

ADDENDUM



PRESBYTERY MEETING

EIGHTIETH STATED MEETING

APRIL 28, 2009

**MONTREAT CONFERENCE CENTER
UPPER ANDERSON AUDITORIUM
MONTREAT, NC**



Addendum Stated Clerk Attachment 4- Exhibit A The Presbytery of Western North Carolina

114 Silver Creek Road, Morganton, NC 28655 Phone: (828)438-4217 Fax: (828)437-8655

ADMINISTRATIVE COMMISSION Duncan's Creek Presbyterian Church

Pursuant to the authority of Presbytery's decision "General Provision for an Administrative Commission" (October 2007), the chair of the Coordinating Council, the chair of the Committee on Ministry, and the Stated Clerk, recognizing an urgent pastoral need, created an Administrative Commission to visit the Duncan's Creek Presbyterian Church "reported to be affected with disorder" (*BO: G-9.0503.a(4)*).

This Commission is composed of the following presbyters:

- Elsie Bartlett, Elder, Morganton First
- Dick Hood, Elder - CLP, John Knox
- Allen Huff, Associate Pastor, Shelby
- Kathy Parse, Elder, Waldensian
- *Don Scofield, Pastor, Rutherfordton, Chair
- **Bart Shaw, Stated Supply, Ryburn Memorial
- Jim Shroyer, Pastor, Forest City

This Commission has been given the following authority:

1. "To inquire into and settle the differences" (*BO: G-9.0503.a(4)*) in the Duncan's Creek Presbyterian Church, affording "to all persons to be affected by the (final) decision fair notice and an opportunity to be heard on the matters at issue" (*BO: G-9.0505.b. (1)*).
2. "To assume original jurisdiction" since the Session cannot wisely exercise its authority, with the Commission having the "responsibility and power" of the Session (*BO: G-10.0102*), but with the right to delegate (and to reassume) any of those responsibilities to the existing Session.
3. To make a report, through the Committee on Ministry, to each meeting of Presbytery.

Presbytery will be requested to ratify this action at its meeting on April 28, 2009.

* Don Scofield to be replaced by Rev. Jack Davidson

** Bart Shaw to become the new chair

Addendum D-4

THE PRESBYTERY OF WESTERN NORTH CAROLINA COMMITTEE ON MINISTRY

Chair: Rev. Dr. James F. Bernhardt

April 28, 2009

FIRST SECTION

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

II. RECOMMEND TO PRESBYTERY FOR EXAMINATION AND ORDINATION/INSTALLATION:

A. FRANKLIN S. JONES

From: Candidate, Presbytery of Western North Carolina

As: Designated Pastor (two years), Brittain and Union Mills Presbyterian Churches

Effective: At Ordination

(See COM Addendum Attachment 4 for Bio Credo.)

III. RECOMMEND FOR COMMISSIONING BY THE PRESBYTERY AS LAY PASTOR:

A. WILLIAM P. WUEHRMANN

From: Commissioned Lay Pastor Student

As: Commissioned Lay Pastor, Chaplain, Hospice of the Carolina Foothills,
Columbus, NC

Effective: April 28, 2009

(The commissioning is to include permission to celebrate the Sacraments.)

(See COM Addendum Attachment 5 for Bio Credo.)

B. BETTY SHAW

From: Commissioned Lay Pastor, Rutherfordton Larger Parish

As: Commissioned Lay Pastor, Duncan's Creek and Ryburn Memorial Presbyterian
Churches

Effective: April 28, 2009

(The commissioning is to include permission to celebrate the Lord's Supper, Baptisms
and weddings.)

IV. RECOMMEND TO PRESBYTERY THE VALIDATION OF MINISTRY FOR:

A. Carol Steele, Associate Director, Center for Youth and Young Adult Ministry, Montreat
Conference Center, through April 28, 2010.

B. Lynn Michie, Chaplain, Swannanoa Correctional Center for Women, through April 28,
2010.

C. Donaldson Woods, as a missionary to Mongolia, through April 28, 2010.

D. Albert G. Peery, Jr., as President, Montreat Conference Center, through April 28, 2010.

V. RECOMMEND REVISION OF AN OCTOBER 2006 PRESBYTERY DECISION (See COM Addendum Attachment 6).

Addendum D-5

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.

II. APPROVED THE PASTORAL RELATIONSHIPS AND TERMS OF CALL: (Continued . . .):

B. KATHY D. CAMPBELL:

To: Pastor, Crossnore Presbyterian Church
From: Chaplain, Lees McRae College
Effective: June 1, 2009

Salary	\$16,640
Housing Allowance	19,200
Social Security	3,060
Auto Allowance	3,085
Professional Development	1,075
Dental Insurance	330
Total	\$43,390

Pension/Insurance	Yes
Four Weeks Vacation	Yes
Two Weeks Study Leave	Yes

C. FRANKLIN S. JONES

Salary	\$30,000
Manse Equivalent	8,000
Utilities Allowance	2,400
Social Security	3,090
Professional Development	600
Auto Allowance	2,500
Total	\$46,590

Pension/Insurance	Yes
Four Weeks Vacation	Yes
Two Weeks Study Leave	Yes

Addendum D-6

III. APPROVED INTERIM PASTOR RELATIONSHIPS (Continued . . .):

- C. Wirt Skinner and Columbus Presbyterian Church
Extended: March 1, 2009 - February 29, 2010

IV. APPROVED STATED SUPPLY RELATIONSHIPS (Continued . . .):

- D. Albert D. Shaw and Ryburn Memorial Presbyterian Church
Effective: March 19, 2009 - March 18, 2010
- E. Becky Stanley and Saluda Presbyterian Church
Effective: March 30, 2009 - March 29, 2010
- F. Albert D. Shaw and Duncan's Creek Presbyterian Church
Effective: April 1, 2009 - March 31, 2010

VII. APPROVED THE REQUEST FOR HONORABLE RETIREMENT (Continued . . .):

- C. James M. Cockerham
Effective: January 1, 2009

IX. APPROVED AS MODERATORS (Continued . . .):

- B. Becky Stanley and Saluda Presbyterian Church
- C. Albert Shaw and Ryburn Memorial Presbyterian Church
- D. Albert Shaw and Duncan's Creek Presbyterian Church

XIII. APPROVED DISSOLVING ONE OF THE ASSOCIATE PASTOR POSITIONS AT GRACE COVENANT PRESBYTERIAN CHURCH, EFFECTIVE JANUARY 24, 2009.

XIV. APPROVED MOVING FROM MEMBER-AT-LARGE TO ACTIVE ROLL:

- A. Bill Christian
- B. Becky Stanley

ADDENDUM D

ATTACHMENT 4

Bio Statement for Franklin Jones

Born in April of 1962, I was, according to mom, a 'blessing from the start'. The birth was difficult and breathing complications occurred. But I recovered and gained strength. On the day of my baptism, as the pastor was blessing me with water and prayer, my mother felt an overwhelming sense of God's Spirit within her. It was as if God was saying "This one will be just fine".

Mom shared this with me the first time when I was 15 and steeped in my own rebellious phase. Bravo. That one statement did wonders to snap me out of my defiant state. I recall while growing up that I have almost always felt comfortable at church, whether listening to stories in Sunday School or singing in the children's choir or even leading music with my guitar.

I've been gifted with the musical ability to quickly pick up songs and rhythms once I've heard them. That gift allowed me to join groups that travelled around the world. In the summer of 1979, I was blessed to go to Russia and Poland. There we met many people who lived with heavy restrictions on how they worshipped or even inquired about God. Our group would sing secular songs and get nominal responses, but when we began to sing praise songs in public, the crowds would gather. I recall a number of times when one or two adults would watch out for any authorities who could come and break up the gathering. Our joyous sessions were never interrupted by a government agency.

Seeing that impact supremely impacted me. It helped me realize that I had been very lucky to grow up where I could freely worship and speak of God. I also realized that there are vast numbers of people who don't have that freedom and want it desperately. Still, the idea of ministry, though it crossed my mind, never seemed attractive. I wanted to be in a helping profession, so I got a degree in Social Work. I was successful in this pursuit, but felt I was just existing and not doing what I truly needed to do. At Montreat one summer, I met the keynote speaker for a youth conference. After several discussions, he said, "Franklin, when I talk to you, I AM talking to a minister".

Hello, Mister Whale. Call me Jonah.

I began to inquire about seminary and was simply amazed at how God directed my path. Business obligations cleared themselves up, finances for tuition appeared out of nowhere and I found someone to rent my recently purchased house. Now, the academic life has never been easy for me, yet I finished the 4 years with 2 Masters Degrees and much excitement about what would come next. I am here today because I believe God has called me to lead these 2 churches in the WNC Presbytery. I ask for your prayers as together we consider that call.

ADDENDUM D

ATTACHMENT 4

A Statement of Faith

by Franklin Jones

My faith statement is simple, yet not shallow; constantly evolving, but shouldn't be classified as 'haphazard'.

I believe that God is the Author of creation, responsible for all existence; God made all that was, is and ever will be. God's image was the model for the creation of humanity, establishing a relationship between us and the Divine Being. Human sinfulness created a break in the relationship and subjected us all to judgment and separation from God. But God, being slow to anger and filled with love for us all, sent the Redeemer to offer us another chance at salvation. It is because of this gift that we celebrate and praise God. It is one key reason why you are reading this statement now.

I know Jesus as my Savior, my Redeemer, the reason I call myself a Christian. I know that He was sent from God to save us from our sins. He is the Messiah, whose birth from a virgin fulfilled prophecies. By the power of God, he brought forth miraculous events as well. He lived a blameless life and died a shameful death, allowing us to be freed from the debt of our own iniquities. Jesus' faith in God's plan allowed justice to be completed.

I know that the Holy Spirit (our Sustainer) is God present with us, even WITHIN us. I believe that through the power of God's Spirit, we can have understanding of scripture, inspiration for where we should go and to whom we should minister. I have come to recognize that still, small voice that some call a 'gut instinct' as the Holy Spirit. I do recognize that not all my gut instincts are spiritually based, but when I prayerfully consider the inspiration and base it on Biblical knowledge and experience, I find that I can rely on it as genuine. It nudges, prods or even commands me to listen and obey. The Spirit provides the energy behind all that we do as followers of God.

I find comfort and amazement when I read Holy Scripture. I believe that the Bible is God's Holy Word to us. My amazement comes from my experience that, no matter where I am in my life, the Bible can teach, can inspire and can humble me every day. One parable can instruct and assure me as a child, and that same message will guide me in a completely different way as an adult. For this reason, I can consider God's Word to be infallible. However, there are often problems with how the reader chooses to interpret the words on the page. But I love that we can gather to review, to pray and to share our own revelations and inspirations regarding the text. When we do this, it is easier to see the Spirit at work in our lives. God gives us the gift of the Church so that we might gather to share and grow in our faith, to offer praise to God and comfort to one another.

Our celebration of the Sacraments is vital because it allows us to remember and respond to the love of our God, the grace of our Savior and the fellowship of the Holy Spirit. Communion brings us to the remembrance of the new covenant as we share in the body and blood of Jesus Christ, a loving sacrifice made for the forgiveness of our sins. And baptism calls us to share in Jesus' death and resurrection. We die to our sins through the baptismal waters and are raised to new life through the promise of His resurrection. The sacrament of baptism serves as a sign and seal that we belong to God.

ADDENDUM D
AUTOBIOGRAPHICAL SUMMARY ATTACHMENT 5
William P. Wuehrmann

Born in Chicago in 1923, I was baptized (infant) in the Lutheran Church, attended Chicago Public Schools and began attending Christian Science Church School, starting at about age 7. While our family (two older sisters - Ag and Sis - and an older brother, Jack, who died at age 6) was brought up in the Christian Faith, we did not attend church regularly. Home life, however, was pleasant, indeed. My Dad was then a bank president and because of that, the Great Depression had a profound and enduring impact on all our lives because we saw it all from behind the scenes as well as head-on.

Effectively, I left home at age 13 when I went off to a small boarding military school in Lake Geneva, Wisconsin as I started high school. Fortunately, it was marvelous experience and gave me an unmatched grounding in personal conduct as well as a fine education. True, I was without parental guidance and familial relationships (my sisters were married and on their own by then), but this first-rate school really cared about its students, including their spiritual development. Bible study was in the *academic* curriculum and daily worship services were mandatory as well as Sunday Vespers; those services remain memorable to this day. The school also had a formal relationship with the Episcopal Church. Many years later, I became president of the school (for more than 25 years) and the Bishop of the Chicago Diocese and I became close friends - and we still are.

When I was graduated in 1940, I was too young to accept the automatic 2nd Lieutenant's commission in the infantry. I then attended Carleton College in Minnesota, majoring in chemistry, until the fall of 1942 when I enlisted in the US Army. I was inducted in 1943 (after completing my junior year) and served until April 1946, including combat in the European Theater as a Field Artillery Forward Observer. In July, 1946 I married my college sweetheart, Fay who is the mother of our 4 children, Chris, Pip (deceased), Kyle and John. In 1951, we moved to Park Ridge, an upper middle-class Chicago suburb, where we remained until I retired in 1990. It was here that we joined a newly-formed Presbyterian Church and watched and participated in its growth into one of the leading churches in the Presbytery of Chicago.

After graduation from Carleton College in 1947 with a BA in Chemistry and as a Fellow in the American Chemical Society, my full-time working career (I worked most summers from about 16 on) began at the 1st National Bank of Chicago, then the largest, single unit bank in the *world*, where I received the soundest imaginable grounding in banking, business in general, investments, commercial credit and auditing. After more than 8 years, I was recruited to become Treasurer (CFO) of a large, publicly-held corporation. When that company fell victim to an unfriendly takeover after about 5 years, I then became Vice President (General Manager) of the *world's* largest industrial real estate development enterprise. Here, as in my home church, because of the untimely deaths of several of its key leaders, I was thrust into responsibilities for which I had no former training or experience, except common sense, years of night school, and an eagerness to learn.

After more than 13 glorious years, that company too was a takeover victim. I went back to banking as Senior Vice President (COO) of a small outlying bank in an extremely wealthy suburban community. I became uncomfortable with the business ethics of some of the principals and turned to education as a member of the faculty of the Business School at the University of Wisconsin (Whitewater), where I taught Real Estate and Security Investments, Corporate Finance, Financial Institutions and was named *Teacher of the Year*. I then spent the next 9 years as a Management Consultant, specializing in Financial Management, and my last 4 years as Vice President of the oldest (1879) and the country's most respected corporate (office) real estate developer.

Since retirement to Tryon in 1990 where volunteerism is epidemic, I too caught the "bug" and have served in a wide variety of countless roles, more than a few as treasurer of number of organizations, including Tryon Presbyterian Church and Hospice. Have also served on COM and currently serve on the Strategic Goals Committee of PWNC and completed my CLP training during 2007-08.

STATEMENT OF FAITH ADDENDUM D
William P. Wuehrmann ATTACHMENT 5

My Faith Journey is very likely not typical of those who experienced a sufficiently powerful sense of “call”, at a much earlier age than I am, to commit their lives fully to the service of the Lord. But at whatever point that eventful journey begins in one’s life, the intensity/clarity of the “call” can be equal to, or possibly even greater than, those who recognized His voice and heeded His “call” much earlier in their lives.

True believers freely and confidently acknowledge God’s creations - and that they were good! He is not only our Creator, but our Redeemer as well. And the Apostle Paul provides this comforting assurance in his letter to the Romans: . . . *nothing in all creation can ever separate us from the love of God!* I believe that Jesus Christ is the Son of God, endowed by God with the those gifts that enabled Him to do whatever God can do. Jesus was God among us. Through Him we receive God’s grace and redemption. And here, too, we have *His* added assurance: the last sentence in Matthew, . . . *lo, I am with you always, until the close of the age.*

Jesus Christ is the light of the world; faith and hope are made known to us through Him in the time that is and the time that is yet to come. The *one*, true and living God has been, and will continue to be, made known to us through Him. While Jesus reached out to all manner of people in ways that were simple, unique, lifegiving and hope-filled, He knew pain. He suffered and struggled. Yet in the midst of it all, he continued to love those He met. At one with God, the Creator, and the Holy Spirit, Jesus loved us and guides us on the mission - a calling - to serve all the people of God’s creation - to love what God loves!

My Faith Journey - and I suspect other’s - began without a conscious realization that it was, in fact, a *Journey*. I am now fully aware that *that* Journey, while it may follow many different routes, has no real destination; for me, it will continue for as long as I live. The Episcopal priest who presented the commencement address at my high school noted that someone becomes “educated” only when they recognize that the more they learn, the more they realize how much they *don’t* know. How true that is for those who choose to become a Christian.

Those who guided my *Journey* were some outstanding ministers who taught me a great deal. I’ve learned a lot, enough to recognize clearly that there’s a great deal I still don’t know. I’ve come to realize (and lament) that I have only “scratched the surface” of true Christian Faith. But I believe with all my heart, mind and soul what I *have* learned, most simply and best expressed in the (traditional) Apostles’ Creed. I also believe in the Sacraments of Baptism and the Lord’s Supper, the sanctity of marriage, the *practice* of true Christian service and discipleship, and the indisputable truth of “I am the way, the truth and the life. *No one* comes to the Father except by me!” Finally, I recognize that my Faith Journey continues and commit to “hang in there” until I draw my last breath.

Amen

ADDENDUM D

ATTACHMENT 6

The Examination of Candidates and Transferring Ministers The Presbytery of Western North Carolina

Preface

The Presbytery of Western North Carolina has granted its Committee on Ministry the “authority to find in order calls issued by churches, to approve and present calls for services of ministers, to approve the examination of ministers transferring from other Presbyteries required by G-11.0402, to dissolve the pastoral relationship in cases where the congregation and the pastor concur, to grant permission to labor within or outside the bounds of the presbytery, and to dismiss ministers to other presbyteries, with the provision that all such actions be reported to the next stated meeting of the presbytery.” (*BO: G-11.0502h*)

The Presbytery of Western North Carolina has retained the authority to make all decisions regarding the dissolution of the pastoral relationship in cases where the congregation and the pastor do not concur, and also the ordination of candidates as Ministers of Word and Sacrament. If a candidate desires ordination (and usually installation), the Committee on Ministry shall follow the process outlined below in order to make a recommendation to the Presbytery. The Presbytery then must make the decision whether or not the candidate shall be ordained. The same process shall be largely followed for ministers transferring from other Presbyteries, some of whom are candidates for installation.

Statement on the Reformed Faith and Polity

While affirming the unity and integrity of all parts of the Constitution of the Presbyterian Church (USA), the Presbytery of Western North Carolina, pursuant to G-9.0102.b, regards the following items as particularly important and meaningful at this time:

Book of Confessions: The Nicene Creed, The Apostles’ Creed, and A Brief Statement of Faith.

Book of Order: Form of Government Chapters I - VI, and the Ordination Questions in W-4.4003.

The Presbytery does not anticipate approving exceptions/scruples* in belief and practice to any points in the above items in the Constitution, **but is open to such consideration on a case by case basis.**

(*“Scruple: an ethical consideration or principle that inhibits action” Webster’s Collegiate Dictionary)

Process for Examination of Candidates and Transferring Ministers

- I. Candidates and transferring ministers (both are hereinafter referred to as candidates) are required to present a written statement of faith and a brief biography (along with some other documents) to the Examinations Sub-Committee. These documents and the verbal examination will serve as the basis of the Examinations Sub-Committee’s determination of the candidate’s “Christian faith and views in theology, the Bible, the Sacraments, and the government of this church” (G-14.0402). The Examinations Sub-Committee will report its determination to the Committee on Ministry as guidance in its consideration of the candidate.
- II. Each candidate will also be invited to respond in advance and in writing to the following questions:

- a. Are you able to answer all the ordination questions affirmatively without exception? If not, which ones and why not?
 - b. Is there any provision in the portions of the Constitution (*Book of Confessions* and *Book of Order*) of the Presbyterian Church (USA) cited in this Presbytery's statement on the Reformed faith and polity which you cannot accept and practice to the extent that your failure to comply would be a serious departure from the Reformed faith and polity? If so, please state any such provision, and attach your biblical and theological reasons for your position.
 - c. Were you ever granted an exception, or had a scruple approved, to any provision in the Constitution by another Presbytery? If so, please state the specifics.
- III. The Examinations Sub-Committee will also use these written answers and subsequent verbal examination to determine if, in its opinion, "a person has departed from the essentials of Reformed faith and polity" (G-6.0108b). This recommendation will also be presented to the Committee on Ministry as guidance in its consideration of the candidate.
- IV. In its determination of whether or not a candidate's exception/scruple is a departure from "the essentials of Reformed faith and polity," the Examinations Sub-Committee shall consider:
- a. The Presbytery of Western North Carolina's Statement on the Reformed Faith and Polity (above),
 - b. Whether the candidate's biblical and theological justification for the departure is a faithful and valid reading of Scripture and the Reformed tradition as determined by the *Book of Confessions*, and
 - c. If the exception/scruple is with a provision in the Book of Order, whether the departure is from a mandatory provision or a lesser standard.
 - i. Scruples concerning mandatory provisions (other than minor administrative requirements) will be considered only if the candidate is willing to comply with the mandatory provision.
 - ii. Candidates unable or unwilling to comply with such mandatory provisions ~~will normally~~ **may** be determined, **on a case by case basis**, to have departed from "the essentials of Reformed faith and polity" and be barred from installation and/or ordination.
 - d. All members of the Examinations Sub-Committee shall maintain confidentiality throughout.
- V. The Committee on Ministry (COM) will conduct its examination of candidates in a rigorous manner, focusing on the candidate's manner of life, fitness for ministry and whether the particular call (if there be one) is in order and seems to be a good match of parish and intended pastor. In making its determination, the COM will consider:
- a. The candidate's written documents and answers.

- b. The Examinations Sub-Committee’s recommendation concerning a candidate’s “Christian faith and views in theology, the Bible, the Sacraments, and the government of this church” (G-14.0402),
 - c. The Examinations Sub-Committee’s recommendation concerning any exceptions/scruples the candidate has declared. The COM shall use the same criteria in evaluating requests for exception/scruples as the Examinations Sub-Committee (see IV above),
 - d. The recommendation of the COM liaison to the congregation, who has been meeting with the Pastor Nominating Committee (PNC), if there is one.
 - e. A verbal examination of the candidate, including a consideration of the suitability of the candidate’s intended position in Presbytery
 - f. All members of the COM shall maintain confidentiality throughout.
- VI. The Committee on Ministry shall take all necessary time to agree on a recommendation for ordination and installation, or a decision for a transferring minister. This may include postponing a decision to a subsequent meeting to allow members of the COM time for prayer and study.
- VII. If the Committee on Ministry determines that a candidate is fit for ministry and the particular call is in order, the COM will report that decision, including any acceptable exceptions/scruples the candidate has declared, to the Presbytery at its next stated meeting.
- VIII. If the Committee on Ministry determines that a candidate is unfit for ministry based on the candidate’s “Christian faith and views in theology, the Bible, the Sacraments, and the government of this church” (G-14.0402), a scruple on a mandatory standard that is **determined to be** a departure from “the essentials of Reformed faith and polity,” or the verbal examination, that decision shall be communicated to the candidate and the Pastor Nominating Committee in writing. This decision will not be communicated to the Presbytery in order to respect confidentiality of both candidate and congregation, except when a review is requested (see Process for Review below).
- IX. Decisions in the Committee on Ministry and its Examinations Sub-Committee shall be made by a majority of those members, present and voting, if a quorum is present.**

The Process for Review

The Committee on Ministry's decision on the fitness of a candidate for ordination and installation of a transferring minister for the ministry in this Presbytery may be appealed by

1. A majority of a Pastor Nominating Committee, if that request is endorsed by its Session, or
2. Three or more members of the COM who were present at the candidate's or minister's examination.

The request for review shall be communicated to the Stated Clerk of the Presbytery within ~~seven~~ **fifteen** days of the COM's decision. The COM shall reconsider its decision at its next stated meeting – during which time any proposed ordination and/or installation shall be held in abeyance.

At that reconsideration, representatives of the PNC shall be invited to speak and then withdraw after a brief period of clarifying questions and answers.

The decision of the COM after such a review shall be final and shall be reported to Presbytery.

Remembering that “all parties should endeavor to outdo one another in honoring one another's decision, according the presumption of wisdom to ordaining/installing bodies in examining candidates,” further appeals of the COM's decision shall be handled as a remedial case (*BO: D-2.0202*).

April 14, 2009

ADDENDUM I-5

NOMINATING COMMITTEE

Rev. Don Cooper, Chair

April 28, 2009

The Nominating Committee presents the following nominations for the Search Committee for Stated Clerk of the Presbytery of Western North Carolina.

RECOMMENDATION:

35. Search Committee for Stated Clerk of the Presbytery of Western North Carolina:

Mary V. Atkinson, Elder, Black Mountain

Patricia Clark, Elder, Morganton, First

Pat Green, Elder, Hendersonville, First

Ike Kennerly, Minister, Etowah

Calvin Lewers, Minister, Love's Chapel, Belmont

Don Scofield, Minister, Rutherfordton **(CHAIR)**

Otis Wilson, Minister

ADDENDUM BB-1

Budget & Finance Committee
Charles Sellers - Chair
April 28, 2009

For information only the Budget and Finance Committee presents:

- ◆ The 'Operating Budget Summary' of the Presbytery of Western North Carolina as of March 31, 2009, BB-2.
- ◆ A portion of the 2008 audited financial statements, BB-3 thru BB-5.

For the complete financial statements contact the Presbytery office
at 828/438-4217 or lpresley@presbyterywnc.org.

ADDENDUM BB-2

PRESBYTERY OF WESTERN NORTH CAROLINA OPERATING BUDGET SUMMARY AS OF MARCH 31, 2009

ACCOUNT	2009 ANNUAL BUDGET	2009 YTD BUDGET	2009 YTD ACTUAL	% OF Annual Budget	2008 YTD ACTUAL	2007 YTD ACTUAL	2006 YTD ACTUAL	2005 YTD ACTUAL
<i>INCOME:</i>								
Operating Receipts	\$824,408	\$190,248	\$141,776	17.2%	\$156,066	\$206,182	\$176,459	\$144,463
Program receipts	0	0	0	0.0%	(110)	(469)	(491)	(65)
Other income	600	150	0	0.0%	986	648	816	838
Designated NCD Income	33,514	8,379	21,300	63.6%	0	0	0	0
Transfer from Reserves	30,000	7,500	0	0.0%	0	0	0	0
Legal Fund	55,000	13,750	3,843	7.0%	0	0	0	0
TOTAL INCOME	\$943,522	\$220,027	\$166,919	17.7%	\$156,942	\$206,360	\$176,783	\$145,236
<i>EXPENSES:</i>								
Evangelism/Church Dev	\$90,714	\$22,679	\$41,837	46.1%	\$22,046	\$32,142	\$16,392	\$28,702
Peace and Justice	7,050	1,763	90	1.3%	106	(434)	(298)	331
Hunger	1,250	313	211	16.9%	191	235	164	105
National/Global Missions	28,175	7,044	2,218	7.9%	5,021	2,277	722	2,424
Campus Mission	13,500	3,375	3,250	24.1%	3,055	956	2,696	9,683
Self Development of People	600	150	45	7.5%	6,105	6,352	12,045	8,859
Small Church	40,600	10,150	6,961	17.1%	8	0	53	0
Stewardship	300	75	0	0.0%	0	0	0	0
Christian Education	8,650	2,163	1,377	15.9%	320	1,317	1,364	32
Youth Ministries	11,350	2,838	3,656	32.2%	1,856	6,172	2,842	1,284
School for the Laity	1,100	275	(856)	-77.8%	0	0	0	0
Institutions & Agencies	0	0	0	0.0%	0	0	8,421	7,341
Budget & Finance	100	25	0	0.0%	0	0	0	0
Personnel	505,919	126,480	125,814	24.9%	127,045	117,451	133,451	102,903
Search	0	0	0	0.0%	564	780	248	0
Communications	9,400	2,350	1,716	18.3%	1,735	282	784	596
Strategic Goals	500	125	110	22.0%	34	0	0	0
Property & Equipment	27,800	6,950	2,946	10.6%	4,734	3,111	2,319	(2,753)
Joint Outdoor Ministries	43,525	10,881	10,881	25.0%	10,877	10,877	10,877	10,877
Nominating	900	225	195	21.7%	170	133	46	85
Permanent Judicial	400	100	0	0.0%	0	0	0	0
Coordinating Council	6,689	1,672	1,450	21.7%	414	3,605	974	1,367
Representation	300	75	0	0.0%	22	0	136	0
Racial & Ethnic	1,300	325	150	11.5%	128	0	26	(11)
Committee on Ministry	10,100	2,525	1,638	16.2%	1,398	1,474	1,325	1,549
Preparation for Ministry	9,400	2,350	734	7.8%	1,052	431	2,589	1,238
Care of Church Professional:	2,450	613	187	7.6%	(5,072)	(2,835)	5,378	4,030
Supplies, Equip & Service	55,050	13,763	14,259	25.9%	14,705	15,615	20,168	20,775
Stated Clerk	16,400	4,100	2,274	13.9%	17,410	(1,748)	3,673	2,608
Legal Fees	50,000	12,500	3,843	7.7%	0	0	0	0
TOTAL EXPENSES	\$943,522	\$235,881	\$224,985	23.8%	\$213,922	\$198,193	\$226,396	\$202,025
NET INCOME/(LOSS)		(\$15,854)	(\$58,067)		(\$56,980)	\$8,168	(\$49,612)	(\$56,789)

Lowdermilk Church & Co., L.L.P.
Certified Public Accountants

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Independent Auditors' Report

The Presbytery of Western North Carolina
Morganton, North Carolina

We have audited the accompanying statements of financial position of The Presbytery of Western North Carolina as of December 31, 2008 and 2007 and the related statements of activities and cash flows for the years then ended. These financial statements are the responsibility of The Presbytery of Western North Carolina's management. Our responsibility is to express an opinion on these financial statements based on our audits.

We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audits to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audits provide a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of The Presbytery of Western North Carolina as of December 31, 2008 and 2007, and the changes its net assets and its cash flows for the years then ended in conformity with accounting principles generally accepted in the United States of America.

Our audits were conducted for the purpose of forming an opinion on the basic financial statements taken as a whole. The supplemental schedules listed in the foregoing table of contents are presented for purposes of additional analysis and are not a required part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the audit of the basic financial statements and, in our opinion, is fairly stated in all material respects in relation to the basic financial statements taken as a whole.

Lowdermilk Church & Co.

April 9, 2009

THE PRESBYTERY OF WESTERN NORTH CAROLINA

**Schedule of Financial Position
December 31, 2008**

<u>Assets</u>	Unrestricted					Total Unrestricted	Conley And Reid	Total All Funds
	General Fund	Restricted Fund	Loan & Grant Fund	Plant Fund	Camp Grier Equity Fund			
Cash (Note 1)	\$ 412,974	\$ (427,400)	\$ 237,050	\$ -	\$ -	\$ 222,624	\$ 5,050	\$ 227,674
Receivables	455	-	-	-	-	455	-	455
Loans receivable (Note 3)	-	-	450	-	-	450	-	450
Equity- Camp Grier (Note 7)	-	-	-	-	79,432	79,432	-	79,432
Investments (Note 4)	-	1,314,678	-	-	-	1,314,678	-	1,314,678
Property, plant and equipment at cost-net (Note 5)	-	-	-	743,571	-	743,571	-	743,571
Total assets	\$ 413,429	\$ 887,278	\$ 237,500	\$ 743,571	\$ 79,432	\$ 2,361,210	\$ 5,050	\$ 2,366,260
Liabilities and Net Assets								
Benevolences payable (Note 9)	\$ -	\$ 415,411	\$ -	\$ -	\$ -	\$ 415,411	\$ -	\$ 415,411
Long-term debt (Note 6)	15,000	-	-	406,959	-	421,959	-	421,959
Accounts payable and payroll withholdings	7,666	-	-	-	-	7,666	-	7,666
Deferred revenue (Note 8)	24,728	-	-	-	-	24,728	-	24,728
Total liabilities	47,394	415,411	-	406,959	-	869,764	-	869,764
Net assets								
Unrestricted:								
Undesignated	354,235	414,538	-	336,612	79,432	1,184,817	-	1,184,817
Board designated (Page 29)	11,800	57,329	237,500	-	-	306,629	-	306,629
Permanently restricted (Note 2)	-	-	-	-	-	-	5,050	5,050
Total net assets	366,035	471,867	237,500	336,612	79,432	1,491,446	5,050	1,496,496
Total liabilities and net assets	\$ 413,429	\$ 887,278	\$ 237,500	\$ 743,571	\$ 79,432	\$ 2,361,210	\$ 5,050	\$ 2,366,260

THE PRESBYTERY OF WESTERN NORTH CAROLINA

**Schedule of Revenue and Expenses Compared to Budget - General Fund
For the Year Ended December 31, 2008
(With Comparative Totals for the Year Ended December 31, 2007)**

Revenue	2008		Over (Under) Budget	2007 Total
	Budget	Actual		
Presbytery support:				
Unified giving	\$ -	\$ 760,547	\$ -	\$ 760,227
Selected giving	-	31,635	-	48,237
Total (page 12)	<u>830,547</u>	<u>792,182</u>	<u>(38,365)</u>	<u>808,464</u>
Program receipts and other income:				
Other receipts	-	-	-	15,722
Receipts to support legal fund	50,000	17,573	(32,427)	-
Synod support for HAE	5,500	5,000	(500)	5,780
Church receipts PWNC only	54,000	40,735	(13,265)	45,929
Transfer from other funds	30,000	39,367	9,367	8,253
Total	139,500	102,675	(36,825)	75,684
Interest income	<u>7,800</u>	<u>1,137</u>	<u>(6,663)</u>	<u>6,862</u>
Total	<u>147,300</u>	<u>103,812</u>	<u>(43,488)</u>	<u>82,546</u>
Total revenue	<u>\$ 977,847</u>	<u>895,994</u>	<u>\$ (81,853)</u>	<u>891,010</u>
Expenses				
Evangelism/Church Development	\$ 63,700	43,016	\$ (20,684)	65,101
Outreach	42,175	35,873	(6,302)	41,943
Small church	42,200	29,098	(13,102)	34,055
Education ministry	43,900	36,914	(6,986)	45,913
Administrative services	595,247	532,431	(62,816)	569,221
Book of Order	42,350	18,153	(24,197)	42,233
Office support and other expenses	148,275	200,509	52,234	94,877
Total expenses (page 22)	<u>\$ 977,847</u>	<u>895,994</u>	<u>\$ (81,853)</u>	<u>893,343</u>
Excess revenue over (under) expenses per budget		<u>\$ -</u>		<u>\$ (2,333)</u>

Luke 24:13-35

The Resurrection of Jesus

The Walk to Emmaus

¹³ Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, ¹⁴ and talking with each other about all these things that had happened. ¹⁵ While they were talking and discussing, Jesus himself came near and went with them, ¹⁶ but their eyes were kept from recognizing him. ¹⁷ And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. ¹⁸ Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" ¹⁹ He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and leaders handed him over to be condemned to death and crucified him. ²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. ²² Moreover, some women of our group astounded us. They were at the tomb early this morning, ²³ and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. ²⁴ Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." ²⁵ Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! ²⁶ Was it not necessary that the Messiah should suffer these things and then enter into his glory?" ²⁷ Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

²⁸ As they came near the village to which they were going, he walked ahead as if he were going on. ²⁹ But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. ³⁰ When he was at the table with them, he took bread, blessed and broke it, and gave it to them. ³¹ Then their eyes were opened, and they recognized him; and he vanished from their sight. ³² They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" ³³ That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. ³⁴ They were saying, "The Lord has risen indeed, and he has appeared to Simon!" ³⁵ Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

NRSV

John 10:11-18

Jesus the Good Shepherd

¹¹ "I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away--and the wolf snatches them and scatters them. ¹³ The hired hand runs away because a hired hand does not care for the sheep. ¹⁴ I am the good shepherd. I know my own and my own know me, ¹⁵ just as the Father knows me and I know the Father. And I lay down my life for the sheep. ¹⁶ I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. ¹⁷ For this reason the Father loves me, because I lay down my life in order to take it up again. ¹⁸ No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father."

NRSV

John 15:1-8

Jesus the True Vine

¹ "I am the true vine, and my Father is the vinegrower. ² He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. ³ You have already been cleansed by the word that I have spoken to you. ⁴ Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵ I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶ Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. ⁷ If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸ My Father is glorified by this, that you bear much fruit and become my disciples.

NRSV