

노스웨스트 코스트 노회

정기노회 일정

2024년 2월 8일 오후 4:00 (태평양 표준시)

등록자에게 Zoom Link가 제공됩니다.

투표가 필요한 작업 항목은 굵게 표시됩니다.

"장로들은 단순히 사람들의 뜻을 반영하는 것이 아니라, 그리스도의 뜻을 찾고 대표 하기 위해 함께 노력해야 한다. 결정은 토론과 분별의 기회에 따라 평의회에서 투표 로 이루어져야 하며, 과반수가 통치한다. - F-3.0204ff.

"우리는 오늘 태곳적부터 SALISH해 분지, 산후안 제도 및 노스 캐스캐이드 유역에 살았던 해안 SALISH민족의 조상의 고향 토지에 모였다는 것을 인정하고 우리의 원주민 이웃인 LUMMI 부족과 NOOKSACK 부족이 우리가 공유하고 있는 토지와 수로를 지속적으로 돌보고 보호해 준 것에 대해 깊은 존경과 감사를 표합니다."

3:45 회의장 개관

오후4:00- 4:50

**워크샵**

- Rev. Mike Neeley: "Hearing the Heartbeat of God" 하나님의 심장 박동을 들음.
- Rev. Dave Hackett: "What AI Can Do"

오후5:00 - 5:45

**예배**

- Rev. Mark Terayama 설교 Mark9:2-9

오후5:50 -7:00

**분별, 토론, 의결**

- 기도로 개회후 Zoom 절차, 정족수선언, 의제 승인.
- 노회장 취임식
- 회의록은 상임 규칙에 따라 승인되고 게시되다.
- 손님들과 처음 참석 총대들 소개.

**정서기 보고서 – Rev. Lillian Pak**

- Clallam Bay AC (임시전권위원회): 임무가 완료되자마자 위원회는 감사와 함께 해산되다.

**노회총부 보고서 –Rev. Laura Terasaki**

**재무 보고서 – Elder Matt Appel //.....3**

**공천위원회**

**항목 01. "결의, 보고서에 지명된 사람들을 선출할 것.".....7**

**집행 위원회 –Rev. Mark Terayama**

이사회 회의록 게시: ..... <https://www.northwestcoast.org/eb-minutes>

**목회사역위원회 – Rev. Elizabeth Shen-O'Connor**

- 추천: 노회는 아래의 심사를 완료하고 표기된 회원 범주에 있는 신입 회원으로 나열된 사람들을 받다.
- 위임된 작업은 전체 보고서에 포함되어 있습니다 .....9
- **Pastoral Transitions:** Rev. Addie Domske, Snohomish FPC.CP George Eastman,*Neah Bay*, Rev. Ann Lewis, *Snohomish FPC*, Rev.Carol McLaughlin, FPC Quilcene, Rev.Cody Ryu, *Oak Harbor Korean PC*.

**안수 심사 "노회는 기독교 신앙과 신학, 성례전, 그리고 이 교회의 행정에 대한 견해에 근거하여 노회의 회원이 되고자 하는 각 목사 또는 후보자를 심사해야 한다." G-3.0306.**

- 후보자는 말씀과 성례전의 사역에 대한 믿음과 헌신에 대한 간략한 진술을 한다.
- 시험 팀원이 응시자에게 첫 번째 질문을 한다.
- "그리스도교 신앙과 신학, 성서, 성례전, 교회 행정에 대한 견해"에 대한 검토가 계속된후.
- 시험을 끝내기 위해 투표전 후보자는 잠간 퇴장한다.
- 토론 및 투표.

**항목 02. "Bethany Grenfell이 웨네티치 레스큐 미션(Wenatchee Rescue Mission)의 검증된 목사 안수를 받고 노스웨스트 코스트 노회(Northwest Coast Presbytery)의 목사로 받아들여졌다는 것을 결의하다." .....10**

**전입회원심사 위의 절차에 따라.** 첫 발언 후 위원들은 시간이 허락하는 대로 후보자 한 명에게 하나의 질문할 수 있다.

**항목 03. "Rev.Dr.JeffGephart를 레이크 포레스트 파크 교회(LakeForestPark Church)의 목사로 섬기는 목사로 심사하고 받아들일 것을 결의했다.".....20**

**신입회원 환영 기도**

**사역 보고서 준비 위원회 보고 – Revs. Faith McClellan과 Greg Steible (사유후 결석)**

- 목사준비위원회 의장으로 수년간 활동해 주신 Rev. Neil Trainer에게 감사드립니다.
- 만약 여러분의 교회에 말씀과 성례전의 사역자가 되라는 부르심을 느낀 사람이 있다면, 목사준비위원회에 알려주시기 바랍니다. 우리는 그 과정과 그들의 분별력을 돕기 위해 여기 있습니다!
- 질문자와 후보자를 위한 | 신학교 훈련 기금을 지원하는 Katie Allen 기금에 기부하고 싶으시면 노회에 연락하시기 바랍니다.
- 연례 상담 및 준비 과정을 지속적으로 받을 수 있도록 승인된분은 아래와 같습니다.
  - 후보자, Amanda Sutherland, Mountain View PC, 10월 25일
  - 문의자, Danielle Riley, Mt. Baker PC, 10월 25일
  - 문의자, Felipe Paz, Parker Heights PC, 12월 7일

**신규사업**

- 플라스틱 및 화석 연료에 대한 총회 제의 .....43

**공지 사항**

**휴회**

<b>Presbytery of Northwest Coast</b>		
<b>Statement of Position</b>		
<b>As of December 31, 2023</b>		
	<b>Total</b>	
	<b>As of Dec 31, 2023</b>	<b>As of Dec 31, 2022 (PY)</b>
<b>ASSETS</b>		
<b>Current Assets</b>		
<b>Bank Accounts</b>		
1000-10 Operating Checking	40,639 €	66,204 €
1000-15 Savings	31,532 €	116,408 €
1200-00 Online Giving with PF	8,414 €	11,984 €
1200-05 Petty Cash/Paypal	190 €	190 €
<b>Total Bank Accounts</b>	<b>80,775 €</b>	<b>194,785 €</b>
<b>Accounts Receivable</b>		
1300-00 Accounts Receivable	36,465 €	4,218 €
<b>Total Accounts Receivable</b>	<b>36,465 €</b>	<b>4,218 €</b>
<b>Other Current Assets</b>		
1400-00 Prepaid Expenses	6,712 €	10,544 €
1500-05 Charles Schwab	1,005,880 €	1,026,622 €
1600-00 Mission Development Certificates	488,211 €	480,776 €
1600-05 New Covenant Funds	210,043 €	183,814 €
1600-10 Putnam Investments	20,002 €	
1700-00 Loans Receivable		
1700-25 Meadow Springs Loan	45,034 €	51,034 €
1700-35 United PC Loan	49,000 €	49,000 €
<b>Total 1700-00 Loans Receivable</b>	<b>94,034 €</b>	<b>100,034 €</b>
Undeposited Funds	0 €	-2,500 €
<b>Total Other Current Assets</b>	<b>1,824,881 €</b>	<b>1,799,291 €</b>
<b>Total Current Assets</b>	<b>1,942,121 €</b>	<b>1,998,294 €</b>
<b>Fixed Assets</b>		
1800-10 Real Property	1,506,607 €	1,506,607 €
1800-20 Building Improvements	5,000 €	5,000 €
1800-30 Equipment	3,538 €	3,538 €
1800-99 Accumulated Depreciation	-51,052 €	-21,252 €
1850-00 Property Reserves	300 €	
<b>Total Fixed Assets</b>	<b>1,464,393 €</b>	<b>1,493,893 €</b>
<b>Other Assets</b>		
1900-00 Perm Restr - Presby Foundation	975,339 €	910,240 €
<b>Total Other Assets</b>	<b>975,339 €</b>	<b>910,240 €</b>
<b>TOTAL ASSETS</b>	<b>4,381,853 €</b>	<b>4,402,427 €</b>
<b>LIABILITIES AND EQUITY</b>		
<b>Liabilities</b>		
<b>Current Liabilities</b>		
<b>Accounts Payable</b>		
2000-00 Accounts Payable	31,319 €	17,098 €
<b>Total Accounts Payable</b>	<b>31,319 €</b>	<b>17,098 €</b>
<b>Other Current Liabilities</b>		
2000-14 Accrued Payroll and Taxes		
2000-15 Payroll Tax Payable	1,152 €	736 €

2000-16 FSA Payable	-126 €	0 €
2000-18 Payroll Payable	294 €	0 €
<b>Total 2000-14 Accrued Payroll and Taxes</b>	<b>1,321 €</b>	<b>736 €</b>
2000-21 Prepaid Income	0 €	3,395 €
<b>Total Other Current Liabilities</b>	<b>1,321 €</b>	<b>4,131 €</b>
<b>Total Current Liabilities</b>	<b>32,640 €</b>	<b>21,229 €</b>
<b>Total Liabilities</b>	<b>32,640 €</b>	<b>21,229 €</b>
<b>Equity</b>		
3000-00 Unrestricted/Undesignated Net Assets	1,064,020 €	3,504,283 €
3100-00 Designated Funds		
3100-05 Alaska Native Resource Center	279,256 €	280,542 €
3100-10 Operations-Loan Exposure Reserve	390,000 €	
3100-20 Real Estate for Future Church Projects	1,459,952 €	
<b>Total 3100-00 Designated Funds</b>	<b>2,129,208 €</b>	<b>280,542 €</b>
3200-00 Temporarily Restricted		
<b>Total 3200-00 Temporarily Restricted</b>	<b>231,400 €</b>	<b>219,323 €</b>
3300-00 Permanently Restricted		
3300-01 Endowments	874,245 €	874,245 €
3300-99 Principal Deficits	101,094 €	35,995 €
<b>Total 3300-00 Permanently Restricted</b>	<b>975,339 €</b>	<b>910,240 €</b>
<b>Net Income</b>	<b>-50,754 €</b>	<b>-533,190 €</b>
<b>Total Equity</b>	<b>4,349,213 €</b>	<b>4,381,198 €</b>
<b>TOTAL LIABILITIES AND EQUITY</b>	<b>4,381,853 €</b>	<b>4,402,427 €</b>

<b>Presbytery of Northwest Coast</b>				
<b>Budget vs. Actuals &amp; Statement of Activity</b>				
January - December 2023				
	Total			
	Actual	Budget	over Budget	% of Budget
<b>Income</b>				
<b>5000-00 Unrestricted Income</b>				
5000-10 Per Capita Income	347,052.37 €	347,949.00 €	-896.63 €	99.74%
5000-30 Fees, Registrations, Books, Etc	4,023.69 €	3,000.00 €	1,023.69 €	134.12%
5000-40 Interest Income	7,919.83 €	54,000.00 €	-46,080.17 €	14.67%
5000-55 Change in Investment Value	136,719.04 €		136,719.04 €	
5000-70 Rent Received	72,350.00 €	48,000.00 €	24,350.00 €	150.73%
5000-80 Miscellaneous Income	18,596.94 €	3,600.00 €	14,996.94 €	516.58%
<b>Total 5000-00 Unrestricted Income</b>	<b>\$ 586,661.87</b>	<b>\$ 456,549.00</b>	<b>\$ 130,112.87</b>	<b>128.50%</b>
<b>5200-00 Restricted Income</b>				
5200-10 Endowment Income	22,360.32 €	22,676.00 €	-315.68 €	98.61%
5250-00 Restricted Grants	45,499.32 €		45,499.32 €	
5300-00 GA Mission-Offerings	112,175.28 €	80,000.00 €	32,175.28 €	140.22%
5400-00 Presbytery Mission	67,060.62 €	60,000.00 €	7,060.62 €	111.77%
<b>Total 5200-00 Restricted Income</b>	<b>\$ 247,095.54</b>	<b>\$ 162,676.00</b>	<b>\$ 84,419.54 €</b>	<b>151.89%</b>
5700-02 Unrealized gains/losses on Endowments	65,098.87 €		65,098.87 €	
<b>Total Income</b>	<b>\$ 898,856.28</b>	<b>\$ 619,225.00</b>	<b>\$ 279,631.28</b>	<b>145.16%</b>
<b>Gross Profit</b>	<b>\$ 898,856.28</b>	<b>\$ 619,225.00</b>	<b>\$ 279,631.28</b>	<b>145.16%</b>
<b>Expenses</b>				
<b>6100-00 Village &amp; Small Church Ministries</b>				
6100-20 Salary Support	15,362.00 €	40,362.00 €	-25,000.00 €	38.06%
6100-25 Meetings		5,000.00 €	-5,000.00 €	0.00%
6100-35 Alaska Coord Salary & Expenses		5,000.00 €	-5,000.00 €	0.00%
<b>Total 6100-00 Village &amp; Small Church Ministries</b>	<b>\$ 15,362.00</b>	<b>\$ 50,362.00 €</b>	<b>-\$ 35,000.00 €</b>	<b>30.50%</b>
<b>6200-00 Multicultural Integration</b>				
6200-05 Korean Min AEP Expenses	27,637.83 €	53,255.00 €	-25,617.17 €	51.90%
6200-15 Interpretation & Translation	75.00 €	1,050.00 €	-975.00 €	7.14%
6200-20 Fellowship & Community	9,036.84 €	10,000.00 €	-963.16 €	90.37%
<b>Total 6200-00 Multicultural Integration</b>	<b>\$ 36,749.67</b>	<b>\$ 64,305.00 €</b>	<b>-\$ 27,555.33 €</b>	<b>57.15%</b>
<b>6200-50 New Expressions of Church</b>				
6200-60 New Church Expressions	875.00 €		875.00 €	
6200-65 Leader Assessments		500.00 €	-500.00 €	0.00%
<b>Total 6200-50 New Expressions of Church</b>	<b>\$ 875.00 €</b>	<b>\$ 500.00 €</b>	<b>\$ 375.00 €</b>	<b>175.00%</b>
<b>6300-00 Mission In &amp; Beyond NWCP</b>				
6300-01 GA Mission-Offerings	112,175.28 €	80,000.00 €	32,175.28 €	140.22%
6400-00 Presbytery Missions	68,830.77 €	60,000.00 €	8,830.77 €	114.72%
6700-05 Grants to Mission Partners	81,806.09 €	33,500.00 €	48,306.09 €	244.20%
6700-40 Endowment Expenses	2,561.40 €		2,561.40 €	
<b>Total 6300-00 Mission In &amp; Beyond NWCP</b>	<b>\$ 265,373.54</b>	<b>\$ 173,500.00</b>	<b>\$ 91,873.54 €</b>	<b>152.95%</b>
<b>7000-00 Governance &amp; Congregational Support</b>				
7000-02 GA Per Capita	65,157.75 €	65,158.00 €	-0.25 €	100.00%
7000-03 Synod Per Capita	1,653.75 €	1,654.00 €	-0.25 €	99.98%
7000-10 GA & OGA Events		2,500.00 €	-2,500.00 €	0.00%
7000-15 Youth Triennium Expenses		7,000.00 €	-7,000.00 €	0.00%

7000-20 Presbytery Leadership Summit	20,486.71 €	21,000.00 €	-513.29 €	97.56%
7000-30 Exec Board & Committees	1,227.98 €	1,000.00 €	227.98 €	122.80%
7000-35 Administrative Commission Expense		500.00 €	-500.00 €	0.00%
7000-40 COMExpenses	10,690.71 €	10,000.00 €	690.71 €	106.91%
7000-50 CPMEExpenses	750.00 €	3,000.00 €	-2,250.00 €	25.00%
7000-60 Nom, COR, PJC, IC	204.94 €	500.00 €	-295.06 €	40.99%
7000-75 Designated Fund Expenses	1,286.50 €		1,286.50 €	
7000-90 Grants to Churches		25,000.00 €	-25,000.00 €	0.00%
<b>Total 7000-00 Governance &amp; Congregational Support</b>	<b>\$ 101,458.34</b>	<b>\$ 137,312.00</b>	<b>-\$ 35,853.66 €</b>	<b>73.89%</b>
7100-00 Support Services				
7100-10 Office Expenses	\$ 60,549.49	\$ 37,750.00 €	\$ 22,799.49 €	160.40%
7200-00 Office Staff Expenses				
7200-02 Operating Salary Expense	170,653.64 €	187,911.00 €	-17,257.36 €	90.82%
7200-03 Employee Benefits	54,975.74 €	55,948.00 €	-972.26 €	98.26%
7200-08 Employer Payroll Taxes	6,453.38 €	12,080.00 €	-5,626.62 €	53.42%
7200-20 Continuing Education				
7200-22 Exe Presbyter Education	3,228.61 €	1,500.00 €	1,728.61 €	215.24%
7200-23 Stated Clerk Education		1,000.00 €	-1,000.00 €	0.00%
<b>Total 7200-20 Continuing Education</b>	<b>\$ 3,228.61 €</b>	<b>\$ 2,500.00 €</b>	<b>\$ 728.61 €</b>	<b>129.14%</b>
7200-30 Professional/Travel Expenses	\$ 7,774.10 €	\$ 10,900.00 €	-\$ 3,125.90 €	71.32%
7200-46 Financial Services Contract	25,760.00 €	27,500.00 €	-1,740.00 €	93.67%
7200-48 Contractor Services	2,363.28 €	2,500.00 €	-136.72 €	94.53%
<b>Total 7200-00 Office Staff Expenses</b>	<b>\$ 271,208.75</b>	<b>\$ 299,339.00</b>	<b>-\$ 28,130.25 €</b>	<b>90.60%</b>
<b>Total 7100-00 Support Services</b>	<b>\$ 331,758.24</b>	<b>\$ 337,089.00</b>	<b>-\$ 5,330.76 €</b>	<b>98.42%</b>
7300-00 Real Estate & Property Management				
7300-05 Heating Oil-Stove Oil Fuel	3,146.07 €		3,146.07 €	
7300-10 Property Insurance & Tax	33,410.56 €	15,612.00 €	17,798.56 €	214.01%
7300-15 Internet Access-Phone	151.84 €		151.84 €	
7300-20 Maintenance	121,133.40 €	11,599.00 €	109,534.40 €	1044.34%
7300-25 Electricity-Water-Sewer-Garbage	12,269.50 €	1,236.00 €	11,033.50 €	992.68%
7300-35 Property Mgmt	27,922.25 €	4,254.00 €	23,668.25 €	656.38%
<b>Total 7300-00 Real Estate &amp; Property Management</b>	<b>\$ 198,033.62</b>	<b>\$ 32,701.00 €</b>	<b>\$ 165,332.62</b>	<b>605.59%</b>
<b>Total Expenses</b>	<b>\$ 949,610.41</b>	<b>\$ 795,769.00</b>	<b>\$ 153,841.41</b>	<b>119.33%</b>
<b>Net Operating Income</b>	<b>-\$ 50,754.13</b>	<b>-\$ 176,544.00</b>	<b>\$ 125,789.87</b>	<b>28.75%</b>
<b>Net Income</b>	<b>-\$ 50,754.13</b>	<b>-\$ 176,544.00</b>	<b>\$ 125,789.87</b>	<b>28.75%</b>

Presbytery of the Northwest Coast: Boards, Commissions, Committees

# Indicates Nominated to the Presbytery Feb. 8, 2024.

New terms begin Jan. 1 and conclude June 30th

**Presbytery Commissions & Committees**

1. Executive Board - 3 Yr. Term

	Class	Elder	Name	Elected	Reelected	Began	Yrs	Gender	PoC
	2	2025	T	Mitchell, Emily (Calvin, Shoreline)	10/25/2019	10/6/2022	2020	6	F
	3	2025	T	Paul, Matt (Port Angels 1st)	10/25/2019	10/6/2022	2020	6	M
	4	2025	T	Terayama, Mark (Othello 1st)	10/25/2019	10/6/2022	2020	6	M
	1	2025	R	Vardy, Brad (Mt. Vernon)	10/6/2022		2023	3	M
	1	2026	R	Holland, Rebecca (Mount Vernon)	10/26/2023		2024	3	F
	2	2026	R	Kinney, Steve (Ketchikan)	10/16/2020	10/26/2023	2021	6	M
	3	2026	T	Ellis, Greg (Cordata)	10/26/2023		2024	3	M
	4	2026	R	Sprague, Susan (Emmanuel, Bothell)	10/16/2020	10/26/2023	2021	6	F
#	1	2027	T	<b>Hankey, Stephanie (Westminster, Anacortes)</b>	10/8/2021	2/8/2024	2022	3	F
#	2	2027	T	<b>Lee, Young Rae (Korean Zion Presbyterian Church)</b>	2/8/2024		2024		M
#	3	2027	R	<b>Nelson, Lorrie (Cascade View, Everett)</b>	10/8/2021	2/8/2024	2022	3	F
#	4	2027	R	<b>Riley, Kevin (Mount Baker, Concrete)</b>	10/8/2021	2/8/2024	2022	3	M
	12			6				7	5
									3

2. Commission on Ministry (COM) 3 Yr. Term

	Class	Elder	Name	Elected	Reelected	Began	Yrs	Gender	PoC
	1	2025	R	Butler, Karen (North Creek)	10/6/2022		2023	3	F
	2	2025	T	Helmcke, Kurt (North Creek)	10/6/2022		2023	3	M
	3	2025	R	Merriman, Bob (Kennewick 1st)	10/6/2022		2023	3	M
	4	2025	R	Mitchell, Vicki (Kennewick 1st)	10/6/2022		2023	3	F
	5	2025	T	Moriarty, Janine (Terrace View)	10/6/2022		2023	3	F
	6	2025	T	Park, John (United PC of Seattle)	10/6/2022		2023	3	M
	1	2026	R	Lee, Louie (Community Church of Seattle)	10/26/2023			3	M
	2	2026	T	Heins, Paul (Port Townsend 1st)	10/16/2020	10/26/2023	2021	6	M
	3	2026	R	Lang, Judy (Tidelands)	10/26/2023			3	F
	4	2026	T	Stewart-Kalen, Linda (teaching elder)	10/26/2023			3	F
	5	2026	R	Munson, Myra (Northern Light United, Juneau)	10/16/2020	10/26/2023	2021	6	F
	6	2026	T	O'Connor, Elizabeth Shen (Meadow Springs, Richland)	10/16/2020	10/26/2023	2021	6	F
#	1	2027	R	<b>Hartsook, Fred (First Presbyterian Church, Bellingham)</b>	2/8/2024		2024		M
	2	2027	T						F
	3	2027	T						
	4	2027	R	<b>Pak, Wesley (Community Church of Seattle)</b>	10/8/2021		2022	3	M
	5	2027	R						F
#	6	2027	T	<b>Dorway, Alan (First Presbyterian Church, Everett)</b>	2/8/2024		2024		M
	18			9				8	9
									4

3. Commission on Preparation for Ministry (CPM) - 3 Yr. Term

	Class	Elder	Name	Elected	Reelected	Began	Yrs	Gender	PoC
	4	2025	T	Johnson, Robert (Honorably Retired)	10/6/2022		2023	3	M
	3	2025	T	Nollette, Kevin (HR)	10/25/2019	10/6/2022	2020	6	M
	2	2025	R	Sanford, Dan (Cordata, Bellingham)	10/25/2019	10/6/2022	2020	6	M
	1	2025	R	Villesvik, Dottie (Everett 1st)	10/6/2022		2023	3	F
	1	2026	R	Hamilton, Jean (Bellingham 1st)	10/26/2023		2024	3	F
	2	2026	R	Rowland, Donna (ruling elder)	10/26/2023		2024	3	F
	3	2026	T	McClellan, Faith (member at large)	10/16/2020	10/26/2023	2021	6	F
	4	2026	T	Tobey, Adam (Tall Timber)	10/26/2023		2024	3	M
#	1	2027	T	<b>Lewis, Charlie (Snohomish 1st)</b>	6/10/2021	10/8/2021	2021	4	M
		2027	R						
		2027	R						
#	4	2027	T	<b>Steible, Greg (Whidbey, Oak Harbor)</b>	10/8/2021	2/8/2024	2022	3	M
	12			6				6	4
									1

4. Permanent Judicial Commission - 6 Yr. Term, No More than 1/2 in one class

	Class	Elder	Name	Elected	Reelected	Began	Yrs	Gender	PoC
	4	2025	T	Hankey, Stephanie (Westminster, Anacortes)	10/16/2020		2021	5	F
	5	2025	R	Simpson, Bill (North Creek, Mill Creek)	10/16/2020		2021	5	M
	6	2027	T	Valadez, Nick (Sunnyside)	10/8/2021		2022	6	M
	7	2028	R	Baird, Howard (Kennewick First)	10/6/2022		2023	6	M
	1	2029	T	Templin, David (HR)	10/26/2023		2024	6	M
	2	2029	R	Sheri Teesdale (ruling elder)	10/26/2023		2024	6	F
	3	2029	T	Jane Van Antwerp (Beyond the Blue Ministries)	10/26/2023		2024	6	F
	7			4				4	3
									0

5. Nominating Committee - 3 Yr. Term

	Class	Elder	Name	Elected	Reelected	Began	Yrs	Gender	PoC
	2	2024	R	Johnson, Curt (Snohomish 1st)	10/8/2021		2022	3	M
	1	2024	M	Owen, Kathy (Kennewick 1st)	10/8/2021		2022	3	F
	1	2025	R	Alter, Jim (Kuniex Hidi NLUC)	10/6/2022		2023	3	M
	2	2025	T	Kohler, Paul (Honorably Retired)	10/6/2022		2023	3	M

2	2026	T		Becca Niemeyer, (Quincy first)	10/26/2023			2024	3		F	P	
1	2026	T		Sonnangburg, Janet (teaching elder)	10/26/2023			2024	3		F		
2	2027		R	Nominated by ExB						M			
1	2027		R	Nominated by ExB							F		
6			3	3							3	3	1

7. Presbytery Officers

Class	Elder	Name	Elected	Reelected	Began	Yrs	Gender	PoC	
2025	T	Terayama, Mark	1/8/2024		2024	1	M	P	Executive Board Moderator
2025	R	Appel, Matt (Maplewood)	10/6/2022		2022	3	M		Treasurer
2026	T	Pak, Lillian (Stated Clerk)	10/26/2023		2023	3	F	P	Stated Clerk
2025	R	Holland, Rebecca	10/26/2023		2024	1	F		Presbytery Vice-Moderator
2025	T	Ellis, Greg	10/26/2023		2024	1	M		Presbytery Moderator
4									3 2 2

8. Synod Commissioners

Class	Elder	Name	Elected	Reelected	Began	Yrs	Gender	PoC
1	2026	T		Mitchell, Emily (Calvin, Shoreline)	7/9/2021			F
2	2026	R		Sprague, Susan (Emmanuel, Bothell)	7/9/2021			F
1	2027	T						
2	2027	R						
2								0 2 0

9. Synod PJC

Class	Elder	Name	Elected	Reelected	Began	Yrs	Gender	PoC
1	2028	R		Zaehring, Dan (Friday Harbor)	2/23/2023		6 M	
1								1

Executive Board Committees & Task Forces

Finance & Corporate Affairs

Elder	Name	Appointed	Reelected	Began	Yrs	Gender	PoC	
	R	Vardy, Brad (Mt. Vernon)		1/6/2023		2023	6 M	
2025	R	Appel, Matt (Maplewood)		10/6/2022		2022	3 M	
3								2 0 0

Mission Partnership Review

Elder	Name	Appointed	Reelected	Began	Yrs	Gender	PoC	
	R	Nelson, Lorrie (Cascade View)		4/21/2022		2022	2	F
T		Niemeyer, Becca (At large)		4/21/2022		2022	2	F
T		Paul, Matt (Port Angeles 1st)		4/21/2022		2022	2 M	
	R	Riley, Kevin (Mt. Baker)		4/21/2022		2022	2 M	
T		Terayama, Mark (Othello 1st)		4/21/2022		2022	2 M	
5								3 2 0

Personnel

Elder	Name	Appointed	Reelected	Began	Yrs	Gender	PoC	
T		Hankey, Stephanie (Westminster, Anacortes)		1/23/2009		2009	15	F
T		Mitchell, Emily (Calvin, Shoreline)		1/30/2020		2020	4	F
T		Holland, Dan (Mount Vernon)		5/20/2023		2024	4 M	
		ExB						M
4								1 2 0

Property Oversight Committee

Elder	Name	Appointed	Reelected	Began	Yrs	Gender	PoC	
T		McCoy, Matt (Spring Church)		4/21/2022		2022	1 M	
	R	Riley, Kevin (Mt. Baker)		4/21/2022		2022	2 M	
	R	Stultz, Liz (Westminster)		4/21/2022		2022	1	F
3								2 1 0

Serving on Commission & Committees:

Males	32
Females	28
Total	60
Ministers	32
Ruling Elders	30
Total	62
Male Teaching Elders	
Female Teaching Elders	
Persons of Color	10

Churches' Composition:

Male	40.20%
Female	59.70%
Asian/Pacific	29.50%
African American	0.70%
Middle Eastern	0.50%
Hispanic/Latino	0.60%
Native American	1.70%
White	66.50%
Multiracial	0.50%

Key:

Class: Term ends on June 30th of class year.

POC - Person of Color

Yrs - For standing commissions & committees, service is limited to six continuous years. The number that appears is the number years if the term shown is completed which determines reelection eligibility.



**COM DELEGATED ACTIONS Reported to Presbytery**  
*since last presbytery meeting (October 26, 2023) to present.*

*~~Pastoral Relationships & Transitions~~ alphabetically by church/pastor.*

-Lake Forest Park/Gephart-EP/SC/COM Moderator approved the financial terms of call for Jeff Gephart's contract with Lake Forest Park as Installed Pastor on 11/13/23. The resolution to approve the installed pastoral relationship between Gephart and Lake Forest Park pending congregational vote and satisfactory examination at the presbytery meeting was approved.

Lord of Glory/Yi-Theology Exam and temporary membership during his period of service (G2.0506) was completed 11/2/23 and approved. The motion to approve the administrative commission for Rev. Chin Yi's Installation on February 11, 2024 as Installed Pastor at Lord of Glory was approved by EP/SC/Mod on 1/29/24. Members of the AC include: Rev. Laura Terasaki, MWS EP Northwest Coast Presbytery; Rev. Greg Ellis, MWS Presbytery Moderator; Cordata PC; Rev. Woojin Shim, MWS United Presbyterian Church of Seattle; Rev. YoungRae Lee, MWS Zion Presbyterian Church Seattle; Gloria Lee, RE Lord of Glory; Jiyon Kim, RE Lord of Glory and Wol S. Hughes, RE Lord of Glory.

-Neah Bay/Eastman - The motion to conclude George Eastman's commission on Dec 31, 2023 was approved on 1/11/2024 but was amended on 2/1/2024 as: Resolved, *That* the motion adopted at the January 11, 2024 meeting related to concluding George Eastman's commission by changing the end of term date from Dec. 31, 2023 to January 14, 2024 was approved.

-Oak Harbor Korean PC/Ryu – The resolution to dissolve the pastoral relationship between Rev. Cody Ryu and Oak Harbor Presbyterian Church was approved on 12/7/2023.

-F PC Quilcene/ Carol McLaughlin – COM received the end of contract between Quilcene and Carol McLaughlin. Term date was December 31st, 2023.

-FPC Quilcene-The motion to authorize trained Ruling Elders: Cleone Telling (re-certifying) and Jim Dziuba to preside at the table at FPC Quilcene was approved.

-FPC Snohomish/Domske -The pastoral relationship between Rev. Addie Domske and First Presbyterian Church of Snohomish was dissolved October 13, 2023.

-FPC Snohomish/-Lewis -The pastoral relationship between Rev. Ann Lewis and First Presbyterian Church of Snohomish was dissolved December 31, 2023.

-FPC Snohomish/Klein: Rev. Elizabeth Klein was approved to labor inside the bounds of the Northwest Coast Presbytery from Olympia Presbytery pending the job description and terms of call from First Presbyterian Church Snohomish

### **Minister Members**

-Emery, Larry -was approved to labor outside the bounds in Central California Presbytery for a three-month contract.

-Grenfell, Bethany-The Motion to validate Bethany Grenfell's ministry as chaplain at Wenatchee Rescue mission was approved. COM recommends Bethany as a candidate for ordination at the Presbytery Meeting.

-Ryu, Cody- granted Retired Status

### **For Information:**

The deadline to complete the misconduct prevention was extended to January 31<sup>st</sup>, 2024..

***Please type your answers in bold - leave nothing blank - add spaces & returns as needed  
Save your file and email it to dean@northwestcoast.org***

### **Personal**

Name: Bethany Grenfell  
Home Address: 917 Pioneer Ave Apt A200, Cashmere, WA 98815  
Preferred Phone: 209-352-4715  
Preferred E-mail: bgrenfell1494@gmail.com  
Date of Birth: 2-27-1994  
Spouse (optional): Harold Mills  
Children (optional):

### **Education**

Undergraduate: Institutions, Degrees, Dates: Whitworth University, BA Health Science, Sep 2012-Dec 2015  
Seminary: Institutions, Degrees, Dates: Fuller Theological Seminary, MDiv, June 2019- June 2022  
Graduate: Institutions, Degrees, Dates:

### **Ordination & Service**

*Attach your current PIF if you have one. If the information is on the PIF, please indicate;  
do not duplicate information.*

- Ordained By (Presbytery/Denomination), date, place:
- Ordination/Installation Place and Date: Complete and return *Installation Information*

### **Examination**

Please complete and return the examination questions attached separately. You will be contacted by the Exam Team to set an appointment for your interview.

### **Ethics**

- **Criminal Background Check** – please respond to email request from *Praesidium*
- **Date of Last Sexual Ethics Training Course & Credit Hours:** 12/13/23
- **Presbytery or Employer who sponsored training: Northwest Coast**  
*Attach certificate or letter of verification:*
- **NWC Presbytery Sexual Misconduct Policy:** Indicate (type “YES”) that you have received & read: YES
- **Standards of Ethical Conduct, PCUSA:** Indicate (type “YES”) that you have received & read: YES

### **Applied for Membership Status (Mark One)**

- Service in a Congregation.  
 Honorably Retired.  
 Validated Service outside a congregation - you **MUST complete and return application for  
*Ministry Outside the Congregation***

\_\_\_ Member at large - you **MUST complete and return application for *Ministry Outside the Congregation***

**1. The Church and Its Lord:** Describe how you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the church, and through him believe in one God, Father, Son and Holy Spirit?

Growing up in a Christian household, I always said that Jesus was my Savior, but like most children I didn't know what this meant. Through the years, as I have experienced and witnessed such deep pain and brokenness, I have come to understand this a little better. My desire for saving the world in college could be seen through my passion as I jumped fully into ministry; however, I re-learned that the world already has a Savior. As I worked as a Chaplain Intern at a level one trauma hospital, I found myself in what felt like completely hopeless situations, and I did not understand why this suffering was happening. Even so, in this darkness I have learned to trust in the true one triune God, the saving power of Jesus, the guidance of the Holy Spirit, and the will of God the Father.

**2. The Authority of Scripture:** What makes and how are the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal? Describe how they are God's Word to you?

There were many times that I struggled to accept both Testaments because of the violence in the Old Testament and the way Paul's writings in the New Testament were misused to keep women from being ordained throughout the history of the church. However, after many years of wrestling with these texts through prayer, seminary classes, and intentional conversations, I have a deeper understanding of these issues. Through this wrestling, I have fallen in love with Scripture in a way I never thought was possible. I fully accept it as God's Word, and I need it's witness of Jesus Christ in my life every day. I am committed to always studying the Scriptures, continuing to wrestle with the difficult passages with the trust that God is transforming me throughout this process.

**3. The Church and Its Confessions:** What does it mean to you to receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our Church (as authentic and reliable expositions of what Scripture leads us to believe and do)? How are you, or will you be, instructed and led by those confessions as you lead the people of God?

One of the things I am most grateful for pertaining to my faith is that I am not alone. There have been generations of people before me who have wrestled over big questions and have prayed the same type of prayers as me. Within the confessions there is so much wisdom and truth to lean into and be guided by along with Scripture. The confessions are part of our history and holds up our values as reminders of where we have been and who we are as followers of Christ. In the difficult moments, where faith feels impossible to grasp, the voices from the confessions are a firm foundation. So far, working as a Chaplain there are not many times that I have used the confessions in conversations with people. However, I continue to be instructed by them and use them personally and within my own church faith community and worship practices.

**4. Obedience to Christ:** How "Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and continually guided by our confessions?"

As I have continued to study the Scriptures and examine the life of Jesus, I believe that God has created each person with a certain set of passions and gifts. With the example of Jesus, I have realized that loving God requires a willingness to dwell alongside human suffering, to be with others in the way God has chosen to be with humanity. Throughout my experience of being a Chaplain I have found this calling to be difficult, but constantly affirming. Being present for people within crisis moments has shown me that this type of ministry aligns with the strengths and personality that God has given me. Additionally, I believe that being obedient to Christ requires intentional and ongoing examination of oneself both personally and professionally using the authority of Scripture, guided by our confessions, and within community.

**5. Governance and working in the Church: 5a.** How will (or won't) you be governed by our Church's polity, and how will you abide by its discipline?

Even though my calling is to not work in a traditional church setting, I will always be connected to PC(USA). Serving as a Chaplain, I see myself as a missionary sent from the church so that I can serve those who are outside of the church walls. Additionally, I am connected to the Presbyterian Federal Chaplains, which keeps me accountable and connect to the Church.

**5b.** Who do you consider to be your colleagues in ministry, and how you will be a friend and work with them?

I will look to the church and colleagues for guidance and authority when making decisions within my field of ministry. I will always be a friend and look to support others because working in ministry can be exhausting and draining, so we need each other as reminders of God's love and grace. This includes my direct colleagues outside of the church and inside the church.

**6. Personal Commitment:** Describe how, in your own life, you seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

Currently reading and studying Scripture and praying are my daily morning practices in which I seek to follow Christ. Being grounded in Scripture and connected to the Holy Spirit allows me to go out and love my neighbors. Working as a Chaplain at a ministry focusing on reaching those who are experiencing houselessness is part of the reconciling work of God. In my own personal life, I believe that forgiveness is key to love and reconciliation. I desire to work on forgiveness as a state of being and live in the truth that I forgive because God first forgave me.

**7. The Peace, Unity and Purity of the Church:** Describe how you will further the peace, unity, and purity of the Church in the context of your congregation/ministry, the presbytery, and the PCUSA.

I believe that listening is an important skill in order to further the peace, unity, and purity of the Church. Many issues and divisions seem to rise out of making quick assumptions and judgments of each other instead of listening. My calling to be a Chaplain has included training and practicing the skill of empathetic and reflective listening which is needed within my context of ministry.

**8. Service:** What does it mean to you to seek to serve the people (a congregation or community ministry and the Church universal) with energy, intelligence, imagination and love?

In various situations in ministry, I have found myself asking why something is done and if it is the most effective. I do this because I desire to be creative and imagine how things can be done with the limited time and resources that usually inhibits ministry. I want to imagine ways that people can be included and feel like they belong within the community. Additionally, this takes intelligence, not only the academic type with the intelligence pertaining to people and hearing their personal experience and their needs. I will always be studying, listening, and trying to understand the various ways God is calling me to love people within my context.

**9. Duties of the Office:** How will you proclaim the Good News in preaching and teaching the Word? What will you teach and practice about Baptism and Communion? What is your role in caring for people? Will you be active in the governing bodies of the church, and if so, where would you like to serve? How will you try to show the love and justice of Jesus Christ?

In my context I will proclaim the Good News primarily through weekly Bible studies and annual services that will be held. These services will occasionally include the sacraments, which serve as a reminder of God's love and sacrifice. In receiving the sacraments within the community all are refreshed and strengthened as we continue to walk with God. I currently do not plan to be active in the governing bodies of the church, but I will continue to show the love and justice of Jesus Christ to others. I believe that my role as a Chaplain, being there for those who are struggling and being a witness to their pain, connects to the work of Jesus.

**Request Outside Jurisdiction or At Large Membership** *Commission on Ministry; rev. 7/15/2007*

**Procedure: Requesting . . .**

**Permission to Serve Outside the Jurisdiction of This Church (Ministry Validation), its Renewal, At Large Membership, or its Annual Renewal**

**Name: Bethany Grenfell**

**Date: 12/10/23**

The following questions are used to determine (please indicate your situation):

Whether service Outside the Jurisdiction of This Church (G-2.0503) meets the criteria for a valid ministry resulting in permission for an active member to engage in service.

Annual renewal of permission to engage in service Outside the Jurisdiction of This Church.

Whether a minister complies with enough of the criteria for a valid ministry to determine At Large membership.

Annual review of previously determine At Large membership

**Questions:**

Describe your employing organization, your title, and the responsibilities of the position. In what ways does this work fulfill your sense of calling as a Presbyterian (USA) Minister of Word and Sacrament? (G-2.0501)

The Wenatchee Rescue Mission is a Christian ministry dedicated to serving the homeless, poor, and addicted in the Wenatchee community by meeting physical, spiritual, emotional, and educational needs. My title is Chaplain, and my responsibilities include providing exceptional spiritual care, non-therapeutic counseling, case management support, and general services to our clients and guests. Before I even started seminary, my call has always been to the field of chaplaincy, to work outside of the walls of the church.

**G-2.0503 Criteria for Ministry of Continuing Members**

- a. How does this ministry reflect our Church's understanding of mission in and to the world?

The church is called to create and support communities of hospitality that assure all members of society, including persons experiencing houselessness, a right to basic economic and social well-being. This ministry focuses on people who are houseless, poor, and/or dealing with addiction. Therefore, it's mission aligns with the Church's understanding of mission through meeting the various needs of this vulnerable population.

- b. How does this ministry "serve others, aid others, and enable the ministries of others?"

This ministry focuses on building relationships with people who are houseless by consistently showing up and inviting them into a safe and secure space. Through these relationships and providing resources, many have been able to get jobs and give back to their community in meaningful ways. Additionally, this ministry partners with many

churches throughout the Wenatchee community in which these communities of faith can serve and be a light to those who are experiencing darkness.

- c. How does your ministry “give evidence of theologically informed fidelity to God’s Word?” Why is an M.Div or its equivalent and the requirements for ordination required for this work?  
The description of the job requires the Chaplain to be ordained in order to provide worship services that include the sacraments of baptism and communion. Additionally, the education of a M.Div and the CPE training I have previously completed has prepared me to work with this population.
- d. How and to whom is the ministry “accountable for its character and conduct to the presbytery and to organizations, agencies, and institutions.”  
There is a board of trustees that overlooks the organization and keeps it accountable. Additionally, the ministry has partnered with the city and the police department in order to provide the best services possible. The ministry also produces a monthly newsletter which is sent to it’s donors and includes updated information.
- e. Describe your participation in the life of your presbytery and your contribution to the work of the presbytery. If seeking membership, what are your future plans for contributing? Where do you presently attend worship? How do you serve in that congregation?  
I just moved to this area, so I have not been involved in the presbytery. I presently worship and work at First United Methodist Church in Wenatchee where I am the Director of Discipleship.

Include any other information that you think would be helpful to COM in making its determination to grant or renew permission to serve in your current ministry, or to grant or renew At Large Membership.

Attach a job description, current compensation agreement, and latest performance review, if applicable.

For At Large Members Only: “A member-at-large is a minister of the Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-2.0503. A minister may be designated a member-at-large because he or she is limited in his or her ability to engage in a ministry fulfilling all of the criteria for a validated ministry because of family responsibilities or other individual circumstances which presbytery recognizes as important. A member at-large shall comply with as many of the criteria in G-2.0503 as possible.

What limits your ability to engage in a ministry fulfilling all the criteria for a validated ministry?



### **Statement of Faith**

I believe God is the Creator, the source of everything, and strives to partner with humanity who bears God's image. Through a covenantal relationship, God sought to redeem and bless all of creation and sent his Son to receive all the judgment in an act of obedience and sacrifice to God's will. God is eternal and unchanging. God is one divine entity that is distinguished in three persons: the Father, the Son, and the Holy Spirit. The three as one is sovereign and full of love and justice; ultimately a mystery beyond our human minds and something that is difficult to fully describe with language. The Trinity is the one true God who is worthy of all our praise for our entire lives. We are called to love God with all our heart, with all our soul, with all our might, and with all our mind.

I believe the Son of God came to Earth to fulfill and live out the shalom narrative of God which is presented through the scriptures. Jesus, who was never created but always was and continues to be, is the ultimate revelation of God's character. Jesus lived a radical life of love which we are called to emulate, as a proclamation of the Gospel. Through his sacrifice on the cross, on behalf of all humanity, and victory over death through his resurrection, we can experience the fullness of life and eternity with our Creator. Salvation is a divine gift from God and nothing we do can be added to the work of Jesus Christ; all our abilities and desires to do good stems from God. I believe in the power of the Holy Spirit, who convicts us, unites us to Christ, enables us to embrace faith in Jesus and is our great comforter and counselor. Together, we will forever need the Trinity and the church community because as humans, we fall short.

I believe humans are created to be good, but through the sin we have inherited it has corrupted every part of our bodies and our lives. Humans are completely depraved, and the temptation of control and power is always present. Even still, God calls us to be partners in the working and inheriting of God's Kingdom on Earth. Sin will always be a struggle in life, but it's possible to experience freedom and fruitful works through God's grace and transforming power. Thankfully scripture does not hide the brokenness of our humanity, but instead it provides a relatable narrative. Humans are called to care for the Earth so that it flourishes, not for individual or selfish gain, but because all of creation belongs to God.

I believe the Church is the Body of Christ: one and universal. It's not defined by geographic lines, has no single language or culture, and recognizes the faith of those before us. This community ultimately reflects the diversity of the Trinity which unifies us all with the same mission, which is the exhibition of the kingdom of heaven to the world. Everything the Church does is theological and reflects the heart of God, so we are called to submit and keep our focus on Jesus Christ and scripture, while listening to the Holy Spirit. Humanity is called to gather, to praise, to glorify God, and to support each other as fellow image bearers of God and be good stewards of creation.

I believe the truth in scripture holds authority over any other writings. While all truth is acknowledged to be God's truth, any truth that is revealed outside of scripture should be examined through the lens of God's Word. Interpreting scripture is an act that requires constant faithfulness that should be guided by the Holy Spirit and ultimately scripture should interpret scripture. Thankfully, we have the wisdom of the saints that have come before us to help us and guide us in this process.

I believe that there are two sacraments: baptism which is received once, and communion which is a repeated celebration. As an act of God directed by Jesus Christ, both sacraments should be administered through the Body of Christ and experienced with the Holy Spirit as the guide. The sacraments serve as a reminder of God's love and sacrifice; we participate as an outward act of an inward transformation. Humans should engage in these sacraments because of the actions of Christ, these actions alone do not save us. We should approach these elements with a humble attitude out of obedience to the Word of God. In receiving the sacraments, we are refreshed and strengthened as we continue to walk with God.

I believe the Kingdom of God has been established on Earth, but not in its full glory until the second coming of Christ in which a new earth and new heaven will be formed. On the second coming, all those who believe in him will be made perfect, holy, and will enjoy full communion with God. Until these things come to pass, we are called to continuously seek and experience the Kingdom of God. Knowing that Christ has already been victorious over death, we can be confident in God's ongoing redemption in the world. Because of this I will forever seek the reconciling and unifying love that God shares with us.

**Reports to:** Executive Director

**Job Type:** Part-Time Hourly

The Wenatchee Rescue Mission is a Christian ministry dedicated to serving the homeless, poor, and addicted in our community. By meeting physical, spiritual, emotional, and educational needs, our Mission is changing lives!

The Wenatchee Rescue Missions Chaplain Department provides exceptional spiritual care, non-therapeutic counseling, case management support, and general services to our clients and guests. Our goal is to invite people to the love of Jesus by being conduits of hope through humility.

**Position Summary:**

The Program Chaplain will act as the shepherd/pastor/case manager for program participants and mission guests. The Program Chaplain will be responsible for guiding our guests and participants through one-on-one pastoral care and case management. This will include facilitating groups, designing spiritual development curriculum to meet WRM and program objectives.

**Responsibilities/Duties:**

- Provide pastoral care to individuals and groups, including periodic follow up via visitation, prayer, non-therapeutic counsel, and spiritual direction.
- Promote a vibrant transformational relationship with God in and among the Residents in the program community, including promotion and nurture of reconciliation, spiritual growth, identity formation, and service.
- Evaluate individuals progress and provide case management through weekly one-on-one meetings; ensure participant confidentiality in accordance with HIPPA Privacy Regulations.
- Track participants progress on a weekly basis through recording accurate and timely case notes.
- Plan and lead extracurricular activities for WRM guests and participants.
- Plan, prepare, and teach weekly Discipleship and Bible classes for program participants and WRM staff, as assigned; design curriculum as needed.
- Foster a collaborative environment focused on achieving organizational goals across all programs; identify opportunities for partnership across programs and functions.
- Attending internal and external professional development seminars and training as they become available.
- Confer with the Executive Director and other organizational leaders to review and evaluate the departmental goals and priorities; compile records and prepare program reports as needed for board meetings.
- Effectively manage, reduce, and diffuse conflicts ranging from the expression of verbal anger.
- Performs miscellaneous job-related duties as assigned.
- Visit local churches to build relationships and assist in recruiting volunteers and donors.

**Supervisory Duties:**

N/A

**Minimum Qualifications:**

The following are the minimum qualifications which an individual needs to successfully perform the duties and responsibilities of this position. Please note that the minimum qualifications may vary based upon the department size and/or geographic location.

**Job Requirements:**

- Bachelor's Degree with a concentration in theology, counseling, psychology, social work or related field and 2+ years of ministry experience required.
- Case management experience required; experience as a drug and alcohol counselor is valued.
- Must be a Licensed/Ordained minister including ecclesiastical endorsement where required.
- Must be committed to further training and development in counseling and therapeutic techniques.
- Must have a valid driver's license and be insurable by WRM insurance carrier.

**Skills/Abilities/Attributes:**

- A personal relationship with Jesus Christ as Savior and a testimony of continued growth in faith
- Strong understanding of biblical principles and teachings.
- Demonstrate Christ-like behavior and attitude in all job duties and responsibilities.
- Ability to perform sacerdotal functions, baptism, and conduct worship services.
- Effective leadership and management abilities.
- Demonstrates exceptional judgment and professional boundaries.
- Knowledge of principles and practices of training, evaluating, and providing work direction to others.
- Able to analyze information and to define and solve problems. Ability to read and interpret general business periodicals and theological books.
- Able to make administrative and procedural decisions and judgments on business and process issues.
- Strong interpersonal and communication skills and the ability to work effectively with a wide range of constituencies in a diverse community.
- Able to implement program guidelines and offer suggestions for improvement.
- Computer literacy is required. Must be able to operate Microsoft suites, MissionTrack and other business-related software.
- Able to be self-motivated and demonstrate initiative. Able to support WRM's statement of Christian faith and share that faith and knowledge with staff and clients.

**Physical Demands:**

In general, the following physical demands are representative of those that must be met by an employee to successfully perform the essential functions of this job. Reasonable accommodation may be made to allow differently abled individuals to perform the essential functions of the job.

Must be able to see, hear, speak, and write clearly to communicate with employees and/or other customers; manual dexterity required for occasional reaching and lifting of small objects, and operating office equipment.

Travels as required to meet accountabilities.

**Other Duties as Assigned:**

In this and any position with Wenatchee Rescue Mission, it is impossible to predict the many requests and assignments that can and will be made on an employee. Flexibility and teamwork are crucial characteristics of the person who holds this important position and for the successful operation of Wenatchee Rescue Mission services.

**Work Environment:**

In general, the following conditions of the work environment are representative of those that an employee encounters while performing the essential functions of this job. Reasonable accommodation may be made to allow differently abled individuals to perform the essential functions of the job within the environment.

The office is clean, orderly, properly lighted, and ventilated. Noise levels are considered low to moderate.

Employee Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Immediate Supervisor: \_\_\_\_\_ Date: \_\_\_\_\_

## Rev. Dr. Jeff Gephart - Exam Question Responses

1. The Church and Its Lord: Describe how you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the church, and through him believe in one God, Father, Son and Holy Spirit?

In daily life this means constant surrender, “not my will but yours be done, Lord,” and it means I say in my spirit to Jesus, “where else can I go? You have the very words of life” just as Peter uttered so many years ago. In an age of doubt and skepticism, and real questions, I keep coming back to Jesus to be forgiven, to be taught, to be fed, to be comforted, to be healed. Probably the earliest known confession is “Jesus is Lord,” and we are reminded the Jesus the Christ should be at the center of all we do. I want to model what it can look like (though very imperfectly).

2. The Authority of Scripture: What makes and how are the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal? Describe how they are God’s Word to you?”

The Holy Spirit bears witness to the Father and the Son is present in the Church and has been present to the various authors whom the Church has recognized speak with authoritative witness. As a diverse set of writings, they are not monolithic. Yet they speak a consistent witness to the work of God in the world, the important narrative of God’s redemptive work in Christ. The church once reformed, will always be reforming, as it listens to how the Scriptures give witness to who God is. Nevertheless, the Scriptures have the preeminent place. They dictate the terms of the conversation as they witness to Jesus Christ, the one Word. It is refreshing in this age of divisiveness that Scriptures do not speak monolithically, but they speak consistently. There is a hot, white core to the Scriptures (eg. the historic importance of the Exodus and the death and resurrection of Jesus), but there is also diversity in understanding how God shows up in our lives. So, hearing Scripture is also an adventure of discovery.

3. The Church and Its Confessions: What does it mean to you to receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our Church (as authentic and reliable expositions of what Scripture leads us to believe and do)? How are you, or will you be, instructed and led by those confessions as you lead the people of God?

Receiving and adopting the tenets of the Reformed faith means I believe that, though fallible, these expressions represent both authentic and thoughtful ways of hearing the centrality of the message of Christ. In my faith journey the Reformed doctrine of grace through faith and the reliance and trust in the sovereignty of God have been important tenets, for example. Every context needs to confess anew, and yet we moderns don’t want to assume that our enlightened ways are the best. The confessions give us an historical rootedness to our faith. And they give us more contemporary ways of hearing the Word of God in our context. Pastors and teachers should be using the confessions as dialogue partners for preaching, teaching, and thinking theologically about ministry. In practice that means using them in worship, education, and for personal study and devotion.

4. Obedience to Christ: How “Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and continually guided by our confessions?”

Practicing the way of Jesus. Practicing a rich prayer life. Share vulnerably in community. Studying the Scriptures and using the confessions as a theological partner in study and discernment. I will not be able to pastor and lead effectively unless I am a student and follower of Jesus myself. I intend to lead by example, recognizing that I am under Christ’s authority and seek to have the same mindset as he himself took on (Philippians 2). Doing this reminds me that this is not my church, this is Christ’s church, and I am an ambassador, a disciple, a servant.

5. Governance and working in the Church:

5a. How will (or won’t) you be governed by our Church’s polity, and how will you abide by its discipline?

I intend to fully submit to the Church’s polity, which means following the Book of Order as best I can and consulting with other colleagues and officers of the Church, especially in our presbytery.

5b. Who do you consider to be your colleagues in ministry, and how you will be a friend and work with them?

I consider colleagues to be all the people of God, but more specifically I intend to nurture, care and mutually serve with the elders and deacons of the church I serve in a manner that represents the diversity God's kingdom. I believe that Scripture teaches a plurality of leadership (e.g. Ephesians 5). There are no "lone wolves," and Scripture does not envision the kind of hierarchies often established in human cultures. We are called to mutually serve each other as we serve Christ. I want to challenge myself to always ask, "who else can do this with me?" I consider fellow colleagues among presbytery to be important friends in ministry too and look forward to mutual initiatives and mutual care as we serve our congregations.

6. Personal Commitment: Describe how, in your own life, you seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?"

In my own life I seek to follow a Rule of Faith that gets shaped in every season depending upon particular needs – but it expresses the desire to live holistically with Christ in loving him with heart, soul, mind and strength. Connecting with actual neighbors is something recently I've been more drawn to, and something that has been on Kristen and my heart. My political and local involvement in issues is a part of working for the reconciliation of the world, and I seek to give to ministries that make a kingdom impact to peace, justice and caring for the poor. I'm excited to do more of this locally in neighborhoods close to where I live with the people at Lake Forest Park PC.

7. The Peace, Unity and Purity of the Church: Describe how you will further the peace, unity, and purity of the Church in the context of your congregation/ministry, the presbytery, and the PCUSA.

I want to call people together to pray for these things. And be encouraged by others to pray for them. As I lead in areas of disagreement, I will follow sound peacemaking practices that promote relational connection and unity through dialogue. I will model healthy conflict and be aware of my own drama or reactive tendencies, and instead seek a more creative and helpful way of being. I see this modeled in presbytery dialogue, and votes. I see it also in promoting PCUSA initiatives where possible. This also means being willing to unmask idolatry where we see it. Peace is not just about happy. It often involves truth-telling and the prophetic.

8. Service: What does it mean to you to seek to serve the people (a congregation or community ministry and the Church universal) with energy, intelligence, imagination, and love?

This one is about giving my whole self (with appropriate boundaries of course). I see this as bringing my authentic self, my unique strengths, and giving 100% effort. I love this phrase in our vows because it calls me to use head, heart, and mind. As an enneagram practitioner and trainer this is fully the work I love to do in my own self-reflection and with others. This work is at its most basic level both personal and relational work.

9. Duties of the Office: How will you proclaim the Good News in preaching and teaching the Word? What will you teach and practice about Baptism and Communion? What is your role in caring for people? Will you be active in the governing bodies of the church, and if so, where would you like to serve? How will you try to show the love and justice of Jesus Christ?"

Honestly, I really believe that people need to perceive the Good News or "gospel" in every message or teaching. Even when it's a hard word. I love to describe baptism and communion as "God's hugs" at a basic level – tangibly revealing our belovedness. These sacraments are part of our calling and sending – they are missional. In baptism we are marked by God, but we are given a vocation. In communion we are fed and nourished to be sent out to be a blessing. My role in caring for people is first to meet them relationally, as holistic persons, not as instruments to accomplish something. Second, I see my role and gifts as equipping for them to live out "zoe" life and their calling in Christ. I hear great things about this presbytery and am happy to serve. I love enneagram and spirituality, and I have studied and practiced some coaching, so those are good places for me to consider. I'm also a wonderer and inventor so I will be happy using those "working geniuses" on behalf of presbytery. Finally, I want to show the love and justice of Jesus Christ in helping shape a welcoming and inclusive place at Lake Forest, and to lead this community into a missional engagement with our surrounding community and world.

## Profile Information

Name	Email	Pronouns
Jeffrey Reid Gephart	jeffgephart@gmail.com	he/him/his
Address	Phone Number	Secondary Phone
13310 115thAve NE, Kirkland, WA 98034	425-984-4926	
Ecclesiastical Status	Presbytery of Membership	Ordination Date
PC(USA) Minister of Word & Sacrament	Seattle	1999-07-26

## Preferences

Employment Type	Minimum Effective Salary
Full-time	70000
Position Type	Housing Type
Campus Ministry	Open to Either
More than 10 Years	Available to Match?
Co-Pastor	Yes
No Experience	

Executive Pastor

2 to 5 Years

Head of Staff

No Experience

Pastor (church planter, new church development, new worshipping community)

No Experience

Solo Pastor: Installed

No Experience

Solo Pastor: Temporary

No Experience

Transitional/Interim Position

No Experience

## Formal Education

### Formal Education

Doctor of Education in Educational Leadership - Seattle University, (2009-07-01 - 2015-12-15)

Master of Divinity - Princeton Theological Seminary, (1996-09-03 - 1999-05-15)

Bachelor of Arts in Speech Communication - University of Washington, (1991-09-30 - 1995-03-17)

### Continuing Education

Interim/Transitional Ministry Training -- March 2022 and January 2023

Vital Church Ministries (2022) and Transitional Ministry Workshops -- Seattle Presbytery (2023)

Enneagram Certification -- February 2021

Integrative Enneagram Solutions certification

- Building core competencies for using enneagram in a coaching and consulting context.

Mental Health First Aid -- October 2019



Youth Eastside Services workshop for non-mental health workers

- Understanding and taking action with the signs of anxiety, depression, suicidality, etc.

Getting Relationships Right -- August 2019

Search Institute workshop in Seattle, WA

- focused on research and action that leads to transformative relationships for youth.

Balancing Your Roles as Dean of Students -- July 2016

Independent School Management course in Wilmington, DE

- Focused week-long intensive training on legal, psychosocial, and leadership competencies for the role of Dean of Students.

MBTI Quali cation Program -- June 2007

CPP Inc, course in Seattle,WA

- Qualified as practitioner in Myers Briggs Personality Indicator for individual and team consultation through the exclusive publisher of the MBTI instrument

“The Missional Church and Community Development” May 2007 Regent College, Vancouver , Canada

- Course work on nature of mission in North America and applicable insights from community development work around the world.

The Ascent Network May 2000 to 2008

University Presbyterian Church, Seattle, WA

- Yearly participant in this network for envisioning, equipping and renewing college ministries

Training/Certification

Week 1 (Introductory)

Clinical Pastoral Education Training: None - None

Language Proficiency

English-Native Speaker, Norwegian-Basic, Albanian-Basic

Technical Skills

Microsoft Office-Specialized, Planning Center-Specialized, BambooHR-Trained, Mac-Specialized, PC-Specialized

## Work Experience

9/15/2020 - Present

Church Director of Operations

Sammamish Presbyterian Church

Sammamish, WA

(Suburban, 401-650 members)

I've served almost 3 years in an executive pastoral position in an established congregation in transition serving as senior leader for staff and equipper for teams in Finance, Stewardship, Human Resources and Facilities. Led team through transition out of Covid-19 pandemic and into lead pastoral transition. Focused on helping staff work through conflict in healthy ways, develop a team culture, and utilize personal strengths.

Implemented key systems change initiatives in goals and performance evaluations, church management software, HR systems and facilities management. Created staffing plans to organize for ministry effectiveness while maintaining budget during pandemic pressures on engagement and giving. Served as preacher and worship leader as needed. Taught in adult education program and with confirmation.

Other Owner and Coach/Consultant  
Iterra Life  
Kirkland, WA

Owner of a personal coaching business aimed at helping clients focus on purpose, priorities and process, especially from a personality self-awareness focus. Responsible for all aspects of business processes including website development, bookkeeping and marketing. Coaching clients utilizing human development and motivation principles, spiritual formation practices, and assessments for building self-awareness, especially as a certified Enneagram coach.

8/16/2008 - 6/29/2020  
Other Dean of Students  
The Bear Creek School  
Redmond, WA

Validated Call for Teaching Elder Laboring Within the Bounds of Seattle Presbytery - Direct responsibility over all student life staff, programs and events as well as care for the spiritual, emotional, social and conduct needs of all high school students. - Launched a House System in the high school to meet the spiritual, character and relational needs of 235 students through the leadership of 25 faculty members. - Responsible for weekly chapels for middle and upper schools including speaking and equipping student-led worship team. - Developed strategic Compassion in Action initiatives including external community

partnerships with Strong Against Cancer, Hopelink and Doulos Discovery School in the Dominican Republic. - Established Bear Creek Leads strategic vision for student leadership including leadership retreat, mentoring relationships, leadership class and weekly coaching. - Coached Associated Student Body leaders on a weekly/daily basis to lead programs for spiritual growth, service, school spirit and community-building. - Supervised faculty to work with student leaders in Associated Student Body, NHS, International Club and various other groups. - Led yearly community-wide service day with 40+ organizations and raising funds for global causes. - 5 years as chair, steered Christian Studies department faculty through a department-wide curriculum design and humanities integration; taught multiple classes. - Admin staff supervision.

8/9/1999 - 7/31/2008

Church Associate Pastor

Bidwell Presbyterian Church

Chico, CA

(Small City, 651-1000 members)

-Broad experience in pastoral care, worship leadership, and program leadership in an inter-generational church. - Experience in change dynamics as part of one of the denominations fastest-growing churches, from 300 to 1200 in worship attendance in 8 year - Developed adult education program for Wednesday nights with range of courses available. - Led church through increased participation and emphasis on small groups as vehicle for discipleship and care for adults and families. - Led university ministry

through important change and focus of core program resulting in significant increase in student and leader participation. - Primary pastor and communicator for Sunday night worship gathering targeted to over 150 young adults. - Developed strong leadership team for small group and mentoring with young adults. - Empowered staff leadership toward significant increase in student engagement in local and global mission. - Successful launch in 2003 of young-adult focused worship gathering including conceptualizing vision, casting vision to leadership and congregation, recruiting core leadership team and implementing the launch of the worship gathering. - Primary music leadership and development of younger musicians for Sunday night. - Developed local and global mission program from a few partnerships to a church-wide philosophy of mission partnership and engagement resulting in significant increase in giving, number of partnerships and congregational participation.

## Service to the Greater Church

Dubuque Seminary Graduate Cohort  
coached participants in the this program of Dubuque as part of the cohort offerings.

9/30/2019-5/31/2021

Coach

## Statement of Faith

In life and death, I belong to God. Through the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit I trust in the one triune God, the Holy One of Israel whom alone I worship and serve, and whom the inspired Scriptures bear authoritative witness. In love the sovereign God creates, elects, and fulfills God's promises to us. Created in the image of God, we now stand fallen, in need of grace, unable to escape the bondage to sin. But God, through divine and mysterious wisdom, calls us to the promise of faith in Jesus Christ. God's promises are trustworthy just as they were to Abraham and to the people of Israel. We know that nothing can ever separate us from the love of God that is in Jesus Christ. Jesus Christ, the God-Human; the Word made flesh, fully God, fully human, entered into the concrete particularities of human history as a baby to identify with us and to show us how to live. Living a perfect life of obedience to God, proclaiming the kingdom of God in word and power, he was unjustly tried and crucified. But God raised him from the dead and exalted him as Lord of all. Through Christ's life, death, and resurrection we are saved from our sins, and redeemed from the power of sin and death. Now, by God's grace, the righteousness of Christ sets us free from condemnation, demonstrating God's eternal love and granting us eternal life. All this comes by grace through faith. In gratitude we respond with our whole heart, soul, mind, and strength, demonstrating the law of Christ within us. The Holy Spirit bears witness to the Father and Son, in whom we have fellowship with all believers. The Spirit illumines the Word to our hearts, leading us into all truth and working presently, as in all times, in the proclamation and hearing of Scripture. The Spirit testifies to us that we are children of God, and sets us free from the stranglehold of sin in our lives. Through the Spirit we share in Christ and all his benefits, being comforted through his abiding presence. As signs and seals of God's grace, Christ instituted two sacraments: The Lord's Supper and Baptism. The presence and benefit of Christ manifests to us in the Lord's Supper, nourishing us through the Holy Spirit by the body and blood of Christ and uniting one body. Baptism signifies the promise of God's faithfulness to the covenant family. We are enrolled in that family, cleansed from sin, and given new life in Christ. By the Word and the Spirit, God's Church is addressed. As the Church, individuals are called out to new life in Christ, guided in truth, and empowered to live as a holy witness in all manner of life to the one true God decisively revealed in Jesus Christ. One day that same Jesus Christ will return, and the dead in Christ shall be raised. So we, the Church through all time and place, will be with him in glory forever, our final hope. Glory be to the Father, and to the Son, and to the Holy Spirit, both now, and forevermore. Amen.

## Narratives

How do you partner with Session and other congregational leaders, to address the current and emerging needs of the congregation and community?

This question applies to the following positions: Transitional/Interim Position

Response:

I believe partnering well involves getting clear on reality AND dreaming about where God is going. The first part can be tough as there are things to grieve, and maybe even past trauma to process. It's hard to admit the things that are not working. So a good transitional leader holds adaptive space for that work. But people also need to dream again, to be inspired by a shared vision. I partner with leaders by creating conversations for this dreaming and envisioning to happen. Imagining what God could do with the offerings of our whole selves in ministry.

Describe the transitional ministry setting to which you believe God is calling you.

This question applies to the following positions: Transitional/Interim Position

Response:

I'm very open to many transitional contexts, but primarily in churches. I want to serve a congregation that is ready and willing to (at least as far as they can imagine) look at how they are strong and how they are weak, and begin to build upon their strengths for a new season of ministry. I'm very comfortable leading staff and volunteers so either a smaller church or head of staff position would be good.

How do your particular gifts, experiences, and training match the work of transitional/interim ministry?

This question applies to the following positions: Transitional/Interim Position

Response:

I am a strategic and adaptive leader, able to view the whole system with its various parts but also how it is interconnected. I have had experience leading change in multiple contexts and done the ground work of establishing key relationships with stakeholders by building trust and credibility. I focus on discovering strengths and giftedness and building this understanding on teams, which can prepare the way for a

How do your particular gifts, experiences, and training match the work of transitional/interim ministry?

permanent leader to build on this foundation. I do a lot of coaching on personality (eg. Enneagram and Working Genius) which give me great tools for building capacity in church leaders and members.

What is it about transitional ministry that energizes you?

This question applies to the following positions: Transitional/Interim Position

Response:

I'm most energized by new contexts where I have to do a bit of cultural anthropology in getting to the know the people, history, etc. I'm curious about why people and organizations are what they are, and I feel compelled to help them be a better version of themselves.

Is there anything else you would like to share?

This question applies to the following positions: Transitional/Interim Position

Response:

I believe my very broad experience in the church and Christian school as an administrator has made we well suited to understanding the multi-faceted work of transitional ministry.

How do your particular gifts, experiences, and training help you in the ministry setting you believe God is calling you?

This question applies to the following positions: Co-Pastor, Executive Pastor, Head of Staff, Pastor (church planter, new church development, new worshipping community), Solo Pastor: Temporary, Solo Pastor: Installed, Campus Ministry

Response:

I believe my main gifts fall in these areas: strategic vision, leadership, innovation, systems-thinking, teaching, coaching and equipping. Because of this I will be well suited to a congregation that either has a complex ministry or wants to develop a clear vision for a new season of ministry. I love creating worship gatherings that foster growth toward vision and mission and help people connect with how God is leading them to use



How do your particular gifts, experiences, and training help you in the ministry setting you believe God is calling you?

their gifts in the world. I believe the church must have reaching the next generation as one of its prime foci in this season of our American cultural context. Since I've led youth and young adults for many years, and my wife has led children, I believe I am well equipped to mentor the next generation of leaders.

Explain with theological details what areas of ministry you value most in your calling.

This question applies to the following positions: Co-Pastor, Executive Pastor, Head of Staff, Pastor (church planter, new church development, new worshipping community), Solo Pastor: Temporary, Solo Pastor: Installed, Campus Ministry

Response:

The author of Ephesians describes the calling of some to be apostles, prophets, evangelists, shepherds and teachers. For me the gifts that God has given me, and the primary work I am called to is to be an apostle and teacher. Being apostle means I am scanning the horizon for strategic opportunities to live into God's mission. I want to break new ground. I want to mobilize God's people for works of service so that we are all built up into maturity. I believe strongly that the church is the body of Christ, and this means we are capable of unity in the midst of diversity. I feel called to help people discover their unique, God-shaped selves so that they can joyfully participate in God's mission. I utilize my knowledge and ability to teach as a support for that primary apostle gift, and I love sharing resources for learning with Christ's body so that we can fully live into being fully formed in Christ.

Describe a moment when you have "served using your energy, intelligence, imagination and love", that led change positively.

This question applies to the following positions: Co-Pastor, Executive Pastor, Head of Staff, Pastor (church planter, new church development, new worshipping community), Solo Pastor: Temporary, Solo Pastor: Installed, Campus Ministry

Response:

We recognized that young adults were not connecting. Gathering a few individuals together in conversation led to more discernment. As a community we launched a new worship gathering bringing in many young adults but also those not connected to what was happening in other gatherings. I learned to trust the

Describe a moment when you have "served using your energy, intelligence, imagination and love", that led change positively.

discernment as a community. To build coalitions of stakeholders. To listen to opposing views and see what can be learned. To celebrate small wins, and to keep our eyes on our main priorities and recognize that you don't get there overnight. Finally, I recognized that leading from my passion and strengths and bringing that out in others is always key to successful mission and ministry endeavors. It's not my job to do it all, but to involve the whole body of Christ.

Please describe how have you dealt with failure or disappointment before.

This question applies to the following positions: Co-Pastor, Executive Pastor, Head of Staff, Pastor (church planter, new church development, new worshipping community), Solo Pastor: Temporary, Solo Pastor: Installed, Campus Ministry

Response:

Dealing with failure and disappointment comes down to my habits and practices. Practicing sabbath and self-care. I'm pretty serious about having time off, and using my time off for physical recreation, spending time outdoors, reading, and pursuing hobbies and especially important relationships. These are daily and weekly priorities, not just when the tank is completely empty. In terms of the stress of inevitable relational friction and conflict in ministry, I rely on trusted friends to process. My wife is great for this, but others too, with whom I can process and vent. I find the practice of gratitude and daily prayer is so important to ground our work in something greater, and frankly, not take myself too seriously (which I can sometimes do). All of this helps recognize that failure is a learning opportunity, and disappointment is a chance to grow closer to God and to be met with God's compassion, especially through the care of others.

Describe a moment in your recent ministry that you recognize as one of effectiveness and fulfillment.

This question applies to the following positions: Co-Pastor, Executive Pastor, Head of Staff, Pastor (church planter, new church development, new worshipping community), Solo Pastor: Temporary, Solo Pastor: Installed, Campus Ministry

Response:

Describe a moment in your recent ministry that you recognize as one of effectiveness and fulfillment.

Recently I experienced great joy leading our Staff, and then our Session, through an understanding and application of the Working Genius assessment. People told me it was very helpful for them professionally and personally. For me the success comes not just from the teaching (which I enjoy), but also facilitating the conversations that led to insights for our staff and elders. Seeing the lightbulbs come on, and how people begin to use the concepts, brings great joy and satisfaction. Longterm, watching how this plays out in helping these teams function better is really fulfilling.

## Optional Links

Coaching and Blogging website - my professional coaching website, includes past blog articles - [www.jeffgephart.com](http://www.jeffgephart.com)

Professional Philosophy website - professional website includes leadership philosophy, info on my dissertation and other speaking and writing samples - [www.jeffreyrgephart.com](http://www.jeffreyrgephart.com)

## References

Reference #1

Greg Cootsona  
former colleague  
(530) 592-5062  
greg@cootsona.net

Reference #2

Tom Dabasinskas

current pastor/supervisor

(925) 360-7797

tom@spconline.org

Reference #3

Tina Osterhouse

current colleague

(425) 273-2432

tosterhouse@spconline.org

## Sexual Misconduct Self Certification

I certify below that no civil, criminal, or ecclesiastical complaint has ever been sustained\* or is pending\* against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct.

I have read this certification and release form and fully understand that the information obtained may be used to deny my employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing or judicial authority or any other entity from any and all claims, liabilities, and causes of action for the legitimate release of any information related to sexual misconduct.

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## Pastoral Call, Installed or Temporary

1. A pastoral call is a three-way agreement among the pastor, the church, and the presbytery.
  - a. An *installed* pastoral relationship is among the pastor, *congregation* and the presbytery.
  - b. A *temporary* pastoral relationship is among the pastor, *session*, and the presbytery.
  
2. Only the presbytery has the power and authority to “establish, change or dissolve” a pastoral relationship (G-2.0502). The presbytery must consider the following to establish a pastoral call:
  - a. **Merits and suitability of the pastoral relationship** – Is the relationship in the best interest of the congregation, the pastor and the presbytery? *“The pastor nominating committee shall receive and consider the presbytery’s counsel on the merits, suitability, and availability of those considered for the call. When the way is clear for the committee to report to the congregation, the committee shall notify the session, which shall call a congregational meeting.”* G-2.0803
  
  - b. **Are the terms of the call adequate** to support the work of the pastor? *“The terms of call shall always meet or exceed any minimum requirement of the presbytery in effect when the call is made.”* (G-2.0804)
  
  - c. **Does the presbytery accept the pastor** or candidate as a member? *“The presbytery shall examine each teaching elder or candidate who seeks membership in it on his or her **Christian faith**, and views of **theology**, the **Sacraments**, and the **government of this church**”.* G-3.0306
  
3. A presbytery determines its own process for establishing a call, in any order it chooses, as long as the presbytery addresses all three Constitutional requirements. There are wide variations among the presbyteries. The bylaws of Northwest Coast Presbytery delegate the authority to COM to execute all three steps (excluding ordination), but COM has traditionally chosen to begin the examination for membership with an exam team, and then continue the examination on the floor of presbytery, allowing the presbytery the final vote on membership. When “the presbytery’s strategy for mission requires it,” COM may and occasionally has established a call and examined and received the pastor on behalf of the presbytery without a presbytery vote

## Process for Establishing a Pastoral Call

1. Executive Presbyter Reference Check – An E.P. to E.P. reference check will be conducted on the final candidates, usually no more than three, and the results communicated to the PNC.
  
2. Merit and Suitability, Final Candidate – *“Prior to making its report to the congregation, the PNC shall receive and consider the presbytery’s counsel on the merits, suitability and availability of those considered for the call.”* (G-2.0803) The Presbytery Executive, COM Liaison, and one other COM member will offer this council on behalf of the presbytery, and report the same to COM. The PNC may consult with this group regarding the finalists and *must* regarding the final candidate, receiving the presbytery’s counsel and willingness to establish the call. The PNC shall offer no terms to a candidate nor report to the congregation until the presbytery’s representatives have indicated in

writing that they will recommend that the presbytery establish the call.

3. Application for Presbytery Membership – When the final candidate has been selected by the PNC and approved by the presbytery’s representatives in step 2 above, the Stated Clerk will be notified and will send the candidate all of the application papers necessary for establishing the call and applying for membership. The Exam Team moderator will be copied on this communication in order to arrange for a membership examination interview.
4. Presbytery Membership Exam Interview – Will take place when the candidate has submitted responses to the exam questions to the Stated Clerk and the exam team moderator has scheduled the interview. Preferably, this will occur *before* the report of the PNC and vote of the congregation, but if this is impractical, it *may* occur afterwards. The congregation *MUST* be informed if the exam interview has not yet taken place. The exam team will share its recommendation immediately with the PNC and the Stated Clerk for distribution to COM and the presbytery.
5. COM Approval – COM will vote on the call when it has received both of the recommendations regarding merit and suitability, and membership in the presbytery. It shall review the adequacy of the terms as part of approving the call. A pastor may not take the field until COM has approved the call.
6. Presbytery Membership Vote – COM has the delegated authority to both examine and receive members, but has traditionally chosen to refer the membership vote to the presbytery at a stated meeting. COM may exam, receive and install pastors without a presbytery vote when “its strategy for mission requires it.” Regardless of process, all new members are graciously introduced, prayed for, and welcomed by the entire presbytery.
7. Installation – COM designates an administrative commission and determines the date, time and place of installation.
8. COM Meeting – At any time during or immediately after the call process, the final candidate is expected to meet with the entire COM during a regular meeting, either in person or remotely, in order to establish a working relationship, develop colleagues and friendships, and be the subject of prayers.

#### Summary

EP Background Check	EP to EP on finalists (max of three).
Merit & Suitability	EP, COM Liaison, COM member, consult w/PNC & report to COM.
Call Offer	PNC may offer/negotiate upon receiving above recommendation.
Application & Exam	Candidate receives, completes, returns application, SC refers to Exam Team
Exam Team Interview	Preferably before PNC reports & congregation votes; if after must inform congregation that exam has yet to occur.
COM Approval	Receives suitability & merits, Exam Team report, reviews terms adequacy
Presbytery Vote	Continuation of exam and vote on floor of presbytery.

Installation	COM designates AC; date, time, place of service.
Meet with COM	Any time during process for acquainting, support, prayer

Minimum Terms of Call (G-2.0804)  
*Approved by the Presbytery June 8, 2017*

I. Full Time Installed Pastors & Associate Pastors –

Western Washington & Alaska, Urban & Suburban, AK – \$51,000 (Salary + Housing).  
 Eastern Washington, Urban and Suburban – \$45,800.

- Full Board of Pensions Benefits is required for all installed positions.
- Study Leave (see below) – two weeks/ten non-working days.
- Vacation (see below) – four weeks/20 working days, five weeks/25 working days after seven years or ten years of ordained service.
- Reimbursable Business Expenses by voucher *must* be included if visitation/pastoral care is included in the position description; must be adequate to cover actual expenses incurred.
- Full Time Employment (FTE) cannot exceed an average of 48 hours per week.

Installed Part Time Pastors

- All of the above prorated by percentage of FTE.
- Demonstrated health care provisions for the teaching elder and dependents

II. Village, Rural, Temporary and Other Circumstances

Salary & Housing – combined resources from the salary/housing provided by the congregation, outside employment, spouse employment and other resources must meet the minimum; annual review of salary includes review of all outside employment and resources.

Temporary Pastoral Relationships – addressed on a case by case basis. When it is expected that an interim position will be succeeded by an installed pastor, COM will immediately declare interim salary expectations that demonstrate the congregation can support an installed pastor or associate pastor.

Healthcare and Retirement Benefits – In all cases, demonstration to COM's satisfaction that pastor and all dependents are covered for health insurance and that adequate contributions are being made towards the teaching elder's retirement benefits.

Alaska Rural/Villages – Two weeks extra vacation every other year plus economy airfare for pastor and family to Seattle paid for from an established presbytery restricted fund.

III. Minimum Annual Vacation, Holidays, Sick Leave

Vacation

Definition of “days” & “weeks” – *For the purposes of this policy only*, a work week consists of five working days and two non-working days, recognizing that most Exempt professionals work more than 40 hours per week, and often work on non-working days. 20 working days is the equivalent of four calendar weeks; 25 working vacation days is the equivalent of five calendar weeks. Vacation may be taken in single or multiple days, and/or weeks.



Beginning teaching elders – 20 working days annually, including no more than four Sundays.

Teaching elders with seven years in the same position, or ten years of ordained service – 25 working days annually, including no more than five Sundays.

Vacation accrual – 2.5 days per month, available as accrued; maximum accrual is 25 days. At the time of termination, unused vacation is compensated at the current salary rate.

#### Holidays

Ten holidays from the following suggested days – New Year’s Day, MLK Birthday, Washington’s Birthday, Memorial Day, Independence Day, Labor Day, Veterans Day, Thanksgiving Day, Day after Thanksgiving, Christmas Day. If the teaching elder works on a designated holiday, another day shall be scheduled within two weeks of the holiday. If a designated holiday falls on a teaching elder’s normally scheduled day off, it will be observed within two days before or two days after

#### Sick Leave/Family Emergency

Ten working days, including a maximum of two Sundays, no accrual or carry over, forfeited at time of termination.

#### Study Leave

Ten (10) working days, including no more than two (2) Sundays, accrued at 1.2 days per month, for a maximum accrual of 30 working days, including six (6) Sundays.

At the time of termination unused accumulated study leave is forfeited.

At least \$100.00 per week for continuing education will be provided.

#### Scheduling

The scheduling of vacation or study leave are subject to Session’s approval.

### Pastoral Call Form

(for Pastor, Co-Pastor, Associate Pastor, Commissioned Elder, or temporary relationships\*)

The congregation of Lake Forest Park Presbyterian Church, of city of Lake Forest Park, state of WA, being well satisfied with your qualification for ministry and confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual interests of our church and fruitful for the Kingdom of our Lord, earnestly and solemnly calls you, Rev. Dr. Jeffrey Gephart to undertake the office of Pastor and Head of Staff of this congregation, beginning **January 8, 2024**, promising you in the discharge of your duty all proper support, encouragement and allegiance in the Lord.

That you may be free to devote full time to the ministry of the Word among us, we promise and obligate ourselves to provide you the following effective salary and vouchered expenses, annually:

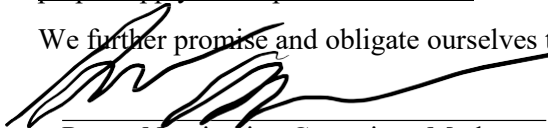
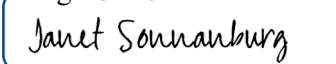

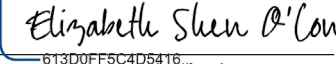
Effective Salary		Reimbursable Business Expenses	
1. Cash Salary	\$45,000	Auto/travel	\$ _____
2. Housing Allowances	\$55,000	Continuing Education	\$ _____
3. Deferred Compensation	\$ _____	Books & Journals	\$ _____
4. Cash Bonuses or Gifts	\$ _____	Hospitality	\$ _____
5. SECA Supplement	\$ 7,650	Business/professional	\$ 5,000
6. Other Allowances	\$ _____	Other reimbursables	\$ _____
7. Fair Rental Value of manse	\$ _____		

Board of Pensions: Full medical, pension, disability, and death benefits (*required for installed calls*)

Continuing Education/Study Leave (if exceeds presbytery minimum): \_\_\_\_\_

Vacation (if exceeds presbytery minimum): In the sixth year of service, the congregation will provide for a two-month Clergy Renewal Leave, continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

We further promise and obligate ourselves to review with you annually the adequacy of this compensation.

	Reid Schmadeka	12/10/2
Pastor Nominating Committee Moderator	Printed Name	Date
	Janet Sonnanburg	12/11/2023
Congregational/Session Meeting Moderator	Printed Name	Date
	Jeff Gephart	12/11/2023
Called Pastor/Associate Pastor/Elder	Printed Name	Date
	Elizabeth Shen O'Connor	12/11/2023
COM Moderator or Stated Clerk	Printed Name	Approval Date

Please attach a position description

\*An Addendum for a Temporary Pastoral Relationship, or other Addendum, is attached.

**Please return the original signed copy to the Stated Clerk**

**Addendum to Pastoral Call**  
for Temporary Pastoral Relationships and  
Commissioned Ruling Elders to Particular Pastoral Service

Between the session of \_\_\_\_\_ and \_\_\_\_\_

*G -2.05b Temporary Pastoral Relationships*

*Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation. When a congregation does not have a pastor, or while the pastor is unable to perform her or his duties, the session, with the approval of presbytery, may obtain the services of a teaching elder, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place.*

*Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A teaching elder employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor.*

**Period**

This agreement is for a period of \_\_\_\_\_ months\* beginning on the date written above and ending on \_\_\_\_\_. This agreement may be extended or revised by the session and the pastor, with approval of the presbytery (COM).

**Termination**

This agreement may be ended by the session or the pastor by giving written notice 30 days in advance of the date of termination. Should the pastor terminate this agreement with less than 30 days' notice, no further compensation will be paid beyond the last day of service.

**Other**

*\*The period for a temporary relationship may not exceed 12 months. Ruling Elder commissions may not exceed 36 months. Both shall be reviewed annually by the presbytery, and may be renewed with its approval*

Overture: **Removal of investments in and subsidies for fossil fuels.**

The Presbytery of \_\_\_\_\_ overtures the 226th General Assembly (2024) of the Presbyterian Church (U.S.A.) to:

1. DECLARE that continued support of the exploration, development, funding, and exploitation of fossil fuels through investment of PC(USA) funds, violates the equitable welfare of all life and our biblical charge as humanity to care for creation, and is irretrievably incompatible with the mission and goals of the Presbyterian Church (U.S.A.).
2. DECLARE that all publicly traded companies whose primary source of income is derived from the exploration, development and production of fossil fuels are to be placed on the General Assembly's list of prohibited securities.
3. STRONGLY ENCOURAGE all congregations, presbyteries, synods, the Board of Pensions and the Presbyterian Foundation, as well as Church-related educational institutions and individual church members, to align their investment decisions with this declaration with all due speed and diligence.
4. CALL ON all PC(USA) members and institutional investors to seek out investments in clean renewable energy companies.
5. REQUEST reports from the Board of Pensions and the Presbyterian Foundation and other investing entities at the next General Assembly on the steps taken to align their investment decisions with the intent of this overture.
6. CALL ON the U.S. government to end all subsidies for the development and production of fossil fuels.

**Rationale:**

**Our Values:** Past General Assemblies have repeatedly stated the vocation of earth care as an essential mark of Christian discipleship and the Church's mission and ministry. Our responsibilities as a faith institution are clear: God created the earth, and it is sacred. The earth is the Lord's and all that is in it. We are a part of and not independent of the created order and are meant to be caretakers and protectors of creation and our neighbors.

**Our Reality:** We are in the midst of a climate crisis that is primarily caused by the production and burning of fossil fuels which release greenhouse gases, such as methane and carbon dioxide that are warming the planet. The scientific consensus, established over many years and with increasing levels of certitude, is that the warming

of our atmosphere beyond 1.5 degrees Celsius over pre-industrial temperatures will undermine the entire web of life on the planet with catastrophic consequences.

**The Solution:** In order to avoid this, the Intergovernmental (scientific) Panel on Climate Change (IPCC) reported in March 2023, that the nations of the world must cut our carbon emissions by 48% from 2019 levels by 2030 and reach net-zero carbon emissions by 2050, but last year, as in previous years, these emissions continued to climb. And while the U.S. has recently taken action to bring down its own emissions, we now produce and export more fossil fuels than ever in history. The U.S. also subsidizes the fossil fuel industry with estimates ranging from \$10-50 billion per year, while our northern neighbor, Canada and several other fossil fuel producing countries have announced that they are ending their subsidies.<sup>1</sup>

The world has to change the path it is on, but it requires two huge changes. The most critical change is a “fast, full and fair” phase out of fossil fuel production and usage. The second is the rapid expansion of sources of renewable energy. The church’s investments have power and influence which can contribute to these changes and bear witness to the world that we acknowledge the climate crisis, the suffering it is causing and its link to the burning of fossil fuels.

**The Denomination is Responding to the Climate Crisis:** The Presbyterian Church (U.S.A.) has long recognized its obligation to take actions as faithful stewards of God’s Creation to respond to climate change. The General Assembly actions in 1981, 1998, 1999, 2003, 2006, 2008, 2010, 2012, 2014, 2016, 2018 and 2022 acknowledge the realities of global warming and its effect on the “least of these” throughout our world.

The Mission Agency has raised the importance of earth care to a matter of high priority for every part of its programming and the work of our Presbyterian Hunger Program and Earth Care Congregations program are exemplary in their efforts to inform and lead the church in the fulfillment of its mission. In addition, our Office of Public Witness became a sponsor of an initiative, to be called the Fossil Fuel Non-proliferation Treaty, launched by the governments of several South Pacific island nations (among the most vulnerable of our brothers and sisters). This initiative is calling for the phase-out of both new and existing sources of fossil fuels.

**The Denomination’s Response is Inconsistent:** Such educational and advocacy efforts on behalf of our denominational commitment to earth care are undermined by institutional strategies which continue to seek profit from investment in the fossil fuel industry. This practice is hypocritical at a minimum and potentially endangers our evangelistic message and leadership within the ecumenical community of church bodies. While the percentage of total investments is small, (3.4% for The Foundation

<sup>1</sup> <https://www.bloomberg.com/news/articles/2023-12-09/us-opts-out-of-dutch-plan-to-end-fossil-fuel-subsidies-at-cop28?leadSource=uverify%20wall>

as of December 2023), the dollar value is in tens of millions of dollars. MRTI has begun a company by company divestment review, but the climate crisis is getting worse faster than our actions can bring about significant change.

Further, these PCUSA directed entities not only have a fiduciary duty to conserve and protect the church's assets and return an increase through the investment process, but are also obligated to duties of loyalty and obedience to our mission and established values to the extent allowed by secular law related to such.

**Existing Policy Provides Option for Removal of Funds from an Entire Class of Firms:** The original founding document from 1984 upon which our Mission Responsibility Through Investment (MRTI) is based, "Divestment Strategy: Principles and Criteria", clearly states that divestment of holdings can be in a particular "firm or **class of firms**" and that this is both part of the normal management of funds and potentially an occasion for Christian witness to God's call for justice and renewal of society. (Paragraph 25.202) It also states that divestment is a conscious decision to dispose of any current financial stake in an enterprise or '**class of enterprise**' because of policy or practice in regard to a social issue and to prohibit future stake so long as the offending situation holds. (Paragraph 25.261) [emphasis and quotation marks added]"

**Existing Policy also Provides for Proscription of a Class of Firms:** Furthermore, that document identifies that there are some classes of investments which should not be considered because of their nature which is fundamentally and irretrievably incompatible with the nature and purpose of the church. Thus, there is a list of such classes of economic activity which are excluded or "proscribed". This list excludes from our investment portfolio, investment in companies whose primary activity is in production of tobacco products, nuclear weapons, for-profit prisons and a few others.

**The Presbyterian Foundation is Moving in the Right Direction:** The Presbyterian Church (U.S.A.) has a long history of aligning our corporate investment decisions with our values and enabling our members to do so. In fact, according to our Presbyterian Church Foundation's New Covenant Trust Company's website description for their "Fossil Free Strategy" they have established an instrument specifically "[f]or investors concerned with fossil fuel emissions and climate impact" which "can be configured to exclude the entire energy sector and other firms with a high carbon footprint."

**The Path Forward for the Whole Denomination is Not Easy:** We understand that the modern world and each of our lives are deeply intertwined with the fossil fuel industry and cannot be easily divorced from it. We live on the continuum between purity of moral conviction and the pragmatic exigencies of the current patterns and practices of the modern world. Yet we must act and act quickly, acknowledging the destructive nature of our fossil fuel investments.

In doing so, we refer the reader to the actions of our last General Assembly in support of communities where the loss of fossil fuel industry jobs will present hardship.

**We Must Change:** We understand and appreciate the role of our MRTI in encouraging enterprises to alter their practices to align more nearly with our values. However, we also know that there are some enterprises which are fundamentally such that no amount of change in practice will ever bring them into alignment. We feel it is past time for us to name the fossil fuel industry as one of these and existing policy provides for this.

For the sake of the integrity of our denomination's Christian witness, our purpose within the created order, the maintenance of the web of life upon which all humanity depends and our children's children, we must act quickly to withdraw all our resources, regardless of their size, either in dollar amount or percentage of those used, from the production of fossil fuels and to identify fossil fuels as a proscribed class of investments.

**1500 word limit**

**[OVT-xxx] On Becoming Free from Plastic Pollution**

**Source:** Presbytery

**Event:** 226th General Assembly (2024)

**Sponsor:** Presbytery of \_\_\_\_\_

## Recommendation

On Becoming Free from Plastic Pollution

*The Presbytery of \_\_\_\_\_ overtures the 226th General Assembly (2024) of the Presbyterian Church (U.S.A.) to commit ourselves as a church, a people of faith and a social organization embodying Christian values, to:*

1. Encourage all our settings to commit to changing from a disposable culture to a reusable, sustainable one.
2. Encourage education within our congregations and in our communities to advocate for alternatives to single use plastics, whether through mitigation efforts and campaigns or by supporting local and state bans on single use plastics, and
3. Encourage all settings of the Church to determine the best pathway forward for strategies and actions to mitigate plastic pollution, using as examples the following resources:
  - a. The Story of Plastics, (95-minute documentary)<sup>i</sup>
  - b. Sierra Club Solutions to Plastic Pandemic<sup>ii</sup>
  - c. Ten Towns –Ten actions Toolkit of New Hampshire<sup>iii</sup>
  - d. National Environmental Education Foundation (NEEF): Join the Fight for Reducing Plastic Pollution<sup>iv</sup>
  - e. Break Free Plastics: resources, articles, list of the worst corporate polluters and suggestions for actions<sup>v</sup>
  - f. The Five Actions Congregations Can Take from the United Church of Christ<sup>vi</sup>
  - g. Presbyterians for Earthcare webinar and resources on becoming free from plastics<sup>vii</sup>
4. Reduce the use of single-use plastics and packaging.
5. Commend all settings of the church to join in possible opportunities for participation in addressing plastic pollution including to:
  - a. Encourage all settings of the Church to commit to change from the throwaway and disposable culture and consumptive practices to reusable and compostable products.<sup>viii</sup>
  - b. Encourage replacement of single use plastics such as cutlery, plates, cups, straws, lids, and bottles with bioplastics, reusable, truly recyclable (like aluminum or paper) or compostable substitutes.
  - c. Preach on ecological sustainability principles articulated by Sallie McFague on responsible use of ecological resources<sup>ix</sup> and the sustainable goal of mitigating single-use plastics.
  - d. Educate on the importance of mitigation of single-use plastics and plastic straws as well as plastic bottles at our churches, their events, and gatherings.



- e. Educate on the toxicity of plastic pollutions and microplastics to the health of our environment, to our own health, and the health of non-human life.
  - f. Educate on policies and practices of local recycling and composting services and advocating for better practices.
  - g. Organize low or zero waste events in collaboration with local organizations and infrastructures.
  - h. Support businesses that use sustainable practices such as reusable containers and reusable bags.
  - i. Participate in public cleanup of God’s creation, including all bodies of water, parks, and beaches.<sup>x</sup>
  - j. Install fountains for water bottles in church campuses, wherever possible.
  - k. Actively support and lobby for local, state, national, and international legislation and policies that align with the intention of this resolution including bans of or fees on single use plastics.
  - l. Encourage the Mission Responsibility Through Investment Committee of the PC(USA) to engage with companies and corporations to reduce their production and use of plastics, particularly eliminating single-use plastics wherever possible.
6. Acknowledge that accommodations in expectations need to be made for certain impacted groups such as those who are disabled or unhoused.
  7. Encourage people in all settings to speak truth to the public square against plastic pollution of our planet.

## Rationale

The 222nd General Assembly overwhelmingly agreed that “caring for God’s creation” should be part of our constitution and this received concurrence of 150 Presbyteries<sup>xi</sup>. Our Book of Order now states “God sends the Church to share in the stewardship of creation, preserving the goodness and glory of the earth God has made”<sup>xii</sup> and includes “caring for God’s Creation” in the commitment to participate in Christ’s mission. In keeping with this, all Presbyterians should seek to reduce the use of plastics, especially single-use plastics, in their homes, churches, workplaces, communities, states and nation.

In 2023, our sisters and brothers in the United Church of Christ (UCC) General Synod passed the overture “Free from Plastic Pollution: A Resolution of Witness”<sup>xiii</sup>. We overture the 226th General Assembly (2024) of the Presbyterian Church (U.S.A.) to join them. The UCC’s Rationale can be found in their Resolution.

The PC(USA) General Assembly has affirmed that creation care is a fundamental part of who we are as Presbyterians. The biblical mandate for the overture “On Amending G-1.0304, The Ministry of Members, by Adding “Caring for God’s Creation”<sup>xiv</sup> by Dr. William P. Brown (William Marcellus McPheeters Professor of Old Testament at Columbia Theological Seminary) applies to our need to become free from plastic pollution as well:

*The fundamental biblical mandate for creation care comes from Genesis 2:15, where God places Adam in the garden to “till it and keep it” (NRSV). A better translation from the Hebrew is “to serve it and to preserve it.” In Genesis 1:26–28, God blesses humankind with dominion over the earth. Human “dominion” as intended in Genesis is best practiced in care for creation.*

*In Christ “all things hold together” (Colossians 1:17), and “every creature under heaven” is to receive God’s good news (v. 23). According to Revelation, God’s work in the world is “make all things new” (21:5), to bring about a new creation that does not destroy the old but transforms it, renews it. If the church is the sign of the new creation, then the church must lead the way in caring for creation.*

Since the UCC General Synod passed their Resolution of Witness, further evidence of the danger of plastics to God’s Creation have been realized. Studies have found plastics in almost every food they tested, often at high levels.<sup>xv</sup> Water from disposable water bottles contains about 240,000 nanoparticles per liter.<sup>xvi</sup> Plastics in our bodies can have serious impacts on our health and inhaled plastics have been correlated with lung inflammation, shortness of breath and a higher risk of lung cancer.<sup>xvii</sup> These impacts disproportionately fall on vulnerable and disadvantaged communities. Mary Johnson (Harvard T.H. Chan School of Public Health) said, “Vulnerable populations are at even greater risk of the negative health impacts from the production, use and degradation of plastics”.<sup>xviii</sup>

Approximately 99 percent of plastic comes from fossil fuels, generating 3.4% of global greenhouse gas emissions.<sup>xviii</sup> Petrochemical companies have undertaken a massive increase in plastic production referred to as “Plan B for the fossil fuel industry”.<sup>xviii</sup> Expanded the use of plastics serves to increase demand for fracked gas.<sup>xix</sup> Leaked methane, the largest component of fracked gas, has 28 times as much impact on warming the climate as does carbon dioxide<sup>xx</sup> and is responsible for about 30% of the rise in global temperatures since the Industrial Revolution,<sup>xxi</sup> resulting in 2023 being the warmest year on record, by far.<sup>xxii</sup> And while governments and international bodies are trying to limit plastic production, petrochemical industries are working to weaken legislation and international treaties.

Currently, 430 million tons of plastic is produced *yearly* resulting in a production of 11 billion metric tons of plastic in the last century, surpassing the biomass of all animals on earth. Despite efforts to convince people recycling is effective, only 9% of the plastic ever produced has been recycled, and 19% has been incinerated.<sup>xxiv</sup> Plastics are now one of the largest environmental disasters on our planet, polluting the Earth we are passing on to our children and subsequent generations.

God placed Adam in the garden to serve it and to preserve it. It is time for the Presbyterian Church (USA) to preserve creation by becoming free from plastic pollution.

<sup>i</sup> The Story of Stuff, <https://www.storyofstuff.org/movies/the-story-of-plastic-documentary-film/how-to-watch/>

<sup>ii</sup> Resources on Plastic Pollution Solutions, Sierra Club Maryland Chapter, <https://www.sierraclub.org/maryland/zero-waste/story-of-plastic>

<sup>iii</sup> Ten Towns Toolkit, <https://www.10towns.org/>

<sup>iv</sup> National Environmental Education Foundation, <https://www.neefusa.org/nature/water/join-fight-reduce-plastic-pollution>

<sup>v</sup> #BreakFreeFromPlastic, <https://www.breakfreefromplastic.org/>

<sup>vi</sup> Free from Plastic Pollution: Five Actions Congregations Can Take, United Church of Christ, 2023 <https://www.ucc.org/free-from-plastic-pollution-five-resolution-resources/>

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