

**GENERAL COUNCIL**  
**Jim Henderson, Chair**  
**April 28, 2015**

The General Council of the Presbytery makes the following recommendations:

**RECOMMENDATIONS:**

- |    |  |
|----|--|
|    | <ol style="list-style-type: none"> <li>1. THAT the Presbytery of Western North Carolina follow the special arrangements at this meeting of Presbytery for the discussion and action on the process for voting on 14-1 Confession of Belhar, amending the <i>Book of Confessions</i> (Item 13-01) Proposed Amendments to the Constitution. (General Council Attachment 1)</li> </ol>                          |
| CA | <ol style="list-style-type: none"> <li>2. THAT Presbytery, upon the recommendation of the General Council, in partnership with the Budget &amp; Finance and Smaller Church Committee approve the Presbytery to be a co-signer to re-finance the loan Oakwood Presbyterian Church, Lenoir has applied for through the Presbyterian Investment and Loan.</li> </ol>  |
| CA | <ol style="list-style-type: none"> <li>3. THAT Presbytery, upon the recommendation of the General Council, make an interest free loan of \$50,000 to the Westminster Presbyterian Church, Asheville pending the sale of their church building. The loan will be repaid at that time. Should said loan not be repaid by January 1, 2016, the loan will begin accruing interest at a rate of 4.25%.</li> </ol> |

**FOR INFORMATION:**

4. THAT the General Council approved taking an offering at the April 28<sup>th</sup> meeting of the Presbytery of Western North Carolina for churches affected by extreme weather conditions in the Presbyteries of Boston and New England. (General Council Attachment 2)
5. THAT the General Council approved endorsing the following recommendations presented by the Ministry Campaign Committee:
  - A) Gifts to the campaign may be made through a local church or directly to the PWNC.
  - B) Gifts may be designated for one or more of the ministries, or left undesignated to support any or all of the four ministries.
  - C) Funds generated by the campaign shall be managed and housed by the PWNC in a manner consistent with all funds of the presbytery, adhering to approved policies and guidelines, and utilizing the presbytery's elected Finance Committee as an oversight body. For instance, endowments are likely to be held by the Presbyterian Foundation, as the Foundation is where other endowments of the PWNC are currently housed.
  - D) Should there be destabilization within one of the four ministries or seismic shifts in the ministry's ability to function effectively (for instance, civil war within a country or the breakdown of leadership accountability), gifts to that ministry may

be held in trust temporarily by PWNC or may be shifted to a ministry similar in nature and purpose.

- E) The Ministry Campaign Planning Committee shall be granted the authority to compose and distribute (within PWNC guidelines) informational and promotional material for the Campaign including, but not limited to, brochures, videos, FAQ sheets, ministry information and updates, financial planning materials, and pledge guidelines.

**6. THAT the General Council reviewed and approved the following Synod Grant Applications.**

New and Small Church Grant Fund

- Dulatown (Western North Carolina) for heating system - \$2,500
- First Lincolnton (Western North Carolina) for roof replacement - \$5,000
- Marshall (Western North Carolina) for heating system - \$5,000

Visionary Fund

- Northminster (Western North Carolina) for pre-school ministry - \$3,800
- Presbytery of Western North Carolina (COM Mediation) - \$2,500

Shared Ministry Grant Fund

- Global Village - Camp Grier - \$10,000  
(Supported by PWNC, Charlotte Presbytery & Salem Presbytery)
- Catawba Synod Celebration - \$5,000  
(Supported by PWNC & Charlotte Presbytery )

**7. THAT the General Council approved that the three partner presbyteries of the Guatemala Partnership and its partner churches participate in a Year of Prayer, Reflection and Discernment of the Will of God in our partnership and share some plans for the year. (General Council Attachment 3)**

**8. THAT the General Council approved the Guatemala Partnership expand the card offerings beyond Christmas to include offerings for other occasions throughout the year, such as birthdays, anniversaries, etc.**

**9. THAT the Cullowhee Campus Ministry Board has prepared and submitted a job description for a new campus minister. (General Council Attachment 4)**

**10. THAT the General Council extends a thank you to the Cullowhee Campus Ministry Board and Mark Hanna, Chair for their work to create this ministry.**

**11. THAT a list of upcoming events of the Presbytery can be found on the back of the Presbytery Docket.**

**12. THAT the following dates have been set for youth events in 2015 and 2016:**

- |                    |   |
|--------------------|---|
| July 12-17, 2015   | Summer Mission Trip-Asheville Youth Mission |
| September 20, 2015 | Middle and High School Youth Rally          |
| November 6-8, 2015 | Middle School Retreat                       |
| February 27, 2016  | Healthy Relationships & Sexuality Retreat   |
| March 11-12, 2016  | High School Mission Retreat                 |
| July 19-23, 2016   | Presbyterian Youth Triennium                |

- 13. THAT the General Council will welcome invitations from churches or institutions willing to host Presbytery meetings. The following dates have been set for Presbytery Meetings in 2015 and 2016:**

April 28, 2015 ~ Montreat Conference Center  
July 28, 2015 ~ Trinity Presbyterian Church, Hendersonville, NC  
October 31, 2015 ~ Shelby Presbyterian Church, Shelby  
**2016**  
January 30, 2016 ~ First Presbyterian Church, Newton  
April 26, 2016 ~ Montreat Conference Center  
July 26, 2016 ~ Grandfather Home for Children  
October 25, 2016 ~ Brevard-Davidson River Presbyterian Church

- 14. THAT the Presbyterian Women will be holding their Fall Gatherings on:**

September 26, 2015 (Eastern) - First Presbyterian Church, Belmont  
October 3, 2015 (Western) - First Presbyterian Church, Sylva

# GENERAL COUNCIL ATTACHMENT 1

## PROCESS FOR CONSIDERATION OF BELHAR CONFESION

### I. Proposed Confession of Belhar

- A. Don Scofield introduces the 14-1 Confession of Belhar and the proposal on Amending the *Book of Confessions* to include the Confession of Belhar and moves the recommendation of the General Council.
- B. Open Debate (up to 2 min. per commissioner) (30 min.)
- C. Silent Prayer
- D. Standing Vote, counted by Tellers & announced by Moderator

Hymn of Praise

*That the Administrative Board recommends to the Presbytery of Western North Carolina the adoption of the Belhar Confession as a relevant and valuable contribution to the Book of Confession's theological and historical record of the Presbyterian Church USA life and mission. (November 12, 2014 Council Meeting)*

# GENERAL COUNCIL ATTACHMENT 1

## 14-1 Confession of Belhar On Amending the *Book of Confessions* (Item 13-01)

The 221st General Assembly (2014) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

### Shall the Confession of Belhar be included in the *Book of Confessions*?

**[Explanatory notes: (a) Text for the Confession of Belhar can be found on page 1 (b) Biblical citations should be listed in the margins by the relevant text as is shown, and (c) While not of constitutional character, whenever the Confession of Belhar is printed in the *Book of Confessions*, it should be accompanied by the original Accompanying Letter from Belhar to explain the context of the confession. This letter is on page 4]**

### Background and Rationale

The 220th General Assembly (2012) approved the action to begin the process of amending the *Book of Confessions* to include the Confession of Belhar, as provided in G-6.03, and approved the authorization of a budget for education across the church about the confession, in addition to its committee budget for direct expenses (*Minutes*, 2012, Part I, p. 1527). ...

The committee held one face-to-face meeting in October 2012, and monthly conference calls between December 2012 and January 2014. Much of the committee's work was focused on developing educational resources for churchwide use. These can be accessed through the committee's website, [www.pcusa.org/belhar](http://www.pcusa.org/belhar). They consulted with several different constituency groups within the PC(USA) as well as consulting with ecumenical partners in the U.S. and South Africa. They gave significant consideration to the implications of the Confession of Belhar for the Presbyterian Church (U.S.A.) at this moment in the church's history. The sub-themes of Justice, Unity, and Reconciliation framed their approach to the Confession of Belhar and the development of interpretative materials.

The Special Committee on the Confession of Belhar reached a unanimous decision to recommend inclusion of the Confession of Belhar into the *Book of Confessions*.

### **The Confession of Belhar**

**We believe** in the triune God, Father, Son and Holy Spirit, who gathers, protects and cares for the church through Word and Spirit. This, God has done since the beginning of the world and will do to the end.  
Revelation 21:6–7

**We believe** in one holy, universal Christian church, the communion of saints called from the entire human family.  
Matthew 28:19–20

**We believe**

- that Christ's work of reconciliation is made manifest in the church as the community of believers who have been reconciled with God and with one another;
- that unity is, therefore, both a gift and an obligation for the church of Jesus Christ; that through the working of God's Spirit it is a binding force, yet simultaneously a reality which must be earnestly pursued and sought; one which the people of God must continually be built up to attain;
- that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted;

John 17:20–23

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- John 13:34
  - that this unity of the people of God must be manifested and be active in a variety of ways;
    - \* in that we love one another;
    - \* that we experience, practice and pursue community with one another;
    - \* that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another;
    - \* that we share one faith, have one calling, are of one soul and one mind;
    - \* have one God and Father, are filled with one Spirit, are baptized with one baptism, eat of one bread and drink of one cup, confess one name, are obedient to one Lord, work for one cause, and share one hope;
    - \* together come to know the height and the breadth and the depth of the love of Christ;
    - \* together are built up to the stature of Christ, to the new humanity;
    - \* together know and bear one another's burdens, thereby fulfilling the law of Christ;
    - \* that we need one another and buildup one another, admonishing and comforting one another;
    - \* that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity;
  - that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God;
  - that true faith in Jesus Christ is the only condition for membership of this church.
- Colossians 3:12–16
- Philippians 2:1–5
- 1 Corinthians 1:10–13
- Ephesians 4:1–6
- 1 Corinthians 10:16–17
- Ephesians 3:18–20
- Galatians 6:2
- 2 Corinthians 1:3–4
- 1 Corinthians 12:24b–28, Ephesians 3:14–20
- 1 Corinthians 12:4–11, Romans 12:3–8
- Galatians 3:27–29

Therefore, we reject any doctrine

- which absolutizes either natural diversity or the sinful separation of people in such a way that this absolutization hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;
- which professes that this spiritual unity is truly being maintained in the bond of peace while believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;
- which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;
- which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the church.

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## We believe

2 Corinthians 5:17–21

- that God has entrusted the church with the message of reconciliation in and through Jesus Christ;
- that the church is called to be the salt of the earth and the light of the world, that the church is called blessed because it is a peacemaker, that the church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells;
- that God's life-giving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity, that God's life-giving Word and Spirit will enable the church to live in a new obedience which can open new possibilities of life for society and the world;
- that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity;
- that any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance the reconciling power of the gospel, must be considered ideology and false doctrine.

Therefore, we reject any doctrine which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.

## We believe

Isaiah 42:1–7

- that God has revealed God's self as the one who wishes to bring about justice and true peace among people;

Luke 6:20–26

- that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor and the wronged;

Luke 4:16–19

- that God calls the church to follow God in this; for God brings justice to the oppressed and gives bread to the hungry;

Luke 7:22

- that God frees the prisoner and restores sight to the blind;

Psalm 146

- that God supports the downtrodden, protects the stranger, helps the orphans and widows and blocks the path of the ungodly;

James 1:27

- that for God pure and undefiled religion is to visit the orphans and the widows in their suffering;

Micah 6:8

- that God wishes to teach the church to do what is good and to seek the right;

Amos 5:14–15, 23–24

- that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters and righteousness like an ever-flowing stream;

# GENERAL COUNCIL ATTACHMENT 1

Psalm 82:1–5

- that the church as the possession of God must stand where the Lord stands, namely against injustice and with the wronged;
- that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

Leviticus 19:15

Acts 5:29–32;  
1 Peter 3:15–18

Therefore, we reject any ideology which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

**We believe** that, in obedience to Jesus Christ, its only head, the church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence.

Jesus is Lord.

To the one and only God, Father, Son and Holy Spirit, be the honor and the glory forever and ever.

## Accompanying Letter to the Confession of Belhar

*This letter was a statement made upon the adoption of the Belhar Confession  
by the Uniting Reformed Church in Southern Africa*

1. We are deeply conscious that moments of such seriousness can arise in the life of the Church that it may feel the need to confess its faith anew in the light of a specific situation. We are aware that such an act of confession is not lightly undertaken, but only if it is considered that the heart of the gospel is so threatened as to be at stake. In our judgment, the present church and political situation in our country and particularly within the Dutch Reformed church family calls for such a decision. Accordingly, we make this confession not as a contribution to a theological debate nor as a new summary of our beliefs, but as a cry from the heart, as something we are obliged to do for the sake of the gospel in view of the times in which we stand. Along with many, we confess our guilt, in that we have not always witnessed clearly enough in our situation and so are jointly responsible for the way in which those things which were experienced as sin and confessed to be sin have grown in time to seem self-evidently right and to be ideologies foreign to the Scriptures. As a result many have been given the impression that the gospel was not really at stake. We make this confession because we are convinced that all sorts of theological arguments have contributed to so disproportionate an emphasis on some aspects of the truth that it has in effect become a lie.
2. We are aware that the only authority for such a confession and the only grounds on which it may be made are the Holy Scriptures as the Word of God. Being fully aware of the risk involved in taking this step, we are nevertheless convinced that we have no alternative. Furthermore, we are aware that no other motives or convictions, however valid they may be, would give us the right to confess in this way. An act of confession may only be made by the Church for the sake of its purity and credibility and that of its message. As solemnly as we are able, we hereby declare before men that our only motive lies in our fear that the truth and power of the gospel itself is threatened in this situation. We do not wish to serve any group interests, advance the cause of any factions, promote any theologies, or achieve any ulterior purposes. Yet, having said this, we know that our deepest intentions may only be judged at their true value by him before whom all is revealed. We do not make this confession from his throne and from on high, but before his throne and before men. We plead, therefore, that this confession would not be misused by anyone with ulterior motives and also that it should not be resisted to serve such motives. Our earnest desire is to lay no false stumbling blocks in the way, but to point to the true stumbling block, Jesus Christ the rock.

# GENERAL COUNCIL ATTACHMENT 2



## LOOK AT THE SITUATION FACED BY THESE CHURCHES...

- **Their** churches had to close for weeks on end – no worship, no fellowship, no weekly offerings, how would you be affected?
- **Their** churches faced enormous un-budgeted expenses, how would your church be affected?
- **Their** churches didn't have enough money in the bank to pay its staff, how would your church be affected?
- **Their** churches - and all the neighboring churches - might have had to spend Easter Sunday cold, dark and closed, how would you be affected?

This is the reality for many of our sisters and brothers in the Presbyteries of Boston and Northern New England. They have seen nine feet (NINE FEET!) of snow this winter, along with bitter, unheard-of cold. For some vivid pictures and descriptions of what is happening in New England, please follow this link and watch the video: [http://www.huffingtonpost.com/2015/02/26/boston-interfaith-clergy-youtube-snow\\_n\\_6754752.html](http://www.huffingtonpost.com/2015/02/26/boston-interfaith-clergy-youtube-snow_n_6754752.html)

They need our help, and they need it now. Presbyterian Disaster Assistance is beginning to help, but we want to do more.

The Presbytery of Charlotte is asking other Presbyteries in North Carolina to join them in collecting money for "**In This Together Fund**" to assist the churches in New England that have been damaged or who have suffered extreme financial difficulties because of the unprecedented snow fall. The General Council voted on April 15, 2015 to collect an offering at the April 28, 2015 meeting of Presbytery. The fund will go directly to the presbyteries who will in turn distribute it to churches in need. This would allow them to cover costs not being covered by PDA.

**FOR:** Presbyteries of Boston and Northern New England

**WHAT:** "**In This Together Fund**" for direct support of churches struggling with lost offerings (some congregations have had to cancel worship seven or eight times), extraordinary expenses (snow removal budgets doubled, buildings damaged, melting snow on the way), unpaid staff AND the desire to minister to members and communities who are struggling as well.

**WHEN:** **TUESDAY, APRIL 28, 2015**

**HOW:** An offering will be taken during the April 28, 2015 Presbytery Meeting at Montreat. Collected funds will be sent to the Presbytery of Boston for disbursement. In addition, if there are churches that would like to provide additional support, you have the opportunity to collect a special offering and send your support to the Presbytery of Western North Carolina.



We are "**In This Together**" and we Thank You for your generosity and support. This is a visible sign of our connectional commitment to each other.

# **GENERAL COUNCIL ATTACHMENT 3**

## **Guatemala Partnership Update APRIL 2015**

### **Recommendations of the Task Force of the Three Partner Presbyteries (Sur Occidente, Suchitepéquez and PWNC) for the Year of Prayer, Reflection and Discerning the Will of God**

Here are recommendations to the three partner presbyteries and churches of ways to participate in the Year of Prayer, Reflection and Discerning the Will of God for our partnership.

#### **Prayer Chain**

A group already exists on Facebook, it is as follows: Western North Carolina / Sur Occidente / Suchitepéquez Partnership (Compañerismo).

We encourage members of the churches of the three presbyteries to put "posts" and texts from the Bible on this Face Book page each day.

Local churches in the presbyteries of Sur Occidente and Suchitepéquez are praying every Monday at their "Prayer Services" for the partnership.

Encourage "prayer groups" of the churches of PWNC to pray for the partnership, and also the particular situations of church members with particular needs. For example, those who are sick / immigrants / etc.

Share prayer requests with "sister" churches in Guatemala. For example, Brevard Davidson River Church would share prayer requests with Horeb Church (their partner church) in Tecum Umán.

#### **Reflection on the Meaning and Significance of Partnership**

Study a passage from the Bible that relates to partnership. For example, read Romans 1: 11 and 12. What does this passage about our partnership during these past twenty years?

#### **Reflection and Analysis of our Partnership**

To do this, you can follow a process that includes the following questions:

1. What have been our successes? What positive impacts have the relationships developed over the years been in our churches? In individual lives?
2. What have been our difficulties? Why there have been difficulties? How have we solved these problems or difficulties? What problems and difficulties still exist and why?
3. What suggestion or proposals do you have for the future for our partnership?. That is, indicate the proposed action / new projects, new ways of doing ministry together that you would like to see in our new covenant.

All groups should send the results of their reflection and analysis to the Partnership Coordinators (Natael López (Sur Occidente), Edwin Gelista (Suchitepéquez) and Marie Palacios (PWNC)) The Coordinators will gather the information and bring a proposal for a new covenant to the meeting of the three Partnership Committees.

#### **NOTE / Suggestion:**

Instead of scheduling additional meetings, time can be made for Bible study, reflection and analysis during meetings of women's, youth, Session, Deacons, mission committees, presbytery meetings, etc. That is, the task of reflection on "partnership," analysis and thinking about the future can be done in and through groups that already exist and have meetings. For example : At a meeting of the Session take

## **GENERAL COUNCIL ATTACHMENT 3**

time to reflect on the meaning of partnership, at a later meeting, reflection and analysis of the achievements and difficulties and proposals for the future covenant between the three presbyteries.

Members of the Task Force to plan for the Year of Prayer, Reflection and Discernment who prepared this document are:

Sur Occidente:  
Yaneth González  
Natael López  
Julio Pérez

Suchitepéquez :  
Margoth Vela Donis  
Edwin Gelista  
Osmundo Ponce

PWNC  
JudyNebrig  
Elena Dozier  
Marie Palacios (por Skype)

# GENERAL COUNCIL ATTACHMENT 4

## WESTERN CAROLINA UNIVERSITY PRESBYTERIAN/UKIRK CAMPUS MINISTER JOB DESCRIPTION 4/14/15

This is a contracted position for a period of 1 to 2 years, as we work together to bring life to the vision for the ministry on the campus of Western Carolina University. The position meets the requirements for ordination in the Presbytery of Western North Carolina. The minister may function in an ordained role as a Validated Minister of the Presbytery of Western North Carolina. Application for Validated Ministry must be made annually to the presbytery's Committee on Ministry.

### Qualifications & Qualities

- A true sense of call to campus ministry and a desire to work with college-age young adults.
- Campus ministry leadership and/or related experience. This experience may reflect full-time, part-time, or internship involvement.
- A person of mature Christian faith who can shape opportunities for worship, Bible study, and spiritual nurture in the Reformed tradition on campus.
- An ability and desire to welcome and mentor all WCU students, while witnessing to the love and power of God in Jesus Christ.
- An organized, flexible, self-starter capable of working independently, without daily supervision, while remaining focused on the vision and goals of the ministry.
- An ability to design, implement and evaluate programming.
- A willingness to nurture a working cooperation with faculty, staff, and existing university programs to promote faith development in students.
- Holding a progressive vision for, and enthusiastic commitment to, the importance of campus ministry.
- Strong verbal presentation and writing skills, combined with a reasonable aptitude for communicating through social media.
- Seminary or related formal education is preferable.

### Responsibilities

- To implement the primary mission of the ministry by developing and nurturing a supportive community where all students can feel welcomed, safe and comfortable exploring questions of faith, vocation and social justice. To facilitate a Christian sanctuary within the madness of everyday college life.
- To engage in mentoring, coaching, and spiritual development of students. To lead by example.
- To develop opportunities for worship, Christian education and fellowship.
- To plan and participate in community/campus outreach programs.
- To develop cooperative relationships with other WCU campus ministries, and be a friend in ministry to others in leadership.
- To participate in the life of the WCU campus, whenever possible, with a goal of expanding awareness of and student participation in the ministry. This will include taking the steps required for the ministry to be recognized as a "certified student organization" by the WCU administration.
- To be responsible for the development and timely updating of a UKirk at WCU website, facebook page, and other social media necessary to maintain effective communication about ministry activities.
- To develop and coordinate an effective use of the student center facilities.

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- To keep office hours to be available to students, either by appointment or drop-in.
- To help design and then to implement an administrative system for the ministry, including filing systems, expense invoice processing, student “membership” records, attendance records, coffeehouse reports, and other administrative functions deemed necessary in conjunction with the ministry board.
- To meet regularly with the campus ministry board, which will include goal setting, written and oral reporting, discussion and evaluation of current activities, and the exploration of new ideas.
- To work with the ministry board on the management of the ministry’s financial resources, and to contribute to efforts to secure additional financial support.
- To work with the ministry board to develop and maintain strong ties to the Presbytery of WNC, local congregations, and the PCUSA Ukirk collegiate ministries program.
- To oversee the manager of the day-to-day operations of the Hillside Grind Coffeehouse™, whose responsibilities will include supervising personnel, ordering products, maintaining inventory, cash management, etc.

## Compensation & Support

- The minister will be supported by an enthusiastic governing board, with committed support from the Presbytery of WNC, and the leadership of the PCUSA collegiate ministries program. The board will be available for regular meetings and will strive to provide any and all resources, reasonably available to support the ministry.
- The Board promises a commitment to the physical and spiritual health of the ministry leadership, by supporting intentional time off, spiritual and professional development, and by providing a healthy support system through the board and local church pastors.
- The minister will follow an annual schedule, tied to the university calendar.
- The minister’s salary .....