

**THE PRESBYTERY OF WESTERN NORTH CAROLINA
COMMITTEE ON MINISTRY**

Rev. John L. Frye, Jr., Chair

April 26, 2011

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. Aimee Buchanan, as Co-Director for Asheville Youth Mission, through April 26, 2012.
- B. Gary Van Brocklin, as Professor of Cross Cultural and Biblical Studies, Montreat College, through April 26, 2012.
- C. Lee Kruse, as Chaplain for Bless & Co (Basic Law Enforcement Support Services and Community Outreach), through April 26, 2012.
- D. Pete Peery, as President, Mountain Retreat Association (Montreat Conference Center), through April 26, 2012.
- E. Dennis Stamper, as Chaplain with Blue Ridge Healthcare, through April 26, 2012.
- F. Carol Steele, as Senior Associate Director for Youth and Young Adult Ministry, Montreat Conference Center, through April 26, 2012.

II. RECOMMEND TO PRESBYTERY FOR COMMISSIONING AS AUXILIARY LAY PASTOR:

A. ROBERT GARRISON

As: Auxiliary Commissioned Lay Pastor

The commissioning is to include permission (with the approval of the COM chair or the General Presbyter for each occasion) to moderate a Session meeting, celebrate the Sacraments, and officiate at weddings.

Effective: April 26, 2011

OM III. RECOMMEND TO PRESBYTERY FOR RE-COMMISSIONING AS LAY PASTOR:

A. RICHARD HOOD, SR.

To: John Knox Presbyterian Church

The re-commissioning is to include permission to celebrate the Sacraments, moderate the Session and officiate at weddings.

Effective: April 26, 2011

IV. THE COMMITTEE ON MINISTRY RECOMMENDS THE SEXUAL MISCONDUCT RESPONSE POLICY TO THE PRESBYTERY FOR THEIR APPROVAL. (See COM Attachment 1 for policy.)

V. THE COMMITTEE ON MINISTRY RECOMMENDS THE IMPLEMENTATION OF THE TRAINING PLAN FOR SEXUAL MISCONDUCT TO THE PRESBYTERY. (See COM Attachment 2 for Implementation Plan. Training to be held on June 2nd, August 6th and October 6th.)

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, to dismiss ministers to other Presbyteries, and to approve administrative commissions to ordain/install 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:

A. RYAN BRAKEMEYER

From: Presbytery of Chicago

As: Temporary Supply Pastor, Northminster Presbyterian Church

Effective: February 14, 2011- August 14, 2012

(See COM Attachment 3 for Bio Credo.)

B. J. WILLIAM LINDEMAN

From: Salem Presbytery

As: Interim Pastor, Burnsville First Presbyterian Church

Effective: March 16, 2011 - March 15, 2012

(See COM Attachment 4 for Bio Credo.)

II. APPROVED INTERIM PASTOR RELATIONSHIP:

A. Jack Davidson and Union Presbyterian Church

Effective: January 1, 2011 - December 31, 2011

B. Mark Clark and Hickory First Presbyterian Church

Effective: March 1, 2011 - November 30, 2011

C. Samuel Pope and Franklin First Presbyterian Church

Extended: March 15, 2011 - December 31, 2011

III. APPROVED STATED SUPPLY RELATIONSHIPS:

A. William Kirk and Ellenboro Presbyterian Church

Extended: November 8, 2010 - November 7, 2011

B. Ira Kennerly and Etowah Presbyterian Church

Extended: January 1, 2011 - December 31, 2011

C. Dan Thornton and Old Fort Presbyterian Church

Effective: March 8, 2011 - December 31, 2011

D. Margaret Lauterer and Montreat Presbyterian Church

Effective: August 15, 2011 - August 14, 2012

IV. APPROVED AS MODERATORS:

A. Hickory First Presbyterian Church and Mark Clark

B. Old Fort Presbyterian Church and Dan Thornton

C. Union Presbyterian Church and Jack Davidson

D. Long Creek Presbyterian Church and Michael Sears

E. Cullowhee Presbyterian Church and Terry Hanna

V. APPROVED DISSOLUTION OF PASTORAL RELATIONSHIP:

- A. Jorge Alvarado and Iglesia Presbiteriana Emanuel Fellowship
Effective: December 31, 2010

VI. APPROVED THE TRANSFER OF MEMBERSHIP FOR:

- A. Ed Loper
To: Great Rivers Presbytery
As: Interim Pastor, Central Presbyterian Church, Petersburg, Illinois
Effective: April 27, 2010

VII. APPROVED MOVING SARAH COBURN FROM ACTIVE TO MEMBER-AT-LARGE STATUS

VIII. APPROVED PERMISSION TO LABOR OUTSIDE THE BOUNDS OF THE PRESBYTERY OF WESTERN NORTH CAROLINA:

- A. Keith Freeman
To: Salem Presbytery
As: Stated Supply, Baird's Creek Presbyterian Church, Vilas, NC
Effective: March 1, 2011

IX. APPROVED AS PARISH ASSOCIATE:

- A. David Lytle and Unity Presbyterian Church

X. APPROVED APPOINTING PAT GREEN AS A MEMBER OF THE VALIDATED MINISTRY SUB-COMMITTEE.

XI. APPROVED PASTOR NOMINATING COMMITTEES FOR:

- A. Waldensian (Associate)
- B. Black Mountain (Associate)
- C. Unity (Associate)
- D. Westminster (Designated)
- E. Canton (Designated)
- F. Cullowhee (Designated)
- G. Marshall (Designated)
- H. Columbus (Designated)

COM ATTACHMENT 1

SEXUAL MISCONDUCT RESPONSE POLICY

Presbytery of Western North Carolina Presbyterian Church (USA)

As passed by Coordinating Council on February 9, 2011

I. Policy Statement

This policy regarding sexual misconduct is written out of awareness that the Presbyterian Church (USA) has been given a public and spiritual trust. It is the policy of the Presbytery of Western North Carolina ("PWNC") that all presbytery professionals and all presbytery volunteers (as such terms are defined herein), are to maintain at all times the integrity of ministerial, employment, professional and ecclesiastical relationships. Sexual misconduct is a violation of Scripture and human dignity, and is never permissible.

This policy has two purposes: to prevent sexual misconduct and to provide for an appropriate response when misconduct is alleged. This policy offers guidelines to ensure appropriate intervention in any alleged incidence of sexual misconduct, offers care to all parties involved, and provides information to help prevent further instances of abuse. The Church is also aware of the needs of survivors, alleged offenders, congregations, and those in ecclesiastical employment. The Church's concern is for a policy that will assist in healing, and work for justice and restoration for all persons.

Because work in the name of the Church implies a covenant relationship, a privilege and a trust, it is the responsibility of all persons covered by this policy to observe appropriate boundaries in all Church relationships.

II. Definitions

- A. **Accused:** The person against whom an accusation of sexual misconduct is being made.
- B. **Accuser:** The person claiming knowledge of sexual misconduct by a person covered by this policy. The accuser may or may not be the victim of alleged sexual misconduct.
- C. **Presbytery Professional:** Any member of presbytery (ordained minister), commissioned lay pastor, commissioned church worker, Certified Christian Educator, Certified Associate Christian Educator, inquirer or candidate, and any employee of Presbytery, whether or not ordained, or others who are determined to be under presbytery authority.
- D. **Presbytery Volunteer:** Anyone who is not a presbytery professional but who serves or functions on behalf of the presbytery as an officer, a member of the Coordinating Council, a commissioner, actually supervising or participating in a function approved by the Committee on Ministry or the presbytery, as appropriate, or as a member of any other committee or subcommittee set forth in the Standing Rules for the Presbytery of Western North Carolina then in effect.
- E. **Sexual misconduct:** Any of the following activities that occur within the scope of Church activities, or that arise from the alleged perpetrator having a position of authority or power through the Church.
 - 1. Sexual Abuse: Any offense involving sexual conduct in relation to:
 - (a) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent.
 - (b) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position (D-10.0401c).
 - 2. Breach of Professional Responsibility occurs when a person in a position of trust engages in a sexual act, has sexual contact, or creates a sexualized environment with any person to

whom he or she owes a professional responsibility. A breach of professional responsibility includes, without limitation, consensual sexual relationships between ministers and laity with whom they have a professional relationship.

3. Sexual Harassment is defined in the Policy by Title VII of the Civil Rights Act of 1964 as unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when submission to or rejection of this conduct explicitly or implicitly affects an individual's employment, unreasonably interferes with an individual's work performance, or creates an intimidating, hostile or offensive work environment.

4. Production, distribution or use of pornography is defined by the General Assembly (1988) of the Presbyterian Church (USA) as follows: Pornography includes any sexually explicit materials (books, magazines, movies, videos, musical lyrics, TV shows, telephone services, internet sites, live sex acts) produced for the purpose of sexual arousal by eroticizing violence, power, humiliation, abuse, dominance, degradation, or mistreatment of any person, male or female, and usually produced for monetary profit. Any sexually explicit material that depicts children is pornography.

III. Prevention

A. All presbytery professionals and presbytery volunteers shall receive a copy of this policy and sign a written acknowledgment of receipt to be kept on file in the presbytery office. (Exhibit A)

B. All ordained ministers seeking membership within the PWNC shall make available to the Committee on Ministry the "Sexual Misconduct Self Certification." (Exhibit B)

C. Referencing

1. Presbytery staff and Committee on Ministry, as directed by the General Presbyter, will conduct two reference checks from a candidate's two previous presbyteries, if reasonable, on all final candidates for Ministers of the Word and Sacrament positions in PCUSA churches within the Presbytery of Western North Carolina. If the person has not been in two previous presbyteries, two reference checks shall be done from other sources.

2. For candidates being considered for commissioned lay pastors, Certified Christian Educators, and Certified Associate Christian Educators in churches in this presbytery, two reference checks shall be conducted.

3. In addition, for Ministers of the Word and Sacrament, commissioned lay pastors, Certified Christian Educators and Certified Associate Christian Educators, criminal background checks, driver license checks, and credit reports shall be secured. Each Pastor Nominating Committee of a church seeking to call Ministers of the Word and Sacrament, Certified Christian Educators, Certified Associate Christian Educators, and/or commissioned lay pastors will be instructed to do complete referencing on candidates for final consideration.

D. Presbytery professionals, received by this presbytery, and new presbytery volunteers are required within one year of reception to attend a workshop on the issues of sexual misconduct offered by PWNC or another source satisfactory to the Stated Clerk. With respect to presbytery professionals who are ordained ministers, commissioned lay pastors, commissioned church workers, Certified Christian Educators and Certified Associate Christian Educators, each such individual shall report his or her attendance at the required workshop to the chair of the Committee on Ministry. With respect to employees of the PWNC, each such individual shall report his or her attendance at the required workshop to the chair of the Personnel Committee. With respect to Presbytery Volunteers,

each such individual shall report his or her attendance at the required workshop to the chair of the committee or council on which such individual serves.

E. Every three years thereafter, all presbytery professionals that live in this presbytery, and presbytery volunteers, will attend a workshop offered by the PWNC or another source satisfactory to the Stated Clerk on the issues of sexual misconduct.

F. If a presbytery professional is not able to attend a workshop prescribed by Item III of this policy, such professional must obtain written permission from either the chair of the Committee on Ministry (with respect to ordained ministers, commissioned lay pastors, commissioned church workers, Certified Christian Educators and Certified Associate Christian Educators) or the chair of the Personnel Committee (with respect to employees of PWNC) excusing the attendance requirement. If written permission is not obtained, and if failure of attendance at required workshops continues to occur, the COM may place the presbytery professional on unpaid administrative leave and exclude him or her from the exercise of ministry until such time as the workshop is attended, and may be subject to other presbytery action.

G. Whereas this policy addresses sexual misconduct by presbytery professionals, each governing body is responsible for developing a policy for its own church professionals, officers, members, non-member employees, and volunteers which is consistent with this document. It is incumbent on each governing body to ensure compliance with its policy.

IV. Reporting

A. Any presbytery professional or presbytery volunteer who has a reasonable belief that an incident of sexual misconduct has occurred shall make a written report to the Stated Clerk in a timely manner. The written report shall consist of the names of the accused and accuser, together with a brief description of the alleged sexual misconduct along with any available supporting information. Such reporting individual shall not undertake an inquiry or question the persons involved. This is to reduce the possibility of contaminating evidence and to avoid the circulation of rumors. If the Stated Clerk is a party to the incident, such written report shall be rendered to the Moderator of the PWNC. If the Moderator is also a party to the incident, such written report shall be rendered to the following in order of succession: Vice Moderator, Assistant Stated Clerk, Chair of the Coordinating Council, or Chair of the Committee on Ministry.

B. When child sexual abuse is alleged, the secular authorities must, by law, immediately be contacted to take control of the investigation and disposition of charges against the accused. All persons shall cooperate with the secular authorities in any secular investigation of sexual misconduct.

C. Within five (5) days of receipt of a written report, the Stated Clerk (or the designated successor actually receiving the written report as provided in section IV. A., above), shall contact the chair of the Coordinating Council and the chair of the Committee on Ministry. After conferring with these authorities to verify that the report includes sufficient information to warrant further action, the chair of the Sexual Misconduct Response Team (SMRT) will be notified in writing.

D. At such time as the SMRT is notified, the Stated Clerk (or the designated successor actually receiving the written report as provided in section IV. A., above) shall also notify the chair of the Presbytery Permanent Judicial Commission, which commission shall determine whether additional action is required under the Rules of Discipline. The Stated Clerk (or designated successor) shall also provide brief, periodic reports to the chair of the Permanent Judicial Commission on the proceedings.

E. Even if there is no report, but rumors are so rampant as to adversely affect the peace, purity and unity of the Church, the SMRT will be notified by one of these authorities to begin its work.

F. The chair of the Coordinating Council, the chair of the Committee on Ministry, and the Stated Clerk shall have no further contact with the accuser, the victim or the accused. But if the procedures in the Rules of Discipline, Book of Order are invoked, the Stated Clerk shall carry out the duties of that office.

V. Response Procedures

A. The Sexual Misconduct Response Team (SMRT) shall be composed of qualified persons, geographically dispersed throughout the Presbytery. They shall be appointed by the Committee on Ministry with approval of the Presbytery. The chair of the Committee on Ministry shall appoint the chair and co-chair of the SMRT. The SMRT is not a disciplinary or investigating committee, but rather it is a provider of pastoral care and education regarding this policy.

B. In the pastoral care provided by the SMRT, there shall be no effort to determine the guilt or innocence of any parties.

C. The SMRT Chair must immediately, upon notification, designate and notify an assigned Response Team, which must include at least two members, and after conferring with the co-chair, at least half of whom must be of the same sex as the alleged victim.

D. The assigned Response Team shall offer and arrange for a face-to-face meeting with the alleged victim or accuser within seven days after the notification. At the first meeting with the victim or accuser, the assigned Response Team must inform the victim or accuser of the following:

1. The presbytery's investigative and disciplinary process, and information as to how and where to make a formal complaint if one has not already been made;
2. The assigned Response Team's role, duties and limits;
3. The fact that the assigned Response Team cannot be the representative or advocate for the accuser or victim within the investigative and disciplinary process;
4. The right of the accuser or victim to obtain his or her own legal counsel; and
5. The confidentiality of communications with the assigned Response Team, and the legal limits of such confidentiality.

E. The assigned Response Team shall provide pastoral care, including but not limited to the making of referrals, seeking of aid and care if needed, and providing comfort. Nonexclusive examples of such pastoral care may include addressing the Committee on Ministry to request funds to pay for counseling; driving the victim to the site of the Investigating Committee meeting; and giving lists of appropriate professionals whose assistance might be available.

F. In addition, the Stated Clerk, in consultation with the chair of the SMRT, may designate and notify additional assigned Response Teams to work with any of (i) the accused, (ii) a spouse or partner of the victim or accuser, (iii) a spouse or partner of the accused, or (iv) the affected congregation. Each assigned Response Team shall consist of at least two members who shall not be members of any other assigned Response Team involved in the same incident. If the Stated Clerk is a party to the incident, such decision shall be made by the Moderator, Vice Moderator, or Assistant Stated Clerk, as appropriate, in consultation with the chair of the SMRT.

G. As with the assigned Response Team working with the victim or the accuser, any additional assigned Response Team shall provide pastoral care to the individual or congregation to whom assigned, including, but not limited to, the making of referrals, seeking of aid and care if needed, and providing comfort.

H. When the parties involved in the alleged misconduct decline the services of SMRT, documentation of contact and response is recorded and filed by the chair of the SMRT.

J. Whenever confidentiality is required under these rules and procedures, it is expressly understood that members of the SMRT are nonetheless subject to any requirements of the secular law, including particularly any requirements that sexual or physical abuse of children or incapacitated adults be reported to appropriate authorities.

EXHIBIT A to SEXUAL MISCONDUCT RESPONSE POLICY
Presbytery of Western North Carolina Presbyterian Church (USA)

ACKNOWLEDGMENT

TO: All Presbytery Professionals and All Presbytery Volunteers

The Presbytery of Western North Carolina has adopted a "Sexual Misconduct Response Policy" ("Policy") which explicitly prohibits misconduct of a sexual nature by presbytery professionals or presbytery volunteers, as such terms are defined in the policy. This policy of the Presbytery of Western North Carolina applies to all presbytery professionals and presbytery volunteers, as such terms are defined in the policy. It is essential that all who are subject to the policy and its procedures read and understand the policy, acknowledge that they have done so, and formally consent to being bound by the presbytery's discipline in the matter. Please complete the form below and return to the office of the Committee on Ministry.

----- Detach and Return -----

Please initial as appropriate:

_____ I have received a copy of the "Sexual Misconduct Response Policy, " as adopted by the Presbytery of Western North Carolina in April of 2011. I have read it, and I understand it. I acknowledge that the policy and procedures apply to me and that I agree to conduct myself in accordance with them.

_____ I certify that no civil, criminal or ecclesiastical complaint has been sustained or is pending against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct.

_____ I am unable to make the above certification. I offer instead a description of the complaint, termination, or the outcome of the situation with explanatory comments. (Attached)

Signature

Date

Printed Name

EXHIBIT B to SEXUAL MISCONDUCT RESPONSE POLICY
Presbytery of Western North Carolina Presbyterian Church (USA)

SEXUAL MISCONDUCT SELF-CERTIFICATION

Please initial as appropriate:

_____ I certify that no civil, criminal or ecclesiastical complaint has been sustained or is pending against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct, nor disciplines for reasons related to sexual misconduct on my part.

If you are unable to make the above certification, you may instead provide a description of the complaint, termination, reason for the discipline or the outcome of the situation with explanatory comments in the space below.

Signature

Date

EXHIBIT C to SEXUAL MISCONDUCT RESPONSE POLICY
Presbytery of Western North Carolina Presbyterian Church (USA)

RELEASE

The information set forth by me in documents similar in form to Exhibits A and B of this policy are accurate to the best of my knowledge and may be verified by the employing entity. I hereby authorize the Presbytery of Western North Carolina to make any and all contacts necessary to verify my prior employment history, and to inquire concerning any criminal records or any judicial proceedings involving me as a defendant. By means of this release, I also authorize any previous employer and any law enforcement agencies or judicial authorities to release all requested relevant information to the Presbytery of Western North Carolina.

I have read this release and understand fully that the information obtained from the employing entity may be used to deny me employment or any other type of position. I also agree that I will hold harmless the employing entity or judicial authority from any and all claims, liabilities, and cause of action for the legitimate release or use of any information

Signature

Date

COM ATTACHMENT 2

March 30, 2011

To: Members of the Presbytery of WNC

From: PWNC Sexual Misconduct Administrative Team

Enclosed in your packet you will find the **Sexual Misconduct Response Policy** that is coming to the April Presbytery meeting for discussion and hopefully approval. Since our formation by COM last June, we have been working to draft a response policy that can be implemented throughout our presbytery. The policy has two purposes: to prevent sexual misconduct in the church and to provide an appropriate response when misconduct is alleged. While our Book of Discipline outlines the procedures for conducting an investigation to any allegation, our policy is not focused on the investigation phase but on our pastoral role and responsibility we have as presbyters. The questions this policy addresses are these: ***How can we best prevent misconduct from occurring in our churches, and if incidents do occur, how can we best work towards justice, healing and restoration for all involved?***

For background, we are giving you our Implementation Plan that has been worked out with the COM, Coordinating Council as well as presbytery staff. We also are sending you our “Frequently Asked Questions” that addresses a number of key issues. On February 24, 2011 our own Jim Poling and Sandra Brown, experts in this arena, lead a workshop training over 25 volunteers to serve on the pastoral care response teams. On March 31, 2011 we are conducting a pilot workshop “Sacred Trust: Relational Boundaries for religious Leaders” which will hopefully serve as a model for future presbytery trainings.

We look forward to a good discussion at the meeting on April 26. As we engage in this important and sometimes difficult work, we ask for your honest feedback and most importantly your prayers!

Grace and Peace,

PWNC Sexual Misconduct Administrative Team

Lisa Canterbury, Kevin Frederick, Margaret Peery, Jim Poling, Michael Poulos, Bert Sigmon, Carol Steele, Sara Thornburg, Vivian Ridley, and Jim Wallis

**PRESBYTERY OF WESTERN NORTH CAROLINA
SEXUAL MISCONDUCT RESPONSE POLICY**

IMPLEMENTATION PLAN KEY DATES

DATE	ACTION
8.8.06	Sexual Misconduct Response Policy approved by Presbytery
8.11.09	Training Mandate issued by COM
6.8.10	Sexual Misconduct Administrative Team formed by COM
1.18.11	Revised Sexual Misconduct Response Policy approved by COM
1.29.11	Amendment to the Constitution—Part 3 of 3 10-C. Requiring Sexual Misconduct Policy On Amending G-9.0404 (Item 03-26) and the General Assembly Education Recommendation approved by Presbytery
2.9.11	Revised Sexual Misconduct Response Policy on Coordinating Council Docket (first reading 1.19.11)
2.24.11	Workshop for Pastoral Care Volunteers
3.31.11	Sacred Trust: Relational Boundaries for Religious Leaders Workshop
4.26.11	Presbytery Meeting
Dates Future	Sexual Misconduct Prevention Training: June 2, 2011; August 6, 2011; October 6, 2011; March 3, 2012; June, 2012; and October, 2012.

THANK YOUS – SPECIAL CONTRIBUTORS

1. Lisa Canterbury, Kevin Frederick, Margaret Peery, James Poling, Michael Poulos, Vivian Ridley, Carol Steele, Sarah Thornburgh and Jim Wallis
2. Robbin Buchanan and Tonya Williams
3. Bert Sigmon and Bobbi White

Frequently Asked Questions April, 2011

Which church leaders are subject to the Sexual Misconduct Response Policy?

The Policy covers both “Presbytery Professionals” and “Presbytery Volunteers,” both of which terms are defined with great detail in the policy itself.

I am unsure how, as a church leader, the Sexual Misconduct Response Policy applies to me. Do I have to participate in a training event dealing with the prevention of sexual misconduct, and if so, isn’t a one-time training event enough?

Church leaders carry a legal, moral, pastoral, and spiritual responsibility to never misuse the power and authority entrusted to those ministering in the name of the Church. But keeping relational boundaries can be a slippery slope. It is incumbent on any church leader to know what sexualized behavior is, what a sexual violation is, what sexual contact is, and what sexual harassment is. And it is incumbent on any church leader to know why keeping these sacred trust relational boundaries are essential. Therefore, to implement the prevention of sexual misconduct in the church and to provide an appropriate response when misconduct is alleged, a training seminar on the issues of sexual misconduct will be required for all church leaders. After church leaders attend the first seminar, they will be required to attend a seminar every three years.

What is the nature of the problem that the Sexual Misconduct Response Policy and the Sexual Misconduct Response Team are designed to address and how common is it?

Sexual misconduct includes a variety of actions and is not confined solely to intercourse. A church leader who acts in a sexually inappropriate manner with another person has violated the integrity of that other individual as well as the integrity of the position of leadership held by that church leader. In a recent survey of a cross section of the Presbytery of Western North Carolina, 37% of respondents reported they had served or were currently serving in a congregation where sexual misconduct by a church leader had occurred. In that same survey, 63% of the respondents knew someone who had been a victim of misconduct by a church leader. This data reflects an issue requiring the Presbytery’s attention and intervention.

Will the Presbytery’s Sexual Misconduct Response Policy conflict with the Rules of Discipline?

No. The Sexual Misconduct Response Policy and the Rules of Discipline in the Book of Order are separate, fully independent processes. It happens that each of these processes requires a response to allegations of sexual misconduct, but these responses address different objectives and generate different services. Responders, as defined in the Sexual Misconduct Response Policy, provide direct pastoral care; Investigating Committees, established pursuant to D-10.0201 of the Book of Order, gather information upon which to base a recommendation to the Permanent Judicial Commission. These groups will do their work simultaneously but will not interact.

Why so many policies at so many levels? Doesn’t the General Assembly’s sexual misconduct policy serve as a “one size fits all” document?

There are two fundamental reasons for having sexual misconduct policies in general: a) the preservation of the “safe haven” nature of the church itself – a place in the world where all people can be assured of respect, dignity and safety; and b) the need to maintain a high level of awareness of the issue of sexual misconduct and its destructive effects on God’s people. These are the cornerstones of the prevention of sexual misconduct itself, and of the financial costs that often follow. One blanket policy at the General Assembly level gives the impression that it’s just a General Assembly problem, when it’s really a problem for the whole church. The more policies adopted at all relevant levels, the greater the awareness of the problem and of the means of preventing harm.

How was the Presbytery providing pastoral care when sexual misconduct was alleged prior to the adoption of this new Sexual Misconduct Response Policy?

Previous efforts were focused on pastoral care, but lacked three elements: a) a comprehensive procedure to guide the work, b) an effective prevention program, and c) pastoral care responders specially trained for their task. The new Sexual Misconduct Response Policy incorporates these three elements, and will greatly improve the effectiveness of our efforts to prevent incidents and to provide substantive pastoral care.

How does the church address issues of child safety? The news media are full of stories about sexual abuse of children by priests. Is this a problem for Presbyterians?

Our churches should be safe places for children. Unfortunately, there have been cases of child abuse by religious leaders in the Presbyterian Church (USA). Even though the media gives most of its attention to Roman Catholic priests, we must be sure we address issues of child safety in our Presbyterian churches as well. The Sexual Misconduct Response Policy mandates training for all church leaders in safety for children and adults in our congregations and Presbytery programs. This training emphasizes that church leaders must report child sexual abuse to the proper authorities. Our policies also require the Presbytery to investigate all charges of child sexual abuse in order to hold our church leaders accountable for the trust vested in them.

How does the Sexual Misconduct Response Policy handle fair treatment of the person accused?

The policy seeks to prevent sexual misconduct and to provide for an appropriate response when misconduct is alleged. Policy guidelines ensure appropriate intervention in any alleged incidence of sexual misconduct, offers care to all parties involved, and provides information to help prevent further instances of abuse. The Presbytery is aware of the needs of victims, alleged offenders, congregations, and those in ecclesiastical employment, and is concerned for healing, justice and restoration for all persons. The components of fair treatment covered by this policy include: clarity of vocabulary; emphasis on prevention; standard reporting methodology; and intentional care by a well-trained Response Team. The Response Team works with a clear mandate of boundaries which include confidentiality, and no connection to the mandated PC(USA) investigative and disciplinary protocols. A person accused of unlawful sexual misconduct is subject to state and federal laws regarding prompt reporting to appropriate authorities and any legal adjudication that may flow from those proceedings.

How are alleged incidents of misconduct reported, and whose responsibility is it to report?

"Any presbytery professional or presbytery volunteer who has a reasonable belief that an incident of sexual misconduct has occurred shall make a written report to the Stated Clerk in a timely manner." (Section IV. A., emphasis added.) Within five days of receiving such a report, the Stated Clerk shall contact the Coordinating Council Chair and the Committee on Ministry Chair. Should these parties concur that further action is warranted, the Chair of the Response Team is notified to form the appropriate pastoral care teams for the accompaniment of those individuals involved (accuser, accused, congregation, spouses, etc.). At the same time, the Stated Clerk shall also notify the Chair of the Permanent Judicial Commission; this is the body that conducts investigations and carries out disciplinary procedures.

Who is assigned a Sexual Misconduct Response Team for pastoral care?

The Response Team will primarily offer pastoral care to the accuser and the accused. In some cases, Response Teams may also be assigned to a spouse or partner of the accuser, spouse or partner of the accused, as well as the affected congregation. Each assigned Response Team shall consist of at least two members who shall not be members of any other assigned Response Team involved in the same incident.

Will the alleged victim of abuse who receives pastoral care from a Sexual Misconduct Response Team be required to file charges against the alleged abuser?

No. The Response Team's role is to offer pastoral support such as the making of referrals, seeking of additional aid and care if needed, and providing comfort. The Response Team has no responsibility for investigation; they offer support for persons and families who need pastoral care.

SEXUAL MISCONDUCT TRAINING ATTENDANCE GUIDELINES

In order to satisfy the training requirement set forth in Section III of the Sexual Misconduct Response Policy, all Presbytery Professionals and Volunteers subject to the Policy shall attend a workshop to be offered by the Sexual Misconduct Administrative Team of the PWNC.

- I. 6-hour workshop. The following individuals shall be required to attend the 6-hour workshop to be offered by the Sexual Misconduct Administrative Team of the PWNC:
 - A. All active Clergy, active Certified Lay Pastors, and active Certified Christian Educators, including retired clergy, CLPs and CCEs, who serve in (i) churches, (ii) pulpit supply or regular preaching, and/or (iii) Presbytery leadership, including on an interim basis.
 - B. All Presbytery officers, specifically including, without limitation, the Stated Clerk, Moderator of Presbytery, Vice-Moderator of Presbytery, and Treasurer
 - C. All members of Book of Order Committees: COM, CPM, Council, COR-Representation, and Personnel.
 - D. All members of COM-subcommittees: CLP, Non-Installed, Validated Ministry, Care of Church Professional, Examinations
 - E. All members of the Youth Committee and Youth Advisors to the Youth Council
 - F. All Camp Grier and Joint Outdoor Ministry Committee (JOMC) members
 - G. All members of the Christian Education Committee, Dean/ Associate Dean of School for the Laity.
 - H. All Committee Chairs
 - I. All PWNC staff and employees
 - J. All clergy or elders who work with children and youth at the presbytery level, including serving on subcommittees related to children and youth.

- II. 3-hour workshop. The following individuals shall be required to attend the 3-hour workshop to be offered by the Sexual Misconduct Administrative Team of the PWNC:
 - A. Retired clergy who are not actively serving in (i) churches, (ii) pulpit supply or regular preaching, and/or (iii) Presbytery leadership, and who are not otherwise required to attend the 6-hour workshop as provided in Section 1 above.
 - B. Elders who do not have major Presbytery leadership or who serve only on subcommittees not listed in Section 1 above.
 - C. All elders who serve on standing PWNC committees other than those listed in Section I above. Such standing committees would include, without limitation, Property, Budget and Finance, Hunger, and Stewardship.
 - D. All other Presbytery Professionals and Presbytery Volunteers as defined in the Sexual Misconduct Response Policy who are not otherwise required to attend the 6-hour workshop as provided in Section I above.

- III. Temporary Exemptions. In addition, the following can be temporarily exempted from training under the Policy:
 - A. Clergy with health problems that prevent them from engaging in active ministry (decision by General Presbyter and Stated Clerk)
 - B. Clergy who have had the required 3-hour training or 6-hour training, as the case may be, in the last three years (to be evaluated by SMAT)
 - C. Elders who have had the required 3-hour training or 6-hour training, as the case may be, in the last three years. (to be evaluated by SMAT).

COM ATTACHMENT 3

Statement of Faith

I do believe that my comfort, passion, and faith calling rests on my belonging to God. It is through the life, ministry, death, and resurrection of Jesus Christ, the love and grace of God, and the communion of the Holy Spirit that I place my faith and trust.

I believe in a loving God who graciously created this world in which we live. We are indeed created in God's image and it is our life's challenge to fulfill this image as we live in community with one another. By ignoring the Will of God we not only violate our callings to fulfill our images, but we neglect God. By disregarding what we know to be the truth, we ignore the potential of the Christian life and live a life of false meaning and sin. God realizes this ignorance and sin that deserves condemnation yet remains ever faithful to us and all that is God's creation. Gifts and blessings are given to us continually by God to remind us of our greater callings.

God shows God's love to humanity by giving the gift of God's son, Jesus Christ. Through the example of his life we were/are shown an example of a true witness of the kingdom of God. Christ's life is a celebration of God's love. In his life Jesus gave us the guidance and knowledge of how to fulfill our callings through his teachings and deeds. The beauty of Christ's life is that God walked among us and taught of forgiveness and of loving our neighbors through Christ's words and actions. It was through many of these actions that he was considered blasphemous and unjustly sentenced to death. Christ died and was resurrected. These events are crucial to God's plan in that through Christ's sinless life, death, and resurrection we are all indeed saved from the bonds of sin. A life devoted to Christ not only reveals God's truth, but the life eternal.

The Holy Spirit is the gracious renewer and sustainer of creation. It is through this graciousness that we are given the strength to fulfill our faith callings. We are given this gift of the Spirit when baptized and are forever held in the Spirit's glory. Under the guidance of the Spirit the Bible was written, and it is through this work that we have the foundation of our faith. As the Spirit nourished the prophets and apostles in the Bible, so to are we empowered to proclaim the good news as we unite to fulfill the work of Christ and the mission of his church. The Spirit calls us together in prayer and service as we strive to serve Christ. The sacrament of the eucharist is a celebration of this task, the life of Christ, and a hope-filled reminder of our salvation. Through the Spirit comes all justice, freedom, and peace, as the sins of the world are revealed and harmony is ultimately established.

My faith, hope, and inspiration is that by the creation of the Father, the life/teachings of the Son, and the power of the Holy Spirit, I am empowered to fulfill my faith calling and accomplish the work of God.

-- Ryan Brakemeyer

Rev. Ryan Brakemeyer

Greetings! It is a thrill and a joy to be invited to serve in The Presbytery of Western North Carolina, and I give thanks for your gracious welcome.

My sense of my calling into the ministry palpably appeared towards the end of my Junior year of college. I had chosen to attend UNC-Charlotte thinking that I was destined to work in some area of finance in one of the glittering, tall buildings just down the road in downtown Charlotte. As my business studies progressed, I recognized that my passion for a career dedicated to investments started to dim. In my attempts to then select a career that held a deeper interest and meaning for me, I found that the relationships and experiences I had growing up, actively involved in church life, led me to the point of considering the possibility of entering seminary and exploring a life in ministry. My calling into the ministry was solidified over the next few years as my seminary training at Garrett Theological Seminary (Evanston, IL) and preparations for ordination (Presbytery of Chicago) exposed me to the diverse richness of ministry. I served as a Chaplain Intern for a retirement home, a Chaplain Intern for the Emergency Room at a large suburban hospital, and as Youth Director for Northminster Presbyterian in Evanston, IL. My relationship with Northminster was a true blessing as my ministry with the church continued to evolve and grow as I prepared for ordination. I started as a part-time Youth Director, but as I was able to help reestablish a vibrant youth ministries program, I was given further responsibilities to the point where I was asked to remain with the church as a full-time Assistant to the Pastor following graduation from seminary. I continually give thanks for the seven years I served with Northminster and the wonderful introduction they gave me to a life devoted to the ministry.

I was ordained in 2002 as I began a calling with Winnetka Presbyterian Church (Winnetka, IL) as Associate Pastor of Youth Ministries and Congregational Care. Once again I was blessed with the joy of sharing in God's love with a church family that I truly cherish. Winnetka Presbyterian called me primarily to provide leadership for the youth of the church, and we expanded the youth group experience to include Summer Mission and Service Trips to the First Presbyterian Church of Havana, Cuba (three trips: 2002, 2004, and 2006), and Habitats for Humanity in Charleston, SC and Los Angeles, CA. Some of the other highlights include expanding the Confirmation experience to two years, establishing an annual Youth Sunday, and all of the fun weekend retreats! Along with my work with the youth, I was given the opportunity to be heavily involved in worship planning and leadership, and coordinate and provide pastoral care for all homebound members and members in transition/need through our Board of Deacons. Again, I cherish the six years of ministry that I shared with Winnetka Presbyterian!

In 2007 my youngest son, Lee, was diagnosed with Infantile Spasms and the medical attention he required forced us to relocate to a place that provided quality neurological care and be close to family. My wife, Teresa, and I, along with our two sons Alex and Lee, give thanks that we have found everything that we were searching for here in North Carolina. Lee, is now four, and although still developmentally delayed, he has reached a point where I can now explore opportunities in ministry. I give thanks to God for guiding my faith journey to this point, and I look forward to serving with you in Christ's peace and love!

COM ATTACHMENT 4

Bill Lindeman

Statement of Faith

I believe in God, who made all that is and ever will be. I believe that God is still creating because to create is part of the nature of God. So I believe that our creativity, in whatever form it takes, is God's creativity. This God we say is in three persons, which is the best language we have to explain how God can be Father, Son, and Holy Spirit—Creator, Redeemer, and Sustainer. And any one of them and all three together are far beyond any words we can ever use to adequately describe. This Triune God we see revealed in Holy Scripture—a God who has a particular affinity for scoundrels, misfits and scallywags—none of whom you'd want your children to grow up to be. I believe God still has just as much affinity for us today, or else we would all be in trouble since all of us, from time to time, fit into one or more of those categories if we're honest. I believe that God is revealed through Holy Conversation, Holy Prayer, Holy Breathing, and when we're really listening, Holy Living as we read, talk, listen, and breathe our way into this world that God loves so much, and calls us to care for with just as much love. So, with the Psalmist, I believe there is no place where God is not and no place beyond God's power to create healing, wholeness and reconciliation.

I believe in Jesus Christ, the only Son of God, whose incarnation reveals as nothing else can, the very nature of God, by whom and through whom we are reconciled. Through this life, death, and resurrection, we see life as we would never know it, borne of the same love and compassion that brought Christ into being. Through this life of love that welcomed strangers and outcasts, embraced vulnerable children, respected women, and honored widows—all clearly counter to the prevailing culture—we see Immanuel, God-With-Us, showing us how to live in community together with one another.

I believe that by the power of the Holy Spirit, God's word comes alive as we see how life can be transformed in every time and place. I believe that through that word we see how our story intersects with God's story, pushing us to risk, leaning into the truth that we can only see in small pieces at any one time. That same Holy Spirit continues to bind us together as one unlikely, oftentimes unruly, and frequently unsavory people, transformed by the promise of grace that only God through Christ can give. I believe that this Holy Spirit calls us as a community of faith to struggle and wrestle like Jacob, not letting go of this One whose blessing will, no doubt, leave us limping forever from the effort.

I believe that as we gather in worship and celebrate the Sacraments, God peeks through, showing us a grace that we would see in no other way. As we celebrate the new life we have in Christ, we are transformed, knowing that before we could ever call God's name, it was God who called our names and we are God's own, forever. As we remember the life, death and resurrection of Jesus, we literally *re-member* as we renew our commitment to this One whose love knows no bounds. And so remembering, empowered by this grace beyond counting, we can be the Body of Christ in the world, witnessing to this power that can transform indifference into love and hate into forgiveness. By God's grace we can be a beacon of hope in the darkness of despair, and proclaim God's justice for all people.

My Faith Journey - a movable feast

Certainly my story could be summed up like so many I've heard at presbytery meetings: white, middle-class upbringing, peppered with generous portions of real-world spice (optional), all in a hearty stock of "Church." The ingredients of the stock are a separate recipe and include a consistent presence in the community of strong values for social justice, and my own sense of Call supported by strong youth groups, committed leaders, and teachers. But, to boil it all down to this makes canned soup. Like any good recipe, it's not the ingredients themselves, but the way in which they are incorporated into the dish that makes it a meal to remember.

Like any well-prepared meal, you either love it or hate it. Consequently, my love-hate relationship with God and The Church began long before I was ever born. Our minister, Oscar Easter, sat down with my parents to help them find an alternative to their favorite pastimes—fighting each other and drinking. The results: my father created his worship space in the garden; my mother, became a piano teacher and our church organist. So, my life, growing up, would be suffused with the tastes, flavors, and endless varieties of music, gardens, explorations in the woods along Briar Creek, and a real love for the out-of-doors, all under the graceful supervision of the Church. Included are many who never entered the doors of Mouzon United Methodist, but define Church better than many who were there every week: Mrs. Williams, my "adopted" grandmother from across the street whose white wicker rocker provided safety in her arms as I listened to parents who could not forsake one of their pastimes; Mae Ruth, whose consistent love, patience, and grace mothered me into adulthood; ministers, whose witness, often in silence, always loved without question and never judged or condemned—even in spite of all evidence to the contrary; DCE's and Sunday School teachers, Bible School teachers and youth workers, whose names I have long ago forgotten, whose love and care have forever left their marks on my heart. One of these, John Fisher, I will always remember as the first adult who ever really listened to me and respected me for who I was. He showed me the ministry of presence as he just listened when no one else could. Mr. McFadden, the "candy man", always had a lifesaver and a big smile for me each Sunday; Mr. & Mrs. Deal, through their love for Christ, consistently demonstrated their unending love for me and everyone they ever met; Jim Allen, Presbyterian Campus Minister at UNC-G, became one of the reasons why I became a minister, and who married Nancy and me; Bertha Harris, whose Charlotte Bible Story Hour, each and every week, from before my birth until age 18, demonstrated through punch, cookies, felt boards, and children's songs, the love of a God who (and that) are truly beyond all understanding, and in ways I can never fully explain, calls me even now to this ministry.

Now this movable feast is more like a bizarre progressive dinner in which no one knows where or what the next course of the meal will be. Like any child of alcoholics, I was totally unaware of what everyone else saw so clearly but could never speak of. I never knew there was an elephant in the living room. Born the youngest of 3 boys, at age 7, I would witness my mother's mental and physical health begin to deteriorate with the departure to adulthood of each son. At age 15, I would wake up on a December Wednesday to discover that my father's heart had stopped beating about 20 minutes earlier. I would sublimate all of my grief into Scouting and would become at age 16, the first Eagle Scout in our church. Also, at age 16, while sitting in church one Sunday morning, I would see, repeatedly, myself delivering the sermon. After speaking to the minister about it, I mentioned my "vision" to my mother. The next Sunday I was swamped by a towering wave of enthusiasm from well-meaning church ladies who literally scared that vision right out of me! Finally, during my senior year in college, I would come to terms with this call and see everything fall into place in amazing ways.

Long before the TV show Star Trek made this expression famous, I have found that, as far as God's Call is concerned, resistance is futile. I originally thought God was calling me to campus ministry where my lifelong love for learning, music, drama, and helping others wrestle with God could find a welcome environment. But as they say, make a plan and watch God laugh: After seminary and ordination, two installed pastorates, 5 quarters of Clinical Pastoral Education, 18 years of part-time ministry while in the business world and 10 years of interim ministry, life is anything but predictable. CPE changed my life, leading me into recovery through 12-Step groups and a blessed, healing reconciliation with my mother before she died. This relationship with the God of my own understanding has been filled with a love and grace and mercy that are beyond my words to describe. After a lifetime of learning, listening, and helping all kinds of organizations act like people, and helping people think like God, I am exactly where I need to be. I am right where God has always called me. And after all this time, I am just beginning to savor what total, unconditional love tastes like. This journey is truly an on-going movable feast...and I have the sneaking suspicion that I haven't finished the first course yet!