

**Presbytery of Whitewater Valley
Stated Assembly Meeting Docket
Saturday, February 24, 2024 - Zoom**

(Requests for new business to be added to the docket need to be forwarded to Terry Epling, Stated Clerk, in the chat feature of Zoom prior to 10:30 a.m.)

9:30 am	New Commissioner Orientation Zoom Assembly Zoom Opens with Announcements	Stated Clerk Terry Epling
10:00 am	<u>Gathering in Worshipful Work</u> Convene, Call to Order, Declare a Quorum Opening Prayer	Moderator Charlotte Lohrenz Moderator Charlotte Lohrenz
10:10 am	ACTION: Approval of Docket ACTION: Approval of Consent Agenda Approval of Presbytery Assembly Minutes November 1, 2023 Receive Reports from Council, COM, CPM, Amistad AC	Moderator Charlotte Lohrenz Stated Clerk Terry Epling
	Hymn "Let Us Build a House"	
10:20 am	Report from Commission on Ministry ACTION: Approval of "Ministry Together" Confession and Forgiveness	COM Moderator Sandy Shearer Moderator Charlotte Lohrenz
10:40 am	<u>Bearing Witness to God's Word</u> Hebrews 10:24-25 God's Community of Whitewater Valley Presbytery	TL Presbyter Erin McGee Video
10:50 am	<u>Responding to God's Call</u> Transitions within the Presbytery Ordination Exam of Ye In (Paul) Park, candidate under care of Whitewater Valley Presbytery for position of Designated Associate Pastor at Korean Presbyterian Church of Indianapolis ACTION: Arrest the Examination ACTION: Sustain the Examination; Approve for Ordination as a Teaching Elder/Ministry of Word and Sacrament; and Authorize his enrollment as a member of this presbytery Prayers of Thanksgiving	COM Moderator Sandy Shearer
11: 15 am	Stated Clerk's Report Transitional Lead Presbyter's Report Prayers of Dedication Other Business	Stated Clerk Terry Epling TL Presbyter Erin McGee Stated Clerk Terry Epling
11:30 am	<u>Being Sent Into God's World</u> Adjourn with Prayer Musical Response "Jesus Be with Us"	Moderator Charlotte Lohrenz

Next meeting: Wednesday, May 1, 2024 In-Person
Location TBD

**Presbytery of Whitewater Valley
Stated Assembly Meeting, Saturday, November 1, 2023
MINUTES**

CONVENING THE MEETING**Call to Order**

Whitewater Valley Presbytery met at Witherspoon Presbyterian Church, Indianapolis, and by video conference for a stated meeting on Wednesday, November 1, 2023. The Moderator, Ruling Elder Muriel Treadwell, called the meeting to order at 10:00 a.m.

Opening Prayer

The Moderator opened the meeting with prayer.

Adoption of the Docket

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

New Business

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

Quorum

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

Welcome

The Rev. Winterbourne Harrison-Jones, pastor of Witherspoon Presbyterian Church welcomed presbyters to the congregation's new building and worship space. The congregation relocated to the former St. Andrew Presbyterian Church building and renovated the space. Rev. Harrison-Jones acknowledged the Rev. Alan Thames, Executive Presbyter, a mentor to him and an advocate for Witherspoon's successful relocation. Rev. Thames was installed as Executive Presbyter in this sanctuary some fifteen years prior.

Corresponding Members

The Rev. Alan Thames introduces Ruling Elder Sherri Fink [First Presbyterian Church, Collinsville, Illinois] representing the Presbyterian Foundation, the Rev. Scott Fisher and the Rev. Pam Kircher [Donegal Presbytery] and recommended that they be seated as corresponding members. Without objection the Moderator ruled that they be so seated.

Announcements

The Rev. Steve Ebling invited pastors to an Altar Fly Fishing retreat April 17-21, 2024, sponsored by the Synod on Lincoln Trails. The Rev. Gretchen Schneider and the Rev. Jerry Deck spoke about the prior retreat and encouraged participation.

Ruling Elder Jenni Himach, Council Moderator, announced a new community engagement podcast being produced called *Voices of the Valley*, to tell the stories of ministries engaged in justice work in their communities.

Ruling Elder Sherri Fink spoke to the availability of stewardship resources, and introduced Project Regenerate sponsored by the Presbyterian Foundation.

Consent Agenda

Minutes, Financial Reports, and Commission Actions

The minutes of the August 5, 2023 stated assembly meeting and the September 30 2023 special meeting of presbytery were provided in advance. There were no amendments to the minutes. The minutes were approved by consent.

The financial reports of the Presbytery for January 1, 2023-September 30, 2023 were provided electronically in advance for information.

The Coordinating Council Commission, Commission on Ministry, Commission on Preparation for Ministry, and Board of Directors reported their actions taken in 2023 for the record.

Transitions Within the Presbytery

The Rev. Gretchen Schneider, Moderator of the Commission on Ministry, reported on pastoral transitions in the presbytery.

1. Beginnings

- Rev. Terry Epling, Pastor/Head of Staff, First Presbyterian Church, Bluffton
- Rev. Karen Herbst-Kim, Associate Pastor, Northminster Presbyterian, Church, Indianapolis
- Rev. Jonathan Reinick, Pastor/Head of Staff, Irvington Presbyterian Church, Indianapolis

2. Conclusions

- Rev. Laurie Wolcott, Honorably Retired from Pastor, First Presbyterian Church of Grant County effective September 30, 2023
- Rev. T. Alan Thames, Honorably Retired from Executive Presbyter, Whitewater Valley Presbytery, effective December 31, 2023

The Moderator congratulated Rev. Wolcott and Rev. Thames on their retirements and led the Presbytery in a prayer of thanksgiving for their ministries and blessings on their future endeavors.

3. Ordination Anniversaries (July to September)

George LaMaster	20 years
Elizabeth (Beth) Wagner	20 years

Jeffrey Jahn	20 years
Nancy Howard	40 years
Teri Thomas	45 years

ACTION ITEMS

Dissolution of Trinity Presbyterian Church, Fort Wayne

On the recommendation of the Commission on Ministry at the request of the congregation, presbytery approved the dissolution of Trinity Presbyterian Church, Fort Wayne, and authorized the organization of an Administrative Commission administer the dissolution according to the following terms:

Charge to the Administrative Commission for the Dissolution of Trinity Presbyterian Church, Fort Wayne, Indiana by the Presbytery of Whitewater Valley

INTRODUCTION & BACKGROUND

The Trinity Presbyterian Church of Fort Wayne, Indiana, through its Session, have been in discernment and conversation for several months regarding the future of the congregation. The Session and church representatives have met with and sought the counsel of the Commission on Ministry's liaison and the Executive Presbyter. As the discernment continued, the Session from Trinity Presbyterian concluded that their season as a congregation had come to a close.

At a congregational meeting October 22, 2023 the Trinity Presbyterian congregation voted to hold their final worship and that their ministry would be complete. In matters of dissolving a congregation, the attitude of the Presbytery of Whitewater Valley, from beginning to end, shall always be pastoral.

AUTHORITY

The responsibility and power to dissolve a congregation is granted to Presbytery by the Book of Order. The COM believes the procedural dissolution of a congregation is best accomplished through an Administrative Commission. Therefore, the Commission on Ministry, in consultation with the Executive Presbyter and Stated Clerk, recommend approval of the following resolution:

RESOLVED: For the purpose of dissolving the Trinity Presbyterian Church of Fort Wayne, Indiana, the Whitewater Valley Presbytery appoints an Administrative Commission to act on Presbytery's behalf, effective November 1, 2023 with the following powers and functions for the purpose of dissolving the congregation in a timeframe required to complete the work:

- meet and consult with the former Session members to facilitate the work of the Commission;
- arrange for the pastoral care of the members;
- publicize the dissolution of the congregation;
- ascertain the financial status and outstanding financial obligations of the congregation, secure the Session records, secure the legal rights to all property (real or personal) held by or for the benefit of the congregation;

- dispose of the moveable personal property of the congregation, secure the building and property, attend to matters of insurance, dispose of the building and grounds (subject to the approval and/or concurrence by the Board of Directors) or convey the building and grounds to The Presbytery of Whitewater Valley, Inc.;
- recommend to the Presbytery the use of the assets of the congregation;
- assure that a Service of Witness is conducted and to participate in that service;
- secure the assistance of other individuals, as appropriate, to assist with its work, and generally to do such things and take such actions for, in the name of, and on behalf of Whitewater Valley Presbytery as shall be reasonably necessary to accomplish the general purpose of this resolution;
- at the conclusion of its work, the report and recommendations of the Administrative Commission will be presented, when appropriate, to the Presbytery Assembly for action.

MEMBERS OF THE ADMINISTRATIVE COMMISSION.

Rev. Lyle Ewing, Honorably Retired and Moderator of Trinity Presbyterian Session
Ruling Elder Charles Hill, United Faith Presbyterian Church, Fort Wayne

Rev. Deb Mitchell, Member-at-Large

Ruling Elder DeWayne Reed, Trinity Presbyterian Church, Fort Wayne

Ruling Elder Marj Sapp, First Presbyterian Church, Fort Wayne

Rev. Hal Thomas, Honorably Retired

FUNDING

The funding related to the duties and functions of the Administrative Commission will be from the Presbytery's Corporate Funds.

Ordination Examination

Rev. Gretchen Schneider introduced Hannah Ostlund, a Certified Candidate under care of Coastal Carolina Presbytery. Ms. Ostlund was presented with a call as Lake Fellow Resident Pastor of Second Presbyterian Church, Indianapolis. She was examined for membership and goodness of fit by the Commission on Ministry. Her statement of faith was distributed electronically with the call papers.

The Moderator opened the floor for examination for ordination and invited Rev. Schneider to ask the first question. There were seven questions from the floor.

A motion was made, seconded, and approved to arrest the examination.

The Moderator put the question, shall the examination be sustained and the candidate approved for ordination, and invited discussion. There was no discussion. The motion was approved by show of hands and electronic survey without dissent.

Ms. Ostlund was welcomed with applause and congratulations. Having been approved for ordination she will be ordained by Coastal Carolina Presbytery in her home congregation, Memorial Presbyterian Church, Southern Ines, North Carolina.

Rev. Schneider prayed a prayer of thanksgiving and blessing.

Coordinating Council Commission 2024 Budget

On behalf of the Coordinating Council Commission, the Finance Committee chair, Ruling Elder Greg Maiers, presented for a second read the proposed 2024 Budget and recommended its approval. There was no discussion. The recommendation was approved and the budget adopted.

Personnel Committee

On behalf of the Coordinating Council Commission, the Personnel Committee chair, Rev. Trish Lisa, recommended the election of the Rev. Terry Epling as Stated Clerk for a three-year term (2024-2026). There were no nominations from the floor. Without objection, the election was approved.

Committee on Representation

The Rev. Jerry Deck, on behalf of the Committee on Representation, recommended the election of the following:

Vice Moderator

Ruling Elder Jason Knappb

There were no nominations from the floor. The election was approved by acclamation.

Treasurer

Ruling Elder Phil Votaw

There were no nominations from the floor. The election was approved by acclamation.

General Assembly Commissioners

Ruling Elder John Current, Grace Presbyterian Church, Fort Wayne

Ruling Elder Carolyn Kendall, New Hope Presbyterian Church, Fishers

Teaching Elder Winterborne Harrison-Jones

Teaching Elder Deb Mitchell

YAAD Jason Wood, Orchard Park Presbyterian Church

There were no nominations from the floor. The elections were approved by acclamation.

Coordinating Council Commission

Ruling Elder, Class of 2025 (unexpired term)

RE: Ted Smith, First Presbyterian, Bluffton

Ruling Elders, Teaching Elders, Class of 2027

RE: Dan Borgenheimer, First Presbyterian, Hartford City

RE: Annetta Davis, White Lick Presbyterian, Avon

RE: Samuel Frost, Bethel Presbyterian, Knightstown

TE: Dennis Davenport, Honorably Retired

TE: Gary Kornell, Honorably Retired

TE: Roger McDaniel, Boggstown Presbyterian, Boggstown

There were no nominations from the floor. The elections were approved by acclamation.

Commission on Ministry

Teaching Elder for Class of 2024 (unexpired term)

TE: Gretchen Schneider, First Presbyterian, Shelbyville

Class of 2026

RE: Carla Beard, First Presbyterian, Connersville

RE: Carolyn Kendall, New Hope Presbyterian, Fishers

RE: Brad McNabb, New Hope Presbyterian, Fishers

RE: Sandra Reid, Tabernacle Presbyterian, Indianapolis`

TE: Youngsoo An, First Presbyterian, Fort Wayne

TE: Ramona Dale, St. Andrew Presbyterian, Muncie

TE: Grace Payne, Second Presbyterian, Indianapolis

TE: Garrett Schindler, First Churches of Greensburg and Rushville

TE: Wally Wilson, Christ Presbyterian, McCordsville

There were no nominations from the floor. The elections were approved by acclamation.

Commission on Preparation for Ministry

Class of 2026

RE: Lisa Crismore, Faith Presbyterian, Indianapolis

RE: Roz Lancaster, Northminster Presbyterian, Indianapolis

TE: Kevin Buchanan, Grace Presbyterian, Fort Wayne

TE: Rex Espiritu, First Presbyterian, Portland

There were no nominations from the floor. The elections were approved by acclamation.

Commissioner to the Synod of Lincoln Trails

Class of 2025

TE: Katherine Rieder, First Presbyterian, New Castle

Class of 2026

RE: Patty McKinnon, John Knox Presbyterian, Indianapolis

There were no nominations from the floor. The elections were approved by acclamation.

Board of Directors

Class of 2027:

RE: Nancy Frick, Second Presbyterian, Indianapolis

RE: Karen Filler, Southminster Presbyterian, Indianapolis

There were no nominations from the floor. The elections were approved by acclamation.

Sexual Misconduct Response Team

Class of 2026

TE Jeff Jahn, Honorably Retired

TE Carrie Smith-Coons, Validated Ministry

There were no nominations from the floor. The elections were approved by acclamation.

PCRC (Pyoca) Board

Class of 2025

TE Max Muska, First Presbyterian Church, Shelbyville

There were no nominations from the floor. The election was approved by acclamation.

Investigating Committee Pool

Class of 2026

TE Hal Thomas, Honorably Retired

RE Pam Guernsey, First Meridian Heights, Indianapolis

There were no nominations from the floor. The elections were approved by acclamation.

Administrative Commission to Dissolve Immanuel Presbyterian Church

Ruling Elder Martha McDonald reported for the Administrative Commission to Dissolve Emmanuel Presbyterian Church. The final report of the commission was received and the recommendations of the commission approved without objection.

Introduction and Background

The Immanuel Presbyterian Church of Indianapolis, Indiana, its Session Moderator Rev. Bob Heimach, the Session, and the congregation engaged in a season of discernment for several months regarding the future of the congregation. The Session and church representatives sought the counsel of the Commission on Ministry and the Executive Presbyter. As the discernment continued, representatives from Immanuel Presbyterian initiated conversations with Witherspoon Presbyterian Church of Indianapolis to discuss how their active membership and leadership roles might be welcomed and honored. Both congregations concurred that the combined membership would elevate ministry and mission. At a congregational meeting on October 22, 2022, Immanuel Presbyterian Church voted to ask the Presbytery of Whitewater Valley to dissolve the congregation.

The responsibility and power to dissolve a congregation is granted to Presbytery by the *Book of Order* (G-4.0205) and for this purpose the Presbytery is able to appoint an Administrative Commission by Presbytery Standing Rules (#14, Commissions for Special Service). The Commission on Ministry believes the procedural dissolution of a congregation is best accomplished through an Administrative Commission.

For the purpose of dissolving the Immanuel Presbyterian Church, Indianapolis, Indiana, the Presbytery of Whitewater Valley voted at its Stated Meeting on Saturday, February 4, 2023 to appoint an Administrative Commission to act on Presbytery's behalf. The membership of the Administrative Commission is composed of the following individuals: Teaching Elder Karel Hanhart (Honorably Retired); Ruling Elder Joe Matthews (Immanuel Presbyterian, Indianapolis); Ruling Elder Martha McDonald (Irvington Presbyterian, Indianapolis); Ruling Elder Sandra Reid (Tabernacle Presbyterian, Indianapolis); and Teaching Elder Shelly Wood (Orchard Park Presbyterian, Carmel).

The Administrative Commission was granted the following powers and functions for the purpose of dissolving the congregation:

- Meeting and consulting with members of the Immanuel Presbyterian Session to facilitate the work of the Commission;
- Arranging for pastoral care of the members;

- Publicizing the dissolution of the congregation;
- Ascertaining the financial status and outstanding financial obligations of the congregation, securing the Session records, securing the legal rights to all personal property held by or for the benefit of the congregation;
- Recommending to the Presbytery the use of the assets of the congregation in consultation with the Immanuel Session;
- Assuring that a Service of Witness is conducted;
- Securing the assistance of other individuals, as appropriate, to assist with its work, and generally to do such things and take actions for, in the name of and on behalf of the Presbytery of Whitewater Valley as shall be reasonably necessary to accomplish the general purpose of the resolution of its charge;
- Reporting actions and recommendations of the Administrative Commission to the Presbytery Assembly at the conclusion of its work.

Reported Actions of the Administrative Commission

1. The Commission went through files and records and transferred historical and membership records to the Presbytery for appropriate preservation.
2. The Commission identified members of the congregation who had not yet transferred membership to another congregation and informed them of Immanuel's closing date and instructions on how to transfer membership once they had identified a new church home.
3. The amount of outstanding per capita was determined and paid in full through the Presbytery.
4. The final worship service as a Service of Witness was scheduled to be held at Witherspoon Presbyterian Church on Sunday, July 16, 2023 at 3:00 p.m. with a reception afterward.

Recommendations to the Presbytery of Whitewater Valley Remaining financial funds to be allocated as follows:

- a. \$12,000 --- current expenses
- b. \$10,000 – Let's Chat 2 Fund
- c. \$10,000 – Transportation Fund
- d. \$10,000 – Glory of God
- e. Remainder of Immanuel Funds to be held by Witherspoon Presbyterian Church in a restricted fund under the oversight of former Immanuel Session members (Ruling Elder Joe Matthews, Ruling Elder Barbara Black; Ruling Elder Willis Bright)

Checking account to be closed on August 31, 2023. Final dissolution of the Immanuel Presbyterian Church to be accomplished by the appropriate Presbytery staff in collaboration with the Administrative Commission.

It is with tremendous gratitude for the steadfast faithfulness of Elder Joe Matthews and his love and commitment to Immanuel Presbyterian Church that we faithfully submit this final report.

Administrative Commission to Dissolve Hope United Presbyterian Church

Ruling Elder Ebbie Crawford reported for the Administrative Commission to dissolve Hope United Presbyterian Church. The final report of the commission was received and the recommendations of the commission approved without objection.

**Report of the Administrative Commission
Hope United Presbyterian Church Plainfield, Indiana**

For the purpose of dissolving Hope United Presbyterian Church, Plainfield, Indiana, after a congregational vote on April 24, 2022, the Whitewater Valley Presbytery appointed an Administrative Commission to act on Presbytery's behalf, effective May 4, 2022, with the following powers and functions for the purpose of dissolving a congregation in a timeframe required to complete the work as specified below:

- Consult with remaining Session members to facilitate the work of the Administrative Commission;
- Arrange for pastoral care of congregation members;
- Ascertain the financial status and outstanding financial obligations of the congregation, secure Session records, secure the legal rights to all property (real and personal) held by or for the benefit of the congregation;
- Dispose moveable personal property of the congregation, secure the building and property, attend to matters of insurance, dispose of building and grounds and convey any proceeds to The Presbytery of Whitewater Valley, Inc;
- Recommend to the Presbytery the use of assets of the congregation;
- Plan and participate in a Service of Witness and to determine the effective dissolution date;
- Secure the assistance of any other individuals as appropriate to assist with the work of the Administrative Commission and take such actions in the name of and on behalf of the Presbytery of Whitewater Valley, as shall be reasonably necessary to accomplish the general purpose of this resolution and all other business and actions related to the dissolution of the congregation;
- Provide a written report of actions of the Administrative Commission at the conclusion of its work which will be presented to the Presbytery Assembly with dismissal of the Administrative Commission to follow.

Members of the Administrative Commission include: Ruling Elder Ebbie Crawford, Moderator, (Greenwood Presbyterian Church and representing the Board of Directors of Whitewater Valley Presbytery), Teaching Elder Gary Kornell (Honorably Retired), Ruling Elder Diane McKnight (Hope United Presbyterian Church, Session member), Teaching Elder Barb Parker (Honorably Retired and representing Commission on Ministry), Teaching Elder Mike Samson, Teaching Elder Jan DeVries, (HUPC interim pastor and Administrative Commission clerk)

The following is a summary of our work:

The first meeting of HUPC A/C was held on May 6, 2022 at the church; Ebbie Crawford was chosen as Moderator by consensus. Over the next two months, the AC set out to secure all records, meet with Session members for input into future building/property usage, generate an inventory of contents for distribution and/or sale, and set a Date of Dissolution/Final Worship Service date of October 2, 2022.

In preparation for possible property sale, an Appraisal was ordered in March, 2022; the Appraisal amount came to \$890,000. It soon became clear, however, that the primary candidate preferred by HUPC Session was *Family Promise of Hendricks County*, a local agency which specializes in housing and supportive services of families. The AC was also aware that *Family Promise* was unable to meet anywhere near the full retail amount of the building appraisal.

After much discussion about financial priorities, mission goals and meeting with the principal associates of the agency, the A/C invited *Family Promise* to make their “best offer” and, ultimately, agreed to their proposed offer of \$550,000, contingent on any zoning changes, on June 25, 2022. The sales agreement gave *Family Promise* sixty (60) days to finalize the deal. At the same time, HUPC Session offered to gift to other Presbyterian churches any contents that could continue to be used in Worship services.

Storm clouds began to gather almost immediately in the form of active opposition to *Family Promise* occupation in the neighborhood. Meanwhile, the zoning change application extended the time necessary to close the sale. The A/C and *Family Promise* hosted a neighborhood meeting in Hope UPC Sanctuary on August 23, 2022, in an attempt to address the rumors and concerns of the area residents. It did not go well. After the Town of Plainfield Zoning Board voted to NOT recommend the zoning change application of *Family Promise*, their sales proposal was rescinded and the AC began a different search for a possible buyer of the church building and premises. There had been numerous informal inquiries of various groups from the beginning of the AC assignment; however, this time, the AC decided to list the property with a commercial realtor for the best possible outcome.

Dan O’Neil of Berkshire Hathaway Realty was chosen after the AC interviewed three total realtors in January, 2023. Dan was given the list of all interested parties who had contacted the AC in the prior months; this time, the AC agreed to list the property (as is) for \$1,125,000. There were several interested queries throughout the winter and early spring months.

By May, 2023, a Sikh organization, represented by Mr. Jaswinder Singh, agreed to all the AC terms and signed a purchase agreement for Hope UPC for \$1,120,000 cash and “as is” condition. Closing occurred on June 20, 2023.

After all realty expenses (closing costs, realtor fee, etc) and all church obligations (remaining mortgage, utilities, contents disposal, etc) were satisfied, the Available Disbursement Amount was revised to \$1,151,000.00. This amount included the remaining church funds after final expenses were paid and has been transferred to the Presbytery. The A/C now wishes the funds to be disbursed as follows:

- Hope UPC Legacy Endowment (Presbyterian Foundation) \$525,000.00
 - Earnings Disbursement Instructions
 - Family Promise of Hendricks County 25%
 - Food Pantry Coalition of Hendricks County 25%
 - Sheltering Wings 25%
 - Presbyterian Disaster Assistance 25%
- Presbytery of Whitewater Valley (Ministry) \$500,000.00
- Promise of Tomorrow Fund \$95,000.00
- The Gathering Together \$10,000.00
- Plainfield Church Federation \$10,000.00

- Plainfield School Corporation \$10,000.00
- Cindy Shelton \$599.00

All available church records have been transferred to the Presbytery archives. This AC wishes to thank Executive Alan Thames, Stated Clerk Terry Epling, and Eric Herzog for their assistance to the AC. We are honored to have served as members of this Commission and pray that God's Will was accomplished. Ebbie Crawford, Moderator, Jan DeVries, Clerk, Diane McKnight, Gary Kornell, Mike Samson, and Barb Parker.

WORSHIP

There being no further business, the Moderator declared that the meeting would be adjourned with the closing benediction at the end of worship.

The next stated meeting was announced for Saturday, February 24, 2024.

Worship leadership was provided by Terence Clayton, Witherspoon Presbyterian, Indianapolis, pianist, Ruling Elder Georgia Dodson, Witherspoon Presbyterian, Indianapolis, Vivian Husband, Witherspoon Presbyterian, Indianapolis, vocalist, Rev. Dr. Winterbourne Harrison-Jones, Witherspoon Presbyterian, Indianapolis, Ruling Elder Kristy Quinn, Irvington Presbyterian, Indianapolis, Rev. Alan Thames, Executive Presbyter, Whitewater Valley Presbytery.

Rev. Thames preached the sermon "The Stakes Have Never Been Higher" based on Matthew 25:31-46.

The Rev. Charlotte Lohrenz was installed as Moderator, and Ruling Elder Jason Knapp was installed as Vice-Moderator. Ruling Elder Muriel Treadwell presented the newly-installed Moderator with the Moderator's Cross and explained its significance. Elder Treadwell's service as Moderator was recognized with a plaque and a presentation of flowers.

The Sacrament of the Lord's Supper was celebrated.

The honorable retirement of the Rev. T. Alan Thames was recognized with gifts, and in a litany and blessing.

The benediction was given by the Rev. Lohrenz.

Adjournment

The assembly was adjourned with the close of worship at 12:50 p.m.

Faithfully,
Rev. Terry L. Epling,
Stated Clerk
Whitewater Valley Presbytery

The remainder of this page is intentionally blank.

ATTENDANCE ROLL

Name:	Congregation/Ministry:	Role:
Janet	Burkhart	Muncie, Saint Andrew P.C.
Catherine	Coscia	Zionsville, Zionsville P.C.
Pat	Cowall-Hanover	Indianapolis, Orchard Park P.C.
Jill	de las Alas	Indianapolis, Northminster
Georgia	Dodson	Indianapolis, Witherspoon P.C.
Lynda	Dunlevy	Indianapolis, Irvington P.C.
Luci	Foltz	Fort Wayne, First P.C.
Darleen	Fox	Greensburg, First P.C.
Nancy	Frick	Indianapolis, Second P.C.
Becky	Hagarty	Indianapolis, Second P.C.
T.J.	Hengst	Indianapolis, Irvington P.C.
Michelle	Kaitchuck	Muncie, First P.C.
Carolyn	Kendall	Fishers, New Hope P.C.
Ross	King	McCordsville, Christ P.C.
Jason	Knapp	Anderson, First P.C.
Carolyn	Krebs	Fort Wayne, First P.C.
DAVID	NEITZEL	Indianapolis, Northminster
Jeffrey	Nickloy	Noblesville, First P.C.
Tonya	Paddock	Liberty, First P.C.
Girtha	Perkins	Indianapolis, Northminster
Sharon	Pierce	Zionsville, Zionsville P.C.
Bev	Ray	Indianapolis, John Knox P.C.
Cindy	Rouse-Baird	Westfield, CrossRoads Church
Marj	Sapp	Fort Wayne, First P.C.
Larry	Scott	Rushville, Trinity P.C.
Fred	Sess	Connersville, First P.C.
Sandy	Shearer	Fort Wayne, First P.C.
Virginia	Sheets	Avon, White Lick P.C.
Gene	Shipman	Indianapolis, Faith P.C.
Ted	Smith	Bluffton, First P.C.
Ron	Snow	Indianapolis, Second P.C.
LYNN	THOMAS	Zionsville, Zionsville P.C.
Mike	Whitfield	Shelbyville, First P.C.
Kevin	Bausman	Other
Ed	Dykstra	Indianapolis, Second P.C.
Jan	Dykstra	Indianapolis, Second P.C.
Lyle	Ewing	Other
Nancy	Howard	Other
John	Koppitch	Other
Alice	McDowell	Avon, White Lick P.C.
Ann	Pitman	Fort Wayne, First P.C.

Jim Riley	Other	Honorably Retired
Ronald Rockey	Other	Honorably Retired
Youngsoo An	Fort Wayne, First P.C.	Minister of Word and Sacrament
Glen Bell	Other	Minister of Word and Sacrament
Tyler Brinks	Indianapolis, Witherspoon P.C.	Minister of Word and Sacrament
Beau Brown	Other	Minister of Word and Sacrament
Kevin Buchanan	Fort Wayne, Grace P.C.	Minister of Word and Sacrament
Shawn Coons	Indianapolis, Fairview P.C.	Minister of Word and Sacrament
Mona Dale	Muncie, Saint Andrew P.C.	Minister of Word and Sacrament
Benjamin Davison	Indianapolis, Second P.C.	Minister of Word and Sacrament
Sara Dorrien-Christians	Indianapolis, Second P.C.	Minister of Word and Sacrament
Steve Ebling	Other	Minister of Word and Sacrament
Anne Epling	Fort Wayne, First P.C.	Minister of Word and Sacrament
Terry Epling	Bluffton, First P.C.	Minister of Word and Sacrament
Rex Espiritu	Portland, First P.C.	Minister of Word and Sacrament
Scott Fischer	Other	Minister of Word and Sacrament
Pam Fischer	Other	Minister of Word and Sacrament
Eric Gale	Noblesville, First P.C.	Minister of Word and Sacrament
LydiaGrace Gray	Richmond, First P.C.	Minister of Word and Sacrament
Christopher Henry	Indianapolis, Second P.C.	Minister of Word and Sacrament
Karen Herbst-Kim	Indianapolis, Northminster	Minister of Word and Sacrament
Kemper Huber	Fishers, New Hope P.C.	Minister of Word and Sacrament
Peter Jessen	Franklin, First P.C.	Minister of Word and Sacrament
Elizabeth Kaznak-Hall	Indianapolis, Irvington P.C.	Minister of Word and Sacrament
George LaMaster	Indianapolis, Fairview P.C.	Minister of Word and Sacrament
Karen Lang	Indianapolis, Second P.C.	Minister of Word and Sacrament
Trish Lisa	Indianapolis, Orchard Park P.C.	Minister of Word and Sacrament
Eric Lohe	Westfield, CrossRoads Church	Minister of Word and Sacrament
Charlotte Lohrenz	Indianapolis, Faith P.C.	Minister of Word and Sacrament
Amy Mildenberg	Other	Minister of Word and Sacrament
Deb Mitchell	Other	Minister of Word and Sacrament
Ruth Moore	Avon, White Lick P.C.	Minister of Word and Sacrament
Mark Morningstar	Connersville, First P.C.	Minister of Word and Sacrament
Maxwell Muska	Shelbyville, First P.C.	Minister of Word and Sacrament
David Park	Indianapolis, Korean P.C.	Minister of Word and Sacrament
Gracie Payne	Indianapolis, Second P.C.	Minister of Word and Sacrament
Jim Pfeiffer	Indianapolis, Tabernacle P.C.	Minister of Word and Sacrament
Jonathan Reinink	Indianapolis, Irvington P.C.	Minister of Word and Sacrament
Gretchen Schneider	Shelbyville, First P.C.	Minister of Word and Sacrament
Scott Shelton	Zionsville, Zionsville P.C.	Minister of Word and Sacrament
Brian Shivers	Indianapolis, Northminster	Minister of Word and Sacrament
Pat Smith	Other	Minister of Word and Sacrament

Pat	Smith	Other	Minister of Word and Sacrament
Alan	Thames	WVP Staff	Minister of Word and Sacrament
Terri	Thorn	Indianapolis, Tabernacle P.C.	Minister of Word and Sacrament
Garrett	Vittorio Schindler	Greensburg, First P.C.	Minister of Word and Sacrament
Marena	Vittorio Schindler	Rushville, First P.C.	Minister of Word and Sacrament
Beth	Wagner	Indianapolis, John Knox P.C.	Minister of Word and Sacrament
Wally	Wilson	McCordsville, Christ P.C.	Minister of Word and Sacrament
Reba	Curtis	Indianapolis, Fairview P.C.	Coordinating Council Member
Jenni	Heimach	Indianapolis, Northminster	Coordinating Council Member
Muriel	Treadwell	Indianapolis, Witherspoon P.C.	Coordinating Council Member
Jill	Werling	Fort Wayne, Grace P.C.	Coordinating Council Member
Dawn	Whitfield	Shelbyville, First P.C.	Coordinating Council Member
Sallie	Watson	Mission Presbytery	Corresponding Member
Lisa	Crismore	Indianapolis, John Knox P.C.	CRE
Jennifer	Linville	Noblesville, First P.C.	CRE
Eric	Herzog	WVP Staff	Presbytery Staff
Dawn	West	WVP Staff	Presbytery Staff
Margo Hitch &	Gaines	Other	Visitor/Guest
Sandy	Learned	Indianapolis, Northminster	Visitor/Guest
Martha	McDonald	Indianapolis, Irvington P.C.	Visitor/Guest
Kristy	Quinn	Indianapolis, Irvington P.C.	Visitor/Guest
Andy	Zinsmesiter	Brookville, Mount Carmel P.C.	Visitor/Guest
Cynthia	Carr	Zionsville, Zionsville P.C.	Alternate Commissioner
Annetta	Davis	Avon, White Lick P.C.	Alternate Commissioner
Barry	Sumner	Zionsville, Zionsville P.C.	Alternate Commissioner

The remainder of this page is intentionally blank.

COORDINATING COUNCIL COMMISSION (CCC)
of
Whitewater Valley Presbytery

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

January 24, 2024 Meeting

Motion to elect Eric Herzog as Council Clerk. Approved.

Motion to elect Liz Kaznak-Hall as Council Vice Moderator. Approved.

Motion to approve 2024 Circle City Dinner Church (CCDC) budget as presented from CCDC Advisory Committee. Approved.

Receipt of Proposed Docket for February 24, 2024 Presbytery Assembly Meeting.

Receipt of Sexual Misconduct Policy from Commission on Ministry (COM). Motion for Council to approve (per recommendation of Presbytery counsel, Judy Woods). Approved. Sent to Assembly for final approval.

COMMISSION ON MINISTRY (COM)

of

Whitewater Valley Presbytery

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

BEGINNINGS:

Rev. Dr. Bill Smutz, Interim Pastor, Tabernacle Presbyterian Church, Indianapolis, effective 1/16/24

CONCLUSIONS:

Rev. Dr. Kevin Buchanan, Interim Pastor, Grace Presbyterian Church, Fort Wayne, effective 12/31/23

ORDINATION ANNIVERSARIES:

- | | |
|---------------------------------|----------|
| ➤ Winterborne L. Harrison-Jones | 10 years |
| ➤ Jonathan Herman Reinink | 10 years |
| ➤ Sara Anne Hayden | 15 years |
| ➤ Carol F. Johnston | 45 years |
| ➤ Glenn McDonald | 45 years |
| ➤ Quentin N. Small | 60 years |

COMMISSION ON PREPARATION FOR MINISTRY (CPM)
of
Whitewater Valley Presbytery

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

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

–*Whitewater Valley Presbytery, Commission on preparation for Ministry (CPM), Manual of Operations, Approved November 6, 2019.*

December 4, 2023 meeting

The CPM approved/received:

- adoption of working document delineating CPM requirements and timeline(s) in process for inquirers and candidates under care toward ordination in Ministry of Word and Sacrament
- Tom Markey (Second, Indianapolis) — annual consultation (continuing D.Min. studies at CTS)
- adoption of working document(s) regarding Wabash Valley Ministry Formation Program for Commissioned Pastor/Ruling Elder (CRE/CP) inquirers and candidates

January 29, 2024 meeting

The CPM approved/received:

- Standing Rules and Manual of Administrative Operations of WWVP for review and eventual amendment(s), particularly regarding CRE/CP inquirers/candidates in process under care.
- CPM Liaison updates to inform formulation of comprehensive listing of current inquirers and candidates under care.

Continuing Liaison assignments with CPM toward CRE/CP:

- Bart Ost (Tab; Wabash CRE Ministry Formation Program)
- Kristen Lehr (Orchard Park; Wabash CRE Ministry Formation Program)

Remaining under care:

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

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

- Thomas Markey (2nd Pres, Indianapolis)
- Ye In Park (1st Pres, Fort Wayne) — with COM, call extended to be Designated AP, at Korean Presbyterian Church, Indianapolis (scheduling to go before Presbytery)

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

Amistad Administrative Commission Report to the Assembly (2-24-24)

“Through many dangers, toils and snares we have already come.” Amistad experienced a number of challenges since our last assembly meeting in November.

On November 28, 2023 the last meeting of the AC for Moderator Todd German, Clerk John Current and Executive Presbyter, Alan Thames was held. Todd and John have served on the AC for a decade. We thank them all for their service and contributions to the life of this ministry.

Later that same evening, the church’s main electrical panel melted down. I&M Power, thanks to a smart meter alert, disconnected the service to prevent a fire and further damage. Then there were delays upon delays to restore power because of the holidays and supply shortages. Our contractor was able to shorten delivery times, originally estimated at 6 months, and worked with county contractors and I&M to restore power by mid-January.

On Saturday, January 20, before the electrical service was restored, there was a break-in and Sunday collections, a computer, and some musical instruments were stolen.

On Monday, January 21, the electrical service was restored. The building is on a boiler system and as the pipes in the building heated up, they burst and flooded the church in several areas.

For two months, Rev. Garcia has been meeting with adjusters, remediators, and contractors. Members of AC and Martin are working with Eric, Erin, and our insurance carrier regarding the two claims of electrical and water damage. The water damage claim has been sent on to the “large loss” insurance division.

Certainly, grace has led us safe thus far. United Faith offered their space temporarily for worship. Trinity provided office supplies. Our United Church of Christ partners provided a \$2000 grant. Whitewater Presbytery has paid over \$11,000 in electrical bills, some of which we hope to recoup through our insurance claim. Erin met with Martin and Sandy and toured the building and then met with members of the Amistad congregation. They are rising to the recovery and rebuilding challenges ahead, understanding that the church is not the building, the church is the people. Nearby churches, Faith Lutheran (a block away) and Bridges of Grace (5 blocks away) have both offered potential temporary nesting agreements. In a recent AC meeting, Sandy and Martin spoke about how the neighborhood outreach with these potential partners in ministry gives them hope.

With your prayers, the support of the Presbytery, the extraordinary efforts of the Garcias and their congregation, we are confident that grace will lead us home.

The new Amistad AC welcomed 2 new partners, one each from the United Church of Christ (UCC) and the Disciples of Christ (DoC). The new AC Moderator is the Rev. Dr. Hal Thomas. The new AC Clerk is Deb Mitchell, who respectfully submits this report.

Ministry Together

Minimum Requirements for Ministerial Relationships in the Presbytery of Whitewater Valley

Introduction

The relationship of a church and the ministerial staff of the church is unique. In the Presbyterian Church (U.S.A.) there is a three-way covenant between the clergy, the congregation and the presbytery. Clergy remain members of presbytery and through this relationship they are accountable to the Presbyterian Church (U.S.A.)

The relationship is also religious in nature and it is grounded in the beliefs of the Christian community. The relationships, and the policies which govern these relationships, arise from our mutual call to caring and concern for one another and God's requirement that we set by our example relationships of justice and grace for all the world. The church's employment practice "is rooted in our common call to glorify God, to make God more visible and more central in the processes of human community." (*A Theology of Compensation — A Study Paper*, 195th General Assembly) Thus, the way a church relates to its employees is a question of justice and a facet of the Great Ends of the Church wherein we are called to "the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world."

Foundations of the Employment Relationship

(*Employment Guidance for PC(USA) Session and Session Personnel Committees*, Office of the General Assembly, Presbyterian Church U.S.A., 2021)

Congregations need healthy, thriving staff in order to be healthy and thriving themselves. Staff, in order to be healthy and thriving, need:

- Equitable and fair compensation and benefits
- Clear, honest, and up-to-date descriptions of their work
- Fair, regular, and consistent evaluation
- Employment policies that define the congregation's expectations and obligations
- Support for professional growth
- Recognition of achievements
- Safe and comfortable work environment

Congregations can make better decisions about budgets and staffing needs if they have a mission statement, vision, and/or set of goals to which they have agreed God is

calling them. Ideally, it will specify their gifts and skills and the way in which these currently intersect with their community.

Everyone, including clergy, needs a clear and specific job description that helps them understand how they are expected to spend their time and what they are expected to accomplish. It is not fair for someone to be given a poor performance evaluation if the congregation has not been clear about what it expects, nor is it fair, especially in the context of part-time agreements with pastors and other employees, to include responsibilities in the job description that exceed what can be accomplished within the position's prescribed total hours.

Job descriptions change over time and should be evaluated, modified and communicated on an annual basis.

Annual evaluations are necessary. They give both staff and the congregation the opportunity to affirm positive performance, correct problems, and recalibrate job expectations. These evaluations must be mutual in nature and their ultimate goal is to promote health and well-being within the covenant relationship.

The most important element in any employment decision is the shared understanding of mission — what God is calling to be done at this time and in this place.

The Role of the Presbytery

The Presbytery is an active participant in all calls and installations for installed pastors and provides approval and oversight in the creation of temporary pastoral relationships. The presbytery is the entity that dissolves an installed pastoral relationship after consultation with the pastor and congregation through a called congregational meeting. It also sets minimum standards to pastoral compensation, provides for transfer of pastors from other denominations, and oversees the process when they wish to be released from or no longer be engaged in pastoral ministry or when they wish to renounce jurisdiction. It prepares candidates for ministry, trains and commissions ruling elders to pastoral service, and provides for certified church service. Presbytery staff are always available to interpret *Book of Order* provisions related to employment and can make referrals to the appropriate denominational resources or staff when a congregation has a particularly challenging employment issue.

The Role of the Congregation

As the basic form of the church within the Presbyterian Church (U.S.A.) the congregation is the community through which God's people carry out the ministries of proclamation, sharing the Sacraments, and living in the covenant life with God and

each other. The members of a Presbyterian congregation put themselves voluntarily under the leadership of the session, which is responsible for guiding and governing the life of the congregation. However, they do retain some fundamental employment decisions, all with the counsel and approval of presbytery — calling an installed pastor, approving terms of call, installing a pastor, modifying terms of call as proposed by the session, and consenting or not consenting to a presbytery dissolving a pastoral relationship.

The Role of the Session

The session is a council of the Presbyterian Church (U.S.A.) and is the primary decision-making body in a Presbyterian congregation. The Book of Order organizes the duties and responsibilities of the session according to the tenets of the Reformed Church in our time with the responsibility to:

- Provide that the Word of God may be truly preached and heard,
- Provide that the Sacraments may be rightly administered and received and,
- Nurture the covenant community of the disciples of Christ.

As a council of the church the session is required to develop and implement a manual of administrative operations and a sexual misconduct policy and a child and youth protection policy.

The *Book of Order* includes a specific session responsibility for employment within the congregation. This includes the responsibilities for consultation and approval of the presbytery in matters concerning ministerial staff.

In all employment relationships the session must consider the following as employment responsibilities:

- Ensuring that the congregation has a shared mission that can be used to determine staff needs and create reasonable job descriptions.
- Adopting personnel policies that are aligned with Presbyterian polity and comply with applicable law.
- Overseeing and approving an annual evaluation of all church staff.
- Nourishing an environment in which the congregation, the session, the pastor, and all staff work with each other in a fellowship that promotes respect, safety, trust and love.

Minimum Requirements in the Presbytery of Whitewater Valley

**Presbytery of Whitewater Valley
COMMISSION ON MINISTRY
2024 MINIMUM COMPENSATION**

	2020	2021	2022	2023	2024
Minimum Salary and Housing	49,975	50,038	51,336	53,644	56,686
Minium – Manse/Utilities Provided	38,481	38,529	39,529	41,306	43,762
Prior Period Increase/Decrease	1,218	63	1,298	2,308	3,042

The Commission on Ministry requires:

1. A minimum salary plus housing allowance for pastors in the Presbytery of Whitewater Valley \$56,686 for 2024 (increase of \$3,042) **
2. If a manse and utilities are provided for pastor, the minimum cash salary is \$43,762
3. Accountable Plan – Mileage Reimbursement @ the IRS established rate – minimum \$2,800
4. Accountable Plan – Continuing Education Reimbursement – minimum \$,1500 *
5. 4 weeks Paid Vacation including 4 Sunday – 5 weeks/5 Sundays with 15 + years of experience
6. 2 weeks Paid Professional Development Leave
7. Board of Pensions Pastor’s Participation Benefits Plan (installed or contracted Teaching Elders)
8. Optional – Board of Pensions Minister’s Choice Benefits Plan with COM approval (for eligible Commissioned Ruling Elders or those in less than half-time service)
9. Moving Expenses (taxable benefit, if applicable)
10. Family Leave of at least 12 weeks as mandated by General Assembly

*Annual balance is cumulative for up to four (4) years (non-portable)

**Reflects an increase from the prior period

The following information was used to formulate the Minimum Compensation:

- The full-time median salary of PC USA pastors rose 3.5% for the subject reporting period. The Pastor Support Subcommittee of the Commission on Ministry uses 80% of the published median (\$67,100) to set the base compensation minimum for full-time pastors in the presbytery.

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

FAMILY LEAVE POLICY

The covenant relationship between a congregation and its clergy is one that goes beyond the limits of secular employment. Just as a congregation looks to a pastor for spiritual and emotional support, so should a pastor be able to expect understanding, support, and generosity from his or her congregation in encountering personal responsibilities. The same sort of relationship should exist between the congregation and all of its employees. Therefore, in the spirit of love and service, it is important that a formal Family Leave policy be established for all church employees. The session may choose to extend this policy to all employees to accomplish this goal.

All pastors and other staff members, whether salary or hourly, who have been employed by the church at least six months and have accumulated at least 480 hours of service during those six months, may request family leave. Because family circumstances differ wildly, the church session (and personnel committee if so established) should be flexible and creative in meeting the needs of families involved. All family leave provides full compensation and benefits as applicable. In all cases, a person taking family leave must be able to return to his or her former position without penalty in seniority or compensation. The session may approve family leave for persons who do not meet the specific eligibility requirements as expressed in this policy.

The need for leave from church duties to care for family members may arise in many different circumstances. The birth or adoption of a child is one such circumstance. There also may be a time when leave is necessary to care for an older child, spouse or partner, aging or disabled parent, grandparent, or other relative for which they have responsibility. Family leave may also be needed to mourn a death in the family and to deal with circumstances arising from that death.

Total family leave combining the elements below may be taken for a maximum of twelve weeks (including Sundays) in any calendar year. As appropriate, it may be taken consecutively or in shorter segments. Family leave is not meant to replace or supplement personal or medical leave, vacation, or professional development leave. In other than emergency situations, family leave timing should be worked out in advance to allow for church planning. Pastoral leave must be approved by the session (or in communication to the Clerk of Session in an emergency situation with later session concurrence) or by a person designated by the session for non-pastoral staff.

Definition of Family

For the general purposes of this policy, family is defined as spouse/partner, child, parent, sibling, parent, stepparent, grandparent, grandchild, aunt, uncle, niece, or nephew whether related by blood, adoption, or marriage.

Parental Leave

In recognition and support of the church's commitment to family life and to the importance of early bonding with a child by the parents, pastors and other church employees who welcome a new child through birth or adoption may request family leave within the first calendar year of that child joining the family. Parents who adopt an older child are entitled to the same leave. When special circumstances make extended leave appropriate beyond twelve weeks, the session may approve such leave allowing the use of unused vacation to extend pay and benefits or, in the case of vacation time not being available, may grant leave beyond the required twelve weeks without pay or benefits for up to four consecutive weeks..

Family Care Leave

When a pastor or other church employee has a family member who needs assistance for reasons of physical or mental health or disability, the staff member may request family leave which may be approved consecutively or in shorter segments not to exceed a maximum of twelve weeks (including Sundays) in a calendar year. If additional leave is required by circumstances, the session may approve such leave allowing the use of unused vacation to extend pay and benefits or, in the case of vacation time not being available, may grant leave beyond the required twelve weeks without pay or benefits for up to four consecutive weeks.

Grief Leave

When a pastor or other church employee has a family member who dies, the staff member may request family leave. Family leave may also be requested to deal with circumstances arising from that death. The leave may be taken consecutively or in shorter periods in an amount not to exceed twelve weeks (including Sundays) in any calendar year. If additional leave is required by circumstances, the session may approve such leave allowing the use of unused vacation to extend pay and benefits or, in the case of vacation time not being available, may grant leave beyond the required twelve weeks without pay or benefits for up to four consecutive weeks.

Note

In all circumstances, family leave is per calendar year and not per incident.

The Congregation and Presbytery Roles

For staff other than the pastoral staff, the provision of family leave is the sole responsibility of the congregation through the governing authority and responsibility for care of the session. For pastoral staff, the provision of family leave is the primary responsibility of the congregation through the governing authority and responsibility for care of the session with the secondary assistance of the presbytery as necessary. As circumstances allow the presbytery may:

- assist the congregation in recruiting pulpit supply by any or all of the following:
Maintaining an accurate list of potential pulpit supply candidates and their current contact information,
- assist the congregation in contacting candidates and scheduling pulpit supply
- provide funding, if available, to reimburse the congregation for up to 50% of the cost of providing pulpit supply, including mileage reimbursement.
- create and maintain of a library of video sermons which may be utilized by congregations.

Pastoral care needs that arise during the time of family leave are the primary responsibility of the ruling elders in accord with their ministry of care for the congregation. In the event pastoral care needs arise that are beyond the capability of the ruling elders of a particular congregation, the presbytery staff is available to advise and assist.

Other Leave

The Presbyterian Church has always believed that a church staff member should also be an active and faithful citizen. Therefore, church staff members are eligible for paid leave in order to fulfill civic duties.

Jury Duty or Court Leave

A pastor or church staff member is eligible for up to two weeks of paid leave when summoned for jury duty. In unusual circumstances, that time may be extended by the session. Employees subpoenaed as witnesses or for cases related to work are also eligible for court leave. Court leave may not be used for personal business or because of alleged violation of the law by the employee. Employees who are compensated by a party to court action to serve as “expert” witnesses are not eligible for court leave. Employees are required to submit appropriate documentation concerning jury duty or court leave.

Time Off to Vote

A pastor or church staff member is eligible to up to three hours off with pay to vote as required in the state in which they are employed.

Sexual Misconduct Policy
for the Prevention of and Response to Instances of Sexual Misconduct

Article I. PREMISES OF THIS POLICY

Section 1.01 Theological Premises and Rationale. The theological principles that underlie this Policy include the following:

- a) To those called to exercise special functions in the church, special gifts are given. “[T]hose who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world.” (See Presbyterian Church (U.S.A.) BOOK OF ORDER, G-2.0104.)¹
- b) God intends for the church to be a safe place for all to encounter God and grow into lives of service and fulfillment. We are called to be a holy community. “As the one who called you is holy, be holy yourselves in all your conduct.” (1 Peter 1:15) “Holiness is God’s gift to the church in Jesus Christ ... because in Christ the Church is holy, the Church, its members, and those in its ordered ministries strive to lead lives worthy of the Gospel we proclaim.” F.1.0302b
- c) God creates all persons in the image of God. (Genesis 1:27) The gospels tell of Jesus ministering to women, men, and children, teaching and healing all who came to him, treating them with dignity and respect. Throughout the scriptures, God calls us to honor the integrity of our neighbors and their personhood.
- d) God intends all persons to have worth and dignity in their relationships. We are one connected body, and when one part of the body is injured physically, emotionally, or spiritually, the entire body is rendered less than God intended. We are called together to responsible conduct in all aspects of life including human sexuality and to avoid conduct that violates another person’s wholeness and well-being. The scriptures witness to a God whose love brings about justice, mercy, and grace. The Church is called to express God’s love in concrete actions of compassion and healing for all God’s people.

Section 1.02 Responsible Use of Position and Power. Believing the witness of Scripture, Christ our Lord calls us to standards of responsible use of position and power. The intent of this Policy is to promote healthy relationships, create a safe environment for all God’s children, and provide protections for all, especially the most vulnerable in our midst. The basic principles of conduct guiding this policy are:

- a) Sexual misconduct is a violation of the role of pastors, employees, volunteers, counselors, supervisors, teachers, and advisors of any kind who are called upon to exercise integrity, sensitivity, and caring in a trust relationship. It breaks the covenant to act in the best interests of parishioners, clients, co-workers, and students. The ethical conduct of all who minister in the name of Jesus Christ is of

¹ Hereafter references to the Presbyterian Church (U.S.A.) are “PC(USA).”

vital importance to the Church, for through them, an understanding of God and the gospel's good news is conveyed.

- b) Sexual misconduct is a misuse of authority and power that breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. If the parishioner, student, client, or employee initiates or invites sexual content in the relationship, it is the pastor's, counselor's, officer's, or supervisor's responsibility to maintain the appropriate role and prohibit a sexual relationship.
- c) Sexual misconduct takes advantage of the vulnerability of persons who are less powerful to act for their own welfare, including children. It is antithetical to the gospel call to work as God's servant in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm.

Section 1.03 Breach of Christian Ethics and Violation of Trust. In all ministerial, pastoral, teaching, and other professional relationships within the church (such as but not limited to counselors and therapists), Sexual Misconduct is a breach of Christian ethics and a violation of a trust relationship. Engaging in Sexual Misconduct while called to ordered ministry or serving in a pastoral or professional relationship is an abuse of one's power and position.

Article II. PURPOSES AND APPLICATION OF THIS POLICY

Section 2.01 Purposes of this Policy. The purposes of this Policy are to:

- a) Safeguard and protect the members and staff of the Presbytery, the churches, congregants, members, and staff of member churches within the Presbytery, and the people served by the Presbytery and its missions, especially those who are vulnerable, against any form of Sexual Misconduct within the church.
- b) Express the Presbytery's commitment to prevent Sexual Misconduct by creating an atmosphere in our Presbytery where acts of silence, ignorance, and minimization regarding Sexual Misconduct are overcome by acts of understanding, respect, care, and justice.
- c) Promote justice, compassion, and healing for all persons and congregations affected by instances of Sexual Misconduct.
- d) Ensure the effectiveness of our Presbytery's processes for addressing instances of Sexual Misconduct so that the truth may be determined, the due process rights of those involved shall be honored, those involved may be restored within the community of faith, and wrongdoing will cease.
- e) Teach this Presbytery's standards of ministry, for those called to particular service within the life of the church, both ordained and not ordained, in relation to Sexual Misconduct to fulfill our individual and collective responsibility to preserve the integrity of those standards and our ministry.
- f) Work toward justice and compassion for all those involved or affected by Disciplinary proceedings that involve accusations of Sexual Abuse within our Presbytery.
- g) Provide definitions and resource materials useful in the identification and prevention of

Sexual Misconduct. Definitions are included in Article VIII of this policy.

Section 2.02 Application. This Sexual Misconduct Policy for the Prevention of and Response to Instances of Sexual Misconduct (hereafter this “Policy”) applies to all Minister members of the Presbytery of Whitewater Valley (the “Presbytery”), any Minister laboring within the bounds of the Presbytery, as well as any person employed by the Presbytery or serving as a paid or volunteer, full, part-time or contract staff to the Presbytery regardless of their church membership, ordination status, or other professional licensure or status.

Section 2.03 Activity Prohibited. Minister members and all persons subject to this Policy as described in Section 1.02 above shall not engage in any form of Sexual Misconduct (defined below at Section 8.01), including Sexual Abuse (defined in Book of Order D-7.0901 while called to or serving this Presbytery. This Policy applies to all forms of Sexual Misconduct. “Sexual Abuse” is a particular form of Sexual Misconduct which is a Constitutional offense defined in BOOK OF ORDER D-7.0901. Sexual Abuse is a form of, but not the only form of, Sexual Misconduct. To be clear, all forms of Sexual Misconduct are prohibited by his Policy and may result in adverse employment consequences or discipline, even if the conduct is not a Constitutional offense (i.e., Sexual Abuse).

Article III. RESPONSE TO PERSONS INVOLVED

Section 3.01 Treatment of Victims and Accusers. To meet the needs of those persons most directly involved in instances of Sexual Misconduct, the Presbytery intends for the Victim and the Accuser (if not also the Victim) that it will:

- a) Listen and take seriously their stories.
- b) Provide an advocate (see BOOK OF ORDER D-7.01001b), pastoral support, and where appropriate provide or refer them to therapeutic support.
- c) Inform them about church process, this Policy, and progress regarding the allegations or proceedings to the extent possible, while respecting confidentiality and other Book of Order requirements.
- d) Support and advocate for the Victim’s family, and provide or refer family members to pastoral, therapeutic, and economic support to as desired and appropriate.

Section 3.02 Treatment of the Accused. To meet the needs of those persons most directly involved in instances of Sexual Misconduct, the Presbytery intends for the Accused person that it will:

- a) Treat them with fairness and respect.
- b) Respect the Accused person’s right to remain silent throughout a Disciplinary process (see Book of Order D-7.1003a), but also to listen and take seriously their stories if the Accused person chooses to speak
- c) Provide an advocate (see Book of Order D-7.01003c), pastoral support, and where appropriate provide or refer the Accused person to therapeutic support.
- d) Provide counsel or assist in providing counsel if disciplinary charges are filed against the Accused person (see Book of Order D-7.01003d).

e) Inform the Accused person about church process and this Policy, and progress regarding proceedings that are not part of a disciplinary case to the extent possible, while respecting confidentiality and other Book of Order requirements.

f) Support and advocate for the accused person's family, and provide or refer family members to pastoral, therapeutic, and economic support to as desired and appropriate, recognizing that the Accused person's family members may also be victims in the situation.

Section 3.02 Treatment of Congregations. To meet the needs of those persons most directly involved in instances of Sexual Misconduct, the Presbytery intends when a Minister, member of its staff, or congregant of a church within the Presbytery is involved in an instance of Sexual Misconduct that:

a) The Stated Clerk will share with the senior Minister/head of staff (unless that person is the Accused) and the Session this Policy and the flow chart for the disciplinary process.

b) The Executive Presbyter (or their designee) will meet with the senior Minister/head of staff (unless that person is the Accused) and the Session at the earliest practical opportunity to discuss the situation and explain the role and response of the Presbytery's Sexual Misconduct Response Team (SMRT) and other Presbytery personnel or entities such as the Committee on Ministry or other liaisons from the Presbytery to the church, which may include in some instances special task groups or an administrative commission.

c) In an instance where a Minister or member of the ministerial staff of a church is the Accused person and has been placed on administrative leave (see Book of Order D-7.0902) the Executive Presbyter (or their designee) will be in contact with the senior Minister/head of staff (unless that person is the Accused) and the Session within 24 hours of the administrative leave decision by the Permanent Judicial Commission ("PJC") of the Presbytery to arrange for any necessary pastoral and other support, and in any instance where the PJC did not impose administrative leave on the Accused person, to address any restrictions that should be imposed on the Accused person. These discussions will include consideration of arrangements for paid administrative leave when it has been imposed.

d) Recognizing that the effects of an instance of Sexual Misconduct may affect many people and persist for an extended time within a congregation, throughout any situation involving instances of Sexual Misconduct, where a Minister, member of its staff, or congregant is involved, the Presbytery, acting through its Stated Clerk, Executive Presbyter, Committee on Ministry, other liaisons, and SMRT will delegate persons or teams to

e) In all instances, listen to the congregation, church leaders and staff and take their concerns seriously.

f) Offer pastoral care and support.

g) Provide information about sexual misconduct in general, PC(USA) Discipline, and related topics.

h) Provide access to or referrals to resource persons knowledgeable about PC(USA) polity and the effects of sexual misconduct in the church, consultants or therapists with knowledge and experience in dealing with sexual misconduct, or legal counsel knowledgeable about PC(USA) polity, secular (civil and criminal) law pertaining to Sexual Misconduct, Child Sexual Abuse, reporting of child abuse, or similar topics.

i) Assist the church staff or leaders in notifying and working with the church's insurers when appropriate.

Article IV. DISTRIBUTION AND ACKNOWLEDGMENT OF THIS POLICY

Section 4.01 Distribution to Presbytery Personnel. This Policy applies to everyone within the Presbytery regardless of ordination status. This Policy shall be provided to each person listed below initially upon their entry of service within the Presbytery and annually thereafter:

- All Ministers of Word and Sacrament serving within the bounds the Presbytery
- All Ruling Elders commissioned to service within the Presbytery,
- All persons in the ordination process (Inquirers and Candidates).
- All employees on the staff of the Presbytery.
- All who serve in any capacity as Presbytery leaders, members of Presbytery Committees, task forces, or commissions.

Section 4.02 Written Acknowledgment. Each of these persons shall sign a written acknowledgement of receipt of this Policy and deliver the signed receipt to the Presbytery office no later than January 31 each calendar year. Signed acknowledgments shall be kept on file by the Stated Clerk of the Presbytery.

Section 4.03 Distribution to Congregations. To help congregations understand the Presbytery's role when Ministers and Commissioned Ruling Elders are accused of Sexual Misconduct, the Stated Clerk shall distribute this Policy annually to every Clerk of Session in the Presbytery, who shall share it with each congregation's officers and make it available to members when requested. The Stated Clerk shall also make this Policy available to all persons who report or present allegations of Sexual Misconduct and to all persons against whom allegations of Sexual Misconduct are received by the Stated Clerk.

Section 4.04 Available Online. This Policy shall also be available to the public through the Presbytery website to assist congregations in forming their own Book OF ORDER mandated policies.

Article V. PREVENTION and EDUCATION

Section 5.01 Screening.

a)Reference Checks. All persons governed by this policy shall have reference checks. Pre-employment screening shall include specific questions to ascertain any history of sexual abuse or misconduct.

b)Background Checks. Criminal records background checks and sex offender reviews shall be performed on all persons covered by this Policy. Other background checks, such as motor vehicle record reports, and credit reports, may be performed as needed and appropriate to the person's responsibilities within the Presbytery.

c)Responsibility for reference and background checks. The Presbytery shall be responsible to conduct reference and background checks for the persons covered by this Policy, and the Stated Clerk shall maintain appropriate records. All records shall be

strictly confidential and may be shared only on a need-to-know basis as authorized by the Executive Presbyter and/or Committee on Ministry.

Section 5.02 Education and Training

- a) The Presbytery shall provide boundary training opportunities annually on subjects such as the recognition and prevention of Sexual Misconduct, ethical misconduct, the appropriate use of social media, financial boundaries, and other boundary related topics.
- b) Persons covered by this Policy are required to complete approved boundary training at least once every three years or more often as appropriate to the person's responsibilities, position, or circumstances or as appropriate based on changes in applicable laws, rules, standards, or the BOOK OF ORDER. Approved boundary training may include in-person, virtual, or video recorded training events offered by the Presbytery or offered by other councils or organizations and approved by the Presbytery.
- c) New minister members and newly Commissioned Elders of the Presbytery are required to attend boundary training within the first year of their arrival/commissioning.
- d) Anyone governed by this Policy who fails to comply with the training requirements will be subject to administrative and/or disciplinary action consistent with the personnel policies of the Presbytery, the authority of the Committee on Ministry and the BOOK OF ORDER.

Article VI. REPORTING ALLEGATIONS OF SEXUAL MISCONDUCT

Section 6.01 Reporting. Allegations of all Sexual Misconduct accusing Ministers of Word and Sacrament (Teaching Elders), Commissioned Ruling Elders, Inquirers and Candidates, Presbytery employees, or others working for or on behalf of Presbytery shall be made in writing and delivered to the Stated Clerk of the Presbytery in person, by mail, courier service or electronic means. In all instances of allegations of Sexual Misconduct, the Stated Clerk (working with others such as the Executive Presbyter, Committee in Ministry, members of the SMRT, or others) shall immediately provide for the safety of those directly involved in the incident.

- a) Allegations of Sexual Misconduct against a person covered by this Policy who is not a Minister of Word and Sacrament shall be reported to the Executive Presbyter and Committee on Ministry or Presbytery's Personnel Committee, as appropriate to the Accused person's position or role. The presbytery shall respond by using the personnel policies of the Presbytery and appropriate procedures from the BOOK OF ORDER Church Discipline.
- b) Once the State Clerk receives an allegation of Sexual Abuse against a Minister of Word and Sacrament, BOOK OF ORDER D-7.0902 et seq. procedures take effect. The Presbytery may impose paid administrative leave or other restrictions on any person covered by this Policy against whom an allegation of Sexual Misconduct has been made.

Section 6.02 Mandated Reporting

- (a) The State of Indiana requires that an individual who has reason to believe that a child is a victim of child abuse or neglect shall make an immediate report to local law enforcement or the Indiana Department of Child Services. See Indiana Code § 31-33-5-1.

- (b) Ministers of Word and Sacrament, Commissioned Ruling Elders, and Ruling Elders shall follow the requirements of BOOK OF ORDER G-4.03 and should consult with the Executive Presbyter or Stated Clerk for assistance in complying with G-4.03.
- (c) In any instance when there is reason to believe there is an ongoing or imminent risk of physical harm to a child the Executive Presbyter and or Stated Clerk shall be immediately notified of the situation.

Section 6.03 Documentation. BOOK OF ORDER D-7.1004 describes the responsibilities of all persons in an investigation of Constitutional offense to work cooperatively and preserve records.

Article VII. SEXUAL MISCONDUCT RESPONSE TEAM

Section 7.01 Stated Clerk. In instances of a written allegation of Sexual Abuse, the Stated Clerk shall proceed immediately in accordance with this Policy and the procedures outlined in the BOOK OF ORDER Church Discipline.

Section 7.02 Executive Presbyter. The Executive Presbyter shall direct those involved (Accused, Accuser, Victim) to the appropriate resources and when appropriate coordinates with Committee on Ministry and to initiate action with the Moderator of the SMRT.

Section 7.03 Sexual Misconduct Response Team (SMRT).

a) Purpose and Role. The SMRT is charged with providing pastoral care, support, and advocacy where needed in cases involving accusations of Sexual Misconduct within the Presbytery or a member congregation. The purpose of the SMRT is to assure that an expeditious, professional, objective, effective, and caring response is made by the Presbytery to charges of Sexual Misconduct. The SMRT shall not investigate allegations or in any way function as an investigating committee for disciplining members but shall confine itself to coordinating a process to meet the specific needs of the Accuser, the Victim and their family (if any), the Accused Person and their family (if any), employing entities, congregations, and others in the Presbytery affected by the situation. See Article III of this Policy. The SMRT shall be in contact with the Session of the church and in contact with the congregation, as needed.

b) Members. To ensure that the Presbytery is ready to meet the needs of those involved in instances of Sexual Misconduct, the Presbytery's Committee on Ministry shall (according to its process for naming committee members) name six members of the SMRT, each appointed for a three-year term and one member shall be designated as the Moderator. The SMRT shall be composed, as nearly as possible, of an equal number of clergy and ruling elders, and women and men. Members may serve no more than six consecutive years. Any SMRT member with any connection to the Accused person, Accuser, Victim, or congregation involved shall recuse themselves.

c) Confidentiality. Members of the SMRT and any individual participating in the work of the SMRT shall sign a pledge of confidentiality, copies of which shall be maintained at the Presbytery office and distributed as deemed necessary.

d) Training. All members of the SMRT shall be trained to serve on this team. Training shall be held at least annually, and as new SMRT members are appointed. Training shall

be provided by professionals who shall focus on such things as compassion, communication, listening, sensitivity to pain, feelings of guilt and anger, etc., and offering resources as needed. Records shall be kept for each SMRT members' training and maintained at the Presbytery office.

e)Activation. The SMART shall be activated whenever an allegation of Sexual Misconduct is received by the Stated Clerk, the Executive Presbyter in consultation with the Committee on Ministry deems it appropriate. In instances involving Sexual Misconduct within a congregation, the SMRT may be activated to assist administrative commissions and others working with the congregation to assist the congregation to respond to the situation in healthy ways. Others who have particular skills or experience (who are not members of the SMRT) may be co-opted to assist as needed.

f) Supportive Role and Listening Sessions. All involved parties deserve listening sessions that are separate from one another. The impact on a congregation is different from the impact on the Accuser or the person Accused. Each will have their own perspective and differing spiritual and other needs. The SMRT is not intended to be a part of alternative forms of resolution, mediation, or restorative justice processes, although it may suggest such processes to congregations and others.

g)Parallel to Disciplinary Process. Disciplinary Process and SMRT activities often will run parallel to one another. The SMRT shall not be a part of Disciplinary Process and because of confidentiality requirements, it would be inappropriate for any SMRT member to offer to, be asked to, or to provide testimony in any related Disciplinary Process. A flow chart of these processes is attached as an Appendix to this Policy.

Article VIII. DEFINITIONS

Definitions for this Policy. As used in this Policy, the following terms have the meanings set forth below:

- **Accused or Accused person** — mean the individual against whom a claim of Sexual Misconduct is made.
- **Accuser** – means the person claiming to have knowledge of Sexual Misconduct by a person covered by this Policy and who has made an allegation against another person. The Accuser may or may not be the Victim of the alleged Sexual Misconduct.
- **Advocate** – is a person who provides support and pastoral care for an Accuser, Victim, or Accused Person or a family member of one of them. The role of the Advocate is to listen and provide support, accompany the person to meetings during the process, and inform the person of procedural rights or steps, but an Advocate is not legal counsel and does not give legal advice. Legal counsel may speak for a person if asked to do by the person being represented; Advocates generally do not speak for the person.
- **Allegation** – means a written statement alleging an offense or wrongdoing that is submitted to the Stated Clerk of the Presbytery or the Stated Clerk of the congregation having jurisdiction over the individual being accused. Allegations shall include (1) a written statement of the alleged offense or offenses; and (2) facts which, if proved to be true, would likely result in adverse action under the

personnel policy of the Presbytery or this Policy, or in the case of a Constitutional offense, censure within the PC(USA). The process for filing an allegation of a Constitutional offense is outlined in Book of Order D-7.02. An allegation may pertain to a violation of this Policy and may not be a Constitutional offense as defined in the BOOK OF ORDER.

- **Child Sexual Abuse** — includes, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation or gratification of the adult person or of a third person. The behavior may or may not involve touching and may involve Misuse of Technology. A child may never consent to sexual behavior or sexual contact with an adult. In the Presbyterian Church (U.S.A.), the definition of Sexual Abuse includes sexual conduct with anyone under age eighteen. Civil laws generally define a child as someone under the age of eighteen but states like Indiana recognize differences with respect to consent for sexual activity when both persons are over sixteen.
- **Civil Authorities** — are the governmental bodies, whether city, county, state, or federal, that are given the responsibility to investigate, criminally prosecute, and/or bring civil charges against individuals accused of sexual crimes or offenses against adults, adults who lack mental capacity, and children. Civil laws are the laws, regulations, codes, and statutes enacted by Civil Authorities.
- **Misuse of Technology** — use of technology (computers, phones and other personal computers or smart devices, the internet) that results in sexual harassment or abuse of another person, including texting, emailing, or sending messages or images with sexual content to another person who has not consented to receive them. When this conduct includes a person under the age of eighteen, it is considered child abuse. It is never appropriate to view pornography on church property or using church owned technology or the church's internet connection. It is never appropriate to view pornography on church property. There is never an expectation of personal privacy when using technology or an internet connection supplied, owned, or maintained by a church or a church entity.
- **Sexual Abuse** — is defined in D. 7-0901 as: "Sexual abuse is any offense involving sexual conduct in relation to any person under the age of eighteen years or anyone without the capacity to consent, or any person when the conduct includes force, threat, coercion, intimidation, or misuse of ordered ministry or position. Sexual abuse is contrary to the Scriptures and the Constitution of the Presbyterian Church (U.S.A.) and is therefore always an offense for the purpose of discipline."
- **Sexual Harassment** — means unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or their continued status in the Presbytery. It is a violation of this Policy to make employment decisions based on whether a person agreed to or rejected the sexual advances or requests of a person covered by this Policy. Sexual harassment also includes unwelcome sexual jokes or comments, unwelcome or inappropriate touching, behavior or display of materials with sexual content that insults, degrades and/or exploits

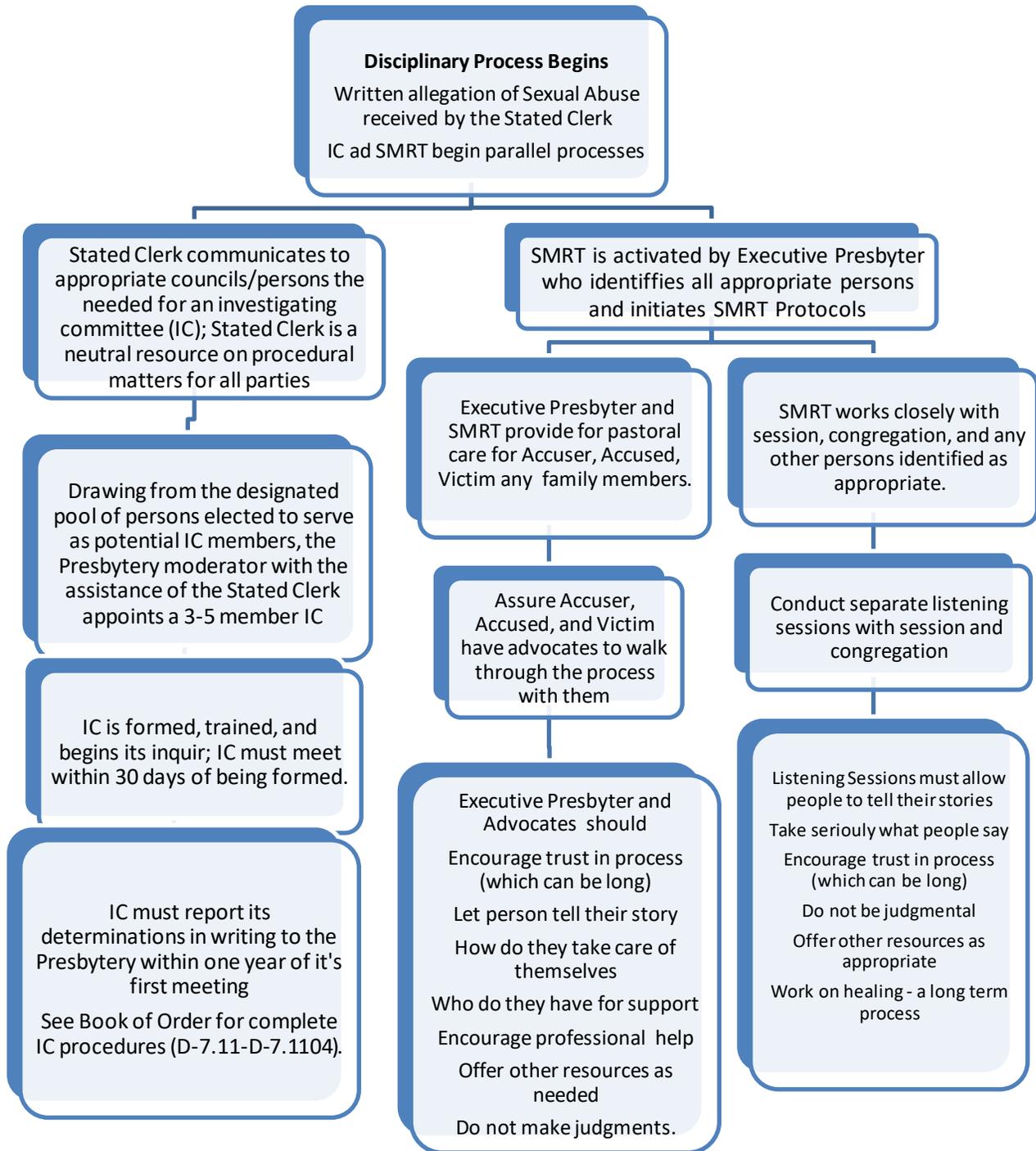
men, women, or children. Sexual harassment has the purpose or effect of unreasonably interfering with an individual's work performance by creating an intimidating, hostile or offensive working environment.

- **Sexual Malfeasance** —is defined by the broken trust relationship resulting from sexual activities within a ministerial or professional (such as counseling or therapeutic) relationship that results in misuse of the ministerial or professional office or position.
- **Sexual Misconduct** – is a comprehensive term that includes Child Sexual Abuse (defined herein), Sexual harassment (defined herein), Sexual Malfeasance (defined herein), Sexual Abuse (defined at D-7.0901), and Misuse of Technology (defined herein). As noted above, all forms of Sexual Misconduct are subject to this Policy but not every instance of Sexual Misconduct will be a Constitutional offense.
- **Victim** — a person claiming to have been harmed and/or abused by a person covered under the Policy.

Section 8.02 Definitions in the BOOK OF ORDER. Other terms used in this Policy are defined in the BOOK OF ORDER. Those definitions also apply to this Policy. Terms defined in the BOOK OF ORDER RELEVANT to this Policy include (but are not limited to):

- Allegation -- BOOK OF ORDER D-7.0201c.
- Alternative Resolution -- BOOK OF ORDER D-7.16
- Charges -- BOOK OF ORDER D-7.1503.
- Investigating Committee -- BOOK OF ORDER D-7.05.
- Mediation -- BOOK OF ORDER D-7.1604.
- Offense – Book of Order D-7.0103.
- Rights of the Accuser -- BOOK OF ORDER D-7.1001.
- Rights of the Victim -- BOOK OF ORDER D-7.1002.
- Rights of the Accused - BOOK OF ORDER D-7.1003
- Restorative Justice -- BOOK OF ORDER D-7.1603
- Sexual Abuse -- BOOK OF ORDER D-7.0901.

Flow Chart of Intersection of an IC and the SMRT in a Disciplinary Case



Conclusion

A healthy relationship between the church and its employees is a vital component of the development and maintenance of a healthy and thriving congregation. The importance of these relationships is worthy of the time, effort, prayer and caring all parties — teaching elders, ruling elders, church members and councils — give to develop and maintain the elements of trust and care that display the Kingdom of God to the world.

Addendum

How to Cover 12 Weeks of Family Leave

Covering twelve weeks of Family Leave can be difficult, especially in a smaller congregation, but it is not impossible. Within your community you have resources and abilities to make this possible with a little work and creativity. It will involve reaching both inside and outside your church walls and being open to the guiding of the Spirit.

Here is a sample of what twelve weeks might look like:

Sunday 1 — Ruling elder proclaims the Word

Sunday 2 — Invite a community partner to come and share their mission.

Sunday 3 — Music Sunday. Select a passage of scripture and a selection of music which reflects that passage.

Sunday 4 — Youth Sunday or a video sermon from the presbytery library.

Sunday 5 — Invite a mission co-worker to share their work. This takes advance planning and can happen in person or virtually. This will involve an honorarium.

Sunday 6 — Ruling elder proclaim the Word.

Sunday 7 — Men's Sunday

Sunday 8 — Do you have a retired minister off Word and Sacrament or a retired educator in your congregation? Ask them for one Sunday as a gift to the church.

Sunday 9 — Women's Sunday

Sunday 10 — Invite another community partner to come and share their mission.

Sunday 11 — Is there someone in your congregation that has a story of faith to share (or several people)? Gove them a prompt to help shape their comments.

Sunday 12 — You made it! Celebrate with a hymn sing and prepare to welcome your pastor back!

The Presbyterian Outlook publishes liturgy for each Sunday of the year, typically two weeks ahead of schedule. This is one element of worship that you may use with minimal cost. You will need to give proper credit.

Holy Humor Sunday may be celebrated any day of the year.

A candidate under the care of your presbytery may be able to fill the pulpit on a Sunday. The presbytery office can help with these arrangements.

A nearby Presbyterian seminary or a seminary of one of our partner denominations may have students or teachers who might be available. Reach out and see.

Is there someone in your congregation or a neighboring congregation who service on a presbytery or synod committee? Is there someone in your presbytery who serves on one of the denomination's national committees? Ask them to share about their work.

The bottom line is that with some creativity and thinking beyond the usual box of worship planning and execution you can make Family Leave work well for your church and your staff.

The 2024 Minimum Compensation Standards were approved by the Commission on Ministries on July 26, 2023 and adopted by the Presbytery of Whitewater Valley at its duly called regular stated meeting on August 5, 2023.

The Family Leave and Other Leave Policy was approved by Coordinating Council Commission on January 24, 2024 and adopted by the Presbytery of Whitewater Valley at its duly called regular stated meeting on February 24, 2023, and supersedes any previously adopted or amended policy on Family and Civic Leave for this Presbytery.

The Sexual Misconduct Policy was approved by Coordinating Council Commission on January 24, 2024 and adopted by the Presbytery of Whitewater Valley at its duly called regular meeting on February 24, 2023, and supersedes any previously adopted or amended policy on Sexual Misconduct for this Presbytery.

Rev. Terry Epling

Stated Clerk of the Presbytery of Whitewater Valley



Profile Information

Name	Email	Pronouns
Ye In Park	plpark92@gmail.com	
Address	Phone Number	Secondary Phone
1558 Parnell Drive, 202, Westfield, IN 46074	2603888807	
Ecclesiastical Status	Presbytery of	Ordination Date
Candidate for Ministry	Membership Whitewater Valley	null

Preferences

Employment Type	Minimum Effective Salary
Full-time	50000
Position Type	Housing Type
Associate Pastor (Christian Education)	Manse, Housing Allowance, Open to Either
First Ordained Call	Available to Match?
Associate Pastor (Other)	Yes
First Ordained Call	
Associate Pastor (Youth)	
First Ordained Call	
Solo Pastor: Installed	

First Ordained Call

Formal Education

Formal Education

Master of Divinity - Louisville Presbyterian Theological Seminary,
(2018-08-20 - 2021-05-31)

Bachelor of Arts in Psychology - Huntington University, (2011-08-29
- 2017-05-31)

Continuing Education

Training/Certification

Language Proficiency

English-Fluent,Korean-Native Speaker

Technical Skills

PremierPro-Some Knowledge,Logic-Some Knowledge,MSWord-
Trained,MSPowerpoint-Trained,MSExcel-Trained

Work Experience

11/17/2018 - Present

Church Youth Pastor / English
Pastor (Not ordained)

Korean Presbyterian Church of
Indianapolis

Carmel, IN

(Suburban, 101-250 members)

Worship: Lead and design
worship experiences with the
team. Prepare and deliver
sermons every Sunday for
different groups. Attend all

services, including special ones.

Pastoral Care: Build relationships and provide care to church families, exemplifying Christ-like behavior. Pray for youth and offer pastoral care as needed.

Education: Lead Friday youth Bible study. Oversee youth ministry, including program planning and event coordination. Recruit and train staff and volunteers. Teach classes for various sacraments and facilitate seasonal retreats.

Executive Leadership: Oversee the English Ministry Operating Committee. Provide feedback to staff and team leaders. Collaborate with Korean Presbyterian Church of Indianapolis for faith development.

Other Responsibilities: Manage building maintenance. Maintain office hours, flexible to personal schedule (Tuesday-Friday: 9am-5pm; Saturday: 12pm-6pm; Sunday: 8:30am-3:00pm).

5/31/2017 - 5/30/2018

Other Rehabilitation Services
Provider
The Otis R. Bowen Center
Huntington, IN

Provided medically necessary social services to clients diagnosed with mental diseases.

- Responsible for managing cases and providing therapeutically and medically necessary services to clients.
- Educated clients various independent skills, social skills, and regulation skills that are medically necessary.
- Responsible for filling client's therapeutic needs and charting.

Statement of Faith

Statement of Faith

I believe in God of the Old Testament (Hebrew Bible) as the same God of the New Testament. I believe in the Trinity: one God who reveals Oneself as Parent/Creator, one God who reveals Oneself as Child/Redeemer, Jesus Christ, and one God who reveals Oneself as the Holy Spirit/ Sustainer.

I believe in God who is beyond all human's ability to comprehend. As St. Augustine of Hippo rightly stated, "if you understood [God], it would not be God." I believe in this God as all-good, all-present, all-knowing, and all-powerful. I believe all theology and doctrines serve to help us attempt to know and understand this God. I believe in God as the Creator of the universe and nature, with everything under God's providence. I believe in God who comes to us sometimes like a parent, like a sovereign, like a lion, and like a teacher.

I believe humanity was created to glorify God. I believe God loves us so much that God gave us free will, for it is through free choice that the love of God is truly expressed and known. I believe free will means we can choose to turn away from God, and all humanity has chosen this path. I believe all humanity is

destined to die because of transgressions and that every human, having sinned, has lost the ability to turn away from sin. Therefore, only the truly sinless can solve our sin problem. I believe in Jesus Christ—the Holy and One True Mediator, Logos, and Redeemer—who was incarnated, died on the cross, was buried, and resurrected from the dead. Risen, Jesus Christ reigns with God the Parent, the Creator in heaven, for they are one. I believe salvation comes from this atoning grace and that through this grace, we are saved, grow, and receive the gifts of the Holy Spirit.

I believe we seek the presence of the Holy Spirit as we live our lives in relationship with God, with the Holy Spirit helping us become aware of the existence of God in every moment of our lives and deepening our relationships with God through the Word of God in the Bible and through prayer.

I believe in the written Word of God in the Bible as a witness to God's righteousness, grace, and love. I believe God's Word in the Holy Scripture is the authority by which we know of God's love and plan for us. I believe that Scripture, inspired by the Holy Spirit, is useful for teaching, rebuking, correcting, and training in righteousness, so that the children of God may be thoroughly equipped for every good work.

I believe we are all part of a Christ-Centered church and need to unceasingly endeavor to be sanctified in our everyday life by practicing faith. I believe the Church, as a community, is where everyone should be welcomed because God loves all. I believe we are all called to love and spread the love of God to the ends of the earth. I believe in the second coming of Jesus Christ, where eternal life will be given to the righteous, and eternal death to the unrighteous.

I believe, as the Book of Order clearly defines, "the Sacraments [Eucharist and Baptism] are the Word of God enacted and sealed in the life of the Church, the body of Christ." I believe these sacraments, instituted by the Lord Jesus Christ through the witness of Scripture, allow us to remember, deeply experience, and participate in the love of God, reminding us of God who is beyond our ability to comprehend.

Narratives

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: Associate Pastor (Christian Education), Associate Pastor (Other), Associate Pastor (Youth), Solo Pastor: Installed

Response:

My ministry is shaped by unique gifts, diverse experiences, and specialized training. Firstly, my emotional composure, particularly in concealing anger, sorrow, or surprise while expressing joy, aids in maintaining a calm and reassuring presence in challenging pastoral situations. My musical talent resonates especially with the youth, helping bridge generational gaps and designing worship experiences.

My experiences have profoundly aided my approach to ministry. Working at The Otis R. Bowen Center, I learned to approach individuals with understanding and love, rather than judgment, especially those struggling with addiction or mental illness. My chaplaincy internship at the University of Louisville Hospital, particularly in the Level 1 Trauma Center, equipped me with the skills to provide effective pastoral care amidst intense emotional and physical trauma. Additionally, serving in an immigrant church for around six years has given me a clear understanding of the unique struggles, cultural differences, and intergenerational conflicts within such communities.

Academically, my training at the Louisville Presbyterian Theological Seminary in Reformed Theology, Christian traditions, history, and PCUSA polity has endowed me with a robust theological understanding and ethical standards. This foundation enables me to navigate the complexities of ministry with doctrinal soundness and moral integrity.

In conclusion, my blend of emotional stability, musical proficiency, empathetic understanding, practical pastoral experience, and theological education allows me to connect meaningfully with diverse groups, address their specific needs, and lead with both compassion and conviction.

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

This question applies to the following positions: Associate Pastor (Christian Education), Associate Pastor (Other), Associate Pastor (Youth), Solo Pastor: Installed

Response:

My calling is deeply rooted in valuing community, education, and worship & sacraments. Community reflects the body of Christ, where mutual love, support, and spiritual growth occur. It's here we live out the 'one-another' commands of Scripture, embodying Christ's love and grace in tangible and practical ways.

Education is fundamental for nurturing faith and understanding. Hosea 4:6 emphasizes the importance of knowledge in our faith journey. Through teaching God's Word, we equip believers with knowledge and wisdom, helping them to build a deeper relationship with God and an informed Christian life.

Worship & Sacraments are central to experiencing God's presence and grace. In worship, we collectively express our adoration, thanksgiving, and need for God. As Isaiah 43:6-7 sing, we were created to worship God. Sacraments, as visible signs of God's grace, are vital in strengthening our faith and unity because Baptism and Eucharist do remind us of Christ's sacrifice and our covenant with God.

Together, these areas form a holistic approach to ministry, aligning with biblical teachings and fulfilling my calling to serve God and His people.

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: Associate Pastor (Christian Education), Associate Pastor (Other), Associate Pastor (Youth), Solo Pastor: Installed

Response:

When I first started as a youth pastor intern at Korean Presbyterian Church of Indianapolis (KPCI), I was asked to preach at our English

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

service (for adults) once a month. Upon becoming a full-time pastor, I took charge of the English Ministry. Initially, about 8 members gathered for this service, but within two years, the number grew to around 40-50 regular attendees.

Under the supervision of the session, I made several changes. First, I restructured the system, formed teams, and appointed leaders for each team, creating an environment where everyone can work together, not just one person. Then, with them, we started small group meetings so that people could build deeper relationships with other members in the church. I, then, wrote several sermon series. I also utilized social media. For example, all services have been uploaded on YouTube. Additionally, I developed a series of Bible studies for midweek meetings, which were available both in-person and virtually. Our guiding principle was "Daily - Read the Word of God; Weekly - Worship together; Lifelong - Serve your neighbors," uniting the congregation towards a common goal.

This reorganization, coupled with technological outreach and spiritual nurturing, not only increased attendance but also helped all members to experience a deeper sense of community and spiritual growth. I'm grateful for this positive change, reflecting my dedication to serving with energy, intelligence, imagination, and love.

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

This question applies to the following positions: Associate Pastor (Christian Education), Associate Pastor (Other), Associate Pastor (Youth), Solo Pastor: Installed

Response:

I once experienced a significant disappointment when we had to cancel our Holy Win event a week prior. About 80% of participants withdrew for various reasons, and the remaining attendees expressed doubts about the event's viability. Additionally, the weather forecast was unfavorable. Recognizing these challenges, we decided to cancel the event.

However, I failed to properly consider the feelings of those who had been looking forward to the event. This oversight led to some conflicts among

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

the parents. It was a moment of realization for me – my communication had been inadequate, and I was also biased.

To address this, I took two key actions. Firstly, I openly apologized to the parents and children for not communicating effectively and not listening to each person's opinion. This led to the establishment of better communication channels with the parents, enhancing our mutual understanding and interaction.

Secondly, to remedy the disappointment of the cancellation, I organized a Fall Picnic for the entire education department at Brown County Park. This event, filled with delicious food, games, and hiking, allowed us to create new, positive memories. It served as a way to overcome the conflicts that arose from the cancellation of Holy Win and brought joy and unity back to our community.

Through this experience, I learned the importance of effective communication, listening to all perspectives, and finding creative solutions to address disappointments and conflicts. It was a reminder of the need to balance organizational decisions with empathy and attentiveness to the community's sentiments.

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

This question applies to the following positions: Associate Pastor (Christian Education), Associate Pastor (Other), Associate Pastor (Youth), Solo Pastor: Installed

Response:

A defining moment of effectiveness in my ministry occurred when a middle school student confided, "Pastor, I don't enjoy coming to church. It feels like I'm forced to come." This honest feedback was a precious gift, showing trust in our relationship. I responded with gratitude and reassurance, emphasizing the church as a welcoming space. This led to the student tearfully sharing their struggles with sexual orientation. The student told me that they got courage to share this with me after hearing my prior assurances during sermons, where I promised to be a shield and refuge for their pains and worries.

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

This incident signifies a milestone in my ministry, especially with the youth. Building trust involved actively listening to them, expressing gratitude for their honesty, and practicing what I preached. Gradually, they began to open up about their struggles, seeing me as a trustworthy confidant.

This approach extends to my adult congregation as well. By embodying the teachings from my sermons, serving them consistently, and showing genuine respect, they too began to seek counsel and prayer, despite my younger age and less experience. Their respect and willingness to discuss their views, and even invite friends to church, mark the greatest effectiveness and fulfillment in my ministry. It's not just about growing numbers, but about building deep, trusting relationships that encourage openness and spiritual growth.

Creating a space where people of all ages feel safe to share their deepest concerns is at the heart of my effective pastoral care.

Optional Links

YOUTUBE LINK - My Sunday

sermons - <https://www.youtube.com/@kpcienglishservice6875>

Portofolio - Portofolio includes journals, sermon links, music

recordings - <https://yeinpark.weebly.com/>

References

Reference #1

David Scott

Liaison from mother church

2604146846

scottdc54@comcast.net

Reference #2

Rick Ary

Friend from Seminary

5026400515

rickary1@gmail.com

Reference #3

Herbert Spann

Pervious Coworker

3173312135

hspann0653@netzero.net

Reference #4

Yohan Kim

Friend Pastor

5187287272

yohaneykim@gmail.com

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.