

**THE PRESBYTERY OF WESTERN NORTH CAROLINA
COMMITTEE ON MINISTRY
MR. JOHN PEA, CHAIR
APRIL 30, 2019**

FIRST SECTION

- CA I. RECOMMEND TO PRESBYTERY THE REVISIONS TO OUR POLICY REGARDING TRANSITIONAL PASTOR (MINISTER OF WORD AND SACRAMENT/TEACHING ELDER) TO INSTALLED PASTOR. (COM Attachment 2)**
- CA II. RECOMMEND TO PRESBYTERY THE VALIDATION OF MINISTRY FOR:**
- A. Evelyn Coleman, as Director for Programs at Montreat Conference Center, through April 30, 2020.
 - B. Ryan Brakemeyer, as Pastor of Grace Reformed United Church of Christ in Newton, through April 30, 2020.
 - C. Amy Cantrell, as Co-Director/Pastor of BeLoved in Asheville, through April 30, 2020.
 - D. Katie Cashwell, as Director for Programs at Montreat Conference Center, through April 30, 2020.
 - E. Allen Proctor, as Director of the Haden Institute, through April 30, 2020.
 - F. Dennis Stamper, as Chaplain at Carolina Healthcare System Blue Ridge, through April 30, 2020.
 - G. Carol Steele, as Vice President for Program at Montreat Conference Center, through April 30, 2020.
 - H. David Lytle, as Chaplain at Novant Health Huntersville Medical Center, through April 30, 2020.
 - I. Daniel Tipton, as Chaplain at Four Seasons Compassion for Life, through April 30, 2020.

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 FOR TRANSFER OF MEMBERSHIP:**
- A. CYNTHIA M. BENZ**
From: Presbytery of Saint Augustine
As: Transitional Pastor/Head of Staff, Gastonia First Presbyterian Church
Effective: April 15, 2019
(See COM Attachment 1 for Biography and Statement of Faith.)

**II. APPROVED PASTORAL RELATIONSHIP AND TERMS OF CALL:
A. CYNTHIA M. BENZ**

Salary	\$62,755
Housing Allowance	30,000
Social Security	7,095
Professional Expenses	2,000
Travel Allowance	4,800
TOTAL	\$106,650

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

III. APPROVE TRANSITIONAL PASTOR RELATIONSHIPS:

- A. William K. Neely and United Presbyterian Church
Extended: February 14, 2019 - February 13, 2020
- B. William K. Neely and Fairview Presbyterian Church
Extended: February 15, 2019 - February 14, 2020
- C. Wanda Neely and Marion First Presbyterian Church
Effective: June 1, 2019 - May 31, 2020
- D. David Garnett and Tryon Presbyterian Church
Extended: April 1, 2019 - March 31, 2020

IV. APPROVED STATED PASTOR RELATIONSHIPS:

- A. Robert Abel and Hayesville Presbyterian Church
Extended: January 1, 2019 - December 31, 2019
- B. Kitty Tompkins and Forest City First Presbyterian Church
Extended: January 1, 2019 - December 31, 2019
- C. Theodore Grant and Brittain Presbyterian Church
Extended: January 1, 2019 - December 31, 2019
- D. Mary Elizabeth Sigmon and Olney Presbyterian Church
Extended: January 1, 2019 - December 31, 2019
- E. Chris Wingard and Dorland Memorial Presbyterian Church
Extended: January 1, 2019 - December 31, 2019
- F. Will Gaines and Brittain's Cove Presbyterian Church
Effective: January 1, 2019 - December 31, 2019
- G. Schaap Freeman and Hendersonville First Presbyterian Church
Effective: February 24, 2019 - June 16, 2019

V. APPROVED STATED SUPPLY RELATIONSHIP:

- A. Kathryn Cameron and Asheville First Presbyterian Church
Effective: January 14, 2019 - June 16, 2019

VI. APPROVED COMMISSIONED PASTOR RELATIONSHIPS:

- A. Linda Abel and Hayesville Presbyterian Church
Extended: January 1, 2019 - December 31, 2019
- B. Jim Taylor and Newdale Presbyterian Church
Extended: January 1, 2019 - December 31, 2019
- C. Bobby Justus and Newdale Presbyterian Church
Extended: January 1, 2019 - June 30, 2019
- D. Randy Patterson and Dixon Presbyterian Church
Extended: September 20, 2018 - September 19, 2019
- E. James Millsaps and Love's Chapel Presbyterian Church
Extended: January 1, 2019 - December 31, 2019
- F. James Koone and Union Mills Presbyterian Church
Extended: May 1, 2019 - April 30, 2020
- G. Peggy Koone and Union Mills Presbyterian Church
Extended: May 1, 2019 - April 30, 2020

VII. APPROVED TEMPORARY PARISH ASSOCIATE AGREEMENT:

- A. Wanda Neely and Morganton First Presbyterian Church
Effective: April 1, 2019 - May 31, 2019

VIII. APPROVED THE REQUEST FOR HONORABLE RETIREMENT:

- A. John L. Frye, Jr.
Effective: January 31, 2019
- B. Pride Carson
Effective: May 1, 2019
- C. David M. Cameron
Effective: May 1, 2019

IX. APPROVED THE TRANSFER OF MEMBERSHIP:

- A. John-Nelson Pope
To: Charlotte Presbytery
As: Member-at-Large
Effective: August 18, 2018

X. APPROVED MINISTRY INFORMATION FORM:

- A. Tryon Presbyterian Church
- B. Spruce Pine First Presbyterian Church

XI. APPROVED ELECTION OF AN ASSOCIATE PASTOR NOMINATING COMMITTEE:

- A. Morganton First Presbyterian Church
- B. Unity Presbyterian Church

XII. APPROVED MOVING TO ACTIVE MEMBER STATUS:

- A. Kathryn Cameron

XIII. APPROVED EXTENDING DESIGNATED PASTOR AGREEMENT:

- A. Danny Trapp and Lincolnton First Presbyterian Church
Extended: July 26, 2018 - July 25, 2020

XIV. APPROVED PERMISSION TO LABOR INSIDE THE BOUNDS OF THE PRESBYTERY OF WESTERN NORTH CAROLINA:

- A. Schaap Freeman
From: Holston Presbytery
As: Stated Pastor, Hendersonville First Presbyterian Church
Effective: February 24, 2019

XV. APPROVED THE MISSION STUDY AND PERMISSION TO ELECT A PASTOR NOMINATING COMMITTEE:

- A. Spruce Pine First Presbyterian Church
- B. Long Creek Presbyterian Church

XVI. APPROVED AS MODERATOR:

- A. Jim Cockerham and Conley Memorial Presbyterian Church

COM ATTACHMENT 1

BIO – Dr. Cynthia M. Benz

I am a child of God.

I am a wife.

I am a mother (and a mother-in-law).

I am a grandmother (“CiCi”).

I am a daughter, sister, friend, ... you get the idea.

I am a Minister of the Word and Sacrament in the Presbyterian Church (USA).

These are the names I am proudest to wear.

My husband, Steve, and I have been married for 42 years, after a short 6-month courtship. From the very moment we met, it was love at first sight, and not only am I grateful for the complete blessing he is in my life, he has always been my biggest cheerleader and supporter. Steve, who is the son of a Presbyterian minister, retired at the end of 2016, after joyfully serving many years in the PCUSA as a Presbytery Executive, and now has more time for the things he loves – golf and puttering around the house ... and working on his “Honey Do” list (that is the one I particularly love). We are the parents of two grown daughters, of whom we are ridiculously proud, and they are married to men whom we adore and consider our own. We have one precious grandchild, Moses, whom we are certain will one day save the world. The only downside of our beautiful family is that they all live waaaaay too far away (Portland, OR, and just outside Denver). At least, they both live very close to ski resorts! Presbyterianism runs deeply in the Benz family, as our younger daughter and her husband are also Ministers of the Word and Sacrament in the PCUSA.

I was born in Georgia, as a young child I grew up mostly in south and central Florida before moving to Atlanta in my early teens. The first twenty years of my adult life I was in banking, and even though I already had what I thought was a *terrific* plan for the remainder of my days (including exactly where I was going to retire and even what kind of car I was going to drive when I did retire!), God clearly had something else in mind. I had gone back to school as an adult to finish my undergraduate degree in Business Administration when God called me to the Ministry of Word and Sacrament. I graduated *Magna Cum Laude* from college and very soon thereafter began my studies at Columbia Theological Seminary, and the loveliest thing happened – for the first time in my life I felt as if I had “put my skin on.” It was very clear that vocation in the church was exactly where God wanted me to be, and from that time until this, I have never looked back and I have never been happier. I have also never worked so hard, but have never had so much fun! It has been a great joy to serve as an intentional interim pastor in eight (so far) Presbyterian churches in Tennessee, Pennsylvania, and Florida, and for a whole host of reasons, serving as a transitional pastor is the right call for me, regardless of the length of that service, and it has been fascinating to see how the Spirit has blown me to congregations of different sizes, cultures, and personalities. Another source of joy for me has been to graduate with a doctoral degree in interim ministry, my thesis being that of developing a highly effective process by which to conduct a mission study and, ultimately, train and help a search committee formulate its Ministry Information Form in such a way that adequately describes the pastor for whom they are searching. Just as the people are in the congregations I serve, I confess that I am a flawed human being, but I am profoundly grateful and humbled that God chooses to use me in ways that are so fascinating and fulfilling.

My current activities include a major remodel of our retirement home, and the ever-constant challenge of finding reasonably-priced airplane tickets to go visit family. When the point comes that I do retire, I plan to spend more time reading, traveling, snow skiing, and hanging out at the beach. I give thanks that God is good, all the time, and all the time, God is good!!

COM ATTACHMENT 1

Cynthia (Cindy) Missildine Benz
Statement of Faith – February 2019

I believe in one perfect, wholly loving, triune God: God, our Creator; Jesus Christ, our Redeemer; and the Holy Spirit, our Sustainer. In God's goodness and infinite power, God created the world and everything in it (NC 1.1; AC 2.1), and created all humankind in God's own image. God is flawlessly revealed to us not only in creation, but through the Word, the life of Jesus Christ, and the power and presence of the Holy Spirit. We were created good, and we and all living things were declared very good, created to be in full loving communion with God. But, because of our humanity, we cannot sustain that relationship, our sin causes our death and separation from God. In God's sovereignty, we could be eternally damned (NC 1.2; AC 2.1), but out of steadfast, unwavering love, mercy, and grace, God chooses to grant us the gift of redemption and salvation through Jesus Christ.

Christ came to earth innocent and sinless, fully human and fully divine (NC 1.2), a servant totally obedient to God, and he loved and served humankind unconditionally. He led a sinless life, modeling for us God's plan for humanity. Yet, we are sinners; we fail to love and be in relationship with one another and with God. The consequence for our sin is death (Westmin 6.036), but we are redeemed by Christ who, once and for all, paid the price for our transgressions. Christ's life and ministry on earth were for us; Christ's suffering, crucifixion, and death were for us; Christ's resurrection and victory over death were for us (Scots 3.08). We are reconciled with God and our life eternal is assured.

As promised by Christ, the Holy Spirit came to dwell with us. We are inspired and led by the Spirit, growing daily in our faith and understanding of scripture, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word for us (C67 9.27; *BoO* W-4.0404b), which guides and informs every aspect of our lives. The Spirit leads me daily through prayer and Scripture to pursue the life of the human being I was created to be. We are transformed through the Spirit and informed how to share God's Word. We are comforted and strengthened at all times by the Spirit's presence, and the Spirit enables us to understand God's truth.

As Presbyterians, we celebrate two sacraments, baptism and the Lord's Supper. Baptism is the sign and seal that we have new life in Christ and we are part of a Christian community of faith (Westmin 6.154). Whenever someone is baptized, we declare our faith and commitment to support, nurture, and comfort that person. In the Lord's Supper, we join together as believers to celebrate Christ's life, death, and resurrection. We acknowledge that the elements are symbolic of the body of Christ (Heidel 4.078) and the salvation provided for us. We are a fellowship of believers who, in the sacraments, are called to give thanks and remember our new life and call to redemption. Through these, we will be reconciled with God and one another. As Presbyterians, we claim membership in the Body of Christ, believe in the holy catholic church (NC 1.3; AC 2.3; Heidel 4.054), the church universal, "scattered through all parts of the world, and extended unto all times, and is not limited to any times or places" (2nd Helv 5.126). While we align with the Reformed tradition, we recognize that Christ's Body cannot be divided or limited by denomination. Within this Body, we are provided with a way to experience God. We encounter the love of Jesus in worship through the reading of the Scripture, proclamation of the Word, sacraments, prayer, music, and fellowship, through community. We are expected to seek justice for the poor and oppressed, to love and serve others, and to spread the good news of the Gospel. We are the priesthood of all believers, glorifying and enjoying God forever (Shorter 7.001).

Our polity is rooted in scripture, "expresses the faith of the Reformed tradition" (*BoO* F-2.05), and is inclusive of all people. And, while the Presbyterian Church (U.S.A.), may not be my denomination by birth, it is mine by choice (and in gratitude), but I believe ultimately by God's providence. Ours is a living tradition, informed by the guidance of the Holy Spirit through prayer, study, thought, experience, *and community*, and I am exceedingly appreciative of the ways we take that seriously and respond faithfully.

I am deeply humbled and consider it a profound privilege to serve God and God's children in the midst of my Presbyterian sisters and brothers, and, indeed, wherever the Spirit blows me.

COM ATTACHMENT 2

ORIGINALLY APPROVED OCTOBER 27, 2012 BY PWNC IN STATED MEETING

Proposed Revision of POLICY re TRANSITIONAL PASTOR (Minister of Word and Sacrament/TEACHING ELDER) TO INSTALLED PASTOR Presbytery of Western North Carolina

Preamble

The function of this policy is to provide procedural guidance for installing a Transitional Pastor in lieu of a Pastor, Co-Pastor, or Associate Pastor. Relevant Book of Order (2017-2019) guidance for this policy is:

b. Temporary Pastoral Relationships

Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation. When a congregation does not have a pastor, or while the pastor is unable to perform her or his duties, the session, with the approval of presbytery, may obtain the services of a minister of Word and Sacrament, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place.

Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A minister of Word and Sacrament employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor.

c. Exceptions

A presbytery may determine that its mission strategy permits a minister of Word and Sacrament currently called as an Associate Pastor to be eligible to serve as the next installed pastor or co-pastor, or a **minister of the Word and Sacrament** employed in a temporary pastoral relationship to be eligible to serve as the next installed pastor, co-pastor, or associate pastor. Presbyteries that permit this eligibility shall establish such relationships only by a three-fourths vote of the members of presbytery present and voting. G-2.0504b-c

MISSION OF THE PRESBYTERY OF WESTERN NORTH CAROLINA

SEE, We Are The Body Of Christ

We Covenant to...

Strengthen Congregations

Equip Disciples

Engage in Mission

Guiding Principles to achieve the mission of our Presbytery:

Coordinate, guide, encourage, support, and resource the work of the congregations for the most effective witness to the broader community and partner with a particular congregation in carrying out its Mission in accordance with the Book of Order (2017-2019).

Oversee the transition during a time of pastoral change in the life of the congregation by serving as pastor, counselor, and advisor to teaching elders and congregations.

COM ATTACHMENT 2

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Based on these Presbytery guiding principles the Presbytery will work in partnership with congregations to ensure that procedures are followed which will provide appropriate pastoral relationships for a particular church at a particular time.

I. Procedure at the beginning of a pastoral vacancy:

- A. Congregations which normally have an installed Pastor, Co-Pastor or Associate Pastor are strongly encouraged to be led by a trained transitional pastor who intends to devote him/herself to the interim task through the interim period between installed pastors.
 1. The work of such a transitional pastor is important to any congregation which has experienced a pastoral vacancy, regardless of the cause, as all such vacancies generate some level of grief and anxiety. Moreover, the work of a transitional pastor becomes increasingly valuable where there has been a long-term pastorate or where the conclusion of the prior pastorate has been sudden and/or accompanied by conflict.
 2. Interim ministry requires particular personal skills and specialized training which equip the transitional pastor to lead the congregation through the specific tasks of the interim period as well as provide for the normal pastoral functions that are a part of any pastoral ministry. If the transitional pastor has not previously received specific interim training, he or she must do so within six months after beginning this pastorate or otherwise satisfy the Presbytery of his/her fitness for the role. Such transitional pastors are not merely place-holders or caretakers, but rather are agents of stability and change and preparation for the church's future under new pastoral leadership.
 3. To be effective and to accomplish the tasks that should be completed during a pastoral transition, a transitional pastor must be objective and maintain his/her independence from influences that would compromise his/her judgments and autonomy, including but not limited to the possibility and perceived benefits of the interim relationship being converted to an installed pastoral position. Therefore, it is important that the person serving as a transitional pastor or a transitional associate pastor ordinarily is not eligible to be called to as the next installed pastor, co-pastor, or associate pastor in that congregation.
- B. In compliance with the Book of Order (2017-2019) the Presbytery affirms that a Minister of Word and Sacrament/Teaching Elder employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed Pastor, Co-Pastor, or Associate Pastor. Only when the Presbytery determines such action is appropriate will the Presbytery consider allowing a transitional pastor to become the next installed pastor.

II. Procedure for ordinary replacement of Pastor, Co-Pastor, or Associate Pastor

A. Interim Period

To ensure that the interim period will be effective and the interim tasks will be accomplished the Committee on Ministry (COM) will partner with the Session and congregation from the time the departing pastor announces his/her intention to end his/her pastorate. A member of the COM will speak to the entire congregation about the nature of the transition time. A COM member will counsel with the Session about the options for ministry during the vacancy period and will be a resource during their journey, whatever decision is made.

COM ATTACHMENT 2

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B. Transitional Pastor Search Committee

If there is a Session search committee for a transitional pastor they will consult with the COM with regard to possible candidates. After a candidate is chosen by the search committee the COM will meet with the candidate to assess his/her fit with the needs of the congregation. After the approval of the COM, the Presbytery will approve the candidate being accepted into the Presbytery as a transitional pastor for the congregation.

C. COM Relationship with Transition Pastor

The COM will build a relationship with the transitional pastor and stay apprised of the status of the congregation through regular meetings with him/her and also through written reports from the transitional pastor.

D. Installed Pastor Nominating Committee

The COM will meet with the Pastor Nominating Committee (PNC) as they begin their work to discuss the Presbytery's guidance for the calling of a new pastor and to build relationships with the committee members. The COM will meet with the PNC at others times at the request of the committee or to assess their progress.

III. Procedure for allowing an "exception"

- A. The congregation will have completed several transition steps: (1) It will have done a mission study. (2) The transitional pastor and the PNC each will have been in close contact with the COM to keep Presbytery informed of the situation at the particular church. (3) The skills and interests of the transitional pastor will match the skills and interests indicated by the PNC in the relevant part of the Ministry Information Form (MIF).
- B. The Session and the Presbytery will have determined that there are conditions which justify an exception. Therefore, Presbytery can conclude that its mission strategy will be served by permitting the transitional pastor to be called as the installed pastor. Some examples of such circumstances are a congregation recovering from the untimely death of a pastor, an unfortunate situation such as pastoral sexual harassment, an out of control environmental issue such as a changing neighborhood or declining population, a split in the church involving some members leaving to join with another denomination, a general attitude of contentiousness, and/or a history of conflict.
- C. When a Minister of Word and Sacrament/Teaching Elder employed in a transitional relationship becomes an installed Pastor, Co-Pastor or Associate Pastor it shall be for a designated term of two years. The rationale for this approach is that the two-year period will give the Session, the congregation, the teaching elder and the Presbytery an appropriate time frame to optimize resolution of issues and to assess the match of pastor to congregation and to the achievement of Presbytery and congregation mission strategies.

COM ATTACHMENT 2

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IV. Options for concluding a designated term.

As the end of the designated term approaches:

- A. The pastor with a designated term can be installed for an indefinite term as pastor, co-pastor, or associate pastor. In this case, with the approval of Presbytery a congregational meeting shall be held to call the pastor for an indefinite term which, if favorable, will be followed by an installation by Presbytery.
- B. The designated period shall be extended by one or two years if recommended by the congregation and Presbytery
- C. The pastoral relationship can be terminated by the pastor's resignation, the non-renewal of the call by the congregation, or by action of the Presbytery.