

**THE PRESBYTERY OF SCIOTO VALLEY  
TWO HUNDRED FORTY-NINTH STATED MEETING**

First Presbyterian Church  
2 West Hunter Street, Logan, Ohio  
November 27, 2018

**GOD CALLS US THROUGH THE HOLY SPIRIT TO CONNECT WITH EACH OTHER TO PLANT,  
GROW AND NURTURE VITAL, FAITHFUL COMMUNITIES OF CHRIST FOR SERVICE AND  
MINISTRY. IN RESPONSE, WE BUILD PARTNERSHIPS,  
COMMUNICATE WITH AND SUPPORT CONGREGATIONS, LEADERS, AND INDIVIDUALS,  
AND EMBODY CHRIST'S TRANSFORMING LOVE IN THE WORLD.**

**STATED MEETING**

The Presbytery of Scioto Valley of the Presbyterian Church (U.S.A.) held its two hundred forty-ninth Stated Meeting at the First Presbyterian Church, 2 West Hunter Street, Logan, Ohio, on Tuesday, November 27, 2018.

**I. THE PRESBYTERY IS CALLED BY THE HOLY SPIRIT**

**Convening the Meeting**

The meeting was called to order at 3:30 p.m. by moderator ruling elder James Boggs and opened with prayer.

**A. Declaration of a Quorum and the Formation of the Roll**

The stated clerk, Sally Robinson, recognized the presence of a quorum. ["The presbytery may set its own quorum, but it shall not be fewer than three teaching elders who are members of the presbytery and three ruling elder commissioners from three different congregations." (G-3.0304)] She moved that the roll be as established by the written sign-in sheets. The motion was approved.  
(Attachment 1)

**B. Agenda**

Stated clerk Sally Robinson presented the agenda for the meeting.  
(Attachment 2)

**C. Greetings**

Host pastor Elizabeth R Wagner brought greetings from the First Presbyterian Church of Logan.

**II. To Worship God**

The Presbytery worshipped God, with a sermon entitled *Stand By Me* by Moderator Elder James Boggs based on Acts 27:23-25. An offering was taken for the Christmas Joy Gift Special offering. The Lord's

Supper was celebrated by Rev. Elizabeth R Wagner and Rev. Joon Won Lee, and the 2017 Necrology read. During this worship service, the Presbytery installed Rev. Rebecca J Tollefson as 2019 Moderator, and Rev. Mark L Gauen as 2019 Vice Moderator.

The congregation was gaveled back into order at 4:44 pm by Moderator James Boggs.

### **III. To Steward Christ's Work**

New ruling elder commissioners were introduced. There were no Corresponding members seated.

#### **A. Staff Reports**

Executive Presbyter Dr. Jeannie Harsh reported on her work and that of the Presbytery staff. She spoke about giving and thanksgiving, and about change.

Stated Clerk Rev. Sally Robinson reported. Her detailed report may be found in (Attachment 3).

She presented the following items for the Presbytery's information:

1. Report on the Review of Presbytery Minutes by the Synod of the Covenant.
2. The roster of those members of the permanent judicial commission whose terms have expired within the past six years.
3. The report on the review of Sessional Records from 2017.
4. The Necrology Report of Ruling Elders who transitioned in 2017.

#### **B. Appointments by the Stated Clerk**

The Stated Clerk announced that she made no appointments.

#### **C. Announcement of New Business.**

No new business was received.

#### **D. Consent Agenda**

Stated Clerk Sally Robinson presented the Consent Agenda for approval by the Presbytery (See Attachment 4).

1. Review and approval of minutes from 248th Stated Meeting at the First Presbyterian Church of Grove City, Ohio, September 18, 2018.
2. Dissolution of Investigating Committee formed on February 20, 2018

The consent agenda was approved by voice vote.

### **III. To Celebrate Christ's Mission**

#### **A. Report from Synod Commissioner**

Rev. Leland Platt, commissioner to the Synod of the Covenant, reported on the November 2-3 meeting of the Synod. His report focused on the Mission to the USA.

#### **B. Commission for Presbytery Operations**

Dr. Robert Gustafson reported for the commission. He presented a report of actions taken on behalf of the Presbytery:

- Approved taking the Presbytery payment of \$25,000 as part of separation agreement with New Albany Presbyterian Church from the Church Development Funds.
- Approved an independent evaluation of the Concord PC Home Road property.
- Approved the request of the Marysville Presbyterian Church to purchase and renovate property across the street from the church and approved a PLP loan for this purpose of \$250,000.
- Approved the sale of Concord Presbyterian Church Home Road property as presented in the contract for \$192,500.

He presented a financial report to date. (See attachment 5)

He presented the 2019 Budget for the second reading (see Attachment 6). This budget was received.

At this time the Presbytery meeting adjourned so that a meeting of the Corporation could take place. At that meeting, the following people were elected to office:

- President: Robert Gustafson
- Vice-President: Karen Zent
- Secretary: Sally Robinson
- Treasurer: Roger Au

The Presbytery meeting was then resumed after a break.

#### **C. Commission for Church Professionals**

Rev. Ann Melick reported for the Commission. She presented the following actions taken on behalf of the Presbytery:

##### **1. Changes in Roll of Ministers**

- Sydney "Skip" Jackson from Indianola Presbyterian Church to Honorably Retired.
- Marion Redding from Member-at-Large to Honorably Retired.

- Elizabeth Maurath from member-at-large to Stated Supply at McNair Memorial Presbyterian Church, Washington, Court House, Ohio.
- Edwin Brinklow from Lake Michigan Presbytery to Transitional Pastor, Indianola Presbyterian Church, Columbus, Ohio.
- Shelley Wiley from Miami Valley Presbytery to Transitional Pastor, First Presbyterian Church, Jackson, Ohio.

2. Actions taken on behalf of Presbytery:

- a. Concurred with the request of the session of the First Presbyterian Church, Waverly, Ohio, to renew the Transitional Pastor contract part time with Minister of Word and Sacrament Joseph Fields for a period of one year.
- b. Concurred with the Session of the Galloway Presbyterian Church, Galloway, Ohio, to renew the part time Supply Contact of Minister of Word and Sacrament Thomas Shuman for a period of one year.
- c. Concurred with the Session of the McNair Memorial Presbyterian Church, Washington Court House, Ohio, to enter into a part time Supply Contract with Minister of Word and Sacrament Elizabeth Maurath for a period of one year.
- d. Concurred with the request of the Session of the Indianola Presbyterian Church, Columbus, Ohio, to enter into a full-time Transitional Contract with Minister of the Word and Sacrament Edwin A. Brinklow for a period of one year. Rev. Brinklow has been received into Scioto Valley Presbytery from Lake Michigan Presbytery.
- e. Concurred with the request of the Session of the First Presbyterian Church, Jackson, Ohio, to enter into a full-time Transitional Contract for a period of one year with Minister of the Word and Sacrament Shelley Wiley. Rev. Wiley has been received into Scioto Valley Presbytery from Miami Valley Presbytery.
- f. Received the Rev. Steven Garstad into Scioto Valley Presbytery from Cincinnati Presbytery.

The Presbytery examined Kelsey Holderman for Candidacy for the Ministry of Word and Sacrament. By Presbytery vote, she was received as a Candidate. (See attachment 7)

The Presbytery examined Steve Hong for Candidacy for the Ministry of Word and Sacrament. By Presbytery vote, he was received as a Candidate. (See attachment 7)

The Presbytery recognized the following Honorable Retirements:

- Rev. Rebecca Tollefson recognized by Rev. Ann Palmerton
- Rev. Skip Jackson recognized by Rev. Charlotte O'Neil
- Rev. Marion Redding recognized by Rev. David Redding

The Revisions to the Sexual Misconduct Policy were presented (Attachment 8). The policy was approved as revised.

The Commission made announcements:

- Fireside Chats are coming up at the Rusty Bucket in Clintonville.
- Healthy Boundaries 101 will be offered at PIE on January 12.

At this point Moderator Boggs turned over the gavel to Moderator-Elect Rebecca Tollefson.

#### **D. Commission for Congregational Life.**

Rev. Jeri-Lynne Bouterse reported for the Commission.

She presented the following actions taken on behalf of the Presbytery:

- a. Formed an Administrative Commission appointed by the Moderator for the purpose of closing the Homer Presbyterian Church as of December 31, 2018, at their request. The members include Honorably Retired Minister of Word and Sacrament Charlsie Ramsey, Ruling Elder, Pataskala First, Moderator Jim Boggs, Ruling Elder, Homer Church, Deborah Schiller, Ruling Elder, Fredericktown Church, Art Dremann, and Ruling Elder, Glen Echo Church, Bill Lucas.

The Commission presented for a second reading revision of the Gracious Separation Agreement (see Attachment 9). This policy was approved, as revised.

#### **E. New Albany Administrative Commission**

Elder Mark Johnson reported for the Commission. He requested that the Presbytery extend their commission until the Stated Meeting in

February 2019. After some discussion, Presbytery approved that request.

At this time, Moderator-Elect Tollefson turned over the gavel to Moderator James Boggs.

#### **F. Commission for Nurture and Outreach.**

Rev. Mary Gause, Chair of the Commission, reported on the following actions taken on behalf of the Presbytery:

- a. Approved a \$2,000.00 Neighborhood Mission grant for the Johnstown Presbyterian Church, indicating that the church could request an additional \$1,000.00 if the needs proved to be beyond that amount.

She made the following announcements:

- WUM gathered 760 coats for schools all over the West side.
- Partners in Education is coming on January 12.
- Youth Triennium is coming in July 2019. Information is available on the website.
- Winter Youth Retreat registration is open. Feb 22-24 at Camp Akita.
- There will be a pre-Presbytery event on global mission at 12:30 before the February Presbytery meeting.

#### **G. Nominating Committee.**

Elder Carla Mavis, reporting for the Committee, made the following nominations for the class of 2021:

- Perpetual Agyekum for the Commission on Nurture and Outreach
- Tom Rice for the Commission on Church Professionals
- Christine Burns for the Commission on Presbytery Operations.

They were elected.

### **IV. The Presbytery Embodies Christ's Love**

#### **Announcements**

- Rebecca Tollefson announced that Grace Community Fellowship's pastor Matthias has been very ill, and the Fellowship will be suspended for some time. However, a Celebration Sunday will be celebrated this Sunday, December 2. Glen Echo will be handling pastoral care in the meantime.
- Ramseyer Church has the delightful problem of being overwhelmed by the number of children that they have.

**Adjournment**

On motion, the meeting was adjourned with prayer by the moderator at 6:45 p.m.

Respectfully submitted,

Sally Robinson  
Stated Clerk

## **Attachment 1: The Presbytery Roll**

<b>Congregation</b>	<b>Pastor</b>	<b>Elder Commissioner</b>
Amanda	Elizabeth Tietz, CRE - P	
Amesville		
Athens Alexander		
Athens First	Robert Martin - P	
Bloomingsburg First		
Bremen Bethel	Lawrence R. Hoffmann, SS/HR - A	Judy Turner
Chillicothe First	Jasen Link - E	
Circleville	Joel Esala - A	
Columbus Bethany	Michael Wilson - A	
Columbus Broad Street	Amy Miracle - E	Betty Lou Stull
	Ann Palmerton - P	James Wilson
Columbus Brookwood	John Birkner - P	Ellen Bennett
	Amy House - P	
Columbus Christ	Pamela Patterson, CRE - E	
Columbus Covenant	Tracy R. Keenan - A	Judy Oeder
	Katherine Kinnison - A	
Columbus Crestview		
Columbus Eastminster		
Columbus Fairmoor	Patricia Moats - E	
Columbus Glen Echo	Leland Platt - P	
Columbus Grace Community	Mathias Akih - A	
Columbus Highlands		
Columbus Hoge Memorial		
Columbus Indianola	Edwin Brinklow - P	Ed Kinschner
Columbus Korean	Joon Won Lee - P	
Columbus Old First	Deb Bergmann, CRE-A	
Columbus Orimia Evangelical	Zegeye Hambissa, CRE - A	
Columbus Overbrook	Bill Gause - E	Tina Johnson
	Mary Gause - P	Jim Kneessi
Columbus Ramseyer	Justice Agyemang Ofosuhene - P	
Columbus Shady Lane	Patricia Moats-E	Patricia A. Parry
Columbus St. Andrew	Roger Au Transitional/HR - P	Fred Vaughan - E
Columbus Westminster	Douglas Browne - P	Jerry Ridenour
Delaware Concord	Virginia Teitt -P	
Delaware First	Deb Patterson - E	
Delaware Liberty	John Hart - P	
	Rebecca Hart - P	
	Kyle Doebler - E	
Delaware Old Stone	Adam Anderson - E	



Delaware West Berlin	Robert J. Gustafson, CRE - P	
Dublin	Jennifer Eastman Hinkle - P	Don Andres
	Peggy Holcomb, CRE - A	
Frankfort	Todd Thomas, CRE - A	
Frankfort Concord	Todd Thomas	
Fredericktown First	Christine Burns, CRE - P	
Gahanna Mifflin	David L. Bubb - E	Edward Segelken
Gallipolis First	Randy Terry SS - E	
Galloway	Thom Shuman - E	
Grandview Heights Boulevard	Preston Shealy - P	
Granville First	Karen J. Chakoian - A	
	Janice Hilkerbaumer - E	
	Trip E. Porch - E	
Greenfield Pisgah Mt. Pleasant		
Grove City	Robert R. Tolar Jr. - P	
Groveport	Christina Piper, CRE - P	Angie Vohsing
Harrisonville		
Hilliard	Robert G. Armstrong - A	
Homer		
Iberia	Patricia A. Stout, SS, HR -E	
Ironton First	Carson J. Hunt, CRE - P	
Jackson First	Shelley Wiley - P	
Johnstown	Kevin Heckathorn - A	
Kingston Mt. Pleasant	Barry Bennett, SS - A	
Kingston Whisler	Donald Frank, TS - A	
Lancaster First	Steven Garstad - A	
Lithopolis Bloom	Catherine Hill, CRE - E	
Logan First	Elizabeth Wagner - P	
London First	Jeri-Lynne Bouterse - P	Steven Watters
	Marsha Sternad, CRE - E	
Marion Lee Street	Scott W. Schnapp, SS - A	
Marysville First	Jeffrey A. Schooley - P	
	Richard Mickley, CRE - P	
McArthur		
Middleport First	James V. Synder, CRE- A	
Mt. Gilead	Sally O. Robinson - P	
Mt. Vernon	Don Hilkerbaumer - E	John Bibart
Nelsonville	Peter Galbraith - A	
New Albany	David H. Milroy -A	
Newark First	Steven Brand - A	
Newark Hanover	Sarah Juist - P	Ron McLeish
Newark Second	Todd Tracy - P	Fred Pyle

Newark Woodside	Doug Taylor, TS - P	
Oak Hill Bethel	Linda Plummer, CRE - A	
Oak Hill Horeb	Linda Plummer, CRE	
Oak Hill Moriah		
Oak Hill Presbyterian	Linda Plummer, CRE	
Oak Hill Sardis		
Ostrander	Thomas Martin - E	
Pataskala First	Gary Brose - A	
Pataskala Jersey		
Pataskala Outville	L. Kae Merold, CRE - P	Cathy Ritchie
Pickerington Prince of Peace	Charlotte O'Neil - P	
Plain City	Alice L. Phillips - P	
Portsmouth First	Bruce A. Kreutzer - P	
Portsmouth Second	Allison T. Bauer - A	
Reynoldsburg First		
Reynoldsburg Parkview	Nate L. Manzo - A	
Sedalia Midway		
Sunbury Condit	Annn Melick - P	
Utica	Terry Holobaugh, CRE - A	
Washington Court House First	James Gray Marshall - P	Jennifer Pieratt
Washington Court House McNair		
Waverly First	Jospeph Fields - P	Barbara Pettit
Wellston	John Pelletier, CRE - A	
Rushville Rushcreek		
Westerville Central College	Malcolm S. Davis - A	
	David Redding - P	
Westerville First	Mark L. Gauen - P	Bill McCormick
Wilkesville First	Ann Moody, CRE - A	
Worthington	Julia Wharff Piermont - P	Kathy Mead
	Thomas F. Rice - E	Jack Towarnicky
	Elizabeth B. Rice - P	Jeff White
	Wayne D.Morrison - E	

### **Minister Members at Large- Honorably Retired**

Alexander George	Bloom Karen	Burse Cynthia - P
Armstrong Robert J.	Bogue Catherine	Campbell Martha
Baker Gareth	Boone Rawley D.	Campbell William M.
Bastin Dan E.	Boteler Mary Gene	Carlisle Jonathan - P
Birdsall Judith	Bougher Phillip	Clark Harold
Black Jane E.	Briley Robert	Clokey Donald

Coberly Robert  
Draves Nancy  
Ellsworth Richard  
Fisher Evan D.  
Gifford Theresa C.  
Gray J. Robert  
Groat John M.  
Grove James - P  
Hare Frank E.  
Hays Richard  
Heffner Phyllis  
Henderson Bruce A.  
Hitt Mary Jane  
Hoffhine Judith  
Huntley Reid D.  
Johnson Gordon  
Johnson William T.  
Jones Timothy  
Kongshaug Oluf  
Kuckuck John W.  
Leety William  
Lewicki, Deborah - E  
Manos John J. - P  
Mason Edna C.

McGloshen Thomas H.  
Mehaffey George O.  
Mehler Jim  
Meyer Carroll  
Miller Laurence E.  
Mori Thomas J.  
Moser Keith D.  
Moxley Irvin S.  
Mykrantz Jane P.  
Nagy Fancis R.  
Nutt Rick  
Obetz Robin W.  
Parham, Ward  
Pendell W. Donald  
Ping Charles J.  
Puckett Kathryn A.K.  
Pursell Jack Lewis - P  
Ramsey Charlsie - P  
Reed Arthur  
Riedel Richard  
Robinson Sally - P  
Salmon Robert  
Sauer Leslie - P  
Sauer Sharon - E

Schmidt Beverly  
Schutte Kristin - P  
Seitz Jean N.  
Sensenbrenner Edward  
Simcox Leland J.  
Smith Rudolph W. - P  
Smith Warrener Susan - E  
Stansbery Leslie E.  
Stull John  
Swift Donald D. - E  
Taggart Julian  
Terry Elizabeth - E  
Tollefson Rebecca - E  
Vickers Don F.  
Weiss Carol R.  
Weiss Wayne F.  
Wendt, Alan D.  
Whybrew Lyndon E.  
Wickliff Larry  
Worthen J. David  
Yang Hyung Choon  
Zingg Otto M.

### **Members-at-Large**

Bolinger Joan - P  
Braswell Scott  
Dryburgh Dallas M.  
Eldridge William J.

Faulkner David R.  
Fulton Bethany  
Jones Keith  
Kim Myong Sun

Quist John W.  
Redding Marion - P  
Turick Jennifer  
Youngblood Desiree - P

### **Validated Ministry-Other Service**

Baker Judy  
Baughman Charlene  
Callison Greg - E  
Corzine, Emily - P  
Harsh Jeannie - P  
Holder Rich Cynthia  
Jaynes Jeffrey P. - P  
Kim Paul H.C.  
Ludwig Michael - E  
Marshall Ann

Mercadante Linda  
Peterson-Jung Karen  
Pierce Mark  
Shields Mary E.  
Woods Michael  
Yochum Margaret – E

### **Ruling Elders serving on Commissions**

Bill Acklin  
Natalie Alter  
Bob Bethge  
Jim Boggs - P  
Kathi Bubb  
Carol Evans  
Richard Glass - P

Robert Gustafson - P  
Jim Hamilton  
Susan Imel  
Mark Johnson - P  
Bill Lucas  
Carla Mavis - P  
Deb Russell

Marquell Segelken - P  
Keith Williams  
Karen Zent

### **Staff**

Jeannie Harsh – P

Dagmar Ramage - P

### **Certified Christian Educator**

### **Christian Educator/Candidates**

### **Corresponding Members**

Guests: 7 - A detailed list is available upon request.

## **Attachment 2: The meeting agenda as approved**

### AGENDA

The Presbytery Is Called by The Holy Spirit – 3:30 p.m.

#### Convening the Meeting

- A. Declaration of a Quorum and Formation of the Roll – Rev. Sally Robinson
- B. Adoption of the Meeting Agenda
- C. Greetings from Host Pastor – Rev. Elizabeth R. Wagner

#### To Worship God

The Word will be preached by Moderator Elder Jim Boggs. We will celebrate the Sacrament of Holy Communion, hear the Necrology report from 2017, install the incoming moderator and vice-moderator and receive the Joy Gift offering.

#### To Steward Christ's Work

Introduction of Guests, New Commissioners, Seating of Corresponding Members

- A. Staff Reports  
Rev. Dr. Jeannie Harsh, Executive Presbyter  
Rev. Sally Robinson, Stated Clerk
- B. Announcement of New Business

(Please present New Business items to the stated clerk before the convening of the meeting. Items will be discussed after the scheduled agenda items.)

- C. Consent Agenda  
Commissioner Handbook

(The Consent Agenda contains items that may be adopted without debate. Any presbyter may request that an item in the omnibus Consent Agenda motion be removed for separate discussion and action and will be scheduled during the responsible Commission or Committee's reporting time or at the end of the meeting.)

#### To Celebrate Christ's Mission

- A. Report from Synod Meeting November 1-2, 2018 – Rev. Leland Platt

- B. Report on the Advisory Committee on Social Witness Policy  
Rev. Rick Nutt
- C. Commission for Presbytery Operations – Dr. Robert Gustafson, CRE
  - 1. Report of Actions Taken on Behalf of Presbytery
  - 2. Financial Report to date
  - 3. Second Reading of 2019 Budget
  - 4. Meeting of the Corporation for the purpose of electing 2019 officers.

B R E A K

- D. Commission for Church Professionals—Rev. Ann Melick
  - 1. Report of Actions Taken on Behalf of Presbytery
  - 2. Welcoming of New Ministers of Word and Sacrament
  - 3. Examination for Candidacy – Rev. Todd Tracy
    - o Kelsey Holderman
    - o Steve Hong
  - 4. Recognition of Honorable Retirements
    - o Rev. Rebecca J. Tollefson
    - o Rev. Sydney V. Jackson
    - o Rev. Marion Redding
  - 5. Second Reading – Revision of Sexual Misconduct Policy
  - 6. Announcements
- D. Commission for Congregational Life – Rev. Dr. Jeri-Lynne Bouterse
  - 1. Report of Actions Taken on Behalf of Presbytery
  - 2. Second Reading – Gracious Separation Agreement Policy
- E. New Albany Administrative Commission – Elder Dr. Mark Johnson
- F. Commission for Nurture and Outreach – Rev. Mary Gause
  - 1. Report of Actions Taken on Behalf of Presbytery
  - 2. Announcements
- G. Nominating Committee – Elder Carla Mavis
- H. Coordinating Team – Elder Richard Glass

To Embody Christ's Love

Announcements, Invitations, Joys, and Concerns for the Community  
Closing Prayer and Benediction.

## **Attachment 3: Stated Clerk's Report**

### **Stated Clerk's Report**

A. Review of Presbytery Minutes by the Synod of the Covenant

The minutes of the Presbytery of Scioto Valley for 2017 were read April 30-May 1, 2018, at the Synod Office in Maumee, Ohio. They were approved with exception. There was no report of the review of Session minutes or records. This is rectified in this report, item C.

B. Rules of Discipline D-5.0206.b

*The stated clerk of the council body shall keep a current roster of those members of the permanent judicial commission whose terms have expired within the past six years. The names shall be arranged alphabetically within classes beginning with the most recent class. Whenever the permanent judicial commission reports its inability to obtain a quorum, the stated clerk shall immediately select, by rotation from that roster, a sufficient number of former members of the permanent judicial commission to constitute a quorum. The stated clerk shall report the roster annually to the council.*

#### Current Members

(Key: M – Minister of Word and Sacrament; E – Ruling Elder)

Class of 2023	Kimball Carey (E) Patricia Moats (M) Justice Ofosuhene (M)
Class of 2021	Alice K. Hite (E) Patti Nussle (E) Richard M. Wallar (E)
Class of 2019	Acheampong Boamah (E) Amy House (M) John S Jones (E)

#### Past Members

Class of 2017	Todd Book (E) Mark Stephen Merold (M) JoAnn Titus (E)
Class of 2015	Charlotte O'Neil (M) Margaret Ann Samuels (E) James A. Wilson (E)
Class of 2013	Judith M. Hoffhine (M) Ginny Shanda (E) Rudolph W. Smith (M)

### ***Review of Sessional Records from 2017***

<b>Church</b>	<b>Date Reviewed</b>	<b>Without Exception</b>	<b>With Exception</b>
Amanda			
Amesville/Stewart New England			
Athens Alexander	8/13/2017	Y	
Athens First			
Bloomingsburg First	11/28/2017		Y
Bremen-Bethel	8/6/2017	Y	
Chillicothe First			
Circleville	9/17/2017	Y	
Columbus Bethany	9/17/2017		Y
Columbus Boulevard			
Columbus Broad Street	11/28/2017		Y
Columbus Brookwood	11/28/2017		Y
Columbus Christ	8/5/2017	Y	
Columbus Covenant	11/28/2017	Y	
Columbus Crestview	9/17/2017		Y
Columbus Eastminster	8/6/2017		Y
Columbus Fairmoor	9/17/2017	Y	
Columbus Glen Echo	9/17/2017	Y	
Columbus Grace Community Fellowship			
Columbus Highlands	11/28/2017		Y
Columbus Hoge Memorial	8/5/2017	Y	
Columbus Indianola			
Columbus Korean			
Columbus Old First			
Columbus Oromia Evangelical			
Columbus Overbrook	11/28/2017		Y
Columbus Ramseyer			
Columbus Shady Lane	9/17/2017	Y	
Columbus St. Andrew	9/17/2017	Y	
Columbus Westminster	9/17/2017	Y	
Delaware Concord	9/17/2017	Y	
Delaware First	9/17/2017		Y
Delaware Liberty	11/28/2017		Y
Delaware Old Stone	9/17/2017	Y	



<b>Church</b>	<b>Date Reviewed</b>	<b>Without Exception</b>	<b>With Exception</b>
Delaware West Berlin			
Dublin	9/17/2017	Y	
Frankfort			
Frankfort Concord			
Fredericktown First	9/24/2017		Y
Gahanna Mifflin	9/24/2017		Y
Gallipolis First	8/13/2017		Y
Galloway			
Granville First	11/28/2017		Y
Greenfield Pisgah Mt. Pleasant	9/17/2017	Y	
Grove City First			
Groveport			
Harrisonville			
Hilliard			
Homer	9/24/2017		Y
Iberia	11/28/2017		Y
Irononton First			
Jackson First	8/13/2017	Y	
Johnstown			
Kingston Mt. Pleasant			
Kingston Whisler			
Lancaster First	8/5/2017	Y	
Lithopolis Bloom	8/5/2017	Y	
Logan First	11/28/2017	Y	
London First	9/17/2017	Y	
Marion Forest Lawn			
Marion Lee Street			
Marysville First	9/17/2017	Y	
McArthur	11/28/2017		Y
Middleport First	9/17/2017	Y	
Mt. Gilead	9/24/2017	Y	
Mt. Vernon			
Nelsonville First	9/17/2017	Y	
New Albany Presbyterian			
Newark First	9/24/2017		Y
Newark Hanover	8/5/2017	Y	
Newark Second	8/5/2017	Y	
Newark Woodside			

<b>Church</b>	<b>Date Reviewed</b>	<b>Without Exception</b>	<b>With Exception</b>
Oak Hill			
Oak Hill Bethel			
Oak Hill Horeb			
Oak Hill Moriah	8/13/2017	Y	
Oak Hill Sardis	8/13/2017	Y	
Ostrander	11/28/2017		Y
Pataskala First			
Pataskala Jersey			
Pataskala Outville	8/5/2017	Y	
Pickerington Prince of Peace	11/28/2017	Y	
Plain City			
Portsmouth First	8/13/2017	Y	
Portsmouth Second			
Reynoldsburg First			
Reynoldsburg Parkview	8/5/2017		Y
Sedalia Midway	11/28/2017		Y
Sunbury Condit	9/24/2017	Y	
Utica	9/24/2017		Y
Wash. C.H. McNair	11/28/2017		Y
Washington Court House	11/28/2017	Y	
Waverly First	9/25/2017		Y
Wellston First			
West Rushville/Rushcreek	11/28/2017		Y
Westerville Central College	9/17/2017	Y	
Westerville First	9/17/2017		Y
Worthington	11/28/2017		Y
Wilkesville First	8/13/2017	Y	
<b>Number of Congregations</b>		<b>35</b>	<b>27</b>

## ***Necrology Report of Ruling Elders who transitioned in 2017***

<b><u>Congregation</u></b>	<b><u>Ruling Elder</u></b>
Athens, First	William Creighton II Nicolas Dinos Lyle McGeoch Ruth Nostrant Ruth Richey Martha Scott
Albany, Alexander	James McHarg Willa Willard
Circleville	Franklin Estes
Columbus, Bethany	Thelma Brown Mary Winbush Margaret Prillerman
Columbus, Brookwood	Charles Walz
Columbus, Covenant	Robert Bartels Philip Hall Elizabeth Livingston Dan Rashe Rachel Timmons David Ulry
Columbus, Crestview	Shirley Fairchild Mary Kay Shivley
Columbus, Fairmoor	Mary S. Sheldon
Columbus, Hoge Memorial	Patricia Newman William Dorn
Columbus, Overbrook	Judith Sanford Edsel Cotter Martha Boydston Jane Shaffer William Gray Ruth Froede

## ***Necrology Report of Ruling Elders who transitioned in 2017 (2)***

<b><u>Congregation</u></b>	<b><u>Ruling Elder</u></b>
Columbus, St. Andrew	Mary Elizabeth Jones
Delaware, First	Rex Norman Sprague Lois Kime Smith Doris Cannon
Delaware, Liberty	Hope North
Dublin	Jean Meadows Life
Greenfield, Pisgah-Mt. Pleasant	Earl Monroe
Grandview Heights, Boulevard	Mary Lou Wright Ruth Smith Mary Harris Paula DeWeese
Granville, First	Fran Bellman Ruth Burgoon Rainey Taylor Kathleen Wallace Calvin Prine Sally Wiper
Groveport	Michael Sutton
Iberia	Donald Sipes
Ironton, First	Edna Kazee Ken Barber
Jackson, First	Richard A. Shupe
Lancaster, First	Leonard Hajost Charles Bruce Haning Paul Robert Wenger Daniel Ochs Jerry Wysong
London, First	Richard Gerard Donald Shoemaker Helen Roddy
Mt. Gilead, First	Eileen Gladden

### ***Necrology Report of Ruling Elders who transitioned in 2017 (3)***

<b><u>Congregation</u></b>	<b><u>Ruling Elder</u></b>
Newark, First	Eugene Lee Galbraith Georgia Porter Helen Marie Pryor Paul W. Weekly Russell Eugene Snelling
Newark, Hanover	Gene Smith
Newark, Second	Norma L. Bartlett
Ostrander	Ron Hutchisson
Pickerington, Prince of Peace	Janice Graver Don Boyd
Portsmouth, First	Barbara MacDonald
Reynoldsburg, Parkview	William Bond Coulter
Sedalia, Midway	Reynold Slaughter Jr. Joseph Emerich
Sunbury, Condit	James Albert Bargar
Washington Court House, First	Marcia Bauman
Waverly, First	Don Kerry
Westerville, Central College	William Argo
Worthington	Viola Anderson Ruth Coons Juanita Harrison Harvey Minton Braxton Tewart Sue White

#### **Attachment 4: The Consent Agenda**

1. **Review and approval of minutes** from 248<sup>th</sup> Stated Meeting at the First Presbyterian Church of Grove City, Ohio, September 18, 2018.

2. **Dissolution of Investigating Committee**

The Investigating Committee formed by the Moderator at the stated meeting of the Presbytery on February 20, 2018, after a thorough investigation, found no reason to file charges (D-10.0202a), and so is dissolved with our thanks and gratitude for their service as of this stated meeting of the presbytery, November 27, 2018.

**Attachment #5: Financial Report to date**

**Attachment #6: 2019 Budget as approved**



## **Attachment 7: Inquirers' Biographies and Statements of Call**

### **Kelsey Holderman - Biographical Statement**

I am a current student at Princeton Theological Seminary, where I am seeking dual master's degrees in divinity and Christian Education Formation. Formerly from Dublin, Ohio, I grew up in a family of seven, who inspired my love of the outdoors, Ohio State athletics, and country music, and who have been constant sources of encouragement and guidance throughout my faith journey and recent call to ministry. Before seminary, I attended The Ohio State University, earning a bachelor's degree in Middle Childhood Education, and then went on to earn a MCE master's degree at the same university, where I spent the year teaching seventh grade Math and Science in Columbus Public Schools. While I love, and have always loved teaching, I have recently found myself in the world of youth ministry and have spent the past two and a half years discerning God's call on my life to full-time pastoral ministry.

### **Statement of Call**

Ever since the age of five, my goal in life was to be a teacher. At that age, teaching appealed to me because I loved school myself, and had wonderful experiences in school. As I grew into a teenager and a young adult, that passion for teaching young people grew and developed into more than just teaching but impacting young people's lives in a meaningful and positive way. Around the time that I started my teacher training program in college, I also started serving in youth ministry for the first time. I found myself investing a significant amount of time in the lives of the youth at the church, and I quickly discovered how much I enjoyed building relationships with them, helping them work through difficult parts of their lives, challenging them to think about and experience their faith in numerous ways, and serving alongside them on mission trips and in their own community. Not only did I begin to recognize gifts in myself that fit well into serving in youth ministry, but I was simultaneously challenged in my theology and felt God's nudge to listen to the questions and passions I had brewing inside of me. That nudge turned into a push, and with support from my church, family and many friends, I began taking steps towards following this call; the first step being seminary.

When I started attending Princeton Theological Seminary, I believed that my goal was to learn how to become a well-informed, well trained youth pastor. While this is still a goal and product of my education, I have also become more theologically aware and attune to human and earthly needs that go beyond young people. There is a tension in the Christian faith where the same scriptures are used to oppress and liberate others, but it is our duty as followers of Christ to recognize where people groups are being marginalized, and to take action. This includes but is not limited to people of color, women, those who identify as LGBTQI+, people experiencing homelessness, disability or mental illness, elderly people, young people, and the list continues. It is not always my place to enter into the struggle of a people group with the intention of "saving" them from their oppression, but it

### **Kelsey Holderman Statement of Call continued**

is necessary that I take steps to recognize and change the ways I participate in oppression, even subconsciously, to learn from others, and to work alongside them so that they have support and an advocate, but also keep their dignity and agency. I am learning what it means to love people better, and that is what I am called to do.

One of the other ways that I recognize God shaping my sense of call through my studies and experiences while in seminary is the constant reminder that not all practices done in God's name are truly of God, and seemingly harmless words, decisions or actions can be harmful in the faith development of all people. It is essential that I continue to think theologically about every decision I make in ministry; whether it be in teaching the Bible or planning for mission work, but it is equally important to remain open to learning from those with whom I am doing ministry, as well as remain humble enough to allow God to change my heart and mind.

During the past two years of my life, my experiences of God and other people have awoken a deep desire in me to love others in liberating and meaningful ways. My talents and passions are still heavily geared towards ministry with young people, but I have learned that good youth ministry is just good ministry, and it works the other way around as well. I know that God is calling me to be a leader in the church, to help guide, love, empower, and nurture faith in and with God's people, and I am prepared to do the work to prepare me to follow that call well.

### **Steve Hong - Biographical Statement**

I was born in Seoul, South Korea in 1983, to a faithful Methodist mother, and a father who would be baptized with his infant son in 1984 as a member of Myeongdong United Methodist Church. Since, my father worked for Samsung's international business division, he was transferred to the its Canadian offices in Toronto, ON, Canada when I was 5/6 years old. From 1989 to 1994, I grew up as a Korean-Canadian boy, ice skating during school recess on a frozen baseball field during the winter and dipping my French fries in gravy. In 1994, my father accepted a position as the CEO of a company in Tijuana, Mexico, near the US/Mexico border. In 1994, I started my journey as a Korean-American, which I consider my primary cultural identity. I graduated from college (University of California, Irvine) in 2006, with a BA in sociology. After working in consumer research for a couple of years, I entered seminary in 2008 and graduated from Bethel Seminary of Bethel University (San Diego campus) with a M.Div. in 2011. As pastor of various ministries, I worked for my home church, Hanbit Church, from 2010 to 2014. After serving here, I served Wesley UMC as their youth and young adult minister for two years. From Jan of 2017 to the present, I have been serving the Korean Presbyterian Church of Columbus.

### **Steve Hong Statement of Call**

After college, I felt disillusioned about life. I had done what the world told me to do. I had done what my parents hoped I would do: I graduated from a good school (University of California, Irvine) and, as a result, I found a job that paid the bills. But, my heart wasn't satisfied. I had really lost who I was as a human being. Early on in my life I played competitive ice hockey with aspirations to earn a division 1

## Steve Hong Statement of Call continued

college scholarship. However, with the chance to play division 3 hockey at Lawrence University at the age of 20, I decided to continue my education at UC Irvine instead. I think this was the right decision. I don't think my body could have held up for 2-3 more years of competitive hockey. Yet, I think I've always been chasing the feeling I had playing hockey with my teammates. I had a mission in life. I had a purpose. And, even though we didn't always get along, I had a community that would put their bodies in harm's way if it meant protecting me or getting in the way of a puck going 80-90 mph to help out our goalie. A part of me has always been looking to join a movement with a purpose higher than the individual, worth giving my body to. Truly, if I had died playing hockey at the age of 17, I would have kissed the feet of God for such a wonderful life. I am so grateful to my parents for making it possible for me to play.

At UC Irvine, I earned a BA in sociology. Ever since my first year of taking college courses, sociology drew me in as a subject. I found nourishment in understanding the world from the sociological perspective. I loved taking classes on race, inequality, and all attempts to understand our society. But, the major also broke my heart numerous times. I discovered that sociology is truly a study of communal, systematic sin. Though, I'm not sure if I would have used those words to describe the world's brokenness back in college. I had actually left attending the church altogether after high school.

After college, I started to attend the home church of my youth again. The main reason I went back was boredom. I found myself without a social life after moving back home. But, from this, God used my boredom and need for something to do, besides looking for jobs, to slowly woo me back to him. I started taking Bible classes and volunteering as a children's ministry worker. I went on mission trips. I started to read everything I could on religion, God, other faiths, Jesus, prayer, etc. During this spiritual renewal, I picked up a copy of *Mere Christianity* by C.S. Lewis. After reading this classic, I decided that I was in at the age of 24 and I was reborn.

After the economic crash in 2008, I was laid off from my job as a consumer researcher. After moving back in with the folks again, as I survived off unemployment checks, looking for a job, my senior pastor called me in and asked me if I had considered pastoral ministry as a career. I had not. Ever. I didn't think God would use someone like me to be a pastor. But, the idea took hold of me and didn't let go. I entered seminary in 2008. I loved seminary so much. I had no idea how mysteriously grand, good, merciful, wise God is and continues to be. During my second year of study (2010), I began to work professionally as a pastor. Currently, I am serving at Korean Presbyterian Church of Columbus as the Pastor to the English-Speaking Congregation (since Jan. of 2017) as I enter into my 8<sup>th</sup> year of professional ministry. Previously, I've had experience in ministry to people with special needs, middle school ministry, high school ministry, and children's ministry. I hope to continue to be amazed by God in ministry all my life.

## **Attachment 8: Sexual Misconduct Policy**

### **SEXUAL MISCONDUCT POLICY AND PROCEDURE STATEMENT THE PRESBYTERY OF SCIOTO VALLEY**

### **SEXUAL MISCONDUCT POLICY AND PROCEDURE STATEMENT (Adopted May 18, 1999 and Amended September 17, 2002, November 18, 2003, April 18, 2006, and June 8, 2007, and November 27, 2018)**

#### ***I. INTRODUCTION***

*As God who called you is holy,  
be holy yourselves in all your conduct.*

\* \* \* \* \*

*Tend the flock of God that is your charge,  
not under compulsion but willingly'  
not for sordid gain but eagerly.  
Do not lord it over those in your charge,  
but be examples to the flock.*

\* \* \* \* \*

*You know that we who teach  
shall be judged with greater strictness.  
(I Peter 1:15; 5:2; James 3:1, NRSV)*

The Presbytery of Scioto Valley states its position that when sexual misconduct occurs, it is:

- an offense against the law of God;
- a dishonoring of the gospel of Jesus Christ;
- a serious breach of the fellowship which the Holy Spirit builds in the church;
- a violation of professional ethics;
- a misuse of the power of position or person;
- in many applicable circumstances, a violation of secular law;
- a violation of the trust of a person seeking the ministry of the church.

#### ***II. POLICY***

It is the policy of the Presbytery of Scioto Valley that all members, non-member employees, volunteers, and officers of the Presbytery are to maintain the integrity of the ministerial, employment, and professional relationship at all times. Sexual misconduct is not only a violation of the

principles set forth in Scripture, but also of the ministerial, pastoral, employment, and professional relationship. It is never permissible or acceptable. Therefore, it is the policy of the Presbytery to address immediately and fairly any allegation of sexual misconduct against any employee, member or officer of the Presbytery, recognizing the presumption of innocence which exists in our system of civil law and church discipline

### ***III. PURPOSE AND APPLICATION***

The purposes of this policy are:

1. to prevent, and minimize sexual abuse within the Presbytery of Scioto Valley;
2. to safeguard the church's members, staff, and the community from abuse through any form of sexual misconduct;
3. to seek justice by assuring effectiveness of the church's administrative, investigative, and judicial process in determining truth, protecting the innocent, and dealing with both the accused and the accuser in a prompt and compassionate manner;
4. to promote proper healing of all persons and congregations where sexual misconduct has occurred.

This policy is adopted by Presbytery of Scioto Valley for use in its governance, and as guidance for its member churches.

### ***IV. DEFINITIONS***

*Sexual Misconduct* is the comprehensive term used in this policy to cover the following:

- **Inappropriate sexual conduct** may include language, visual contact, touching or other behavior judged by the person to be injurious to his or her physical or emotional health.
- **Child sexual abuse** includes, but is not limited to, any contact or interaction between a child (under 18) and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced.
- **Sexual abuse** as defined in the Book of Order: "Sexual abuse of another person is any offense involving sexual conduct in relation to (1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or (2)

any person when the conduct includes force, threat, coercion, intimidation, or misuse of ordered ministry or position” (Book of Order, D-10.0401c).

- **Rape or sexual contact** by force, threat, intimidation, or coercion
- **Sexual harassment** is unwelcome sexual advance, verbal or physical conduct, or display of sexually related material when:
  - submission is explicitly or implicitly made a condition of future employment, service or care;
  - such conduct could reasonably be expected, because of its content, context, or pervasiveness, to affect morale or performance of the individual or others involved in the situation; or
  - persons in the work setting claim to find the material offensive.
- **Sexual malfeasance** is defined by the broken trust resulting from sexual activities within a professional ministerial relationship that results in misuse of office or position arising from the professional ministerial relationship.
- **Misuse of technology** includes use of technology that results in sexually harassing or abusing another person, including sending and/or receiving suggestive messages and images to or from persons with whom one has a ministerial relationship. It is never appropriate to view pornography on or using church property. When images viewed or sent include a person under the age of eighteen, it is considered child abuse and falls under mandatory reporting provisions. There is never an expectation of personal privacy when using technological equipment owned by a church or church entity or within the context of ministry.

## ***V. PROCEDURE UPON RECEIPT OF A REPORT OF MISCONDUCT***

The Presbytery will not ignore allegations of sexual misconduct. Because of the serious nature of any allegation of sexual misconduct, any or all of the formal procedures of Presbytery and the *Book of Order* will be invoked. A written statement submitted in accordance with D-10.0102 received by any employee or officer of the Presbytery must be referred immediately to the Stated Clerk for processing.

For the following procedures to be used, the accused must be a member, non-member employee, volunteer, or officer of the Presbytery. In such a case, the Presbytery declares its intention to deal clearly and fairly with the alleged sexual misconduct when experienced by any person while involved in any professional or volunteer relationship with the Presbytery. Due to the serious nature

of an allegation, it cannot be kept in total confidentiality. It will, however, be handled with appropriate discretion.

## **A. Reporting an Incident of Sexual Misconduct**

### **1. Reporting Obligations of Members, Officers and Employees**

Ministers of Word and Sacrament, Commissioned Lay Pastors, Ruling Elders and Deacons are reminded of their obligations as set forth in the *Book of Order (G-4.0301)* to report information they receive regarding alleged sexual misconduct. A Minister of Word and Sacrament or Commissioned Lay Pastor who feels an obligation to clergy confidentiality must determine whether there is "imminent risk of bodily harm," and report accordingly, unless the victim is a minor or adult lacking capacity for consent (see below). In all cases of clergy confidentiality, the counselee shall be urged to self-report.

### **2. *G-4.0302. Mandatory Reporting of Abuse of a Minor or Adult Lacking Capacity for Consent***

Any member of this presbytery engaged in ordered ministry, any presbytery employee, or any certified Christian educator employed by this presbytery's congregations, shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse.

In addition, it is the policy of the Presbytery that all members, non-member employees, volunteers, and officers of the Presbytery who receive information that sexual molestation or abuse of a minor or an adult who lacks mental capacity to consent has been committed by any other employee, officer, member or volunteer of the Presbytery shall immediately notify local law enforcement and Children's Services officials, as well as the Executive Presbyter and Stated Clerk. Any employee who receives information that sexual molestation, abuse or harassment has been committed by any other employee, officer, member or volunteer of the Presbytery, regardless of the age of the victim, shall immediately report that information in writing to the Executive Presbyter and Stated Clerk.

Whenever a member or officer of the Presbytery has any information suggesting an incident of sexual misconduct has occurred, such information shall be report immediately in writing to the Stated Clerk. If the allegations involve the Stated Clerk the incident shall be reported to the Executive Presbyter, who shall serve as acting stated clerk for purposes of carrying out the responsibilities described herein.

### **3. Responsibilities of the Stated Clerk**

Upon receipt of any allegations of sexual misconduct, the Stated Clerk (or the Presbytery Executive acting as the Stated Clerk) shall immediately take all steps necessary to cause an investigating committee to be created pursuant to the provisions of the Rules of Discipline and the Standing Rules of the Presbytery. If the allegations received allege an offense of sexual abuse toward any person under the age of eighteen, or who it is alleged lacked the mental capacity to consent, the Stated Clerk shall further report the allegations to the moderator and clerk of the Permanent Judicial Commission in order that a determination may be made whether the accused should be placed on a leave of absence until resolution of the allegations.

When the Stated Clerk receives a written statement of an alleged offense from a person who is not a member of the Presbyterian Church (U.S.A.) that contains sufficient information to allow investigation and to suggest that an offense has been committed, the Stated Clerk shall follow the provisions of D-10.0103, report that an offense has been alleged, and refer the statement immediately to an investigating committee.

In addition, the Stated Clerk shall notify:

1. Insurance carriers to the extent the Presbytery's insurance policies require such notice be given;
2. Appropriate local, state, or federal authorities if the allegations involve the abuse of a minor child or other criminal behavior, and the Stated Clerk is unable to confirm that such reports have not been made.



#### **4. Responsibilities of Commission on Church Professionals and the Commission on Congregational Life**

*(a) When the Commission on Church Professionals (CCP) and/or the Commission on Congregational Life (CCL) receives information of conflict within a congregation or session as the result of rumors or the disclosure of allegations of sexual misconduct:*

- The CCL, in consultation with the Executive Presbyter, should contact the pastor and session and/or congregation (if a congregation is involved) in order to determine what resources are necessary to meet the session or congregation's needs.
- A representative (s) from CCL should make clear that it is not an investigating committee. Any person who indicates that they have evidence or information regarding an alleged offense should be referred to the Stated Clerk.
- CCL should seek to ensure that all involved understand the disciplinary process and the Presbytery's Sexual Misconduct Policy.
- They further should seek to ascertain whether conflict exists within the session or congregation and develop a plan for addressing such conflict to the extent possible while the disciplinary process proceeds.
- If the accused seeks pastoral care, representation or assistance, he or she should be referred to the Executive Presbyter and/or CCP.

*(b) When an alleged victim requests pastoral or counseling assistance from the Presbytery:*

- CCP and/or the Executive Presbyter should evaluate how pastoral or counseling services can best be provided to the alleged victim, and his/her family.

*(c) When a Minister of Word and Sacrament agrees to or is placed on a leave of absence during the pendency of charges of sexual misconduct:*

- CCL and/or the Executive Presbyter should contact the session in order to determine what resources are necessary to meet the session and congregation's needs. CCL should seek to ensure that the short and middle term pastoral needs of the congregation are filled.
- CCL should further seek to ascertain whether conflict exists within the session or congregation and develop a plan for addressing such conflict to the extent possible while the disciplinary process and leave of absence proceeds.

*(d) When a Minister of Word and Sacrament renounces jurisdiction or dies while charges of sexual misconduct are pending:*

- CCL should contact the session in order to determine what resources are necessary to meet the session and congregation's needs.
- CCP or CCL, in consultation with the Executive Presbyter, should seek to contact the accuser and/or alleged victims and family and determine what resources are necessary to meet their needs (e.g. referral to counseling, advocacy) for as long as necessary.
- If CCP or CCL determines that further information gathering is necessary to secure the healing of the congregation or alleged victims, it may engage in such information gathering or recommend that the Presbytery appoint an administrative commission to gather such information, but shall make clear to all that the purpose of such information gathering is to secure the resolution of conflict and healing of the congregation and victims, and not to determine the guilt of the accused.

## **5. Record Keeping**

CCP and CCL shall keep careful records of their proceedings, including accounts of actions, minutes of deliberations, and conversations with all affected persons, copies of the initial report, correspondence, and copies of reports to the governing body or entity. They will maintain the records until the matter has been resolved. At that time, the records shall be forwarded to the Stated Clerk where they will be marked "confidential" and securely stored. There shall be no separate or duplicate records kept of the material that has been turned over to the governing body as a result of CCP or CCL work.

## **VI. UPDATING SEXUAL MISCONDUCT POLICY AND PROCEDURE STATEMENT**

Annually, the Commission on Church Professionals, in consultation with the Commission on Congregational Life shall designate a task force to see that this Policy and Procedure Statement is in compliance with all constitutional requirements of the Presbyterian Church (U.S.A.), and all requirements of the laws of the State of Ohio. Any necessary changes shall be reported to CCP for submission to the Presbytery for approval.

Acknowledgement of Receipt of PSV Sexual Misconduct Policy and Procedure Statement

I hereby acknowledge that I have received a copy of "The Presbytery of Scioto Valley Sexual Misconduct and Procedure Statement," last amended by the Presbytery November 27, 2018.

Signature: \_\_\_\_\_

Printed Name: \_\_\_\_\_

Date: \_\_\_\_\_

## **Attachment 9: Gracious Separation Agreement Revisions**

### **PRESBYTERY OF SCIOTO VALLEY Commission for Congregational Life POLICY FOR GRACIOUS SEPARATION OF CONGREGATIONS FROM THE PRESBYTERY OF SCIOTO VALLEY**

Approved by the Presbytery

November 15, 2011

Addendum Added May 15, 2012

Revised September 5, 2018

Approved November 27, 2018

#### **Introduction**

As Christians, as the Church, we embody Christ in the here and now. We celebrate Christ's resurrection. We rejoice in the living, Triune God. Our hands, our hearts, our minds, and our spirits become the vessels, the instruments, that God calls and uses to share God's blessings and love with each other and the whole of creation.

*"On the contrary, the members of the body that seem to be weaker are indispensable and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member that there may be no dissension with the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. Now you are the body of Christ and individually members of it." (1 Cor. 12:22-27)*

*"Now there are varieties of gifts, but the same Spirit, and there are varieties of services, but the same Lord; and there are varieties of activities, but is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good." (1 Cor. 12:4-7)*

When disagreement, sometimes vehement, pulls at the community, God is still with us. As God's children, we are gathered up and asked to extend forgiveness and strive for reconciliation. We are to share with one another the gift of grace, which we have been so generously and freely given. We are to turn the other cheek. The merciful and the peacemakers will be and are blessed.

We, individually and corporately, stand in the need of grace. Differences that are untended can become chasms that divide us. As Presbyterians, we have struggled for decades with certain theological and biblical teachings, and we realize that persons of strong faith and understanding can differ in their understandings of Scripture and in ministry practice. These differences can divide us. We hope that what we hold in common—namely, faith in the living God, Father, Son, and Spirit; Creator, Redeemer, and Sustainer; a deep and rich shared history; and a dedication to the great ends of the church—will sustain us in communion with one another. We have much to learn from one another. The Spirit is always at work within us, calling us to listen in all humility to one another. We fervently pray to sustain the connectional nature of the faith community called the Presbyterian Church (U.S.A.). *"With God, all things are possible."* (Matthew 19:26)

If a congregation of the Presbyterian Church (U.S.A.) desires to leave the denomination, God weeps for and with us as the body of Christ. The body's gifts are separated from each other; both the congregation and the denomination suffer the loss. To reconcile and to heal is our deepest hope and prayer.

Being members of the Presbyterian Church (U.S.A.) and brothers and sisters in Christ, we are called to reconciliation and unity. A congregation's request to separate from a presbytery and denomination is of great import and must be considered with compassion, thoughtfulness, and prayer. Our hope is that there may be a way to continue together. We in the Presbytery of Scioto Valley stand with open hands and hearts, always ready to seek a path to reconciliation.

Together, we are the body of Christ; we are God's Church; we are the instruments of the Holy Spirit. As a presbytery, we pray for unity, but commit ourselves to working with our congregations through any separation in the name of the God, who so graciously loves us and gives the gift of life to us as a denomination, as churches, and as individuals.

Gracious separation requires mutual good faith and recognition of the constitutional principles that bind a congregation to its presbytery. Taking unilateral actions to separate a congregation from its presbytery violates an officer's ordination vows and is inconsistent with the invocation of this policy. All actions of members, sessions, and presbyteries shall conform to the Constitution of the Presbyterian Church (U.S.A.). Accordingly, nothing in this document attempts to limit or supersede the Constitution. The *Book of Order* provides the guiding principles under which we operate.

## Guiding Principles

- Our denomination is a connectional church. The particular congregations of the Presbyterian Church (U.S.A.) wherever they are, taken collectively, constitute one church, called the church. [F-3.0201]
- Powers not mentioned in the Constitution are reserved to the presbyteries. [F-3.0209]
- Presbyteries have the authority to divide, dismiss, or dissolve congregations. [G-3.0303]
- The presbytery can dismiss a congregation only to another Reformed body. According to Item 07-13, approved by the 218<sup>th</sup> General Assembly (2008), the dismissing presbytery must determine that the organization of the receiving presbytery is conformed to the doctrines and order of the Presbyterian Church (U.S.A.). The presbytery may not delegate this task. Presbyteries should consider such questions as whether the receiving presbytery is
  - doctrinally consistent with the essentials of Reformed theology as understood by the presbytery;
  - governed by a polity that is consistent in form and structure with that of the Presbyterian Church (U.S.A.);
  - of sufficient permanence to offer reasonable assurance that the congregation is not being dismissed to de facto independence.
- When a congregation is interested in exploring dismissal to another Reformed body, there is often a division in the congregation that may have developed over a period of years. The *Book of Order* addresses the issue of the property of a congregation in schism:

*If there is a schism within the membership of a congregation and the presbytery is unable to effect a reconciliation or a division into separate congregations within the Presbyterian Church (U.S.A.), the presbytery shall determine if one of the factions is entitled to the property because it is identified by the presbytery as the true church within the Presbyterian Church (U.S.A.). This determination does not depend upon which faction received the majority vote within the congregation at the time of the schism. [G-4.0207]*
- Before considering dismissal, the presbytery must determine whether a loyalist faction exists that is "sufficient in [number] and dedication to continue a church in its connectional

relationship within this denomination.” (*Strong and Bagby v Synod of Mid-South, PCUS, 1976, pp. 92-99*)

- “Furthermore, the assumption that only loyalist minorities of directly affected congregations have interests requiring protection in this context is also wide of the mark.” (*Strong and Bagby v Synod of Mid-South, PCUS, 1976, pp. 92-99*)
- All church property is held in trust for the use and benefit of the Presbyterian Church (U.S.A.) (the Trust Clause). [G-4.0203]
  - The Trust Clause “requires an individual determination of the facts and circumstances related to dismissal of any church rather than a set formula.” (*NYC Presbytery v. McGee et al, GA PJC 221-08, 2014*)
  - When considering dismissal, “an ‘individual assessment and valuation of the church’s unique situation, finances, history, spiritual needs and financial needs’” is required. (*NYC Presbytery v. McGee et al, GA PJC 221-08, 2014*)
  - When considering dismissal, the witness of the Presbyterian Church (U.S.A.) in the community must be considered. The presbytery may choose to retain the property for the use and benefit of the Presbyterian Church (U.S.A.) and its continuing ministry in the community.
- A congregation must have written permission from the presbytery
  - To sell or encumber any of its property.
  - To lease any property for more than five years. [G-4.0206]
- It is the duty of the presbytery, each congregation, and each Presbyterian to follow the biblical model of conciliation and mediation rather than seek judicial solutions to church disagreements. [D-1.0103]

### Additional Guidance

Presbyteries are required to consider questions concerning church property in light of the unique circumstances of each situation. They are called to use good judgment and all appropriate resources to the glory of God.

- All property (including real and personal property, accounts, and investments) held by congregations or by the presbytery is held in trust for the use and benefit of the Presbyterian Church (U.S.A.). The presbytery cannot ignore, abdicate, or delegate its stewardship responsibilities. The presbytery has the sole discretion to determine the terms and conditions of dismissal, should that be necessary.

- A congregation that seeks to utilize this policy acknowledges that it is subject to the Constitution of the Presbyterian Church (U.S.A.), including the Trust Clause, unless and until it is dismissed by the presbytery.
- Any attempt to modify a congregation's articles of incorporation, bylaws, regulations, or deeds to facilitate actions that are contrary to the Constitution shall disqualify a congregation from using this policy to gain dismissal to another Reformed body.
- Neither a session nor a congregation may act unilaterally to separate from the presbytery or the denomination. Yet, the Constitution allows a proper request to explore dismissal. Any actions taken by a session or congregation to vote to withdraw from the Presbyterian Church (U.S.A.) are out of order unless requested by the presbytery. Although a congregation or session may engage in a discernment process to determine whether its members wish to discuss requesting dismissal to another Reformed body, such discernment must be accompanied by a clear communication that neither the session nor the congregation may act unilaterally to separate from the presbytery or the denomination. If a session determines that a significant portion of the congregation is interested in further exploring dismissal, the presbytery shall be advised and shall be permitted to participate in the discernment process from that point forward.
- Only the presbytery has the authority to dismiss one of its congregations to another Reformed body. The presbytery will not dismiss a congregation to a Reformed body that does not acknowledge that only the presbytery has the power to dismiss a congregation to it.
- Before any actions are considered, the presbytery must consult with the leadership and membership of the congregation and assist in presenting information that is true, fair, and balanced.
- In the case of a schism within the congregation, the presbytery may consider dividing the congregation. This division would allow one of the resulting congregations to remain a congregation of the Presbyterian Church (U.S.A.) and the other one to be dismissed to another Reformed body. An appropriate division of property would be part of the plan for dividing the congregation.
- It is the responsibility of everyone to seek a peaceful resolution of all differences and to achieve reconciliation where possible. These actions further the six "Great Ends of the Church" [F-1.0304]. Civil litigation



will be avoided unless it is deemed to be the only way to defend the Constitution.

## Process

When the session of a congregation notifies the Commission for Congregational Life or the executive presbyter that the congregation is experiencing schism or is in a state of dissatisfaction so that it is considering separation from the Presbyterian Church (U.S.A.), the Presbytery of Scioto Valley (the Presbytery) will take the following actions:

1. At the request of the Commission for Congregational Life and with the approval of the Presbytery, the moderator of the Presbytery will appoint an administrative commission to work with the congregation. The commission will be charged
  - a. to establish communication with the staff and the congregation,
  - b. to establish communication with other parties having a stake in the future of the congregation,
  - c. to work to understand the congregation's concerns and actions, and
  - d. to make any recommendations that it deems necessary to the Presbytery for further action.
2. Powers granted to the administrative commission, unless otherwise specified, include the authority
  - a. to convene boards and committees of the congregation, including its session;
  - b. to interview pastors, staff, leaders, and members of the congregation;
  - c. to interview other parties having a stake in the future of the congregation;
  - d. to review pertinent church records;
  - e. to call congregational meetings and to provide a moderator and clerk for such meetings;
  - f. to recommend to the Presbytery any action concerning the division or dissolution of the congregation or the dismissal of the congregation to another Reformed body and to recommend an appropriate disposition of all property that the congregation holds in trust for the Presbyterian Church (U.S.A.); and
  - g. to request other powers, as necessary.

3. The commission shall have the authority to consult with presbytery, synod, and General Assembly staff. It may retain legal counsel and consult with appropriate committees and commissions of the Presbytery in order to do its work.
4. Failure of a congregation, session, or pastor to cooperate fully with the administrative commission shall constitute a rejection of the process of gracious separation.
5. The commission will usually complete its job in nine months but may petition the Presbytery for additional time.

### Dismissing a Congregation

If the Presbytery determines that it will dismiss a congregation to another Reformed body, it must determine the disposition of the property (real and personal) that the congregation holds in trust for the Presbyterian Church (U.S.A.). If the Presbytery has determined that the congregation is in schism and has divided the congregation with the intent of dismissing one of the resulting congregations to another Reformed body, the plan for dividing the congregation will include the details of how to divide the property.

When no viable “true church within the Presbyterian Church (U.S.A.)” [G-4.0207] or continuing ministry of the Presbyterian Church (U.S.A.) in the community exists, the departing congregation will be dismissed with the property that it holds in trust for the Presbyterian Church (U.S.A.), subject to the following conditions:

- The Trust Clause requires all property (including personal property, accounts, and investments held by a congregation) to be for the “use and benefit of the Presbyterian Church (U.S.A.).” The Presbytery is bound by this requirement. Yet, the departing congregation may be overly burdened by paying the Presbyterian Church (U.S.A.) full compensation for the value of the property. In this case, a lesser payment may be appropriate to allow the departing congregation to continue its ministries and missions without undue hardship.
- The Presbytery desires to act graciously toward the departing congregation as it balances various, sometimes conflicting, interests and responsibilities. When the departing congregation will be dismissed with property, the administrative commission will negotiate clear and specific terms. The terms of the agreement will tangibly recognize the congregation’s and Presbytery’s history of ministry together and will bless one another for their future ministries.

Although every case must be assessed individually, these guidelines will help the administrative commission during its assessment:

- Because congregational records are property of the denomination, the records will be brought up-to-date and relinquished to the Presbytery to be reviewed and retained.
- Consideration will be given to any denominational grants made to the congregation, either to plant the congregation or to further its mission and ministry.
- Denominational loans will be repaid prior to release.
- If the congregation is not current in its payments of per capita, it will reimburse the Presbytery for the per capita that the Presbytery paid on its behalf to the Synod of the Covenant and the Presbyterian Church (U.S.A.) within the last five years.
- Subject to all the previous conditions regarding the terms of the property agreement (including the desire to avoid undue hardship), the following absolute minimums will apply:
  - 5 times the current years assessed per capita
  - 5% of total assets (cash, investments, property, and equipment)
  - 20% of the prior year's actual offerings

The setting of such minimum terms shall not be interpreted as a standard for compensation upon dismissal and shall in no way relieve the Presbytery from its constitutional obligation to assess reasonable compensation for property held in trust.

- Reasonable terms of payment will be negotiated (such as being paid over three years with a five-year maximum). Those terms must ensure that the departing congregation's payment is properly secured prior to its departure.
- Dismissal will only be made to another Reformed body that recognizes that only the Presbytery can authorize dismissal of a congregation from the Presbyterian Church (U.S.A.). Past actions by a Reformed body in receiving a congregation not properly dismissed by the Presbytery will preclude dismissal to that body absent acts of repentance and compensation by such a Reformed body.

When determining the terms under which it will approve dismissing a congregation to another Reformed body, these minimums in no way bind the Presbytery or attempt to supersede its constitutional obligation to assess the

full value of the assets, real and personal, held by the congregation in trust for the Presbyterian Church (U.S.A.).

## Conclusion

It is the goal of this policy and of the Presbytery to work with its constituent congregations in peace for the glory of God.

*"Where two or three come together in my name, there am I with them."*

*– Matthew 18:20*