement of Faith

My Christian faith begins with Jesus, a first-century Palestinian Jew. **I have faith in Jesus**, who taught us his vision of a world where God's good governance of the cosmos is thoroughly manifested in human society. He modeled love for enemies, preferential care for the socially marginalized, and nonviolent resistance against unjust systems. Threatened by Jesus's message, the powerful of his day put him to death, but (miraculously) God resurrected him to new, physical life—vindicating his message and giving the world a downpayment of the restoration that God intends for all. Jesus is alive today, ascended with God in the invisible “heavenly” reality that surrounds us. Therefore, we can know him as our living teacher, not as a historical figure only.

By faith, we acknowledge Jesus as fully human *and* fully divine, though how this can be is a mystery. Practically, Jesus's divinity means that he makes the invisible God visible to us. Through Jesus, **I have faith in God**, who is the creator and sustainer of all that exists. While God is actively working to direct all things toward an ultimate good, God has granted a level of autonomy to the cosmos, resulting in astounding diversity within the created world. As part of that diverse creation, humanity has been entrusted with the responsibility to care for the earth, which is our physical substance and our home. The autonomy that God has granted also allows for tragedy, loss, and the potential for human evil—along with our moral culpability for hurtful actions and our participation in systems of injustice.

Responding to Jesus's promise of a divine advocate, **I have faith in the Holy Spirit**, who draws us into partnership with Jesus. The Spirit assures us that the guilt for our harmful actions has been overcome by God's love expressed in Jesus's death and resurrection. We continue to interact with the living Jesus through the Holy Spirit who dwells among us and has been given to humanity to empower us to work with God in renewing creation, generation after generation. The Holy Spirit advocates for us, rejoices with us, grieves with us, speaks to us, encourages us, and gives us gifts of God's power to meet our moment with love and healing for our world.

While the ancient texts of the Bible are just as diverse and fallible as their human authors and editors, God's Spirit has preserved **the Bible** through the generations **as an authentic witness** to Israel's understandings of their experiences with God—interpretations with which we wrestle, and from which we learn. The multiethnic and trans-denominational community of **the church exists to bear witness to God**, a community organized around the worship and mission of God through Jesus Christ. Guided by the Holy Spirit, reflecting on our Scriptures, influenced by our traditions, and embedded in communities of faithful practice, we find purpose and fulfillment in living lives that communicate the love of God in our own times and places.

Because of Jesus, I believe in the **hope of new creation** and a final restoration of everything by him. What we experience in our brief years of life is not lost when we die. Our lives are held in the care of God beyond our death, in the promise that one day, in God's own timing, like Jesus we too will be resurrected to eternal life, and all of creation will find its fulfillment under God's wise governance. Our confidence to take the risks of loving our neighbors in a fragile and dangerous world comes from the assurance that we are held by God, who loves us, through it all.

Commission on Ministry: 4 Questions
Candidate: Timothy McNinch, MDiv, PhD

1. *Provide a brief statement of your theological viewpoints, with special attention to those items/themes which are directive for your ministry.*

My Christian faith begins with Jesus, a first-century Palestinian Jew. Scripture bears witness to his life, as remembered by those whose own lives and communities he transformed. Believing their witness, **I have faith in Jesus**, who taught us his vision of a world where God's good governance of the cosmos is thoroughly manifested in human society. He modeled love for enemies, preferential care for the socially marginalized, and nonviolent resistance against unjust systems. Threatened by Jesus's message, the powerful of his day put him to death, but (miraculously) God resurrected him to new, physical life—vindicating his message and giving the world a downpayment of the restoration that God intends for all. Jesus is alive today, ascended with God in the invisible “heavenly” reality that surrounds us. Therefore, we can know him as our living teacher, not as a historical figure only. We are invited to entrust our lives to the living Jesus, orienting ourselves as his disciples and bearing witness—with him—to what God is doing in the world, alongside partners from all faiths and none (whoever longs for a whole and flourishing creation).

By faith, we acknowledge Jesus as fully human *and* fully divine, though how this can be is a mystery. Practically, Jesus's divinity means that he makes the invisible God visible to us. Through Jesus, **I have faith in God**, who is the creator and sustainer of all that exists. While God is actively working to direct all things toward an ultimate good, God has granted a level of autonomy to the cosmos, resulting in astounding diversity within the created world. As part of that diverse creation, humanity has been entrusted with the responsibility to care for the earth, which is our physical substance and our home. The autonomy that God has granted also allows for tragedy, loss, and the potential for human evil—along with our moral culpability for hurtful actions and our participation in systems of injustice.

Responding to Jesus's promise of a divine advocate, **I have faith in the Holy Spirit**, who draws us into partnership with Jesus. The Spirit assures us that the guilt for our harmful actions has been overcome by God's love expressed in Jesus's death and resurrection. We continue to interact with the living Jesus through the Holy Spirit who dwells among us and has been given to humanity to empower us to work with God in renewing creation, generation after generation. The Holy Spirit advocates for us, rejoices with us, grieves with us, speaks to us, encourages us, and gives us gifts of God's power to meet our moment with love and healing for our world.

While the ancient texts of the Bible are just as diverse and fallible as their human authors and editors, God's Spirit has preserved the Bible through the generations as an authentic witness to Israel's understandings of their experiences with God—interpretations with which we wrestle, and from which we learn. The Jewish people (with whom we share our sacred texts) continue to live as a witness to God in the world and deserve Christians' special respect and love. **The task of Christian biblical interpretation** is an ongoing project of the church together, as a community. Our multiple confessions of faith in the PC(USA) give us examples of faithful interpretation from the historical and social contexts in which the confessions were written and

adopted. We do well to listen to those traditions with respect, while also considering the unique needs of our own contexts. Professional biblical scholars are also important partners in our goal of attentiveness to the word of God in Scripture. As we interpret, we bear ethical responsibility for the impacts of our interpretations. When those interpretations hurt others, we ought to consider our fallibility and reconsider our interpretations.

The multiethnic and trans-denominational community of **the church exists to bear witness to God**, a community organized around the worship and mission of God through Jesus Christ. Guided by the Holy Spirit, reflecting on our Scriptures, influenced by our traditions, and embedded in communities of faithful practice, we find purpose and fulfillment in living lives that communicate the love of God in our own times and places. Our particular denomination, the PC(USA), its presbyteries, and local churches provide communities of belonging where disciples of Jesus can worship together and collaborate with one another in shared mission.

Because of Jesus, I believe in the **hope of new creation** and a final restoration of everything by him. What we experience in our brief years of life is not lost when we die. Our lives are held in the care of God beyond our death, in the promise that one day, in God's own timing, like Jesus we too will be resurrected to eternal life, and all of creation will find its fulfillment under God's wise governance. Our confidence to take the risks of loving our neighbors in a fragile and dangerous world comes from the assurance that we are held by God, who loves us, through it all.

2. *State your view of the Sacraments and how you consider them as significant in your understanding of the service of worship.*

As the Directory for Worship puts it, the Sacraments “employ ordinary things ... in proclaiming the extraordinary love of God” (W-3.0401). God’s love for us is, frankly, often difficult to receive. The words, “God loves you,” can easily become an empty platitude or an expression of sentimentality disconnected from real life. But through the Sacraments of baptism and the Lord’s supper—celebrated in the context of the church’s worship—God’s love is communicated to us tangibly. In baptism, the physical water signifies our participation in the death and resurrection of Jesus and the pouring of God’s Spirit into our lives, as we are joined with the church. Baptism proclaims God’s love: *that we are not on our own* but have been drawn by God into the community of God’s beloved people. In a similar way, the Lord’s supper both signifies Jesus’s death (in the broken bread and poured wine) and gives us a tangible experience of table fellowship with Jesus and with Jesus’s people. The Lord’s supper proclaims God’s love: Jesus gave his life for us, that we may be joined together with God’s people. Through “ordinary things,” the Sacraments empower us to not just hear, but also tangibly experience, God’s extraordinary love.

The Sacraments are not innovative. They are part of our old, old tradition and are (in various forms) celebrations that we share with the universal church. Whether we entirely like it or not, the Sacraments declare that progressive Presbyterians are one body with conservative Evangelicals, with high church Catholics and Orthodox congregations, with mainline churches and Pentecostals. Though some of our elements of worship express our unique approach to the Christian faith, the Sacraments point toward the universality of God’s love and to what we share in common with all who confess Jesus as their lord. The presence of these Sacraments in our service of worship pushes against a sectarian understanding of worship. The focus of worship is not on us, not on what makes us special, or how we stand out from the rest of the church, or from the world. Instead, the focus of worship is God, and the joyful celebration of God’s love proclaimed with words and in the tangible experiences of the Sacraments.

3. *Please describe your involvement in the life and work of the Presbyterian Church (U.S.A.) aside from the specific tasks of your vocational position.*

I did not join the PC(USA) until I was already in seminary (with campus ministry, church planting, and pastoring in my work background). My introduction to the denomination came through the ministry of a local church (Crescent Hill PC, in Louisville). My family and I became members of that congregation, my children—already adolescents—were baptized there, and my eldest confirmed. I entered into care of that church’s session as I began the process of preparation for ministry in the denomination. I mention this to emphasize how important the local congregation is in my sense of the “work of the church.” Education and employment have taken our family to three cities since then, where in each place, we sought out a PC(USA) congregation with whom we could worship and serve the community. Though my formal membership remains, until now, with Crescent Hill in Louisville, I have been a very active participant in each congregation where we have worshiped, including Crescent Hill (Louisville, KY), Oakhurst (Decatur, GA), and First Meridian Heights (Indianapolis, IN). In each congregation, I have used my gifts as an adult Sunday School teacher and regular pulpit supply preacher. I have joined the service of these congregations in food pantries, outreach activities, and musical leadership. I co-chaired the outreach committee at Crescent Hill and served as the youth director for a year at Oakhurst.

I value the connectional nature of the PC(USA) and have had a few opportunities in my short time in the denomination to participate beyond the congregation. In 2015, I volunteered as a small group discussion leader at the Montreat College Conference, where I also helped at the information table for Louisville Seminary. I volunteered at the General Assembly in 2016, where (among other duties) I had the privilege of being the tech-guy behind the stage who put the affirmative tally of our vote to adopt the Belhar Confession on the screen for the assembly to see (what a moment)! I also traveled with the Presbyterian Peacemaking Program’s “Mosaic of Peace” conference (2016) to learn about the conflict in Israel and Palestine. Upon my return, I helped found a nonprofit organization that supports Palestinian schools. As youth director at Oakhurst PC in Decatur, I helped organize and lead a (local) summer missions week with the youth director of another church in the presbytery.

Presently, I serve as part of the weekly music leadership team at First Meridian Heights. I preach from time to time in that congregation and in others around Indianapolis and beyond. I produce a weekly lectionary podcast with insights for preachers, and I supervise a blog that explores the political implications of the lectionary texts. When needed, I have served as a proctor for the PC(USA) ordination exams on site at CTS. I look forward, as an ordained minister of word and sacrament, to lending my leadership and expertise to the Whitewater Valley Presbytery and its congregations.

4. *What would you isolate as the most significant elements in Presbyterian polity as they impact your work as a minister and presbyter?*

Since I am seeking ordination into validated ministry beyond the congregation, our governance with respect to that ministry is particularly significant for me. Among the responsibilities of validated ministry, the Book of Order lists that such a ministry shall “serve and aid others, and enable the ministry of others” and “give evidence of theologically informed fidelity to God’s Word” (G-2.0503a2, 3). This is the very heart of my ministry as a seminary professor and one of its greatest intrinsic joys. It is deeply rewarding to see seminarians metamorphosize from novice Bible readers into theologically reflective, intentional exegetes. Every semester, I am privileged to enable the ministry of pastors, chaplains, nonprofit leaders, and mental health care providers, helping them engage the Scriptures in their ancient contexts and consider their impact in the students’ ministry contexts. I also seek to enable the ministry of others through my scholarship (in the books and articles I write and in my “public” forms of scholarship, like my lectionary podcast).

The same section of governance in the Book of Order concludes by underscoring a validated minister’s participation “in a congregation, in their presbytery, and in ecumenical relationships....” Each of these encouragements to embedded, relational ministry is important to me. In the congregation where I worship, I am deeply involved in the ministry of its members and serve (in my capacity as a biblical scholar) as an informal biblical consultant to our pastor. I have served as a pulpit supply preacher in the presbytery and look forward to other engagements there—especially ways I can help lay congregants engage more deeply with Scripture. My work as a seminary professor also positions me as an active participant in many ecumenical relationships, both within and beyond Christianity. As a Minister of Word and Sacrament, I would also represent the church in those relationships.

More broadly, I appreciate the PC(USA)’s commitment to the Scriptures as not only a part of our tradition, but also foundational to our current polity. The bulk of the footnotes in the Book of Order are Scripture references, for example, and the Directory for Worship provides for the reading and proclamation of the Scriptures in every service of worship. This commitment within Presbyterian polity invites me, as a (prospective) Minister with specialization in biblical scholarship, to help the church live out its commitment to biblically informed ministry through ever deeper and nuanced interpretations of the Scriptures and fresh considerations of their meaning in our own evolving contexts.

Finally, I am grateful that while the PC(USA) is constituted as a “confessional” church, we have not bound ourselves to the biblical interpretation of a single confessional statement. Our Book of Confessions is a source of diverse wisdom and witnesses to faithful interpretation in a variety of differing historical and social contexts (as, I might add, the Scriptures themselves do). This is important to me as a biblical scholar because it affords an openness and freedom to explore the meanings of Scripture—in conversation with tradition, but without being limited by it. Our diverse confessions model connected conversation, not unthinking adherence. This encourages us to be Reformed and ever reforming, not least in our engagement with and interpretation of the Scriptures.

POLICY STATEMENT ON DISMANTLING RACISM and its STRUCTURAL LEGACIES **Whitewater Valley Presbytery**

To do righteousness and justice is more acceptable to the Lord than sacrifice. — Proverbs 21:3

There is no longer Jew nor Greek, There is no longer slave nor free; There is no longer male nor female; For all of you are one in Christ. — Galatians 3:28

God has created the peoples of the earth to be one universal familyIn reconciling love (God) overcomes the barriers between brothers (sisters) and breaks down every form of discrimination based on racial or ethnic differences, real or imaginary. — Confession of 1967, 9.44

In sovereign love God created the world good and makes everyone equally in God's image, male and female, of every race and people. — A Brief Statement of Faith, 10.3, 1990

God sends the Church to work for justice in the world: exercising its power for the common good; dealing honestly in personal and public spheres; seeking dignity and freedom for all people... — Presbyterian Church (U.S.A.) Book of Order, W-5.0304

The biblical witness, the modern confessional statements, and the pronouncements of the General Assembly remind us that racism has no place in the Body of Christ.

Definition:

Racism is more than individual acts of bigotry or prejudice. Racism is any system, institution, or cultural practice or tradition, which protects or prefers the lives, property, and status of White people-- or any group which takes power over another, at the expense of our siblings of color or other marginalized persons or groups.

Purpose:

The purpose of this policy is to acknowledge the pervasive sin of racism in our society and our church and commit Whitewater Valley Presbytery (WVP) to the work of confronting and dismantling racism and its structural legacies.

Strategy:

We will take steps that lead to systemic change by:

Reframing the Cultural Narrative

It is essential that we find ways to name the reality of a culture in which structural racism does exist. As we work to reframe that reality, we will explore the pitfalls and injustice of a culture that continues to perpetuate racism in policies and practices that affect the lives of Black People and other People of

Color in every existing social structure, including education, health care, economic opportunities, housing, criminal justice, food availability, environmental care, and more. As a presbytery, we commit ourselves to engaging in regular and consistent conversations that work to reframe the cultural narrative every day of the year.

Role-modeling and Communicating the Desired Change

Replacing the current reality of structural racism with a new reality requires more than naming what is wrong. Replacing the existing structure also requires articulating beliefs and demonstrating behaviors that contribute to a new structure. Establishing change in our culture will require us to role-model actions that are consistent with our goals. As a presbytery, we commit ourselves to communicating the necessity of change by word and deed. As leaders within the Church, we commit ourselves to acting in ways that will demonstrate that structural racism can be dismantled, and racial equity and justice upheld. These commitments will shape how the presbytery operates, how it does its business, the kinds of programs we offer, the priorities upon which we choose to focus every day of the year.

Reinforcing a New System of Beliefs

Through every stage of the cultural changes to come, it will be important to continue to communicate our beliefs and our expectations, and to articulate explicitly and consistently reinforce our commitment to dismantling structural racism. As a presbytery, we commit ourselves to this ongoing work of the people of God for the people of God, every day of the year.

WVP shall seek to accomplish the missional work of building the body of Christ by requiring anti-racism training for our clergy and making available credible, trusted resources to enable and better equip our congregations as they examine and confront the issues of racial injustice, systemic racism, restorative justice, and racial healing.

Implementation:

1) The first component of the policy is structured education. WVP shall create a Dismantling Racism Team. The Dismantling Racism Team will receive funding to provide training and resources for this essential work. This team will offer training for our clergy, lay leadership, and member congregations on racial and social justice. The Dismantling Racism Team will facilitate the creation of training by utilizing resources including but not limited to non-profit organizations dedicated to catalyzing social justice through service and “allyship” to offer this training.

- a) Attendance at a workshop is **mandatory** for all minister members of WVP and WVP staff once every three years. All minister members of WVP and WVP staff must participate fully. The cost of the training will be paid from WVP funds. The Commission on Ministry will maintain a roster of those needing and those who have completed the training and will report the list to the Stated Clerk annually.
- b) Attendance at a workshop is **encouraged** for: Chairs of WVP committees and commissions, church staffs, including directors of music, education, and youth, as well as members of WVP congregations, so that WVP may learn more about the work of identifying and ending racism and its historical legacies.

- c) WVP invites and encourages clergy and lay members to embrace this discipline of training and commit to the work of confronting and ending racism. The training will provide information and insights into anti-racism efforts; **however, a workshop is only a beginning. Ongoing prayer, study, conversation, discernment, and practice by and among WVP members will be essential.**

2) The major work within the Presbytery of dismantling racism, of restoring right relationships with God and each other, will be done within the member congregations of WVP.

- a) WVP, through its Dismantling Racism Team, will identify educational resources for our congregations, some of whom may just be starting to explore the issues of racism and racial injustice while others have already begun to study and take actions toward increased racial justice and healing. The Dismantling Racism Team will maintain on the WVP website a compendium of trusted resources (written, visual, or experiential) to illuminate and guide this work wherever our congregations may be on this journey.
- b) Financial assistance in the form of training grants may also be available to congregations. Applications for financial assistance may be directed to the Chair of the Mission and Partnership Working Team of the Coordinating Commission Council.
- c) These tools are intended to aid our member congregations as they seek a deeper awareness of the sin of racism and its historic and systemic corrosive effects and discern how they may become agents of racial justice and reconciliation.

Conclusion:

Our mission as members of the church of the Triune God is to be agents of salvation, justice, and reconciliation. These training workshops and educational resources are an opportunity and a means for our body to turn away from the sin of racism and its historical legacies, to act as faithful disciples of Christ in ministering and caring for the marginalized in our world, and to witness God's love for all creation. We humbly undertake this work, trusting that God's Holy Spirit will be our guide and inspiration.

GLOSSARY of TERMS

1) RACIAL EQUITY

- a) Racial equity refers to the condition that would be achieved if one's racial identity, in a statistical sense, did not determine how one fares.
- b) Racial equity is also a commitment that resources are distributed based on need, recognizing that "equal" treatment, opportunities, and resources are not enough within the context of historical and structural racism and discrimination that continue to manifest in our society.
- c) This includes the elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes or fail to eliminate them.

2) DEFINITIONS

- a) For the purposes of this policy and norming language across the organization, the following terms shall have these meanings:
 - i) **Race** – A false classification of human beings, created during a period of worldwide colonial expansion, by Europeans using themselves as the model for humanity for the purpose of assigning and maintaining white access to power and advantage. This classification developed into a social construct that has real life implications for all individuals within a society.
 - ii) **Ethnicity** – Groups that share a common identity-based ancestry, language, or culture. It is often based on religion, beliefs, and customs as well as memories of migration and colonization.
 - iii) **People of Color** – Refers to individuals who may identify as Black or African – American, Asian, South Asian, Middle Eastern, Pacific Islander, Latinx, Indigenous, and multiracial. Often used interchangeably with the term "black and brown."
 - A. Latinx** – Relating to people of Latin American origin or descent (used as a gender-neutral or non-binary alternative to Latino or Latina).
 - iv) **Racism** – Social and institutional power combined with racial prejudice. It is a system of advantage for those considered white, and of oppression for those who are not considered white. It is a white supremacy system.
 - A. Color-blind Racism** – A present day racial ideology that holds the belief that people, institutions and policy makers should try to ignore race in order to claim a desire to treat all persons equally but having the effect of justifying oppression. Color-blindness uses a set of ideas, phrases, and stories to discount racial oppression. Furthermore, color-blindness plays on the myth that the social realities of race and racism have all but disappeared as a factor shaping the life changes of all Americans.
 - B. Institutional Racism** – Policies and practices in institutions or organizations that result in oppressing people of color while maintaining white supremacy regardless of the intent or consciousness of individuals in the institution.
 - C. Structural Racism** – Systems (e.g. educational, economic, criminal justice, healthcare, etc.) that oppress people of color while maintaining white supremacy.

- D. Anti-Racism** – Efforts and ideas that challenge and resist racism of all types with an emphasis on institutions, structures, and systems rather than primarily focusing on individuals who are socialized in a society built on racist ideologies, policies, and practices.
- v) **White Supremacy** – A historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by White peoples and nations originating from the European continent for the purpose of maintaining and defending a system of wealth, power, and advantage.
 - vi) **Privilege/Advantage** – Unintentional advantage a person has by being a member of the dominant group in any given environment (race, class, able bodied, gender, sexual orientation, etc.)
 - vii) **Bias** – The attitudes or stereotypes that affect one’s understanding, actions, and decisions in a conscious or unconscious manner (e.g. feelings about other people based on characteristics such as race, ethnicity, age and appearance).
 - A. Implicit Bias** – Refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner.
 - viii) **Oppression** – A relationship of dominance and subordination between groups of people in which one benefits from the systematic abuse, exploitation, and/or injustice directed toward the other.
 - ix) **Intersectionality** – Framework that explores the dynamic between co-existing identities (e.g. black, woman, poor, lesbian) and connected systems of oppression (e.g. racism, sexism, classism, homophobia).
 - x) **Racial Disproportionality** – The ratio between the percentage of persons in a racial or ethnic group at a particular decision point or experiencing an event (e.g. maltreatment, incarceration, school dropouts, suspensions/expulsions, etc.) compared to the percentage of the same racial or ethnic group in the overall population.
 - xi) **Racial Disparity** – Unequal outcomes experienced by one racial or ethnic group when compared to another racial or ethnic group (in contrast, disproportionality compares the proportion of one racial or ethnic group to the same racial or ethnic group in the population).
 - xii) **Educational Equity** – Increasing academic achievement for all students while narrowing the gaps between the lowest and highest performing students.
 - xiii) **Opportunity Gaps** – Refers to the ways in which race, ethnicity, socioeconomic status, English proficiency, community wealth, familial situations, experience of homelessness, technological proficiency or other factors contribute to or perpetuate lower educational achievement and attainment for certain groups of students.



August 8, 2024 - Council Finance Committee Report

Presbytery Annual Budget Process Overview

- *Early each year (typically during March), the Coordinating Council Finance Committee begins work on the following year's annual budgets for Mission Operations (operating ministry) and Mission Focus Units (shared mission/ministry).*
- *Budget development includes a first read for review (late summer) and a second read submitted for Presbytery Assembly approval (November).*
- *The Coordinating Council Finance Committee emphasizes the Mission Operations budget for the first read, ensuring that the Presbytery, Synod, and General Assembly per capita rate is communicated as early as possible, enabling the churches to plan and budget effectively. The second read focuses on the Mission Focus Units budget as the presbytery can better forecast Session benevolences available for the mission we accomplish together later in the year.*

In addition to the two accounting funds detailed above, the Presbytery issues reporting and tracks budgets/balances for Circle City Dinner Church, Hispanic Ministries Lead Team, and Amistad ministries. These ministries receive separate financial reporting, and the teams develop and submit annual budgets to the Coordinating Council for approval.

2025 Presbytery Budgets (1st Read)

Mission Operations Budget Summary

- The draft budget includes a presbytery per capita (revenue neutral) increase of .40 to \$30.40. Presbytery per capita was not recommended at a revenue-neutral amount for 2024, as the (823) membership loss basis indicated an increase of \$1.68. The approved increase was .50 as the Finance Committee and Coordinating Council continued the application of the operating fund balance to ameliorate the necessity for more significant increases as we emerged from the pandemic. No increase is anticipated for the Synod in 2025 (\$3.81). The General Assembly approved an increase of .40 for 2025 to \$10.20 (\$10.62 in 2026). The total per capita for 2025 is budgeted at \$44.41.
- The operating fund balance is estimated to end 2024 at \$63k, as a reduction is anticipated for certain expense line items and increases in interest earnings, and an endowment gift exceeded our initial budget estimates. The 2024 approved budget estimated the fund balance to be \$28k at the end of the year.
- Estimated revenue from interest earnings is reduced for 2025 as rates decrease are anticipated. The Hope Legacy Endowment is estimated at \$21k in the 2025 budget (\$15k 2024)
- The Personnel Committee recommends a 5% cost of living increase for staff.
- The Board of Pensions will no longer require full family medical benefits to be provided to clergy. During the transition to the new model, the Personnel Committee recommends the "Transitional Pastor Participation" model (dues 43% of ES). An 8% increase in Menu Options benefits is anticipated for staff in the 2025 budget.
- Total expenses in the 2025 budget anticipate an increase of 1% or \$6,891 compared to the 2024 budget.

Mission Focus Units Budget Summary

- Council, COM, CPM, Mission & Partnership, and Community Engagement team budgets are due by October 4, 2024, for Finance Committee review at its October 10, 2024, meeting (with the 2nd read of the operating budget).

Mission Operations Fund-2025 Council Budget 1st Read Whitewater Valley Presbytery	2023 Actual	2024 Approved	2024 Est. Actual	2024 + (-) Est Actual	2025 1st Read Budget	2025 +(-) 2024 Budget	2025 Comments/Budget Assumptions
RESOURCES							11,057 Presbytery Adj Membership (-416/3.6%) @ 99%
Per Capita-WVP (\$28.63 '20/'21, \$29.50 '22/'23, \$30.00 '24)	346,799	338,720	335,720	(3,000)	338,771	51	2025 Per Capita @ \$30.40 +.40
Per Capita-SOLT (\$3.81 2017-2024)	44,453	42,255	42,255	-	41,823	(432)	2025 Per Capita @ \$3.81 est. no change
Per Capita-G/A (\$8.95 '20, \$8.98 '21/'22, \$9.85 '23, \$9.80 '24)	115,060	108,688	108,688	-	111,967	3,279	2025 Per Capita @ \$10.20 +.40 >>(\$10.62 for 2026)
Total Per Capita - G/A & SOLT	159,513	150,943	150,943	-	153,789	2,846	
Total Per Capita (\$43.61 2024)	506,312	489,663	486,663	(3,000)	492,561	2,898	2025 Per Capita \$44.41 +.80
Partnerships							
Synod Partnership	16,500	18,448	18,448	-	19,370	922	Bookkeeping/Tech services reimbursed by Synod
Banking/Investments/Misc. Income							
001-43005-000 - Hope Legacy Endowment	-	-	15,000	15,000	21,000	21,000	
001-43000-000 - Interest Income	19,923	7,500	16,000	8,500	12,500	5,000	
001-43500-000 - Misc Income	486	675	675	3,924	500	(175)	
Banking/Investments/Misc.	20,409	8,175	31,675	27,424	34,000	25,825	
Total RESOURCES	543,221	516,287	536,787	24,424	545,931	29,644	
INVESTMENTS IN MINISTRY							
STAFF LEADERSHIP							
Executive Staff	(EP - 2023)						
Transitional Lead Presbyter -Compensation	103,995	96,885	96,885	-	99,576	2,691	
Transitional Lead Presbyter - Benefits	40,813	41,500	39,675	(1,825)	46,264	4,764	
Total Transitional Lead Presbyter	144,808	138,385	136,560	(1,825)	145,841	7,456	
Stated Clerk - Compensation	27,286	28,630	28,630	-	30,062	1,432	
Stated Clerk-Benefits	2,181	3,363	1,216	(2,147)	1,252	(2,111)	
Total Stated Clerk	29,467	31,993	29,846	(2,147)	31,313	(680)	
Total Executive Staff	174,275	170,378	166,406	(3,972)	177,153	6,775	
Support Staff							
Information Technology-Compensation	50,249	52,761	52,761	-	55,399	2,638	
Information Technology-Benefits	25,079	25,726	25,726	-	26,820	1,094	
Total Information Technology	75,328	78,488	78,488	-	82,219	3,731	
Admin Assistant-Compensation	42,520	44,646	44,646	-	46,878	2,232	
Office Assistant-Benefits	24,566	25,369	25,369	-	26,488	1,119	
Total Office Assistant	67,086	70,015	70,015	-	73,366	3,351	
Business/Finance -Compensation	-	-	-	-	33,500	33,500	
Business/Finance - Benefits	-	-	-	-	18,850	18,850	
Total Business/Finance	-	-	-	-	52,350	52,350	
Outsourced Services (bookkeeping)							
Total Outsourced Services	72,072	75,676	75,676	-	20,475	(55,201)	
Total Support Staff	214,486	224,180	224,180	-	228,410	4,231	
TOTAL LEADERSHIP	418,644	394,557	390,585	(3,972)	405,564	11,008	

Mission Operations Fund-2025 Council Budget 1st Read Whitewater Valley Presbytery	2023 Actual	2024 Approved	2024 Est. Actual	2024 + (-) Est Actual	2025 1st Read Budget	2025 +(-) 2024 Budget	2025 Comments/Budget Assumptions
PROFESSIONAL/OFFICE/INSURANCE				-			
Total Professional Services	11,746	15,550	16,150	600	13,000	(2,550)	
Total Office Lease/Maintenance	24,994	24,733	25,000	267	26,438	1,705	
Total Office Operations	2,661	2,600	2,550	(50)	3,075	475	
Total Information Technology	11,516	10,050	10,050	-	10,250	200	
Total Communications/Internet	3,546	3,050	3,100	50	3,850	800	
Total Insurance (GL/Umbrella/WC)	6,278	6,500	7,400	900	7,000	500	
PROFESSIONAL/OFFICE/INSURANCE	60,741	62,483	64,250	1,767	63,613	1,130	
REIMBURSEMENTS				-		-	
Total General Assembly Meetings	4,000	4,000	2,317	(1,683)	2,375	(1,625)	
Total EP Reimbursements	6,932	15,000	8,000	(7,000)	12,000	(3,000)	
Total Other Reimbursements	5,099	3,000	4,750	1,750	3,000	-	
Total GA Meeting/Executive/Other Presbytery/Council	16,031	22,000	15,067	(6,933)	17,375	(4,625)	
Total Presbytery/Council/COM	8,972	8,800	10,350	1,550	11,150	2,350	
Total Meetings Misc. / Supplies	-	200	200	-	-	(200)	
Total Moderator's Office	569	1,250	1,250	-	1,250	-	
Total Presbytery/Council	9,541	10,250	11,800	1,550	12,400	2,150	
Total Reimbursements	25,572	32,250	26,867	(5,383)	29,775	(2,475)	
Total Other/Memorials/Gifts	524	650	650	-	650	-	
TOTAL REIMBURSEMENTS	26,096	32,900	27,517	(5,383)	30,425	(2,475)	
TOTAL LEADERSHIP/OFFICE/REIMBURSEMENTS	505,481	489,940	482,351	(7,588)	499,602	9,662	
Per Capita (Pass Thru)				-			
G/A Per Capita Disbursement	119,727	112,435	112,435	-	113,098	663	
SOLT Per Capita Disbursement	46,311	43,712	43,712	-	42,245	(1,467)	
Total Per Capita Expense	166,038	157,235	157,235	-	156,430	(805)	
TOTAL INVESTMENTS IN OPERATING MINISTRY	671,519	647,175	639,586	(7,588)	656,032	8,857	
ALLOCATIONS				-			
Allocation from Mission Focus Units	(47,789)	(48,994)	(48,235)	759	(49,960)	(966)	10% from Mission Focus Units
Allocations from Other Funds	(36,893)	(36,000)	(43,447)	(7,447)	(37,000)	(1,000)	3% Other Funds Admin/Services
Total Allocations	(84,682)	(84,994)	(91,682)	(6,688)	(86,960)	(1,966)	
Total INVESTMENTS IN MINISTRY (After Allocations)	586,837	562,181	547,904	(12,618)	569,072	6,891	
Net Total Surplus / (Deficit)	(43,616)	(45,894)	(11,117)	34,776	(23,140)	22,753	
Estimated Beginning Of Year Fund Balance	117,706	74,090	74,090		62,974		
Estimated Resources	543,221	516,287	536,787		545,931		
Estimated Investments	586,837	562,181	547,904		569,072		
Estimated/End Of Year Fund Balance	74,090	28,197	62,974		39,835		Min. Target Balance \$25,000

Mission Focus Units 2025 1st Read Budget Whitewater Valley Presbytery	2023 Actual	2024 Approved Budget	2025 1st Read Budget	2024 + /(-) 2025 Budget	2025 Comments/Budget Assumptions
RESOURCES					
Basic Mission					
Shared Mission					
Presbytery Basic Mission					
Total BASIC MISSION RESOURCES	135,265	146,000	146,000	-	80% WVP, 15% PMA, 5% SOLT
INVESTMENTS					
PRESBYTERY COUNCIL					
Presbytery/Council Priorities	-	500	500	-	
Council Leadership Retreat-w/COM	-	2,500	2,500	-	
COMMUNITY ENGAGEMENT TEAM					
Grants & Scholarships	-	500	500	-	
Program Support	-	1,500	1,500	-	
Church Grants Pulpit Supply	-	1,000	1,000	-	
Youth Triennium	4,500	4,500	4,500	-	
MISSION PARTNERSHIP TEAM					
Hispanic Ministries Lead Team	8,000	7,600	7,600	-	
Amistad Cristiana Support	7,648	7,648	7,648	-	account moved from COM
Church Grants / Mission Partnerships	10,000	12,500	12,500	-	
Church Grants Technology/Communications	1,000	1,500	1,500	-	
Pyoca Camp & Conference Center	31,000	29,450	29,450	-	
Westminster Neighborhood Services	20,400	19,380	19,380	-	
Congo Helping Hands	2,370	2,252	2,252	-	
TOTAL PRESBYTERY COUNCIL	84,918	90,830	90,830	-	
COMMISSION ON MINISTRY					
Ministerial Concerns	-	1,000	1,000	-	
Sub Committees/Background Checks	143	200	200	-	
Leader Development	10,897	7,000	7,000	-	
Emergency Assistance	-	1,000	1,000	-	
Boundaries/Ethics Training	-	250	250	-	
TOTAL COMMISSION ON MINISTRY	11,040	9,450	9,450	-	
COMMITTEE ON PREPARATION FOR MINISTRY					
Preparation for Ministry/Leaderwise	1,365	1,365	1,365	-	
Congregational Candidates Education	-	1,000	1,000	-	
Books & Scholarships	2,500	3,500	3,500	-	
TOTAL COMMITTEE ON PREPARATION	3,865	5,865	5,865	-	
TOTAL INVESTMENTS	99,823	106,145	106,145	-	

Mission Focus Units 2025 1st Read Budget Whitewater Valley Presbytery	2023 Actual	2024 Approved Budget	2025 1st Read Budget	2024 + /(-) 2025 Budget	2025 Comments/Budget Assumptions
MISSION ALLOCATION TO OPERATING MINISTRY					
Offset to Mission Operations Leadership	39,440	39,456	39,456	-	
Offset to Mission Operations Office Services	5,529	6,248	6,248	-	
Offset to Mission Operations Reimb./Other	2,820	3,290	3,290	-	
TOTAL MISSION ALLOCATIONS	47,789	48,994	48,994	-	
TOTAL INVESTMENTS/ALLOCATIONS	147,612	155,139	155,139	-	
Net Excess	(12,348)	(9,139)	(9,139)	-	

BOY Fund Balance	86,460	74,113	64,974
Resources	135,265	146,000	146,000
Investments	147,612	155,139	155,139
EOY Fund Balance	74,113	64,974	55,835

Target Fund Balance \$50,000

Minimum Requirements in the Presbytery of Whitewater Valley

Presbytery of Whitewater Valley COMMISSION ON MINISTRY

2025 MINIMUM REQUIREMENTS

G-2.0804 Terms of Call

*The terms of call shall always meet or exceed any minimum requirement of the Presbytery in effect when the call is made. The session shall review annually the minister's terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the Presbytery's minimum requirements. The call shall include **provision for a period of twelve weeks family leave and participation in the benefits plan of the Presbyterian Church (U.S.A.). Including both pension and medical coverage, or any successor plan approved by the General Assembly.***

As a congregation calls a pastor to installed service, one of the covenant questions they answer in the affirmative is that in W-4.0404 which says in part, *“Do we promise to pay [her/him] fairly and provide for [her/his] welfare as [she/he] works among us; to stand by [her/him] in trouble and share [her/his] joys?”* These minimum requirements are intended to assist the congregation in this covenant relationship by creating the minimum compensation package which shall be included in all terms of call.

	2023	2024	2025
Minimum Salary and Housing	53,644	56,686	58,968
Minimum if Manse & Utilities Provided	41,306	43,762	45,523
Prior Period Increase/Decrease	2,308	3,042	2,282

The Presbytery of Whitewater Valley requires:

Cash Salary

1. A minimum salary plus housing allowance for pastors in the Presbytery of Whitewater Valley of \$58,968 for 2025 (an increase of \$2,282 or 4%)¹.

¹ The Board of Pensions of the Presbyterian Church (USA) annually tabulates the median and average effective salary information reported to it for minister members of the Benefits Plan who are serving U.S. congregations. The median salary is generally considered more representative than the average salary, since it is less influenced by very high or very low salaries. The Pastor Support Subcommittee applies an increase or decrease to the full-time median salary minimum using data provided by the Bureau of Labor Statistics (www.bls.gov) Consumer Price Index (CPI) – Midwest Urban Report. A 3-year rolling average is applied to the CPD reporting period to offset unusual spikes in the reported average. The data reflects an increase of 5.6% for the subject period.

2. If manse and utilities are provided for pastor, the minimum cash salary is set at 77.2% of Minimum Cash Salary, so for 2025 that amount is \$45,523.

Accountable Reimbursement Plans

1. Full Mileage Reimbursement at IRS established rate. Estimated amount for budgeting purposes is \$2,800.
2. Minimum Professional Development Reimbursement of \$1,500 which is cumulative for up to four (4) years (non-portable).

Vacation and Paid Leave

1. Four (4) weeks paid vacation including four (4) Sundays — five (5) weeks paid vacation including five (5) Sundays for 15+ years of ordained experience.
2. Two (2) weeks paid professional development leave including two (2) Sundays if necessary and cumulative four (4) years and a maximum of eight (8) weeks and eight (8) Sundays if needed.
3. Twelve (12) weeks including twelve (12) Sundays of Family Leave in accordance with guidelines included in Ministry Together.

Pension and Medical Insurance

The Presbytery of Whitewater Valley believes that care for a pastor and family includes adequate health insurance along with a pension plan provided through the Board of Pensions of the Presbyterian Church (USA). We see 2025 as a transitional year to the new plan instituted by the Board of Pensions and encourage congregations to use this time to educate themselves on the new plan. As such, these minimum requirements are taking pro-active steps to address some of the changes that will be required as we transition to the new plan in 2026.²

For 2025:

1. If pastors received full family coverage in 2024 congregations shall enroll in the Transitional Package which continues the 2024 pension and medical coverage. The 2025 dues structure of the Transitional Package shall be paid in full by the congregation based on the following percentages of effective salary.

	Other Benefits Dues	Medical Dues	Minimum Dues	Maximum Dues
2025	10%	33%	15,000	43,000

OPTION:

In some circumstances a congregation may have thoroughly reviewed the new plan provided by the Board of Pensions and determined, in consultation with the clergy members

² The Board of Pensions has created an entirely new Medical Dues structure with a variety of options. The Pastoral Support Committee of the Commission on Ministry has reviewed the options and provided choices based on (a) the new plan structure offered by the Board of Pensions, (b) the requirement of the Book of Order for participation in the Board of Pensions benefits plan and, (c) the long standing and enduring covenantal relationship between the pastor and congregation wherein the congregation pledges to faithfully provide for the pastor’s welfare.

affected, that a 2025 transition to the new Congregational Pastors Package is in the best interest of the congregation and their staff. (EX: Clergy staff without need of family coverage and/or clergy couples serving different congregations.) in such cases the congregation(s) may submit for Commission on Ministry (COM) review a request for exemption to enrollment in the Transitional Plan. Such exemption must be submitted in writing to the COM and contain the full outline of the medical and pension plan being proposed.

2. Congregations shall enroll all positions covered by these minimums in the Health Reimbursement Arrangement (HRA) managed by the Presbytery of Whitewater Valley and the congregation shall fund the HRA in the amount of \$2,000.³

OPTION:

A congregation which already has an HRA in place or has an existing relationship with a qualified benefits manager who can provide an HRA or has established a medical supplement based on prior COM policy may work with their own administrator or continue the medical supplement provided that it meets or exceeds the Presbytery minimum participation of two thousand dollars. Evidence of such a program shall be reported annually in the terms of call report.

Moving Expenses

1. Moving expenses shall be paid by the congregation (if applicable). This is a taxable benefit.

Minimum Compensation for Other Pastoral Services

1. Pulpit Supply shall receive compensation of \$150 for one service and an additional \$50 for each additional service and/or a requirement to pre-tape a sermon for online use plus IRS mileage rate⁴ reimbursement if the round trip exceeds 10 miles..
2. Contract Pastoral Services (when not preaching) shall be \$25 per hour plus IRS mileage rate reimbursement if the round-trip exceeds 10 miles..
3. Presiding at Communion (when not preaching) shall be \$50 for each service plus IRS mileage rate reimbursement if the round trip exceeds 10 miles.
4. Moderating Session or Congregational Meeting shall be \$25 per hour with a minimum payment of \$50 plus IRS mileage rate reimbursement if the round-trip exceeds 10 miles..

³ An HRA is an employer-funded plan from which employees are reimbursed tax-free for qualified medical expenses up to a fixed dollar amount per year. Unused amounts may be rolled over to be used in subsequent years. By utilizing the established presbytery plan the congregation saves management fees for the plan (which are already being paid through per capita). In anticipation of the future changes as we transition to the new Board of Pensions plan, establishing this HRA program will allow us to address some major changes in the new plan.

⁴ IRS mileage rate for the current year may be found at [irs.gov](https://www.irs.gov)

5. In all cases mileage for reimbursement shall be determined by utilizing Google Maps or an equivalent program to calculate round-trip mileage from starting point (usually the clergy person's home) to the congregation's address.

Minimums for Other Forms of Pastoral Leadership

1. **Temporary Supply (Stated Supply, Covenant, Bridge, Interim, etc.)** The minimum salary and housing terms is the same as the minimums for installed pastors.
2. **Commissioned Ruling Elders (CRE)** The minimum salary and housing for a full-time CRE is 80% of the minimums for installed pastors.
3. **Certified Church Educators (CCE)** The minimum salary and housing for a full-time CCE is the same as the minimums for installed pastors.
4. **Part-time positions** are prorated based on the minimum's for installed pastors. Proration shall utilize a 40 hour work week as basis for proration. (EX: A 20 hour part-time position shall be prorated to 50% of minimum.)
5. **Transitional Ministers.** The minimum salary and housing terms for Transitional Pastors shall be at least 85% of the amount most recently budgeted for the position and shall never be less than the Presbytery minimum.

STATEMENT OF FAITH
By Patty McKinnon

I believe in one triune God -- Father, Son and Holy Ghost.

God
the creator of the universe, and all that is in it
the creator of all life – human and non-human
the creator of all that lives now
that has lived in the past, and
that will live in the future

God
who existed before the concept of time
and who will still exist even after notions of time expire

God
who created one Son – Jesus Christ
a son created in God's image
A son born of a human Mother
A son sent to save all who believe
Through the sacrifice of his life
A sacrifice to cleanse all our sins

Jesus Christ
who came to the world as God's word made flesh
God's flesh given to us
not to condemn, but to save
not to harm, but to heal
not to destroy but to create
not to despair but to give hope
God's living flesh sacrificed to show God's love for us

The Holy Spirit
who was created by God
to be the voice of God within us
to give us instruction
to give us comfort
to bring us peace
to bring the voice of God closer

The Holy Spirit
Who helps us see the right path when we are tempted

Who helps us make the right choice in our daily decisions
Who encourages us to seek forgiveness for our mistakes
Who helps us feel the love of God around and inside us

The Bible

God's word given to us in written form
given to instruct us
to help us understand what we are to believe
what we are to do
to help us learn
to learn from the examples of others who have experienced God's love
to learn from the gift of Jesus' words and instruction
Jesus' instruction to us
Jesus' example for us

The Bible

the ultimate word of God
a gift for believers everywhere
to be read along with the Confessions of the church
the supreme authority regarding God's word

The Church

the coming together of believers
coming together to show our gratefulness to God
a way to strengthen our individual faith
a way to teach ourselves, and others, about God
a way to help us put God's word in action
a way to provide spiritual, and material, assistance to others
a way to provide justice, and combat discrimination
a way to use our unique gifts to show God's love in action

God's love and blessings extends to all who believe
All who believe in the sacrifice of Jesus' death for our sins
All who accept in the mystery of God's love for us

God

never intends for us to be alone
but to feel God above us,
below us,
around us; and
inside us

We may reject God, but God never rejects us.

Sam Frost Personal Statement of Faith
Delivered to the Whitewater Valley Presbytery
8/12/2024

My personal story begins with the Foursquare Gospel Church located in New Castle, Indiana. Baptized at the age of eight, the story of Jesus has always fascinated me; the man who died on the cross. It still does. My parents allowed me to explore the faith on my own terms, never forcing their faith on me. There was a time when, as a teenager, I stopped attending church. However, that was short lived and I found my way to Bible College in Pensacola, Florida where we had moved. I was 18. Since my step-father was a contractor, we moved quite a bit, and found ourselves in churches from Colorado to Texas, and finally, Florida. I had gone through the “Charismatic” revivals, and my step-father, named after Naaman in the Bible, was of the Seventh Day Adventist faith. My dad was a bit of a antinomian Methodist, while my mom was fully involved in the more enthusiastic expressions of the Christian faith. Needless to say, our house was filled with doctrinal points and discussions!

Bible College was where the theology bug bit me. Under the care of two professors, who were mentors, I was introduced to the history of the church and have never looked back. Eventually, through many paths our heritage has, this brought me to the Reformed expression, with its “presbyterian” form of government. I found this to be the best expression of the faith. There is a rich, broad way by which we can incorporate the whole of the Christian expressions past and present through the “body of Christ,” universal. The fact that we view baptism with its various modes as rooted in the “heart,” rather than in the “mode” makes my point.

“Unity is God’s gift to the Church in Jesus Christ. Just as God is one God and Jesus Christ is our one Savior, so the Church is one because it belongs to its one Lord, Jesus Christ. The Church seeks to include all people and is never content to enjoy the benefits of Christian community for itself alone. There is one Church, for there is one Spirit, one hope, “one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Eph. 4:5–6)” (*BoO* F-1.0302a.). From my history, this statement has become a core theological conviction. Finding this expression in our Book of Order, was like discovering plutonium. At last, here was an expression that underpinned my own belief.

Living Abundantly . . . with the Board of Pensions Changes and in Tough Money Conversations

September 30th, 10-11 am, IIC, Dining Room, For Finance/Personnel Chairs

October 15th, 7-8 pm, on Zoom, For Finance/Personnel Chairs

October 28th, 10-11 am, on Zoom, For Pastors

There are changes coming to the Board of Pensions and the medical benefit for the pastors of the PC(USA). It will change how churches calculate this benefit for the asset of their pastoral leader. These changes require us not only to consider a new way of doing things, but how we as a faithful, covenant community can discuss this matter together. Join Erin McGee, Transitional Lead Presbyter, and David Crittenden, former Synod Co-Executive to discuss "nuts and bolts," as well as theology and good practices and ask questions.

Please note: two workshops are focused on Finance/Personnel chairs (or clerks) and one is focused on pastors.



**THE BOARD OF PENSIONS
OF THE PRESBYTERIAN CHURCH (U.S.A.)**



**WHITEWATER VALLEY
PRESBYTERY**

Call for a Day of Prayer and Fasting
Sunday, September 22, 2024

The Presbytery of Whitewater Valley, having adopted an overture calling for prayer and fasting on Sunday, September 22, 2024, urges all Christians to:

- Pray for our nation's leaders now serving and those seeking elective office that they would embrace truth, work for peace, devote themselves to true justice, and be blessed by God with the wisdom, courage and desire to serve which true leadership requires;
- Pray for the citizens who will be voting in elections to see beyond labels and party and cast their votes for persons who embrace truth, peace, justice, wisdom, courage and a humble and willing spirit to serve the people with energy, intelligence, imagination and love;
- Pray for an end to division and a new birth of freedom and peace in our nation and world.