

# ADDENDUM



## PRESBYTERY MEETING

### EIGHTY-SECOND STATED MEETING

October 23-24, 2009

LAKE JUNALUSKA  
CONFERENCE CENTER  
Lake Junaluska, North Carolina

*The Presbytery Packet had to go out by October 9, 2009, so it was necessary to produce the ADDENDUM after the Committee on Ministry and Coordinating Council Meetings on October 13 & 14, 2009.*

## 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:**

**RECOMMENDATION II.A. FROM THE COMMITTEE ON MINISTRY  
REPORT, FIRST SECTION.**

**(See the Addendum of the Committee on Ministry's Report (D) for contents  
of recommendation.)**

# **Addendum B-3**

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

**Bert Sigmon, Stated Clerk**

**October 23-24, 2009**

### **FOR INFORMATION:**

- 14. THAT the 2008 Minutes of the Presbytery of Western North Carolina were reviewed by Stated Clerks of the Synod of the Mid-Atlantic in Richmond, VA on August 26, 2009. The minutes were read to insure complete and accurate records of those meetings. The 2008 minutes of the Presbytery of Western North Carolina were read and approved without exception.**

# Addendum C-2

## COORDINATING COUNCIL William Kantonen, Chair October 22-23, 2009

The Coordinating Council of the Presbytery makes the following recommendations:

### RECOMMENDATION:

6. **THAT the following change within the Presbytery of Western North Carolina and the Standing Rules of the Presbytery of Western North Carolina be made to item VI. A. Representation Division (Committee on Representation and Racial/Ethnic Sub-Committee) of the Standing Rules of the Presbytery:**(A copy of the current responsibilities of the Committee on Representation and Racial/Ethnic Sub-Committee along with the *Book of Order* Reference are included with this recommendation. ATTACHMENT 1)

#### **Committee on Representation**

As described in the *Book of Order* (G-9.0105.b), the principal function of the Committee on Representation shall be to advise Presbytery with respect to its membership and that of its committees and other units in implementing the principles of participation and inclusiveness, ensuring fair and effective representation in their decision making. In carrying out this charge, the Committee on Representation shall serve as a resource for the Nominating Committee.

Specifically, the committee shall have the following duties:

1. To advocate representation of racial/ethnic members, women, varied age groups including youth, persons with disabilities, as well as persons from small **membership** churches and all geographical areas for Presbytery.
2. To review the performance of Presbytery in these matters, and report to Presbytery annually on results of the previous year and make recommendations for any needed corrective action.
3. To determine achievable representation and discover potential racial/ethnic nominees for committees and other units in consultation with racial/ethnic constituencies, sessions and the Nominating Committee.
4. To advise the Presbytery on the employment of personnel in accordance with the principles of participation and representation in conformity with a church-wide plan for equal employment opportunity (G-13.0201.b and G-4.0403).
5. To assist and monitor the related working groups (or task forces), e.g. Presbytery-level Women of Color and the African-American Advisory Group.
6. To encourage racial/ethnic congregations in their mission, heritage preservation and ministry.
7. To promote appreciation and understanding of the uniqueness of individuals and groups with different gifts and cultural backgrounds.

The membership of this committee is specified in the *Book of Order* (G-9.0105.a). Exceptions to these requirements shall be allowed by the Presbytery only if it is unable to secure the participation or representation of the necessary persons. This fact shall be made a part of the official record of the Presbytery. **The committee's membership shall, whenever possible, consist of twelve persons, including African-Americans, Native Americans, Hispanic Americans, Asian Americans and European Americans.**

**The item "Racial/Ethnic Sub-Committee" shall be deleted in its entirety.**

# **Addendum Coordinating Council**

## **Attachment 1**

### Committee on Representation

As described in the *Book of Order* (G-9.0105b), the principal function of the Committee on Representation shall be to advise Presbytery with respect to its membership and that of its committees and other units in implementing the principles of participation and inclusiveness, ensuring fair and effective representation in their decision making. In carrying out this charge, the Committee on Representation shall serve as a resource for the Nominating Committee. Specifically, the committee shall have the following duties:

1. To advocate representation of racial/ethnic members, women, varied age groups including youth, persons with disabilities, as well as persons from small churches and all geographical areas for Presbytery.
2. To review the performance of Presbytery in these matters, and report to Presbytery annually on results of the previous year and make recommendations for any needed corrective action.
3. To determine achievable representation and discover potential racial/ethnic nominees for committees and other units in consultation with racial/ethnic constituencies, sessions and the Nominating Committee.
4. To advise the Presbytery on the employment of personnel in accordance with the principles of participation and representation in conformity with a church-wide plan for equal employment opportunity (G-13.0201b and G-4.0403).

The membership of this committee is specified in the *Book of Order* (G-9.0105a). Exceptions to these requirements shall be allowed by the Presbytery only if it is unable to secure the participation or representation of the necessary persons. This fact shall be made a part of the official record of the Presbytery.

### Racial/Ethnic Sub-Committee

The Racial/Ethnic Sub-Committee shall encourage unity among the diversity of the various racial/ethnic groups and individual members, within the Presbytery of Western North Carolina. Its responsibilities include:

1. Assisting the Nominating Committee with racial/ethnic resource persons for various committees.
2. Assisting the Committee on Representation in its efforts for participation and inclusiveness.
3. Assisting and monitoring the related working groups (or task forces), e.g. Presbytery level Women of Color and the African-American Advisory Group.
4. Encouraging Racial/Ethnic congregations in their mission, heritage preservation and ministry.
5. Promoting appreciation and understanding of the uniqueness of individuals and groups with different gifts and cultural backgrounds.

The Racial/Ethnic Sub-Committee shall, when possible, consist of nine persons, including: African Americans, Native Americans, Hispanic Americans, Asian Americans and European Americans.

#### G-9.0105 Committee on Representation

a. Each governing body above the session shall elect a committee on representation, whose membership shall consist of equal numbers of men and women. A majority of the members shall be selected from the racial ethnic groups (such as Presbyterians of African, Hispanic, and Asian descent and Native Americans) within the governing body, and the total membership shall include persons from each of the following categories:

- (1) majority male membership
- (2) majority female membership
- (3) racial ethnic male membership
- (4) racial ethnic female membership
- (5) youth male and female membership
- (6) persons with disabilities.

#### Advise Regarding Membership

b. Its main function shall be to advise the governing bodies with respect to their membership and to that of their committees, boards, agencies, and other units in implementing the principles of participation and inclusiveness to ensure fair and effective representation in the decision making of the church.

# Addendum D-3

## THE PRESBYTERY OF WESTERN NORTH CAROLINA COMMITTEE ON MINISTRY

Chair: Rev. Dr. James F. Bernhardt  
October 23-24, 2009

### FIRST SECTION

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

**I. RECOMMEND TO PRESBYTERY THE VALIDATION OF MINISTRY FOR:**

- A. Edwin R. Brenegar, III, as Consultant/Speaker, Community of Leadership, LLC, through October 23, 2010.
- B. Monty B. Burnham, Executive Ministries, Campus Crusade for Christ, through October 23, 2010.
- C. Margaret Barnes Peery, Pastoral Counselor, Pastoral Counseling and Growth Center, through October 23, 2010.

**OM II. APPROVED COMMISSIONED LAY PASTOR RELATIONSHIP:**

- A. Dwayne Durham and Hendersonville First Presbyterian Church  
Effective: June 15, 2009 - June 14, 2010

### 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. GENE T. PRICE**

From: New Covenant Presbytery  
As: Honorably Retired  
Effective: October 13, 2009  
(See COM Attachment 2 for Bio Credo.)

**C. SANDRA R. BROWN**

From: Presbytery of the Redwoods  
As: Honorably Retired  
Effective: October 13, 2009  
(See COM Attachment 3 for Bio Credo.)

# Addendum D-4

**D. RUSSELL D. TILLOTSON, SR.**

From: Presbytery of Winnebago

As: Honorably Retired

Effective: October 13, 2009

(See COM Attachment 4 for Bio Credo.)

**E. WILLIAM H. WATERSTRADT**

From: East Tennessee Presbytery

As: Honorably Retired

Effective: October 13, 2009

(Returning to home Presbytery after an interim in another Presbytery.)

**III. APPROVED THE CONTINUATION OF COMMISSIONED LAY PASTORS**

**(Continued . . .):**

**B. Robert Simes and Estatoa Presbyterian Church**

Extended: August 16, 2009 - August 15, 2010

**C. Randy Patterson and Dixon Presbyterian Church**

Extended: September 7, 2009 - September 6, 2010

**V. APPROVED STATED SUPPLY RELATIONSHIPS:**

**A. George Gunn and Fletcher Presbyterian Church**

Extended: July 1, 2009 - June 30, 2010

**B. Mike Johnston, IV and Bessemer City First Presbyterian Church**

Extended: September 1, 2009 - August 31, 2010

**C. J. Wendell Ligon and Morrison Presbyterian Church**

Extended: September 1, 2009 - August 31, 2010

**D. William E. Christian and Oak Forest Presbyterian Church**

Extended: September 1, 2009 - August 31, 2010

**E. William Whiteside and Green Mountain Presbyterian Church**

Extended: September 9, 2009 - September 8, 2010

**VI. APPROVED MEMBER-AT-LARGE STATUS FOR ONE YEAR, EFFECTIVE OCTOBER 23, 2009:**

**A. Beth Ann Miller**

**VII. APPROVED THE DISSOLUTION OF PASTORAL RELATIONSHIP:**

**A. Robert M. Abel and Franklin First Presbyterian Church**

Effective: October 1, 2009

**VIII. APPROVED THE TRANSFER OF MEMBERSHIP FOR:**

**A. John S. McCall**

To: Salem Presbytery

As: Pastor, Westminster Presbyterian Church, Greensboro, NC

Effective: October 5, 2009



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

- A. Karen Haak  
Effective: December 1, 2009

**X. APPROVED ORDINATION/INSTALLATION COMMISSIONS:**

- A. Approved the Administrative Commission for Installation of Shannon Johnson Kershner on Sunday, November 22, 2009, 4:00 p.m., at Black Mountain Presbyterian Church.

<u>Name</u>	<u>Responsibility on Commission</u>	<u>Minister/Elder</u>
Bobbi White	Moderator/Preside	Minister
	Propound Constitutional Questions	
Margaret Torrence	Preach the Sermon	Minister
Bill Cox	Propound Questions to Congregation	Elder
Pete Peery	Charge the Congregation	Minister
Pat Bacon	Lead in Worship	Minister
Jane Hansel	Lead in Worship	Elder
Michael Bailey	Lead in Worship	Minister
Jim Henderson	Lead in Worship	Elder
Aimee Buchanan	Prayer of Installation	Minister

<u>Guest</u>		
Jimmie Johnson	Charge the Minister	Minister
Jane Holt	Lead in Worship	Elder

- B. Approved the Administrative Commission for Installation of Dent C. Davis, III on Sunday, October 18, 2009, 10:00 a.m., at Tryon Presbyterian Church.

<u>Name</u>	<u>Responsibility on Commission</u>	<u>Minister/Elder</u>
Bobbi White	Moderator/Preside	Minister
	Propound Constitutional Questions	
Sandy Elliott	Propound Questions to Congregation	Elder
Hayden Britton	Charge the Minister	Minister
Jim McPherson	Charge the Congregation	Minister
Samantha Morrison	Lead in Worship	Elder

<u>Guest</u>		
William Barron	Preach the Sermon	Minister
Mary Potter	Lead in Worship	Minister
Bob Dick	Lead in Worship	Elder
Zereta Lloyd	Lead in Worship	Elder

# ADDENDUM

## COM ATTACHMENT 2

### Statement of Faith for Gene T. Price

I believe God was, is, and shall forever be, one triune God. God is Father, Son and Holy Spirit, three distinct persons, united and inseparable, immanent and transcendent. God cannot be confined to this world, nor can human language express God's greatness. God is involved in a covenantal relationship with us today, as God has always been in history, yet at the same time is independent from the world through God's mysterious eternal being.

Even though the human race separated itself from God, God did not forsake us. Out of grace, God continually calls us to repentance, forgiveness, trust, and obedience. God loves us before we are able to love God. God is revealed to humankind in Jesus of Nazareth. By looking at the historical man Jesus, his birth, life, death, and resurrection, we come to know God more fully. I believe that Jesus Christ is the living God who died suffering all of human pain, gave his life for the redemption of the sins of the individual and for the world.

The resurrection is the Easter message for the world. Christ lives! Hallelujah! The resurrection empowers us to trust and obey a living God who is victorious over death, and who promised to return in triumph to rule and to judge. I believe sin is forgiven and we are reconciled to God in Jesus Christ.

God's Spirit is God's most intimate way of being in relationship with human beings. The Spirit is that person of God who gives us faith in all its wholeness and in the promise of the life to come. The Spirit works in us to convict us of sin, and helps us to understand God's identity and our own identity. The Spirit enables us to participate in the life and death of Christ so that we may be brought into perfect relationship to God. Just as God's action in becoming incarnate in the Son and in raising the Son from the dead was necessary for atonement and redemption of the world, God the Holy Spirit is necessary for the act of redemption to become salvation for us. The many acts of the Spirit (conviction of sin, forgiveness of sin, transforming us through sanctification, and allowing us to participate in the life, death, and new life in Christ) are all a part of what we call salvation. The sacraments are signs of Christ's power and presence with us and represent God's action among humankind. They were instituted by God and ordained by Christ. I believe in one baptism that accepts us and claims us through faith in Jesus Christ. In Baptism, we participate in the death and resurrection of Christ, die to that which separates us from God and are raised anew to life in Christ. Baptism represents the sign and seal of God's grace and our life in covenant with God through Jesus Christ. I believe the Lord's Supper continues the work begun at Baptism. The Lord's Supper is the sign and seal of our communion with the crucified and risen Lord. It is a joyful feast of the people of God that calls for thanking God the Father; remembering God's acts of salvation in Jesus Christ the Son; and being renewed and empowered in God's covenant of grace.

The church is the body of Christ in holy communion with God. It is the work of the Holy Spirit that brings us into that communion. The church is a sign of the reign of God in the world today and a promise of the future. I believe in the holy catholic church, wherein God calls us to be in community and ministry with each other and to worship the triune God. The church is called to bear witness to, and to proclaim, the good news of God's reconciling the world through Jesus Christ; to show compassion in the world; to commit itself to justice and peace; to be good stewards of God's creation and life; and to be sustained by the power of God's presence in the world today.

# **ADDENDUM**

## **COM ATTACHMENT 2**

### **Biographical Information for REV. GENE T. PRICE**

I born and raised in Washington, Georgia. I earned a BS degree in elementary education from the University of Georgia and a Masters degree in divinity from Perkins School of Theology at Southern Methodist University. My husband, Bob, and I are the parents of four sons and grandparents of eleven grandchildren. Before pursuing my call to the pastoral ministry, I was active in a wide variety of church, school, hospital, and civic voluntary service activities.

Before entering seminary, I served as deacon and elder of my church, then trained as a Stephen Leader and organized a Stephen Ministry program. Out of this experience I felt a call to Ministry of Word and Sacrament.

Leaving seminary, I accepted a call as Associate Pastor for Pastoral Care and Evangelism from The Woodlands Community Presbyterian Church in The Woodlands, Texas. I served in that capacity from May, 1997 through June, 2008. My pastoral duties included congregational care, assimilation of new members, preaching approximately 18 Sundays per year, and service as a resource for evangelism and nurture. I was an active participant in Faiths Together, which is a local organization of people of different faiths working together to create greater religious harmony in a diverse community. I also served as a board member of the American Heart Association for Montgomery County and as an Advisory Board member for Women Shelter and the Homeless Coalition. I initiated and led a Military Family Support Group from 2001-2004. I attended PCUSA General Assembly as an alternate in 2006 and as a commissioner in 2008.

As of July 1, 2008, I was honorably retired at New Covenant Presbytery of Houston, Texas and relocated to Franklin, NC. Since then I have been active in interviewing clients at CareNet (a nonprofit based ministry which provides assistance to Macon County residents during times of crisis and need), serving on Angel Medical Hospital pastoral care team, worshiping at Morrison Presbyterian Church, teaching Sunday School and serving on the Acts 16:5 planning committee.

# **ADDENDUM**

## **COM ATTACHMENT 3**

### **Statement of Faith**

**Rev. Sandra R. Brown, Ph.D.**

**September 7, 2009**

I believe in God who ultimately transcends all theological language; yet, at the same time, cannot be described and experienced apart from this language. I confess a God who is Wholly Other, while still affirming that this God is Emmanuel, radically immanent as God-with-us. This God is Creator, the Maker of heaven and earth, and all that is therein. This God is Redeemer and Sustainer; the Source of love, grace, forgiveness, and reconciliation. The God I worship, serve, and love is integrative of both masculine and feminine characteristics so that God is not only Father or Mother but both and far more. God is without beginning and without end.

I believe in Jesus Christ, the Word of God made flesh and as the second person of the Trinity he represents the nature of God. Jesus came that we might experience life in all its fullness, which for me captures the transforming essence of His gospel. Jesus is both divine and human; is my Lord and Saviour; and through his life, death and resurrection, Jesus breaks the power of sin and sets the captive free, giving us hope that we can become new creations. As evidenced daily in the destructive attitudes and actions of human beings around the world, sin and death are still a part of the human condition, but because of Jesus Christ, they will not have the final word.

I believe in the Holy Spirit, the Comforter and Giver of every good and perfect gift. As the third person of the Trinity, the Holy Spirit manifests God's presence, promise, and will in the world and in our personal lives with the mission of transforming and binding us together as the Body of Christ, the church, where we experience very concretely the gifts of love, grace, and forgiveness. It is my conviction that the church has the greatest power to either heal or hurt its people. Consequently, I locate myself theologically within the Reformed community of faith, a community that is "Called" to offer grace, truth, and healing to all of Jesus' brothers and sisters as well as to non-believers.

I believe that the church is guided by Holy Scripture, both the Old and New Testaments. While Scripture is God-breathed, and therefore bears witness to divine revelation; it has also been conditioned by various processes of human living, including historical, cultural and linguistic. Scripture is foundational for the church, for its perspective-shaping more so than for its problem-solving power. In addition to the gift of Scripture, the church is also blessed with the gift of the Sacraments as outward and visible signs of God's invisible grace. I believe there are two Sacraments ordained by God through Christ: Baptism testifying to our in grafting into Christ as a part of the church and in reminding us of God's truth and grace; and the Lord's Supper is our proclaiming Jesus' salvific life and death by breaking bread and sharing the cup and our remembering how Christ continually nurtures, sustains, renews, and redeems us until He comes again.

Finally, I believe that while we borrow breath and life from God we are ever in God's care. Our mission in the church is one of evangelism and nurture striving to make for peace and for the ordering of life to bring justice among all peoples; and one of bearing burdens of those who are oppressed and who lack this world's goods. As earthen vessels we are to be models and ambassadors of forgiveness in our daily lives and interactions with one another. We are charged as Christians both to profess and live our faith in Christ and know that nothing will separate us for the love of God in Jesus.

# ADDENDUM

## COM ATTACHMENT 3

### **A Brief Biography** **Rev. Sandra R. Brown, Ph.D.**

Being born and raised in Asheville, NC into a medical family, I learned early about such words as wellness/sickness, healing/suffering, hope/despair, and life/death. My Mother's mother and her step-father were physicians. My aunt on Mother's side was a dentist who was married to a physician, and my Father was a physician. So, listening to one's heart with a stethoscope; healing one's wounds; bringing life into the world; and losing life were very familiar to me. As a youngster I really expected that I would have a career practicing medicine either as a physician or as a veterinarian precisely because I loved people and animals and wanted to participate in the healing process.

I grew up in the First Presbyterian Church in Asheville and was greatly influenced by the ministry of Dr. A. Allen Gardner. He was an avid golfer and so was I in my teen years and on occasion we would play with others in a golf foursome. During that same time period I had experienced two eye operations which necessitated my wearing an eye patch for many months. I recall on one occasion while wearing the eye patch and playing golf with Allen, I happened to play better than he did and he remarked; "It is bad enough to get beaten by a woman! But, it is even worse to get beaten by a one-eyed woman!" Of course, we and others present laughed, and at the same time, something in the playful comment and laughter stirred unrest in me giving a warning about difficult hurdles women faced being accepted in some areas of sports, medicine, and ministry to mention a few professional disciplines in the 1960's.

My Grandmother's voice keeps ringing in my ears; "You can be anything your heart desires, just do the best you can," as my soul's restless yearning was to do something to help others but not sure what. After much prayerful discernment things began to fall into place as I stood by the hospital bedside of a very disturbed high school classmate. I had great respect for the advancements in medicine and for gifted physicians and nurses. Simultaneously, it was evident to me that my classmate was struggling with something far deeper inside as doubt and despair had consumed his being and I did not know how to help him. After several nights of sleeping poorly, I woke up one morning knowing clearly that I was being "Called" to enter the ministry of restoring faith, hope, and love. I recall being fearful sharing this awareness with my parents and with Allen out of a concern that they would think I was "out of my mind" or "being ridiculous." To my amazement and relief, they supported and empowered me to carry out my calling while expressing concern about the uncharted path as a woman that I would experience.

In early 1968 after completing one semester at Union Theological Seminary in Richmond, Virginia I came under care of The Presbytery of Asheville. To put it in a nutshell, it was a very painful process because as evidenced by the prolonged debates on the Presbytery floor the difficulty had little to do with my theology and a lot to do with the fact of my being a woman. Based on that coming under care process, I realized that the time was not right for me to seek being the pastor of a church even though my heart was in the local church. Experiencing such controversy helped me discern the direction of my ministry over the next 39+ years which was to do specialized ministry in teaching Pastoral Theology and practicing Pastoral Care and Counseling where I combined the wisdoms of the Christian faith with the insights of Psychology and Medicine in the therapeutic process of healing spiritual and emotional wounds of individuals, couples, and families entrusted to me. In addition, I have worked and do work with many Churches and pastors who were/are in painful and destructive conflicts in the hope of helping everyone involved to experience and practice the power of grace, truth, and forgiveness so that healing may occur. I have been blessed to participate in such a healing ministry over all these years.

## Statement of Faith

My spiritual life began with the death of my mother, while I was living in The Protestant Orphan Home of Buffalo, N.Y. Our father picked us up at the Home (I was 4 ½ yrs. old) and drove us to the funeral parlor, where our mother was laid out in a casket on a sun porch. She was asleep to this boy. I don't recall hearing the word "death" plus our father was *devastated!* It took me *weeks* if not *months*, to come to terms with the fact of my mother's death.

The Rev. Leo Alvin Gates, my Pastor after the orphan home, has probably influenced my thinking and beliefs – giving me a foundation of Christ – like love in active care and concern, as much as anyone I've studied or known beyond my father, sister, and brothers.

I have known Jesus as the Christ, who brought healing love to a little boy in facing death; forgiveness times beyond counting, in a long life encountering my sister's and others' marvelous capacity to forgive; making decisions between the good and the better, far more often than between good and evil; who brought moral, ethical, and intellectual demands – not of judgement, but of service and humility to humanity, and environment, and the Universe; And *finally* through the imperfect but necessary structures and processes of men and women striving as equals to fashion the Body of Christ, we call the church.

I have found in the Scriptures of the Old and New Testament the truths and beauty and overpowering Spirit of the Living God, who calls us through prayer and praise, song and sermon and service – to witness to the awesomeness of Creation and Creator, Savior and Life that is *eternal*.



Russell Tillotson – Statement of Faith (cont.)

- 1) The Resurrection of Jesus the Christ was a profound mystery to his disciples, as it is to me today. However, just as Thomas was overwhelmed and Proclaimed "My Lord and my God", so I have experienced being overwhelmed by the Presence and Majesty of my Risen Lord and Savior. Doubting has been a fleeting moment of questioning, rather than a belief; and always I have experienced the assuring presence of Holy Spirit in daily prayer and human relationships.
- 2) The Trinity has been The Church's explanation throughout history for understanding the Holy Bible's testimony to the Being of God in dealing in and with the human condition. God the Father (and Mother), expressed through "Holy" Spirit and the Devine/Human Jesus (Son) provides relational contact points for every human experience.
- 3) The Sacraments:
  - a. Baptism, and especially "Infant Baptism", is the gift of acceptance signifying membership (or entrance into) The Church, as the "Living Body of Christ".
  - b. Holy Communion is the ritual act (or function) calling us to remember Jesus the Christ;
    - Who gave Himself so we might give ourselves for God and others,
    - Who promised to be with us always,
    - Who saves us from sin and doubt and self,
    - And leads us into a life greater even than death.



## **Biosketch – Russell D. Tillotson, Sr.**

**My name is Russell David Tillotson, Sr., the 4<sup>th</sup> of 5 children born to Robert F. Tillotson, Sr. and Ruth (Tooker) Tillotson. I was born Nov. 26, 1926, in Syracuse, New York. Our family moved to Buffalo, N.Y. In 1929.**

**In 1930 our mother was diagnosed with breast cancer. Our father placed all 5 children in the Protestant Orphan home, in Buffalo, N.Y. Our mother died in 1931. Our father was remarried in 1935 and brought us out of the “home.”**

**The following Sunday our father took us to South Presbyterian Church. It was the right move at the right time. The Pastor, the Rev. Mr. Leo Alvin Gates (or “Unk”, as both adults and children called him) became a friend, mentor and role model for me.**

**My childhood was one of loving care and concern from my family, the orphan home, schools, church and “Unk.”**

**When I became a 9<sup>th</sup> grader, I began teaching a class of 4<sup>th</sup> grade boys, joined the church choir, and became a leader in the high school youth group.**

**I can still vividly recall the Sunday I was greeting “Unk” after worship, and he stated “I didn’t know you wanted to be a minister, Russell.” My reply “Unk, that has been my dream since I was 9 years old in the orphanage home.” So began the odyssey of the next 15 years. “Unk” called a special meeting of the session for that evening. I had already memorized “The Shorter Catechism the previous year (a prelude for attending church summer camp free). The session unanimously endorsed me to The Presbytery, which met the next day (Monday) in Westminster Presbyterian Church, Buffalo, N.Y. “Unk” had recommended The College of Wooster, Wooster, Ohio, and I had applied and been accepted for entering as a Freshman in Jan. 1945. I found the staff, professors, and students of Wooster College to be welcoming, supportive, and demanding.**

**In the summer of 1946 I volunteered with “The Heifer Project”. On returning to Wooster for Fall classes in 1946, I only had enough funds to carry me through to June 1947. I left college and began working for Westinghouse Electric, and I was terminated in the 3<sup>rd</sup> general layoff in late Spring 1949. I then worked for Proctor and Gamble until the early Spring of 1951. I returned to The College of Wooster in Jan. 1952. I graduated (B.A. Degree) in 1954 with a major in Religion.**

**(I married another student, Barbara Brockett, in Jan. 1954.) Upon graduation I was drafted into the army. I entered San Francisco Theological Seminary at Anselmo, California in Sept. 1956. I was a youth pastor at Elmhurst Presbyterian church in Oakland, CA on weekends. I also served on the Protestant Chaplaincy Staff at San Quentin Prison, and periodically led Sunday evening workshop at a San Francisco Mission. In my senior year at Seminary, I was a Sunday School teacher for 3 yr. Olds at First Presbyterian Church of San Anselmo.**

**I began my pastoral ministry in June of 1959 in Wendell, MN. I was ordained by the Red River Presbytery and installed as Pastor of Lawrence Presbyterian Church and Western Presbyterian Church the summer of 1959. Six years later, we moved to First Presbyterian Church of Red Wing, MN. Twelve years later we moved to Crivitz, WI to Pastor the First Presbyterian Church of Pembine, the United Presbyterian Church of Amburg, and Faith Presbyterian Church of Crivitz. In the next 9 yrs, the Faith congregation grew and the Presbytery of Winnebago permitted me to become their Pastor alone. I then served Faith church for 9 more years, retiring as “Pastor Emeritus” in 1995.**

**In 1996 a Moravian Church asked me to be their “part-time pastor”. I served as their Pastor, until I met Sylvia Huning at my 50<sup>th</sup> college reunion, and resigned as of Easter Sunday 2005. Sylvia and I were married in the Kenilworth Presbyterian Church on Feb. 20, 2005. I then moved to Asheville, NC the week after Easter, 2005.**



# **Addendum - O**

## **EVANGELISM DIVISION ANNUAL REPORT (Evangelism, Transformation, and New Church Development Committee) October 23-24, 2009**

The three committees of our Division have been meeting together throughout this year in order to do the planning and necessary work to bring the **ACTS INITIATIVE** project to fruition. We have served with the common goal of preparing the churches, committees and our entire Presbytery to grow spiritually, as well as numerically. The commitment to begin the three-year process, with Stanley Ott and the Vital Churches Institute, was made by our Presbytery, and quickly followed by a two-day introductory event in March. There was much interest. A second, two-day introductory event was held in May. Around 350 people attended these events.

On June 18, pastors and church leaders representing these congregations met once more to talk about the next steps. The meeting was attended by 38 pastors, 6 church leaders, 2 COM members and 4 members of the Presbytery staff. Following this meeting, cluster groupings of pastors from participating and interested churches began meeting throughout the Presbytery.

An all-day meeting of pastors and church teams was held on September 12, where more information was given. At this event, the excitement was palpable and the energy for new and exciting ministries in our midst continued to build.

The **ACTS INITIATIVE** process focuses upon:

- REACHING out to those not in church and to those attending, but not involved;
- GROWING in faith and discipleship; and
- SENDING people out to demonstrate God's love and justice.

The Division members have felt a very real sense of calling and purpose as we have worked together on this very special project. We look forward to the continued excitement and spiritual growth as we anxiously await where God will be leading us as churches and as a Presbytery.

### **NEW VISION CHURCH (NCD, Conover)**

Our committee has been blessed to be a part of the continued nurturing of the New Vision New Church Development in Conover. Pastors Ann and Frank Aichinger have creatively, and lovingly, led in the growth of these faithful disciples in a journey that has included Bible School, more than 70 backpacks for hungry children, a Launch event, as well as radio spots on a local radio station. We look forward to being a part of their continued growth and service in God's name.

# Addendum BB-1

Budget & Finance Committee  
Charles Sellers - Chair  
October 23-24, 2009

For information only the Budget and Finance Committee presents:

- ◆ The 'Operating Budget Summary' of the Presbytery of Western North Carolina as of September 30, 2009, Addendum 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 SEPTEMBER 30, 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	2004 YTD ACTUAL
<b>INCOME:</b>									
Operating Receipts	\$824,408	\$570,744	\$475,476	57.7%	\$520,330	\$549,163	\$561,247	\$565,767	\$618,642
Program receipts	0	0	0	0.0%	0	0	0	0	0
Other income	600	450	0	0.0%	1,177	25,065	1,826	65,646	(413)
Designated NCD Income	33,514	25,136	52,350	156.2%	0	0	0	0	0
Transfer from Reserves	30,000	22,500	0	0.0%	0	0	0	0	0
Legal Fund	55,000	41,250	10,372	18.9%	0	0	0	0	0
<b>TOTAL INCOME</b>	<b><u>\$943,522</u></b>	<b>\$660,080</b>	<b>\$538,198</b>	<b>57.0%</b>	<b>\$521,507</b>	<b>\$574,228</b>	<b>\$563,073</b>	<b>\$631,414</b>	<b>\$618,229</b>
<b>EXPENSES:</b>									
Evangelism/Church Dev	\$90,714	\$68,036	\$78,975	87.1%	\$40,648	\$59,747	\$56,840	\$70,152	\$55,183
Peace and Justice	7,050	5,288	3,504	49.7%	146	(86)	2,397	4,393	4,693
Hunger	1,250	938	489	39.1%	669	1,184	574	505	347
National/Global Missions	28,175	21,131	11,485	40.8%	10,925	942	11,280	5,172	15,455
Campus Mission	13,500	10,125	8,820	65.3%	9,881	12,467	21,337	31,092	51,232
Self Development of People	600	450	172	28.6%	110	166	142	116	518
Small Church	40,600	30,450	24,451	60.2%	19,920	24,089	35,659	20,513	22,686
Stewardship	300	225	0	0.0%	0	0	0	0	0
Christian Education	8,650	6,488	2,917	33.7%	4,107	1,627	1,571	846	2,875
Youth Ministries	11,350	8,513	1,708	15.0%	2,689	10,868	5,176	4,417	11,189
School for the Laity	1,100	825	874	79.4%	1,302	(274)	870	2,591	953
Institutions & Agencies	0	0	0	0.0%	288	0	18,591	18,393	18,353
Budget & Finance	100	75	0	0.0%	0	0	69	0	144
Personnel	505,919	379,439	358,061	70.8%	340,092	361,998	369,508	389,369	311,098
Search	0	0	0	0.0%	6,869	950	2,567	0	0
Communications	9,400	7,050	5,304	56.4%	6,519	7,976	2,475	3,661	1,745
Strategic Goals	500	375	819	163.8%	718	834	0	150	0
Property & Equipment	27,800	20,850	8,759	31.5%	14,687	8,617	8,317	18,710	15,262
Joint Outdoor Ministries	43,525	32,644	32,644	75.0%	32,630	32,630	32,630	32,630	32,630
Nominating	900	675	489	54.3%	541	604	425	667	892
Permanent Judicial	400	300	0	0.0%	0	33	0	253	0
Coordinating Council	6,689	5,017	4,121	61.6%	3,918	7,086	4,859	5,711	6,781
Representation	300	225	0	0.0%	170	32	136	0	48
Racial & Ethnic	1,300	975	1,054	81.1%	796	142	198	1,541	1,641
Committee on Ministry	10,100	7,575	4,899	48.5%	6,916	6,490	4,451	6,208	5,399
Preparation for Ministry	9,400	7,050	2,781	29.6%	5,898	6,453	8,307	7,032	7,806
Care of Church Professionals	2,450	1,838	642	26.2%	(4,984)	(1,652)	14,147	9,415	6,456
Supplies, Equip & Service	55,050	41,288	38,811	70.5%	36,924	39,357	42,621	39,544	37,217
Stated Clerk	16,400	12,300	4,010	24.4%	16,298	2,497	18,013	6,708	37,462
Legal Fees	50,000	37,500	10,372	20.7%	14,392	0	0	0	0
<b>TOTAL EXPENSES</b>	<b><u>\$943,522</u></b>	<b>\$707,642</b>	<b>\$606,159</b>	<b>64.2%</b>	<b>\$573,070</b>	<b>\$584,777</b>	<b>\$663,159</b>	<b>\$679,791</b>	<b>\$648,064</b>
<b>NET INCOME/(LOSS)</b>		<b><u>(\$47,562)</u></b>	<b><u>(\$67,962)</u></b>		<b><u>(\$51,563)</u></b>	<b><u>(\$10,549)</u></b>	<b><u>(\$100,086)</u></b>	<b><u>(\$48,377)</u></b>	<b><u>(\$29,835)</u></b>