

# ADDENDUM



## PRESBYTERY MEETING

### EIGHTY-FOURTH STATED MEETING

April 27, 2010

MONTREAT CONFERENCE CENTER  
ANDERSON AUDITORIUM

# Addendum A-2

## OMNIBUS MOTION

*For the purpose of expediting some of Presbytery's decisions which are routine and non-controversial, an Omnibus Motion will be used. These motions are included throughout the packet.*

**PLEASE READ THESE MOTIONS BEFORE PRESBYTERY!**

*Matters may be removed from the Omnibus Motion when:*

- A. Any member of the governing body requests removal of an item included in the OM whereupon that item shall be removed and presented to the governing body as part of the report from which it originated.*
- B. When the Omnibus Motion is presented on the floor, opportunity shall be given for members of the governing body to request, without comment or debate, for removal of specific items from the OM.*

**A FAVORABLE VOTE ON THE OM SHALL BE RECORDED AS A FAVORABLE VOTE ON ALL MATTERS INCLUDED IN THE MOTION. THEREFORE, PLEASE READ AND PRAYERFULLY CONSIDER ALL MOTIONS BEFORE PRESBYTERY.**

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**THAT THE OMNIBUS MOTION, INCLUDING THE FOLLOWING  
RECOMMENDATIONS, BE ADOPTED:**

**RECOMMENDATIONS 3, 16, & 17 FROM THE  
STATED CLERK'S REPORT.**

**(See Stated Clerk's Report (B) for contents of recommendations.)**

**RECOMMENDATION 5 FROM THE COORDINATING COUNCIL REPORT.**

**(See Coordinating Council Report (C) for contents of recommendation.)**

# ADDENDUM B-4

## THE PRESBYTERY OF WESTERN NORTH CAROLINA STATED CLERK'S REPORT

**William A. (Bert) Sigmon, Stated Clerk**

**April 27, 2010**

### RECOMMENDATION:

- OM 3. *(Revised from the original packet)* **THAT the Presbytery accept the report of membership and worship statistics as submitted by the Sessions on the Annual Statistical Report and that it be recorded that the following Sessions are not in compliance with the Book of Order G-10.102 p (7). (Stated Clerk Attachment 1- Report not will not be included in Addendum. Material unavailable from OGA. Will be reported in the July Presbytery Packet)**
- |                       |                  |                |                            |
|-----------------------|------------------|----------------|----------------------------|
| <i>Duncan's Creek</i> | <i>Ellenboro</i> | <i>Estatoa</i> | <i>Korean of Asheville</i> |
|-----------------------|------------------|----------------|----------------------------|

### FOR INFORMATION: (con't)

5. **THAT the overture, submitted to the Presbytery of Western North Carolina by the Session of the Newland Presbyterian Church in Newland, NC, regarding an Overture on Divestment from Caterpillar, Inc. to the 219<sup>th</sup> General Assembly (2010) of the Presbyterian Church (USA) by the Presbytery of Newark be referred to the Presbytery's Bills and Overtures Committee for report at this meeting. (Stated Clerk Attachment 3 - *Additional Information Provided as part of Stated Clerk Attachment 3*)**
10. *(Revised from the original packet)* **THAT the following Session Records for 2009 were submitted and approved on April 17, 2010, at a Session Records Review, held at the First Presbyterian Church, Dallas.**
- |                      |                    |              |
|----------------------|--------------------|--------------|
| Belmont, First       | Love's Chapel      | Southminster |
| Bessemer City, First | Lowell             | Third Street |
| Cherryville, First   | Mount Holly, First | Union        |
| Dallas, First        | Olney              | Unity        |
| Dixon                | Robinson Memorial  | Walnut Grove |
| Gastonia, First      | Rutherfordton      | West Avenue  |
| Long Creek           | Sherrills Ford     |              |

### RECOMMENDATIONS:

- OM 16. **THAT the April 27, 2010 Report of the Administrative Commission for the Duncan's Creek Presbyterian Church be received and entered into the permanent record of Presbytery. (Stated Clerk Attachment 6)**
- OM 17. **THAT the April 27, 2010 Report of the Administrative Commission for the First Presbyterian Church, Marion be received and entered into the permanent record of Presbytery.**

# **(Stated Clerk Attachment 7)**

## **STATED CLERK - ADDENDUM**

### **ATTACHMENT 3 (Continued)**

#### **PCUSA MISSION RESPONSIBILITY THROUGH INVESTMENT (MRTI) REPORT TO 219<sup>th</sup> (2010) GENERAL ASSEMBLY**

**MRTI REPORT:** Includes a recommendation concerning Caterpillar, Inc.

**ENGAGEMENT WITH CORPORATIONS ON ISRAEL-PALESTINE ISSUES FROM 2004 TO 2009**

**RECOMMENDATIONS:** The General Assembly Mission Council, upon recommendation from Mission Responsibility Through Investment, recommends that the 219th General Assembly (2010) do the following:

- 1. Receive the report of the Committee on Mission Responsibility Through Investment (MRTI) of its engagement with corporations involved in Israel, Gaza, East Jerusalem, and the West Bank.**
- 2. Renew the call of previous General Assemblies to all corporations doing business in the region to confine their business activity solely to peaceful pursuits, and refrain from allowing their products or services to support or facilitate violent acts by Israelis or Palestinians against innocent civilians, construction and maintenance of settlements or Israeli-only roads in East Jerusalem and the West Bank, the Israeli military occupation of Palestinian territory, and construction of the Separation Barrier as it extends beyond the 1967 “Green Line” into Palestinian territories.**
- 3. Continue to urge all corporations doing business in the region to seek proactive ways to promote respect for human rights, peacebuilding, and equal employment opportunity.**
- 4. Direct the General Assembly Mission Council, through its Committee on Mission Responsibility Through Investment (MRTI), to continue the corporate engagement process with identified companies doing business in the region, as follows:**
  - a. That the engagement with Motorola, ITT, United Technologies, and Hewlett-Packard be continued, together with ecumenical partners, as part of MRTI’s regular work plan, in accordance with the previously identified positions and priorities of the General Assembly, and subject to ordinary reporting to each General Assembly and report to the 220<sup>th</sup> General Assembly (2012) on its work including appropriate recommendations;**
  - b. Whereas the Spirit of Christ “gives us courage to pray without ceasing, to witness among all peoples to Christ as Lord and Savior, to unmask idolatries in Church and culture, to hear the voices of peoples long silenced, and to work with others for justice, freedom, and peace” (A Brief Statement of Faith—Presbyterian Church (U.S.A.), lines 66-71), we seek to fulfill this calling by continued engagement with Caterpillar in accordance with the following policy statement of the 219<sup>th</sup> General Assembly:**

**Caterpillar, Inc. has produced, sold and profited from equipment that has been and continues to be used—with or without modifications made by their exclusive dealers and by others—for clearly non-peaceful purposes. Caterpillar thus profits from continued actions by Israeli Defense Forces (IDF) and other government agencies (at times by private companies under contract with government entities or on construction projects approved by Israeli government bodies) that have been condemned by the international community and the Presbyterian Church (U.S.A.). These uses include (but are not limited to) the demolition of the homes of Palestinian civilians, the building of Israeli settlements and the separation barrier on Palestinian territory that is occupied illegally by Israel, and the provision of (and possible conscription in the future) of civilian employees of Caterpillar’s exclusive dealer to the Israeli military for the purpose of maintaining Caterpillar equipment for military purposes.**

**The inaction of Caterpillar in addressing the injustice and pain caused by its failure to monitor and take actions to prevent such uses by its Israeli dealer is inconsistent with our stated position calling on all corporations doing business in Israel, Gaza, East Jerusalem and the West Bank “to confine their business activity solely to peaceful pursuits and refrain from allowing their products or services to support or facilitate violent acts by Israelis or Palestinians against innocent civilians, construction and maintenance of settlements or Israel-only roads in East Jerusalem and the West Bank, the Israeli military occupation of Palestinian territory and construction of the Separation Barrier as it extends beyond the 1967 ‘Green Line’ into Palestinian territories.”**

**Further, Caterpillar has been slow to engage the Presbyterian Church (USA)’s Committee on Mission Responsibility Through Investment and the broader ecumenical community in these shareholders’ earnest attempts to have constructive conversation about these concerns. For extended periods, the company was unwilling to meet. When they have met, they have denied any responsibility for how their products are used or for their knowledge of the clear purposes for which these products are acquired from Caterpillar’s dealers. Caterpillar’s representatives have been dismissive of the ecumenical community’s concerns, and their responses (or lack thereof) have stood in sharp contrast with those of other companies doing business in Israel/Palestine. While we might like to see greater progress in some of those other dialogues, Caterpillar’s unwillingness to engage with authenticity and openness is unique and disappointing. Their actions do not provide much encouragement about the possibility for real change coming through conversation and correspondence conducted “behind the scenes.”**

**In contrast to its unyielding stance on this specific issue, Caterpillar has in many ways provided positive leadership to its community, its state and the nation. It has donated considerable resources and equipment in support of local development and disaster relief at home and overseas. It has significantly improved workplace safety, acted aggressively to reduce greenhouse gas emissions, and pursued environmental conservation within its production processes. In recognition of these accomplishments, Caterpillar has been listed for seven consecutive years in the Dow Jones Sustainability World Index. But these positive acts do not excuse the severity of the particular injustice that is being done to the Palestinian people through the use, in part, of certain Caterpillar products and from which Caterpillar profits**

**directly or indirectly. This injustice undermines Caterpillar's own stated commitment to human rights and positive global citizenship.**

**On the basis of Christian principles and as a matter of social witness, the 219<sup>th</sup> General Assembly strongly denounces Caterpillar's continued profit-making from non-peaceful uses of a number of its products. We call upon Caterpillar to carefully review its involvement in obstacles to a just and lasting peace in Israel-Palestine, and to take affirmative steps to end its complicity in the violation of human rights. We hope that, by God's grace, Caterpillar will come to exercise its considerable power and influence in the service of a just and lasting peace in Israel/Palestine.**

### **Historical Background: 2004-2006**

The 2004 General Assembly instructed the Committee on Mission Responsibility Through Investment (MRTI) to begin a process of "*phased, selective divestment*" related to corporations doing business in Israel. Following the assembly, MRTI initiated a process consistent with General Assembly (GA) policy. First, MRTI reviewed the 1984 GA policy on the use of divestment as a strategy for socially responsible investing, and the criteria for consideration of any recommendation for divestment. Also reviewed was the 1985 GA policy describing the process of phased, selective divestment.

At its first meeting following the General Assembly, MRTI identified GA policy positions on the obstacles to a just peace in Israel and Palestine. These included the ongoing violence perpetrated by Israelis and Palestinians against innocent people; the Israeli occupation of the West Bank, Gaza and East Jerusalem in violation of the Fourth Geneva Convention and United Nations resolutions; the presence of Israeli settlements in the occupied territories; the construction of the separation barrier; and the need for a viable Palestinian economy to enhance the possibility of a successful Palestinian state. These GA policies were incorporated into criteria to focus the research into corporations that may be profiting from involvement in any of the obstacles to a just peace. MRTI also adopted a clear statement on the process of progressive engagement of any such companies that affirmed the cycle of dialogue, shareholder resolutions and proxy voting and more dialogue before MRTI would be in any position to consider recommending possible divestment action to the General Assembly. This was reported to the General Assembly Mission Council (GAMC), and publicized widely.

MRTI conducted research to determine which corporations, if any, met the criteria. In August 2005, MRTI reviewed the research to select from among the identified companies an initial group to engage. These were Caterpillar, Citigroup, ITT Industries, Motorola and United Technologies. MRTI also maintained contact with various ecumenical partners that were committed to engaging companies on the issue of their involvement in Israel and Palestine. These included the Episcopal Church, the Evangelical Lutheran Church in America, the United Methodist Church, the United Church of Christ, and several Roman Catholic religious orders.

MRTI began the process of contacting and meeting with the five companies (meetings were held with Citigroup, ITT Industries and Motorola), communication with the presbyteries where the companies are headquartered, and continued interpretation of the process to the church and the general public. MRTI also worked ecumenically on strategies for pro-active investment in Israel and Palestine by churches and corporations in consultation with Mr. James Wolfensohn, Special Envoy for the Quartet (the United States, the European Union, the United Kingdom and Russia), whose charge included helping to rebuild the Palestinian economy.

## **2006-2008:**

In 2006, the General Assembly responded to numerous overtures regarding corporate engagement on Israel-Palestine issues, and adopted a statement urging that “... *financial investments of the Presbyterian Church (U.S.A.), as they pertain to Israel, Gaza, East Jerusalem, and the West Bank, be invested in only peaceful pursuits, and affirm that the customary corporate engagement process of the Committee on Mission Responsibility Through Investment of our denomination is the proper vehicle for achieving this goal.*” [Minutes, 217<sup>th</sup> General Assembly (2006), p. 944.]

## ***ECUMENICAL ACTIVITIES***

MRTI continued its work with considerable time devoted to fostering ecumenical cooperation on engagement. To that end, an informal table called the Ecumenical Action Group: Investment for a Just Peace in Israel /Palestine (EAG) was created. As a result, corporate dialogues were expanded to include participation by representatives of other Protestant denominations and Roman Catholic religious orders. These have included the Episcopal Church, Evangelical Lutheran Church in America, United Church of Christ, United Methodist Church (General Board of Global Ministries, General Board of Church and Society, General Board of Pensions and Benefits and the New England Conference), United Church of Canada, Mercy Asset Management, the Passionists, Ursuline Sisters, and the Dominican Sisters. Also participating has been KAIROS Canada and the World Council of Churches.

In October 2007, the World Council of Churches convened a meeting of U.S., Canadian and European churches working on corporate engagement. As a result, there has been increased sharing of research, and broader participation in dialogues and shareholder resolutions. U.S. and Canadian churches continue to cooperate in the EAG.

In Europe, churches in the Netherlands reported on engagements with a Dutch company that subsequently moved its facilities out of the West Bank, and back into Israel. Swedish churches were instrumental in convincing Assa Abloy, a locksmithing company, to move its facility out of the Barkan settlement in the West Bank to the other side of the Green Line. This ecumenical cooperation has helped identify several European and other companies with extensive ties to the Occupation including Veolia, AIG, Ahava and Alstom.

## ***CORPORATE ENGAGEMENT***

Additional dialogues were held with Motorola and Citigroup. These dialogues were the first step of the corporate engagement mandated by the 216<sup>th</sup> and 217<sup>th</sup> General Assemblies. Corporate engagement is a deliberate process outlined in the basic policies of the General Assembly on socially responsible investment, dating to 1971, 1976 and 1984. Elements of this process include research, correspondence, dialogue, proxy voting, and the possible filing of shareholder resolutions. Only after all other options fail to achieve the desired results, the committee on MRTI, through the GAMC, may recommend to the GA divestment from particular corporations.

Citigroup: The Citigroup dialogue was highly productive. The primary concern with Citigroup involved an allegation that Citigroup had provided insufficient controls to prevent the transfer of funds to Palestinian organizations supporting violence. In conversation with MRTI representatives, the company provided assurance that the bank had robust controls in place to monitor and prevent questionable money transfers. There have been no subsequent reports alleging inappropriate funds transfers by Citigroup. In addition, Citigroup expressed willingness to assist the religious community with exploring how to increase microcredit lending in the region to address the lack of adequate investment opportunities in Palestine. Therefore, in June 2007, MRTI removed Citigroup from its focus list of companies for corporate engagement.

Motorola: The dialogue focused on human rights standards and conventions, and explored the company's involvement in the occupation through sales of military communications products, fuses for bombs, security technology for Jewish Israeli settlements on the West Bank, and operating a cell phone business in the West Bank. Motorola denied that any of its activities implicate it in the Israeli occupation, or raise human rights concerns. A shareholder resolution addressing broader human rights issues was filed by several religious shareholders in the fall of 2007. In response, Motorola requested a follow-up meeting, which occurred in January 2008. The company indicated its intent to review and amend its policies but would not specify the particular changes under consideration and made clear that its human rights policies would not be applied to their business relationships with foreign governments. This lack of clarity and limited scope led the religious investors, including MRTI representatives, to decline to withdraw their resolution, which went to a vote at the annual shareholders meeting on May 5, 2008. It received over 12 percent of the shareholder vote, enough to be resubmitted in 2009. Although the conversation with Motorola has been less productive than hoped, religious shareholders agree that more in-depth dialogue on corporate social responsibility and human rights might potentially create a more productive arena for analyzing the Israel-Palestine conflict and other world situations and ought to be continued.

Caterpillar: The resolution at Caterpillar requested the Board of Directors to review the company's human rights policies and amend them where applicable. Caterpillar also received a resolution on foreign military sales from a coalition of shareholders including several Roman Catholic religious orders and Jewish Voice for Peace.

There were two developments at Caterpillar. First, several religious shareholders sent a letter to the company requesting a meeting to discuss non-military sales of company products in Israel and Palestine. The company replied by letter on December 13, 2007. While not responding to the request for a meeting, the company said for the first time that "As an industry leader, Caterpillar advocates responsible use of our equipment. We expect our customers to use the products they purchase from us in environmentally responsible ways and consistent with human rights and requirements of international humanitarian law."

Secondly, the resolution submitted by the Presbyterian Church (USA) and the Dominican Sisters produced a dialogue on January 30, 2008. Caterpillar representatives reviewed their Worldwide Code of Business Conduct. Discussion focused on the human rights dimensions of the Code, what it included or omitted, and who beyond the company's employees it affected or not. Religious shareholders, including MRTI representatives, raised the need to address the end-use of company products, particularly in countries with human rights challenges. After further discussions, the shareholders agreed to withdraw the resolution from consideration at the 2008 annual meeting in exchange for an ecumenical dialogue with the company on human rights and the end use of Caterpillar products.

The dialogue was held in July 2008 on the subject of the end-use of Caterpillar products in light of the company's statement on its expectations for the use of its products. The dialogue included the Episcopal Church, Mercy Asset Management, United Church of Christ, Evangelical Lutheran Church in America, and three Boards of the United Methodist Church. The discussion focused on human rights and humanitarian law and conventions, and the company's expectation that its customers would abide by these standards. The company considers its dealers as its customers. While it meets with its dealers regularly, and would terminate this relationship if it learned that a dealer was offering bribes, it has no mechanism for enforcement of its human rights expectations. The church representatives also requested information from Caterpillar on the customers of its Israeli dealer, particularly major construction companies that are involved in building the illegal settlements and Israeli-only roads in the Occupied Territories, the construction of the separation barrier and the demolition of Palestinian homes.



Caterpillar did say it had retained a consultant to advise them in making philanthropic grants in the region.

ITT Industries: The resolution at ITT Industries requested a report on foreign military sales. On March 4, 2008, religious shareholders, including MRTI representatives, met with ITT Industries. The company wanted to discuss its new corporate ethics program rather than foreign military sales. ITT's position is that it will not disclose its foreign military sales claiming that all the information is publicly available. ITT had challenged the resolution at the Securities and Exchange Commission. The SEC's decision upholding the shareholders was announced later in March. The resolution was voted on at the ITT Industries annual meeting on May 13, 2008, receiving over 7 percent of the proxy vote.

United Technologies: The resolution to United Technologies requested that ethical criteria be applied to foreign military contracts, and, with the Episcopal Church as the primary filer, was supported by 23.8% of shareholders voting at the annual meeting; a very strong showing, considering resolutions of this nature submitted to major defense contractors routinely receive 3 to 5% of the shareholder vote. The vote was sufficient to qualify the resolution for automatic reconsideration at next year's annual meeting. The Episcopal Church had a brief phone conversation with company officials, and received a commitment to a dialogue on developing a human rights policy.

### **2008 GENERAL ASSEMBLY**

Regular reports on the corporate engagement process were made to the GAMC. The 2008 General Assembly received a comprehensive report on MRTI work that included the committee's belief that more engagement was the appropriate course of action at that time. It also called upon corporations doing business in Israel, Gaza, East Jerusalem and the West Bank "... *to confine their business activity solely to peaceful pursuits, and refrain from allowing their products or services to support or facilitate violent acts by Israelis or Palestinians against innocent civilians, construction and maintenance of settlements or Israeli-only roads in East Jerusalem and the West Bank, the Israeli military occupation of Palestinian territory, and construction of the Separation Barrier as it extends beyond the 1967 "Green Line" into Palestinian territories.*" [Minutes, 218<sup>th</sup> General Assembly (2008), p. 1223.]

The GA also directed MRTI "*to continue the corporate engagement process, and report on its status with any recommendations to the 2010 General Assembly.*" [Minutes, 218<sup>th</sup> General Assembly (2008), p. 1223.]

### **2008-2010:**

In accordance with this directive, the corporate engagement process continued in late 2008 and 2009.

Caterpillar: A second dialogue was held on September 10, 2009, to continue the discussion of the previous year. Additional information had become public that was added to the agenda for discussion. An article in *Haaretz*, an Israeli newspaper, dated March 11, 2009, reported on the close relationship between Caterpillar's Israeli dealership and the Israeli military. This includes selling the Caterpillar D-9 bulldozers to the Israeli Defense Forces who has them weaponized by an Israeli company. The article notes that the IDF has used these bulldozers from the mid 1980's, and has hundreds of them in its arsenal. After that, the Caterpillar dealer provides maintenance work. The dealership's mechanics provided maintenance in the recent Gaza war (These dealership employees maintained and serviced Caterpillar equipment during the Gaza War of January 2009, when over 1300 civilians were killed and the entire civilian infrastructure of the territory was destroyed) and the Second Lebanon War. The dealership noted publicly its close working relationship with the Israeli Defense Forces, according to *Haaretz* in an article dated March 17, 2009, the IDF also "is planning to draft civilian bulldozer-maintenance personnel for reserve duty, marking the first time the army will be conscripting the staff of a private firm in wartime."

The dialogue clarified several issues, but did not produce any progress. Company officials made it clear that the company took no responsibility for the use of its products even by its dealers (the only party considered to be a customer), had no procedure in place for monitoring or ensuring compliance with Caterpillar's stated expectations even in a situation with a documented historic pattern of the equipment being used in human rights violations, and no desire to develop such a procedure. Further, they indicated that Caterpillar, although a global company doing business in virtually every country except where prohibited by U.S. law, had no capacity to evaluate whether particular actions are in accord with human rights conventions or international humanitarian law. Finally, Caterpillar did not provide information on whether its dealership was selling equipment to major construction companies building the illegal settlements, the separation barrier or the Jewish Israeli-only roads in the occupied territories as requested. It also did not provide an update on the effort to expand its philanthropic activities as announced at the 2008 meeting.

Meanwhile, a shareholder resolution requesting a report on foreign military sales was refiled by Jewish Voice for Peace and several Roman Catholic religious orders for consideration at the 2009 stockholders meeting in June. The resolution garnered slightly less than six percent of the shareholder vote, and failed to requalify automatically for the 2010 meeting. Whether they will switch to another resolution is unclear. (Note: A new C.E.O. has been appointed to take office at Caterpillar July 22, 2010.)

Motorola: A shareholder resolution similar to the one from 2008 was filed with Motorola requesting that the company amend its human rights policies "to conform more fully with international human rights and humanitarian standards..." The resolution was co-filed by the General Board of Pensions and Health Benefits of the United Methodist Church, Mercy Investment Program, and the Episcopal Church. The company did not respond to a request in the filing letter for a meeting to discuss the resolution. When the filers tried to set one up following the annual meeting, the company declined, but offered to answer written questions. The stockholder meeting was held on May 4, 2009. Speaking in support of the resolution, which received 9.7% of the vote, were representatives of the United Methodist Church and the Presbyterian Church (USA).

Meanwhile, the involvement of Motorola in the Occupation has lessened in some important ways. The sale of armaments work by Motorola Israel means that it no longer makes bomb fuses for the Israeli military, or the wide area sensing surveillance system being deployed around the illegal settlements. Motorola also announced its intention to sell its Israeli cell phone company, and has sought bids from potential buyers. The company supplied cell phones to the Israeli soldiers operating in the Occupied Territories, and built cell towers in the illegal settlements.

ITT Industries: The company has supplied the Israeli military with night-vision and communications equipment. Following up on the resolution from last year, an updated version was filed requesting a report on the company's foreign military sales (ITT Industries derived 46% of its fiscal 2007 revenue from military business). The resolution was co-filed by the Dominican Sisters of Hope, the Mercy Investment Program and the Episcopal Church. A meeting was held on March 4, 2009, at the company's offices. The company was represented by its senior corporate counsel, the counsel for its defense division, and its public affairs official. MRTI staff was joined by a representative of the Hudson River Presbytery, and Sr. Valerie Heinonen of the Mercy Investment Program. ITT Industries continues to maintain, however, that it cannot discuss specific sales, even in countries with serious human rights challenges. However, as the company is currently barred from military contracts unless a special exemption is given, there does not appear to be recent sales to the IDF. ITT Industries is interested in developing a more specific human rights policy, but has ruled out that it would stop future sales to the IDF.

The resolution received nearly 7 percent of the shareholder vote at the May 2009 annual meeting. It can be refiled for the 2010 meeting.

United Technologies: The Episcopal Church filed a resolution with United Technologies asking for a report on the ethical criteria for its foreign military sales. The company agreed to develop the report, and a meeting was held on August 17, 2009 to discuss how the report and a policy on sales would be implemented. This was the first meeting with company officials, and was a productive session according to the participants.

Hewlett-Packard: On March 5, 2009, several religious shareholders were scheduled to hold a conference call with Hewlett-Packard, and had submitted a detailed list of questions for the discussion. The company then cancelled the call saying it would respond in writing, and only then consider a meeting. The shareholders reviewed the company's written answers, and noted that they were vague or incomplete. The General Board of Pensions and Health Benefits of the United Methodist Church contacted the company to renew the request for a dialogue. Hewlett-Packard again declined saying they would only respond in writing. Two rounds of letters produced only vague answers to the shareholders' questions.

The company sells hardware to the Israeli Navy that is used for its operational communications, logistics and planning including the ongoing naval blockade of the Gaza Strip. This blockade has included interdicting humanitarian supplies by attacking or turning back international vessels carrying the supplies, and attacks on Palestinian fishermen. The company also is involved through its ownership of Electronic Data Systems in providing electronic biometric identification scanning equipment to monitor Palestinians at several checkpoints inside the West Bank.

Soldiers in the IDF are issued a Tadiran Communications ruggedized personal digital assistant (RPDA) based on the Hewlett-Packard IPAQ . This RPDA has been selected for Israel's Anog soldier modernization program. Its use enforces the occupation. In July 2009, HP won a contract for the installation of software products in a three-year IDF virtualization tender offer valued at an estimated \$15 million, with a two-year option to extend. Further, Hewlett-Packard's HP Invent subsidiary outsources information technology services to Talpiot, a subsidiary of Matrix. Talpiot's main outsourcing center is in the illegal West Bank settlement of Modi in Illit. By using Talpiot's services, clients of the company are profiting from the company's relationship with an illegal settlement, and are helping solidify the occupation. Finally, as with Motorola Israel, HP's Israeli subsidiary does not disclose its equal employment opportunity record of its hiring practices.

A shareholder resolution was developed requesting a review of HP's human rights policies, and a report on their implementation. It was filed by the PCUSA, United Methodist General Board of Pensions and Benefits and four Roman Catholic religious orders. The filing letters requested an opportunity for dialogue, and prompted a positive response by the company. On October 28, 2009, several religious participants met with company officials by conference call. The discussion reviewed HP's policies and procedures, and identified issues of concern for further discussion. Participants were grateful for the positive atmosphere, and willingness to cooperate. As the company agreed to initiate a Board of Directors level review of its human rights policy, and committed to positive follow-up to the issues identified in the dialogue, the shareholders decided to withdraw the resolution.

Summary: While progress might not be as complete or as rapid as we might hope, the committee believes there has been progress in our dialogues with four of the five current companies we have been intentionally engaging in the process that began six years ago:

- a. Motorola has taken positive steps, though some of these steps were likely motivated by business decisions rather than engagement with investors. In any case, the effort has seen positive results as the company has reduced its involvement in obstacles to a just peace.
- b. ITT has seen a decrease in sales to conflicted regions, largely due to restrictions on sales to the U.S. Department of Defense. The company has been willing to meet with MRTI, and local Presbyterians have contributed in positive ways to establishing opportunities for dialogue. Continued engagement would focus on the company's human rights practices.
- c. United Technologies was always less involved in the region than some others, with most of their involvement coming as a subcontractor for companies with larger financial stakes. The company is open to further conversation.
- d. HP had expressed some hesitation about meeting with ecumenical investors but following the filing of a shareholder resolution has apparently received the dialogue with openness and sincerity. The company has committed to continued conversations.

The Committee on Mission Responsibility Through Investment is deeply disappointed that the dialogue between the Caterpillar corporation and our committee (together with ecumenical partners) has not borne more fruit. Caterpillar continues to accept no responsibility for the end use of their products. Over many years, the company has not indicated a willingness to review its policies for distribution or sales in conflicted areas like Israel/Palestine, and does not acknowledge a responsibility for its dealers' adherence to human rights law in these areas.

Caterpillar's own high standards of global citizenship are being undermined by its unwillingness to critically self-assess its own conduct in Israel/Palestine. It is the conclusion of MRTI that further efforts to engage Caterpillar through ordinary means (including shareholder resolutions, and written and oral communications) are unlikely to be successful.

While not all of Caterpillar's operations are involved in non-peaceful pursuits, a significant portion of them are. Thus, the company does not measure up to the General Assembly's stated position that the church's investments in companies doing business in Israel, Gaza, East Jerusalem and the West Bank be in companies involved in only peaceful pursuits.

The committee calls upon all potential customers and investors to carefully review the human rights records of Caterpillar and any other companies doing business in the region as they make their own decisions as consumers and investors. The committee stands ready to take whatever steps going forward as the Assembly may direct.

MRTI approved this report for submission to the General Assembly Mission Council on November 7, 2009.

# STATED CLERK ATTACHMENT 6

## REPORT OF THE ADMINISTRATIVE COMMISSION DUNCAN'S CREEK PRESBYTERIAN CHURCH

April 27, 2010

The Commission for Duncan's Creek Presbyterian Church met on February 19th at the Waldensian Presbyterian Church. Various reports were heard from Bart Shaw, and there was extended discussion on the matter of the congregation's budget process. Thanks and appreciation were extended to Bart and Betty Shaw for their service to the body of Christ at Duncan's Creek.

It was also determined that the season of Lent was an appropriate time for the circulation of printed materials on the topic of reconciliation within the congregation.

On April 3rd, the Chairman of the commission met with members of the congregation to discuss their response to the printed materials and hear other concerns.

It is encouraging to hear this recent report from Bart Shaw regarding the health of the congregation:

Forgiveness and reconciliation are happening at Duncan's Creek PC. The Spirit of God is moving in a direction that was unexpected. Estranged family members are finding forgiveness in events that happened many years ago and are not church related. Members are reaching out to former members who left the church years ago over conflict. Some members are willing to say, "I'm sorry...forgive me." Since all live in need of forgiveness, perhaps God uses events in our lives to remind us that we all have a lot of forgiving to do which lies in the past before we can forgive things that happen in the present. Perhaps God is helping us along to give us some practice of forgiving so we can use forgiveness in the present. However you look at it...God is moving in the lives of the people.

The commission continues to meet regularly, facilitating reconciliation as much as possible, overseeing worship and outreach, as well as financial soundness and the development of new leadership for the congregation.

Grace and Peace,

Jack Davidson, Chair

# **STATED CLERK ATTACHMENT 7**

## **REPORT OF THE ADMINISTRATIVE COMMISSION FIRST PRESBYTERIAN CHURCH, MARION April 27, 2010**

The Administrative Commission for First Presbyterian Church of Marion met with the Session on Sunday, March 14, 2010. After hearing the concerns of the Session and engaging in some very productive discussion, we came to an understanding about how to proceed.

The Administrative Commission submitted the Church Information Form (CIF) for First Presbyterian Church, Marion to the Committee on Ministry at its April 13, 2010 meeting with the recommendation that it be considered for approval. The CIF for First Presbyterian of Marion was approved by the Committee on Ministry on April 13, 2010.

We are pleased with the progress that has been made and look forward to working with the Session and the PNC in the coming months.

Anne Morgan  
Bart Shaw  
Chuck Reiley  
Dick Hobson  
Don Scofield, Chair  
Gene Witherspoon  
Mary V. Atkinson  
Wes Garrou

# ADDENDUM C-2

## COORDINATING COUNCIL

Luke Harkey, Chair

April 27, 2010

The Coordinating Council of the Presbytery makes the following recommendations (con't):

### RECOMMENDATIONS:

- |    |   |
|----|---|
| OM | <p>4. <b>THAT the Coordinating Council recommends that the Presbytery of Western North Carolina endorse the Rev. Margaret “Maggie” Lauterer as a candidate to be Moderator of the 219<sup>th</sup> (2010) General Assembly and serving the PCUSA for the next two years.</b></p> <p>5. <b>THAT the Coordinating Council recommends that the Presbytery of Western North Carolina endorse the Birthday Offering Grant Proposal submitted by Grandfather home for Children to a committee of Churchwide Presbyterian Women.</b></p> |
|----|---|

### FOR INFORMATION: (con't)

6. **THAT the Coordinating Council endorsed the Covenant of Agreement between the Mountain Retreat Association and the Montreat Presbyterian Church (PCUSA).**
7. **THAT property of the former Bostic Presbyterian Church has been sold to the New Beginnings Baptist Church.**

# Addendum D-3

## THE PRESBYTERY OF WESTERN NORTH CAROLINA COMMITTEE ON MINISTRY

Chair: Rev. John L. Frye, Jr., Chair

April 27, 2010

### FIRST SECTION

*RECOMMENDATIONS FROM THE COMMITTEE ON MINISTRY, AN ADMINISTRATIVE COMMISSION, OR A TASK FORCE THAT REQUIRE ACTION BY PRESBYTERY.*

#### II. RECOMMEND TO PRESBYTERY THE VALIDATION OF MINISTRY FOR:

- A. Carol Steele, Director, Center for Youth and Young Adult Ministry, Montreat Conference Center, through April 27, 2011.
- B. Albert G. Peery, Jr., President, Montreat Conference Center, through April 27, 2011.
- C. Donaldson Woods, missionary to Mongolia, through April 27, 2011.
- D. Dennis Stamper, Chaplain with Blue Ridge Healthcare, through April 27, 2011.
- E. Aimee Buchanan, Director of Asheville Youth Mission, through April 27, 2011.
- F. Gary Van Brocklin, Associate Professor of Biblical Studies, Montreat College, through April 27, 2011.

### SECOND SECTION

*The Book of Order* provides that the Committee on Ministry may be given authority by the Presbytery to find in order calls issued by churches, to approve and present calls for service of ministers, to approve the examination of ministers transferring from other Presbyteries required by G-11.0402 and G11.0502g, to dissolve the pastoral relationship in cases where the congregation and pastor concur, and to dismiss ministers to other Presbyteries, with the provision that such actions be reported at the next stated meeting of the Presbytery. (G-11.0502h) This permission was granted to our Committee on Ministry; therefore, the following actions are to be simply admitted to the record.

#### I. APPROVED THE EXAMINATION AND TRANSFER OF MEMBERSHIP TO THE PRESBYTERY OF WESTERN NORTH CAROLINA (Continued. . .):

##### B. MARJORIE L. MARSH

From: Presbytery of St. Augustine  
As: Honorably Retired  
Effective: April 13, 2010  
(See COM Attachment 6 for Bio Credo.)

##### C. SAMUEL H. POPE

From: Presbytery of East Tennessee  
As: Honorably Retired (Interim Pastor, Franklin First Presbyterian Church)  
Effective: April 13, 2010  
(See COM Attachment 7 for Bio Credo.)



**D. LUKE A. PONDER**

From: North Alabama Presbytery  
As: Associate Pastor, Newton First Presbyterian Church  
Effective: May 1, 2010  
(See COM Attachment 8 for Bio Credo.)

**III. APPROVED STATED SUPPLY RELATIONSHIPS (Continued . . .):**

- D. John Craven and Bridgewater Presbyterian Church  
Extended: February 7, 2010 - February 6, 2011
- E. Becky Stanley and Saluda Presbyterian Church  
Extended: March 30, 2010 - March 29, 2011
- F. Riley Covin and Canton Presbyterian Church  
Effective: May 1, 2010 - April 30, 2011

**XI. APPROVED THE PASTORAL RELATIONSHIP AND TERMS OF CALL:**

**A. LUKE A. PONDER**

Salary	\$22,000
Housing Allowance	20,000
Social Security	3,150
Auto Allowance	1,000
Professional Development	1,000
Hospitality	1,200
Total	\$48,350
Pension/Insurance	Yes
Four Weeks Vacation	Yes
Two Weeks Study Leave	Yes

**XII. APPROVED THE REQUEST FOR HONORABLE RETIREMENT:**

- A. Carol N. Seaman  
Effective: April 1, 2010

**XIII. APPROVED AS PARISH ASSOCIATE:**

- A. Margaret B. Peery and Black Mountain Presbyterian Church

# COM ATTACHMENT 6

## Statement of Faith of Marjorie Lain Marsh

*Once upon a time, a little girl went for a walk one evening with two grown-up friends whom she loved very much. It was just at sunset and the sky was flooded with light. They were walking along ahead of her, arm in arm, while she was poking along, picking dandelions. All at once, she looked up and they were hugging each other so tightly that no light could squeeze between them. Right away, she got up and ran toward them, hoping they'd continue hugging until she got to them. At last, she caught up with them and tried to throw her short arms around both of them. But her arms just couldn't reach. So they each freed one arm, bent down and scooped her up in their embrace.*

I believe that this story tells us a little of what God is like—compassionate, loving, including. Of course, no simple story can capture who God is. I believe that God is loving and just, Wholly Other yet intimately personal. God is holy, majestic and mysterious, the powerful Creator of the world. God has been revealed to us in Scripture, which is God's unique and authoritative witness for the church and our lives in faith.

I believe that God created humanity in God's own image, with the capability of moral choice. We blur that gracious image and have chosen to rebel against God's will, separating ourselves from God. As sinful people, we have no chance of salvation on our own merit.

In the fullness of time, God's most complete Self-Revelation was made to humanity through God's beloved child, Jesus Christ. I believe that Jesus Christ, mysteriously fully human and fully divine, was sent to model for us a life of forgiveness, grace and justice, to heal the separation between God and humanity and the alienation among people in societies. Jesus demonstrated the strength of tenderness, the power of serving and the courage of compassion. Challenging the powers and principalities of his time, Jesus was crucified as a common criminal. Yet through Jesus' crucifixion and resurrection, God defeated the power of sin and death, saving humanity once for all. Through Christ, God sees us as people transformed into agents of the Spirit in the redemptive renewal of the world. I know the power of Christ's redeeming love in my life, and gladly confess with Christians through the ages that Jesus Christ is my Savior.

Demonstrating the steadfastness of God's love, the Holy Spirit dwells with us as comforter, advocate and guide, freeing us to respond joyfully and obediently to God's call and empowering us to discern God's will for our life and the social order, and to do it.

I believe that as agents of God's mission we are called together as the church to be lively witnesses of God's love, which overturns the power of sin, death and oppression. The church is a signpost of God's coming reign and an outpost of God's presence in the world. Central to the church are the sacraments of baptism and communion. Baptism is an initiation into hope, a sign of God's inclusion into the household of faith, and of the church's commitment to help the person mature in faith. Communion is a sign of Christ's presence with us, a thanksgiving for what he has done and a proclamation of God's redeeming act. It unites the community of believers with Jesus Christ through all time. In the church, scripturally-rooted preaching is critical to making God's work vital in our time. Through the fellowship of the church and God's grace, we are called to participate in God's purpose of bringing justice, peace and love into a strife-torn world. As Christians, we strive to live into the time when God's reign will be fully realized on earth, when Christ will return and when God's shalom shall prevail everywhere.

# COM ATTACHMENT 6

## Faith Journey of Marjorie Lain Marsh

Growing up in a family where questions of belief and faithful living were discussed at the dinner table, I was blessed by parents who modeled for me continuing growth in Christian faith. I felt my first inklings of a call to Christian leadership when I was elected moderator of our junior high Westminster Fellowship. Ministers and lay people from my youth group days were formative for my life, and I'm glad to still be in touch with two of them.

My early professional life as a newspaper reporter covering religion in Charlotte, N.C. and Albany, N.Y., gave me unique opportunities to get acquainted with clergy of many Christian denominations and some rabbis. In those days of the late 1960s, I sometimes imagined marrying a minister but never dreamed of becoming one myself. Resisting for years the urging of friends that I consider attending seminary because it wasn't "practical," I was in my mid-30s when I cautiously heeded God's call, trying out seminary as a special student. Right away I sensed that attending seminary was the best decision I'd ever made. I continued my studies at Andover Newton Theological Seminary, commuting 200 miles each way for half my studies, finally moving to campus as a single mother and earning my degree with honors in three years.

Expecting to be called directly into parish ministry and turn my back on my writing career, I discovered that God had other plans for me. My first call was to a writing/editing position at Andover Newton where I served as a denominational counselor for Presbyterian students in that historically American Baptist and United Church of Christ seminary. A year after being ordained, I finally did marry a minister who supported my next call to create a ministry with people living with HIV/AIDS in the early 1990s. For more than 10 years, I provided pastoral care to men and women living and dying with HIV while teaching and preaching about AIDS ministry to Boston-area congregations. In time I began working with other Presbyterians around the country doing AIDS ministry through the Presbyterian AIDS Network, and became a leader of PAN for several years.

My husband's retirement and our eventual move to St. Augustine, Fla., led to my formal retirement and an opportunity to serve God's people and the church in new ways. Welcomed by a St. Augustine Presbyterian pastor, my husband and I supplied pastoral care and provided training and support for a Board of Deacons for several years. I also used my ministry skills to help develop a Family Support program for the local Habitat for Humanity affiliate. In 2005, we found ourselves drawn to Asheville where Pete Peery's preaching at First Presbyterian Church eventually "preached us out of Florida," as my husband says. Welcomed and encouraged by First Presbyterian Church, I have worked with the church's Member Care Committee and volunteered in the church's ministries with homeless people as well as teaching and preaching occasionally. Discovering a need for a support group for church members caring for loved ones with deteriorating health conditions, I have helped organize and facilitate a Care Givers group that has evolved to provide support for church members caring for loved ones with memory loss. Surprised by an opportunity that came years earlier than we expected, we settled in August 2009 in Givens Estates Retirement Community where I anticipate God's continuing to call me to new avenues of ministry.

I was raised by parents who became Presbyterians as adults. Later both were ordained as elders, my mother as one of the first women elders in our church. Actively participating in a local congregation has been part of my life since childhood. Though I have worshiped with congregations of other denominations, I have returned "home" to the Presbyterian Church time and again, drawn by its system of parity in leadership, connectionalism and ecumenism, its intellectual rigor, and its openness to questioning and new insights. I value the Presbyterian Church's approach to confessions of faith, being instructed by ten of them, each written to witness to God's grace in Jesus Christ as the situation in various times required.

# COM ATTACHMENT 7

## A STATEMENT OF FAITH

The Reverend Mr. Samuel H. Pope

I stand firmly in the Presbyterian-Reformed tradition believing that Jesus Christ is my Lord and Savior and affirming the essential tenets of the Reformed faith. I am committed to fulfilling my calling as a Minister of the Word and Sacrament in obedience to Jesus Christ, under the authority of Scripture, and guided by the Confessions of the Church.

I believe that out of love God created the universe and all that there is and declared it to be good. He made us in His own image with a capacity for loving and trusting relationships with our human brothers and sisters and all of creation.

I believe that we are flawed creatures, that we have willfully denied and rebelled against our made-in-God -image identity and cannot on our own restore our Creator's original intention.

I believe that in His Son, Jesus Christ, God has acted finally and decisively to reclaim his flawed creatures and to reconcile the world to Himself. In the life, death, and resurrection of our Lord we see the depth of God's forgiving love and see in flesh the pattern of life that God intended from the beginning for those made in His image.

I believe that through the Living Christ we are being set free from our sinfulness and are receiving healing, wholeness, and new life. This process of being saved is never complete in this life for there is always more by God's grace that we can become.

I believe that God's raising of Jesus from the dead is a vindication of our Lord and Savior's self-giving life, an empowerment for us to be witnesses to the end of the earth, and a sign of the new heaven and new earth that is to come as promised by God.

I believe the church is an inclusive community of people gathered together by God's Spirit to worship and pray, study and learn, love and support one another and thus become equipped for ministry in the world and empowered to make real the priesthood of all believers. I believe that the God who is sovereign over all of life calls us to join him in working to fulfill His purposes for all of creation. We do this by telling of His love, caring for people in need, feeding the hungry, and working for peace and justice. The focus of our concern is both caring for individual children of God who experience suffering and oppression and the transformation of those structures which perpetuate these conditions.

I believe that the Sacraments of Baptism and the Lord's Supper are outward public signs of God's gracious working in our lives. In baptism, which always takes place among the people of God gathered for worship, we are celebrating the reality that in Jesus Christ God graciously chooses us to be members of His covenant family. We are acknowledging and accepting His claim on our lives and on the lives of our children and committing ourselves to love and serve him.

I believe the Sacrament of the Lord's Supper is the joyful banquet of the covenant people. As we receive the broken bread and the poured out cup we are recalling the sacrificial death of Christ, celebrating his life-giving spiritual presence, and looking forward to the coming in fullness of God's Kingdom. Communing together in faith we receive forgiveness, peace and strength.

I believe the Bible is the Word of God. Through the human writers of scripture who, led by God's Spirit, recorded and interpreted His dealings with them and their world, God speaks to us in our time. God's Word is the unique and faithful witness to the person and work of Christ and what He requires of us.

I submit myself to the government and discipline of the Presbyterian Church (USA). I believe that our representative form of government enables the work of the church to take place in a manner that is decent and in order. I value being in a connectional church where there is a partnership between the four governing bodies in the fulfillment of the church's mission. I remain committed to the PCUSA and believe that our denomination, as a part of the world-wide Church of Jesus Christ, continues to make a vital witness to the world.

# COM ATTACHMENT 7

## JOURNEY OF FAITH

The Reverend Mr. Samuel H. Pope

February 2010

My beginnings were traditional ones: a Presbyterian home, Davidson College, and Union Theological Seminary in Richmond. As is always true, however, they were stamped by God in a particular way for me. The life in my growing up home was centered in the activities at North Avenue Presbyterian Church in Atlanta. During my years there I was nurtured and guided by a loving community of Christians.

The years at Davidson acted upon me, as the college experience has for so many others, by leading me to question my childhood faith and then to appropriate a faith of my own. Seminary, as always, added its two sides to my growth process - the opportunity to experience living in a Christian community and the intellectual challenges of establishing Biblical and theological foundations for a lifetime of ministry. My internship at the Westminster House in Athens, Georgia, was also foundational as I worked with an experienced minister to learn how to combine ministerial duties such as preaching and leadership of worship with developing pastoral relationships.

In 1965 my call to the ministry was confirmed by New Orleans Presbytery and First Presbyterian Church, New Orleans. My pilgrimage since that time has led me to serve both solo and multiple staff pastorates. My initial sense of call has been renewed as God has provided me opportunities to use my gifts and experiences in the ministry of the church and as I have known the love of God through the care and support of the Christian community in the places where I have lived and served.

As the years progressed a variety of experiences, both intentional and the kind life brings you, ready or not, have contributed to the person that I am today: my family roles - husband, father, son of aging parents; relationships with the diversity of people encountered as church members, colleagues, and community friends; leadership experiences in the church and community; knowledge gained from the successes and failures of programs and relationships; participation in continuing education events; exposure to information and ideas in professional and secular books and magazines; and the impact of the changing world situation.

In my post-retirement period I am continuing my service to the church as an intentional interim minister. I prepared for several years for this career shift by participating in interim training sessions, in groups focused on family systems theory as it relates to the church, and in conversations with colleagues who were already immersed in transitional ministry. As I begin my work at the First Presbyterian Church in Franklin, I look forward with anticipation to seeing how God will work out His purposes in this important time of transition and preparation for a new installed pastor.

# COM ATTACHMENT 8

## Statement of Faith

### Luke Ponder

I believe in One, Triune God: Father, Son, and Holy Spirit, who continually works as Creator, Redeemer, and Sustainer and alone is worthy of our worship.

Out of love, God created all that is and will ever be. And out of love, God gave us free will by which we rejected God. As our sin brought brokenness and death to humanity, God's infinite love brought healing and redemption to all. As Redeemer, God came to live among humanity in the person of Jesus. Jesus was fully human and fully divine. In Love he lived and ministered becoming a model for all whom God has claimed. In Love, Jesus died and was resurrected to purchase for us that which we could not attain for ourselves: reconciliation to God and abundant life now and forever. Out of love, he ascended into heaven to rule as the Christ and to "prepare a place for us". And out of love, God still abides with us in the person of the Holy Spirit. Who both convicts and encourages all believers. By the power of the Holy Spirit, believers understand God's Word and are called to service in the world. It is by the power of the Holy Spirit that believers are gifted and empowered to live in faithful service.

I believe that the Bible is uniquely the inspired written word of God, that when rightly studied and preached, with the power of God's Spirit, is the living word of God, by which we come to know both who God is and who we are as God's children. Though written in specific times to specific audiences, Scripture will continue to speak through all time. Scripture is the authoritative rule of faith, doctrine, and conduct.

God continues to call people into community by which we are nurtured and empowered in our lives. Being a part of the church joins our lives not only to those with whom we regularly worship and fellowship, but also joins us to all believers in all times and all places. In the church, we are nurtured through Word and Sacrament. We celebrate two sacraments: Baptism and Communion. In Baptism we celebrate God's Grace which is active before we perceive it. In Baptism we are cleansed of sin and claimed as God's children. In the Lord's Supper, we are nourished with spiritual food and proclaim "the death of our risen Savior until he returns."

As a confessional church we are guided by the Confessions of Faith written throughout time usually in times of crisis. By studying these words and the context in which they were written, we better understand what it means to be faithful members of God's family. It is with great confidence and exceeding joy that I can say with all the saints "that in life and death we (I) belong to God."

# COM ATTACHMENT 8

## Brief Biography

Luke Ponder

When I look back on my life, there is not a single time I can remember that I did not know that God cared for me.

I grew up the fourth of five children in a Baptist family. My parents instilled in us not only the need to be a part of a community of faith, but to also be active in that faith community. As a teenager, our family moved our church membership to a Mission Covenant Church where I went through a Lutheran Catechism based confirmation class. Throughout my life, I have always been active in a church.

However, I was not always faithful. When I was 21, I broke my neck in a swimming accident. During the weeks of traction, I had quite a bit of time to examine my life. And even though I had “walked the aisle” when I was 6 years old in the Baptist church and had gone through confirmation as a teen, this accident was a watershed moment in my life. At that time, I recommitted my life and was re-baptized. (Now that I am in the reformed faith I do agree that re-baptism is both bad theology and out of order.)

With that recommitment, I reentered college to attain a teaching degree. During that time, I became a janitor in a Presbyterian church. I grew to love what I saw happening in that church. After I began teaching, when the first summer rolled around, the pastor of that church called me to see if I would work with their young people for the summer.

I continued to work with those young people for about three years before going to seminary. This was another real growing time for me. That church helped me to identify gifts in me as well as come to understand that God’s grace has always been in my life. More than this, all of our action should be in response and gratitude to God’s call on our lives and not a means to attain God’s grace.

Knowing that I needed to better understand Reformed Theology, I went to Columbia Theological Seminary, not knowing if I would come out and work full time in the church or continue working part time in the church and full time teaching. By the time I graduated, I felt sure that I was being called to full time church ministry. I took a call in Huntsville, AL as an associate pastor for youth ministries.

That call lasted about nine years. During that time, I was able to minister to children and youth, which is a passion of mine. But also I was given the chance to grow into my own skin as a Minister of Word and Sacrament. So it is with great joy that I remember this road as I write this brief biography. And with great hope and excitement I look forward to the next stage of my journey.

# ADDENDUM I-8

## NOMINATING COMMITTEE

**Rev. Don Cooper, Chair**

**April 27, 2010**

**The Nominating Committee places the following minister nomination recommendation to serve as alternate minister commissioner for 2010 at the 219<sup>th</sup> General Assembly to be held July 3-10, 2010 in Minneapolis, Minnesota:**

**34. The Rev. Riley Covin (A)**  
**29 Haywood Drive**  
**Canton, NC 28716**

Riley Covin is a native of Belton, SC. He is a graduate of King College (B.A.), UTSVA (B.D.), UTSNY, (S.T.M.), and McCormick Theological Seminary (D. Min.).

He is married to the former Judy Campbell of Sylva. They have two sons, Bill, employed by the City University of NY, and Philip, a Commercial Realtor in Atlanta.

Dr. Covin has had three pastorates in WNC Presbytery, at Bethel, Sylva, and Canton. In addition he has been a pastor in Grand Bay, Alabama, and Blackshear, Georgia. He was elected Moderator of Asheville and Mobile Presbyteries. He was a member of the Board of Trustees for Barium Springs Home for Children.

As a member of the Presbytery of WNC, he has served as Chair of the Care of Church Professionals Committee and as a member of the Permanent Judicial Commission, the Nominating Committee and the Validated Ministry and Racial & Ethnic Sub-Committees.

While at Canton, he has been President of the Canton Lions Club, President of the Haywood Regional Chaplains Association, Chairman of the Board of the Good Samaritan Clinic, and currently serves as Board Chair for the Haywood County Department of Social Services.

In retirement, he has served as a volunteer Hospice Chaplain for Haywood Regional Medical Center for eleven years, and has backpacked 1000 miles on the Appalachian Trail.

He attended the 1975 General Assembly of the PCUS as a Commissioner.



# ADDENDUM I-9

**The Nominating Committee places the following elder nomination recommendations to serve as alternate elder commissioners for 2010 at the 219<sup>th</sup> General Assembly to be held July 3-10, 2010 in Minneapolis, Minnesota:**

**35. Mr. Jay Crane (E)**  
**894 North Shore Drive**  
**Hickory, NC 28601**

Jay Crane is retired from GE and is a master gardener. He is a member of First Presbyterian Church Hickory where he serves on the Finance Committee and is currently the church treasurer. He is very active in the church and the community having served on the missions committee, mission trips, and the Central Latino Organization. The Central Latino Organization is a non-profit organization which he has served as a board member and treasurer. He is currently serving on the Budget and Finance Committee of the Presbytery.

Jay and his wife, Mary Ann, have 3 grown children and several grandchildren.

**Mr. William "Bill" Kantonen (B)**  
**10 Crestwood Lane**  
**Asheville, NC 28804**

Bill Kantonen is a retired YMCA Director, and has been a member of Asheville First Presbyterian for the past 24 years. He has served the PWNC as a member of COM, the Validated Ministry Task Force, the Personnel Committee, the Coordinating Council, and as Moderator. In October of this year, he will become Moderator Elect of the Synod of the Mid Atlantic.

He and his wife, Jennifer, have 3 children and nine grandchildren, and will celebrate their 50th wedding anniversary in June.

**36. THAT the Nominating Committee requests authority from the Presbytery and with the approval of the Moderator of Presbytery and the chair of the Committee on Ministry, to replace a Commissioner to General Assembly should a commissioner (s) and/or alternate (s) be unable to attend.**

# ADDENDUM BB-1

Budget & Finance Committee  
Charles Sellers - Chair  
April 27, 2010

For information only the Budget and Finance Committee presents:

- ◆ The 'Operating Budget Summary' of the Presbytery of Western North Carolina as of March 31, 2010, BB-2.

For the complete financial statements contact the Presbytery office  
at 828/438-4217 or [lpresley@presbyterywnc.org](mailto:lpresley@presbyterywnc.org).

# ADDENDUM BB-2

## PRESBYTERY OF WESTERN NORTH CAROLINA OPERATING BUDGET SUMMARY AS OF MARCH 31, 2010

ACCOUNT	2010 ANNUAL BUDGET	2010 YTD BUDGET	2010 YTD ACTUAL	% OF Annual Budget	2009 YTD ACTUAL	2008 YTD ACTUAL	2007 YTD ACTUAL	2006 YTD ACTUAL	2005 YTD ACTUAL
<b>INCOME:</b>									
Operating Receipts	\$786,417	\$181,481	\$145,764	18.5%	\$141,776	\$156,066	\$206,182	\$176,459	\$144,463
Program receipts	0	0	0	0.0%	0	0	0	0	0
Other income	0	0	2,795	0.0%	0	986	648	816	838
Designated NCD Income	25,429	6,357	16,978	66.8%	21,300	0	0	0	0
Transfer from Reserves	0	0	0	0.0%	0	0	0	0	0
Income from Investment	49,625	12,406	0	0.0%	0	0	0	0	0
Legal Fund	50,000	12,500	0	0.0%	3,843	0	0	0	0
<b>TOTAL INCOME</b>	<b>\$911,471</b>	<b>\$212,744</b>	<b>\$165,537</b>	<b>18.2%</b>	<b>\$166,919</b>	<b>\$157,052</b>	<b>\$206,830</b>	<b>\$177,274</b>	<b>\$145,301</b>
<b>EXPENSES:</b>									
Evangelism/Church Dev	\$81,979	\$20,495	\$32,113	39.2%	\$41,837	\$22,046	\$32,142	\$16,392	\$28,702
Peace and Justice	5,300	1,325	(46)	-0.9%	90	106	(434)	(298)	331
Hunger	750	188	25	3.4%	211	191	38,444	164	105
National/Global Missions	23,300	5,825	590	2.5%	2,218	5,021	2,277	722	2,424
Campus Mission	12,500	3,125	2,500	20.0%	3,250	3,055	956	2,696	9,683
Self Development of People	500	125	0	0.0%	45	8	0	53	0
Small Church	42,350	10,588	8,596	20.3%	6,961	6,423	7,656	12,376	7,699
Stewardship	300	75	0	0.0%	0	0	0	0	0
Christian Education	7,800	1,950	1,470	18.8%	1,377	320	1,317	1,364	32
Youth Ministries	21,513	5,378	9,599	44.6%	3,656	1,856	6,172	2,842	1,284
School for the Laity	2,100	525	(717)	-34.1%	(856)	(319)	(1,304)	(331)	1,160
Institutions & Agencies	0	0	0	0.0%	0	0	0	6,171	6,091
Budget & Finance	100	25	0	0.0%	0	0	0	0	0
Personnel	481,365	120,341	116,839	24.3%	125,814	127,045	117,451	133,451	102,903
Communications	7,900	1,975	1,200	15.2%	1,716	1,735	282	784	596
Strategic Goals	800	200	0	0.0%	110	34	0	0	0
Property & Equipment	29,000	7,250	2,830	9.8%	2,946	4,734	3,111	2,319	(2,753)
Search	0	0	0	0.0%	0	564	780	248	0
Joint Outdoor Ministries	43,525	10,881	10,881	25.0%	10,881	10,877	10,877	10,877	10,877
Nominating	750	188	75	10.0%	195	170	133	46	85
Permanent Judicial	400	100	0	0.0%	0	0	0	0	0
Coordinating Council	10,014	2,504	1,125	11.2%	1,450	414	3,605	1,974	1,367
Representation	1,250	313	0	0.0%	150	150	0	162	(11)
Committee on Ministry	8,775	2,194	858	9.8%	1,638	1,398	1,474	1,325	1,549
Preparation for Ministry	6,500	1,625	957	14.7%	734	1,052	431	3,839	2,488
Care of Church Professionals	2,150	538	1	0.0%	187	(5,072)	(2,835)	5,378	4,030
Supplies, Equip & Service	53,650	13,413	12,963	24.2%	14,259	14,705	15,615	20,168	20,775
Stated Clerk	16,900	4,225	564	3.3%	2,274	12,252	(1,748)	3,673	2,608
Legal Fees	50,000	12,500	61	0.1%	3,843	5,158	0	0	0
Capital Expenditures	0	0	0	0.0%	0	0	0	0	0
<b>TOTAL EXPENSES</b>	<b>\$911,471</b>	<b>\$227,868</b>	<b>\$202,486</b>	<b>22.2%</b>	<b>\$224,985</b>	<b>\$213,922</b>	<b>\$236,402</b>	<b>\$226,396</b>	<b>\$202,025</b>
<b>NET INCOME/(LOSS)</b>		<b>(\$15,123)</b>	<b>(\$36,950)</b>		<b>(\$58,067)</b>	<b>(\$56,870)</b>	<b>(\$29,573)</b>	<b>(\$49,121)</b>	<b>(\$56,724)</b>

## General Presbyter's Report January 30, 2010

Christ is risen! Christ is risen indeed!

I heard this at the Easter Vigil on Saturday night at First Morganton.

I heard this at the Waldensian Church at sunrise service and later at their early informal worship service.

I heard it at New Vision Church, our new church development in Conover.

Christ is risen indeed should be our song. I believe it with my whole heart. It is a message the entire world needs to hear. We are God's vessels to proclaim that news. We are to live as Easter people.

This Easter, I also heard, "I baptize you in the name of the Father, Son and Holy Spirit." In baptism, we are buried with Christ in his death and from it we are raised to share in his resurrection.

At First Morganton's Easter Vigil Service, which comes from the ancient practice of baptizing catechumens on Easter morning, there were six baptisms. The vigil started outside with a fire from which we light the Christ candle. Then, with lit candles, we processed in darkness into the sanctuary to hear about God's gracious love from readings from the Old and New Testaments. We entered the third section of the vigil of baptism where two adults and four children were baptized.

One of those baptized was Happy Nagy, the five-year-old adopted daughter of Dr. Barbara Nagy, a mission co-worker/pediatric doctor in Malawi and part of this Presbytery. Many of you have prayed for them the last three years that Barbara would be able to adopt Happy. Happy's baptism was truly an answer to prayers and a time for tears of joy. All the baptisms were special as the pastors said, "God has claimed you. You are now a child of God." Easter is a time to remember our baptisms and be glad.

At New Vision, they baptized two youth/young adults and two children. I am encouraged by these baptisms. Baptisms are not just happening in these two churches, but in more throughout the Presbytery. I celebrate these baptisms as we seek to follow Christ's command, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them everything that I command."

As I reflected on these baptisms, I realize that we are bringing people into our churches that do not always know our family stories - the scriptures. They don't always have the background to understand God's huge love toward us and our own identity as children of God. That is where we have a big task to teach ourselves and others all that Christ has commanded.

As I have seen this Easter, I am encouraged as each of us and the churches reach out to those not in church, not in a Christian community or in a relationship with Jesus Christ. I cannot imagine how it would be to live without knowing the love of Christ, and the peace, joy and love that flows from God's love. Yet, more and more people are living like that in the USA today.

As I heard the Easter Story, I pondered what it must have been like for the women or Mary Magdalene to go to tell the disciples what they had seen. Luke's gospel says the disciples didn't believe them or thought it was a crazy tale. I think sometimes we get the same reaction from people or we are afraid that we will get the same kind of reaction. Yet, it is Jesus who told the women to spread the good news about the resurrection. We are given the same commandments.

## ADDENDUM GP-2

As I ponder why we are not better at inviting people to our churches and into a loving Christian community, I remembered my childhood. My experience was similar to many of the people in our churches today. In the small community of Black Mountain, I can only remember one family that did not go to church. That family was Jewish. Therefore, I never developed the skill or understood the need to invite people to church. The assumption was that everyone was going to church and that the children would grow up and go to the same church or denomination in which they were raised. That assumption did not work. Many children and grandchildren of Christian parents are not in church today.

When I returned to the community as an adult many years later, I became part of a growing church where newcomers to the community had already been invited to the Black Mountain Church by three to four people before I even met them. That was one of the reasons it was growing. I realized that I had only invited one non-church goer to an Easter worship this year. Why had I not invited more? At Black Mountain, there was a group of people who invited people they met in the grocery store or bank or wherever, to come to church. They then trusted the church members to be welcoming and to witness to God's love. We can all do this. We can reach out, invite, welcome and witness that Christ has risen.

When I hear the words, "Christ is risen indeed" I think of a story I heard in a sermon. A preacher was telling about something that happened in Russia during the Stalin era. A young Communist was trying to convince an auditorium full of people about the virtues of Marxism and Leninism. The speaker thought he had succeeded. He said that God is dead. There is no need for religion. For what was to be the last question, an Orthodox priest stood up and said, "Christ is risen." The people in the auditorium stood up and responded, "Christ is risen indeed." After the service, an elderly woman, who spoke with a broken accent, said to the pastor, "What you didn't tell them was that everyone who stood up knew they would be sent to prison."

Thankfully, this is not our situation. We are not living in a Marxist state. But like Mary Magdalene and the people in that story, we, too, have the Good News to share. My dream is that we will be about reaching out and sharing the wonderful Good News of the resurrection and that baptisms will be a common Easter experience. My dream is that we will live as Easter people empowered by the knowledge that "Christ is risen! Christ is risen indeed!"

Wishing you Christ's peace this Easter season,

Bobbi



# Good News!

## Here are some of the exciting things happening around the Presbytery of Western North Carolina!

West Avenue in Gastonia welcomed 65 folks from the community in their “Easter Community Celebrate” on Wednesday during Holy Week. They had both children and adult activities. This followed their Christmas Community Celebration and was part of their Acts Initiative to reach out to the community.

Asheville Citizen Times Newspaper featured the Reverend Pat Bacon and Calvary Church as one that has a history of reaching out to others in mission and ministry. Also, we should give thanks to the work team from Grace Covenant that helped Calvary with major repairs.

Montreat Presbyterian Church continues to grow. Although it worships in different locations each Sunday, it now has an office in the Conference Center.

32 churches and 170 people attended a day of learning and sharing on the Acts 16:5 Initiative as churches and teams look at how they can reach out.

Waldensian began a new early Sunday morning informal worship service in their fellowship hall, which is meeting the needs of members.

Morrison Church is reaching out by delivering flowering bulbs to their neighbors and asking the local school what help is needed.

Mitchell, Avery and Yancey Churches gathered for Holy Week services with preaching by Maggie Lauterer, Tee Gatewood, Kathy Campbell and Terry Alexander, with many churches participating in worship, leadership, music and providing food.

Sweetwater is finally tearing down their old fellowship hall that had no hot water or bathrooms and will replace it with a place where all its members can gather in a new, more flexible fellowship hall that is handicapped accessible.

Aimee Buchanan is celebrating her new ministry for youth in the Asheville area, Asheville Youth Mission, or “AYM.” More information can be found at [ashevilleyouthmission.org](http://ashevilleyouthmission.org).

There are 66 youth and adults on the delegation to the Presbyterian Youth Triennium in July. This includes 2 girls from Immanuel (the Hispanic NCD in Hickory), 2 youth who are coming from Guatemala as Global Partners, and 10 adults (1 of whom is a translator). In addition to the 66 on the delegation, 6 more youth are going with Aimee and Bill Buchanan to be a part of the Drama Team that will help with worship. Aimee and Bill are the coordinators for worship at Triennium.

First Morganton spent a Sunday morning worship reflecting on God’s call to them as a church, “Growing and Going Deeper in Faith.”

## ADDENDUM GP-4

Mills River welcomed hospitality by hosting a community-wide effort to put together a 24,000 piece jigsaw puzzle and earn a spot in the Hall of Fame for being the first organization to finish the project in North Carolina, and the first church to complete the project anywhere in the world. This effort resulted in 3 new people attending, who will most likely join in the near future. The dedication of the puzzle will be held on Sunday, April 18th at their Fellowship Luncheon following the morning service.

*We want to hear your good news! Share happenings with the Presbytery office so we can celebrate with you!*



# **ADDENDUM II-2**

## **225<sup>th</sup> Stated Meeting of the SYNOD OF THE MID-ATLANTIC Becky Stanley - Commissioner Report March 8-9, 2010**

It was my pleasure to serve as our commissioner to the 225<sup>th</sup> meeting of the Synod of the Mid-Atlantic as it met at the Richmond Korean Presbyterian Church in Richmond, Virginia March 8-9.

As a synod body we concurred with the Synod of the Southeast on a resolution to General Assembly regarding the appointment of a special committee to comprehensively study middle governing bodies within the church. We were aware of a proposed amendment to do away with synod bodies, which has been proposed by other North Carolina Presbyteries. It was our concern, however, that synods play a valuable role in other areas of our General Assembly; and that if there were a comprehensive study undertaken, a solution might be found.

It is the role of synod to oversee several funds and to administrate them. The committee on which I served was responsible for making funds available for cooperative programs sponsored by one or more Presbyteries. This is a wonderful avenue for funding. Please check with me or with synod guidelines to investigate the use of these funds.

At this past meeting, synod approved the funding of several projects. Among them: 15 grants for students studying at Presbyterian seminaries and 3 for students attending Presbyterian colleges. \$5,000 to support an orphanage and fish farm initiative in Haiti submitted by the Presbyteries of the James and the Peaks.

\$2500 for church basement repairs to Dongsan Church, Atlantic Korean Presbytery.

Respectfully submitted,

Becky Stanley