

**THE PRESBYTERY OF WESTERN NORTH CAROLINA  
COMMITTEE ON MINISTRY  
REV. WHIT MALONE, CHAIR  
JANUARY 30, 2021**

**FIRST SECTION**

**I. RECOMMEND TO PRESBYTERY FOR COMMISSIONING BY THE PRESBYTERY AS COMMISSIONED PASTORS:**

**A. ROBIN HONEYCUTT**

From: Elder, Sweetwater Presbyterian Church

As: Commissioned Co-Pastor, Sweetwater Presbyterian Church

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

Effective: January 30, 2021

(See COM Attachment 1 for Bio Credo)

**B. LYNN HONEYCUTT**

From: Elder, Sweetwater Presbyterian Church

As: Commissioned Co-Pastor, Sweetwater Presbyterian Church

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

Effective: January 30, 2021

(See COM Attachment 2 for Bio Credo)

**CA II. RECOMMEND TO PRESBYTERY THE VALIDATION OF MINISTRY FOR:**

- A. Bob McCully, as Treatment Director for Cherokee County Commission on Alcohol and Drug Abuse in Gaffney, SC through October 27, 2021
- B. Cynthia Strickler, as Director and Head of Staff at Presbyterian Reformed Ministries, Int., through January 29, 2022.
- C. Lynn Bledsoe, as Ministries Associate for the Givens Communities in the Asheville area, through January 29, 2022.
- D. Clay Fouse, as Chaplain and Clinical Pastoral Education (CPE) Coordinator at the Charles George VA Medical Center in Asheville, through January 29, 2022.
- E. Tamara Puffer, as Minister of Vulnerability at Grace Covenant Presbyterian Church in Asheville, through January 29, 2022.

**CA III. THE COMMITTEE ON MINISTRY RECOMMENDS THE FOLLOWING REGARDING PASTORAL TERMS OF CALL:**

(A) Beginning in July 2021, and continuing each following July thereafter, the COM will make recommendations to the Presbytery about minimum terms of call for the upcoming calendar year for decision and approval by the Presbytery. The recommendations will be based on a percentage of the church wide median effective salary published in May of each year by the Board of Pensions.

(B) Beginning in July 2021, and continuing each following July, the COM will make recommendations to the Presbytery about increases in all other (non-minimum) terms of call for the upcoming calendar year for decision and approval by the Presbytery. The recommendations will be based on the percentage increase between the current year and

the coming year of the church wide median effective salary published in May by the Board of Pensions.

(C) In light of the ongoing and perhaps worsening pandemic, the COM will discuss and decide the parameters and considerations for its recommendations as referenced in subparagraphs (a) and (b) herein on a date in calendar year 2021 to be set at the joint discretion of the General Presbyter and the Stated Clerk.

**SECOND SECTION**

*The Book of Order provides (G-3.0307) 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-3.0306, 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. This permission was granted to our Committee on Ministry; therefore, the following actions are hereby reported and are to be admitted to the record.*

**I. APPROVED FOR TRANSFER OF MEMBERSHIP:**

- A. ROBERT (ROB) M. WARREN**  
 From: Transylvania Presbytery  
 As: Pastor, Marion First Presbyterian Church  
 Effective: December 1, 2020  
 (See COM Attachment 3 for Bio Credo)

**II. APPROVED PASTORAL RELATIONSHIP AND TERMS OF CALL:**

**A. ROBERT M. WARREN**

Salary	\$30,600
Deferred Comp.	1,000
Manse Equivalent	10,980
Utilities Allowance	5,000
Social Security	3,640
Reimbursable Accounts	6,000
<b>TOTAL</b>	<b>\$57,220</b>
Four Weeks Vacation	Yes
Two Weeks Study Leave	Yes
Pension/Medical	Yes
Sabbatical Leave	Yes

**III. APPROVED TRANSITIONAL PASTOR RELATIONSHIPS:**

- A. David Garnett and Shelby Presbyterian Church  
Effective: October 1, 2020 - September 30, 2021
- B. Jason Davenport and Long Creek Presbyterian Church  
Effective: September 1, 2020 - December 31, 2020
- C. Merriam Alexander and Mills River Presbyterian Church  
Extended: May 1, 2021 - December 31, 2021

**IV. APPROVED BRIDGE INTERIM RELATIONSHIP:**

- A. Lance Perry and Fairview/United Presbyterian Churches  
Extended: November 7, 2020 - November 15, 2020

**V. APPROVED STATED PASTOR RELATIONSHIPS:**

- A. Laura Long and Clinchfield Presbyterian Church  
Extended: November 1, 2020 - October 31, 2021
- B. Bill Whiteside and Vians Valley Presbyterian Church  
Extended: October 1, 2020 - September 30, 2021
- C. Mary Elizabeth Sigmon and Olney Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- D. Kitty Tompkins and Forest City First Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- E. Chris Wingard and Dorland Memorial Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- F. Ted Grant and Brittain Presbyterian Church  
Extended: January 1, 2020 - December 31, 2021
- G. Patricia Reid and Third Street Presbyterian Church  
Extended: November 1, 2020 - October 31, 2021
- H. Patrick Hardy and Walnut Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- I. Betsy Ray and Old Fort Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- J. Will Gaines and Brittain's Cove Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- K. Robert M. Abel and Hayesville Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- L. Keith Freeman and Pineola Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- M. Caitlin Johnson and Oak Forest Presbyterian  
Effective: January 1, 2021 - April 4, 2021

**VI. APPROVED AS MODERATORS:**

- A. Barbara Ross and Duncan's Creek Presbyterian Church
- B. Mark Stanley and Saluda Presbyterian Church
- C. Ken Meeks and Oak Forest Presbyterian Church
- D. David Roquemore and Sweetwater Presbyterian Church

**VII. APPROVED COMMISSIONED PASTOR RELATIONSHIPS:**

- A. Rick Leissner and Quaker Meadows Presbyterian Church  
Effective: November 1, 2020 - October 31, 2021
- B. Tamika Garrison and Quaker Meadows Presbyterian Church  
Effective: November 1, 2020 - October 31, 2021
- C. James Millsaps and Love's Chapel Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- D. Deborah Lesenger and John Knox Presbyterian Church  
Extended: April 29, 2020 - April 28, 2021

- E. Jim Taylor and Grassy Creek Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- F. Jim Taylor and Newdale Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- G. Linda Abel and Hayesville Presbyterian Church  
Extended: January 1, 2021 - December 31, 2021
- H. Wanda Woodby and Buladean Presbyterian Church  
Extended: May 17, 2020 - May 16, 2021

**VIII. APPROVE TRANSITIONAL COMISSIONED PASTOR AGREEMENTS:**

- A. Robin Honeycutt and Sweetwater Presbyterian Church  
Effective: November 22, 2020 - December 31, 2020
- B. Lynn Honeycutt and Sweetwater Presbyterian Church  
Effective: November 22, 2020 - December 31, 2020

**IX. APPROVE THE DISSOLUTION OF PASTORAL RELATIONSHIP:**

- A. Kevin E. Frederick and Waldensian Presbyterian Church  
Effective: February 1, 2021

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

- A. Bob McCully  
In: Foothills Presbytery  
As: Treatment Director of Cherokee County Commission on Alcohol and Drug Abuse in Gaffney, SC  
Effective: November 5, 2020
- B. Lewis Galloway  
In: Foothills Presbytery  
As: Interim Pastor, First Presbyterian Church, Spartanburg, SC  
Effective: One year from granting permission to labor within its bounds by Foothills Presbytery in February, 2021.

**XI. APPROVED THE TRANSFER OF MEMBERSHIP:**

- A. Jacob Douylliez  
To: Northeast Georgia Presbytery  
As: Member-at-Large  
Effective: February 29, 2020
- B. Margaret Torrence  
To: Peace River Presbytery  
As: Transitional Pastor, First Presbyterian Church Sarasota, FL  
Effective: August, 11, 2020

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

- A. Christopher V. Taylor  
Effective: November 1, 2020
- B. Kevin E. Frederick  
Effective: January 31, 2021

**XIII. APPROVED THE ADMINISTRATIVE COMMISSION FOR THE  
ORDINATION/INSTALLATION OF LEAH ELIZABETH EPPS ON SATURDAY,  
DECEMBER 5, 2020 AT 2:00 P.M. AT UNITED PRESBYTERIAN CHURCH, LENOIR,  
N.C.**

<u>Name</u>	<u>Responsibility on Commission</u>	<u>Minister/Elder Church</u>	
Tom Gibson	Moderator/Preside	Elder	United
Byron Wade	Propound Constitutional Questions	Minister	PWNC
Mark Stanley	Preach the Sermon	Minister	Trinity
Lois Clark	Propound Questions to Congregation	Elder	Fairview
Harold Bennett	Charge the Congregation	Minister	Dulatown
Bob Forsythe	Charge the Minister	Elder	Trinity
Becky Stanley	Prayer of Ordination	Minister	Etowah
Mary Katherine Robinson	Call to Worship	Minister	Black Mtn.
<u>Guest</u>			
Kelly Lindsay	Opening Prayer and Scripture	Minister	New Hope Presbytery

# COM ATTACHMENT 1

Faith Journey of Robin Honeycutt

My faith journey began at Sweetwater Presbyterian Church. One of the earliest photographs of me is on the day I was baptized, being held on one of the big chairs that still sit at the front of our church. Our church actually began in my grandmother's living room and I have been active in our church all my life (with just a short interlude in my late teens and early 20's). I remember my Sunday School teachers, listening to familiar Bible stories. I began singing in the choir at a very young age, playing probably every part in the Christmas program, going through confirmation for membership, and memorizing the catechism, and attending youth activities. It is also during this time that I first felt the tug of Jesus in my life!

I met my wife, Lynn who also had a strong Christian upbringing. We soon made our way back to my home church of Sweetwater and have worshipped there since. I again became involved with choir, taught Sunday School, served as treasurer, and was ordained as an elder. Church and serving others, again became a focus for me and our family.

A real turning point in my faith journey happened with my diagnosis of cancer. I am convinced that prayer, my prayers and the prayers of my friends and family helped me in my battle with cancer and the treatment afterwards and made my battle relatively easy.

A couple of months before my cancer diagnosis I had completed my doctorate in education and I thought my formal schooling was complete. However, as is stated in Jeremiah 29: 11; "For I know the plans I have for you", says the Lord. A few years earlier Russ and Marcia Reighley had encouraged Lynn and I to attend Church Leadership School but I had never felt attending the program was right for me. But God had other plans and we began the program in September 2014. I can say that the program changed me immensely. I began to take a different approach to reading and analyzing scripture. My wife and I worked together and had many spirited and deep discussions about the classes. Even though I had been a lifelong Presbyterian, I realized how little I knew, and maybe how little I had paid attention, during my life in the church. It was a very exciting day for me the day I graduated from CLS!

I really had not attended CLS with the thought of "preaching." I just wanted to be a better Sunday School teacher, a better elder, and have a stronger understanding of what it meant to be Presbyterian. But, soon Lynn and I began helping in a couple of small churches that were between pastors or unable to support a full time pastor. I felt a call to assist because I knew the difficulties these churches can have while between pastors. However, I don't know who gets the most from it, the churches or me! I really enjoy preparing messages (I still can't call what I do sermons), researching the scripture and reading commentaries. This continues to enhance my knowledge and the discussions Lynn and I have while preparing messages are enlightening!

My trust in my Lord and Savior, Jesus Christ, has continued to grow and become more important throughout my life. I know that my God, through the Holy Spirit, is with me daily and I rely on him to help me navigate all this world throws at me. I strive to talk daily with God through my prayer life and listen for God's plan for my life.

# COM ATTACHMENT 1

## Robin Honeycutt--Statement of Faith

I believe in the triune God who has revealed himself in three persons, the Father, the Son, and the Holy Spirit. I believe in God the Father, the creator of the entire universe, of all things known and unknown (Nicene Creed, 1.1). God the Father makes himself visible to me daily through the beauty of his creation.

I believe in God the Son. God came to earth in human form as my Lord and Savior, Jesus Christ (Nicene Creed, 1.2). Jesus was born a pure and holy birth and lived a life without sin, something that no other human has or will be able to do. Jesus was the ultimate teacher; he taught us how we should strive to live our lives, how to live in a way that glorifies God. God showed his love to us when he gave his Son to die on the cross so that we could be saved and forgiven from our sin. It is through the sacrament of communion that we take part in the meal Jesus shared with his disciples where he told them that his body would be broken and his blood would be poured out so their, and our sins would be forgiven (The Heidelberg Catechism, 4.075, 4.076). That gift, the gift of grace, which cannot be earned and is not deserved, is freely given. On the third day of his death, Jesus conquered sin and death by rising from the grave giving us the promise of life everlasting.

I believe in God the Holy Spirit; God who is with me daily. The Holy Spirit is always at work throughout the world and guides me as I strive to live a life more pleasing to God. It is the Holy Spirit that binds us together with all believers and through scripture guides and instructs us on how we are to live (A Brief Statement of Faith, 11.4).

I believe the Holy Bible is the divinely inspired word of God; given to us as a guide, a roadmap to follow. The Holy Bible is the authoritative word of God, and the reading, understanding, and study of the Holy Bible are a challenge and yet a comfort to me.

I believe in the power of prayer. Talking with God, listening for God's instructions, prayer is a comfort and a way for me to feel closer to God on a daily basis.

I believe God has a plan for each of us. I struggle with what God is asking me to do, in what direction God is leading me yet I trust completely where I am being led. In times of trouble I can feel God's influence and guidance as I work through whatever is troubling me. It was through my baptism that I am claimed by the Holy Spirit and became a member of God's circle of believers, the church (A Brief Statement of Faith, 11.4). I believe that, as members of God's church, we have been selected to spread the good news of Jesus Christ's saving grace to everyone. I know that God will continue to instruct and lead me in the direction that has been chosen for me and will allow me to continue to honor him by serving those near and far.

# COM ATTACHMENT 2

Lynn Honeycutt  
Biography/Faith Journey

I was very blessed to have grown up in a Christian home and attended Mt. Zion Baptist Church as often as the doors were open. It is through the guidance and dedication of Sunday school teachers, youth leaders, music directors and ministers my faith grew, and at the age of nine, I felt the Holy Spirit tugging at my heart and I made a profession of faith and accepted Christ as my Lord and Savior. I was baptized and my love for knowing Christ began to blossom.

I always loved church as a child and teenager and knew even then God was at work shaping me and preparing me for my life as an adult. It was after I married and began attending Sweetwater Presbyterian Church, a much smaller church than what I grew up in and of course a different denomination, that I knew this was where God wanted me. I joined the church and began singing in the choir, teaching Sunday school, helping with VBS, and volunteering on various committees.

It was when David and Kathryn Dudley became co-pastors at Sweetwater that I felt a greater tugging at my heart. I accepted the call to be an elder and truly began to learn the foundation of the Presbyterian church. Although it was somewhat overwhelming (and still is at times) my knowledge of Presbyterian polity grew but more importantly my faith grew. I began helping lead worship services and knew the Holy Spirit was at work.

Through the years, I was busy raising two boys, teaching school, volunteering with church activities, pursuing a Master's Degree in Education, and caring for my husband during his battle with cancer, but I always knew God had more for me. In September of 2014, I began the next step on my faith journey - Church Leadership School.

Russ and Marcia Riley, former CLS graduates and transitional pastors at Sweetwater for a short time, encouraged my husband and I to enroll in CLS. The two years at CLS were confusing, amazing, frustrating, rewarding, overwhelming and inspirational. My faith grew stronger and my heart once again opened up to the Holy Spirit.

After graduating from CLS in May 2016, my husband and I began assisting small churches throughout Presbytery with their services on Sunday. Preparing sermons and standing before congregations that you have little knowledge of or no connection with was a bit scary at first, but the churches were very welcoming and appreciative, and I found a call that felt complete.

"I know the plans I have for you," declares the Lord (Jeremiah 29:11). These words are forever true no matter how busy my life became, how many excuses I made, or even my own fight with breast cancer, God never wavered and led me to where I am today.



# COM ATTACHMENT 2

## Statement of Faith

I believe and trust in one triune God. I believe in Jesus Christ begotten from God, who came from heaven incarnate of the Holy Spirit and the Virgin Mary and became truly human (Nicene Creed 1.2). I believe in the Holy Spirit who proceeds from the Father and the Son and justifies us by grace through faith (Brief Statement of Faith 11.4). I believe God created me in his image and has equipped me with abilities and talents to spread his love to others. I believe I am saved by the grace of our Lord Jesus Christ and through the Holy Spirit I am led to show God's love to all people.

I believe God created the heavens and the earth. I strive each day to appreciate the beauty of God's creation and give thanks to Him for his great and mighty works. I believe God acts with justice and mercy and as a faithful steward of God's grace, I must promote peace "so that in all things God may be praised through Jesus Christ" (1 Peter 4: 11).

I believe God sent His son, Jesus Christ, into the world to be my Savior. It is through his ministry here on earth, he has shown me how to live, how to love, how to forgive, and how to pray. I believe it is through the sacrament of the Lord's Supper I encounter the living Christ and that I am able to live each day with the reassurance that I am saved by grace and will one day be reunited with him.

I believe in the Holy Spirit and believe that through the sacrament of Baptism God claims us and "calls us out of darkness into God's marvelous light." (1 Peter 2: 9) I believe it is the Holy Spirit working through me that allows others to know and see God in my life. I believe it is through the Holy Spirit I gain spiritual nourishment and continuously grow in grace. I believe it is the Holy Spirit that empowers me and keeps me connected to God, leading and guiding me in all I do. The Holy Spirit is God in action in my life; melting me, molding me, filling me, using me.

I believe in the Holy Bible; God's word. I believe it provides me with direction and support for my life and that it is proof that God will always be with me. Through the Old Testament stories of Abraham, Moses, David, and Daniel, I see God's steadfast love and mercy. In reading about the calling of the disciples as well as Paul's experience on the road to Damascus, I am able to see how God calls people to serve no matter their background. In reading of the love of Christ and his teachings, I am assured of God's faithfulness and grace.

Finally, I believe in prayer. I believe God is always listening, always there, always near. Prayer keeps me humble and reminds me that I am never alone. No matter how difficult life gets, no matter how confused I may become, no matter how overwhelmed I may feel, I believe that God is present through the Holy Spirit and that prayer allows me to relinquish my troubles to Him and trust "that in all things God works for the good of those who love Him." (Romans 8: 28)

Lynn Honeycutt

# COM ATTACHMENT 3

## Brief Biography (or faith journey)

Rob Warren

I was born into a family of faith. That church in which I grew up, taught me scripture by acting them out or retelling it in my own words. The words were available in scripture, but the stories, lessons and concepts went wherever the faithful went. I didn't know this would form the basis of a narrative-focused theology that I still practice today. For a child with a short attention span and high energy level, they were adept at teaching while doing something else. I learned the stories of the crucifixion, the empty tomb, the resurrection while helping set up and cook for the Easter Breakfast. I was taught that the Word must be spoken and heard in the language of the congregation (W-3.0301) by helping maintain the church's "phone-in-to-worship" system. This continued as I grew older, with the creative teachers in the church's C.E. program linking the events in the bible to events in daily life.

As I turned twenty, I had dreams and schemes of being the first millionaire in my family. A decade later, I'd earned two theological degrees and had a desire to serve God as a chaplain in a retirement community. While my goals shifted, I did learn a valuable lesson. God will use whatever skills I pick up on my journey to benefit the church. I have rewired sound systems, played music for worship, leant my voice to a few choirs and combined most of my hobbies to write and produce more than 100 uploads of faith-based material for the church since March 2020. Through it all, the faith that began forming in that village church has been forming and reforming, thanks be to God.

Yet, I struggled with my vocational sense of call. I fought the pulpit. I was going to be an educator until half-way through my education when I recognized that I had a deep and abiding love of crafting worship. My next "negotiation" with God was to work as a chaplain. Chaplaincy, as it was designed in the setting I served, allowed for little evangelism and was focused more on assurance of existing faith than examining and deepening relationships with God. This was a challenge that I enjoyed for a season (twice), before realizing that my sense of call was shifting to include more than exhibiting the compassionate side of the kingdom of heaven to the world, the preservation of the truth and the shelter and nurture and spiritual fellowship of the children of God. I missed proclaiming the gospel for the salvation of humankind, promotion of the social righteousness (F-1.0304) and I even missed talking about our need to respond to God's love by sharing our blessings, our skills and even our weaknesses.

In that moment, I realized the truth of my calling. I am a church pastor. I have been involved in other forms of ministry and have been blessed by them, but a sense of urgency and excitement came with this realization. As Paul Nixon wrote in "I Refuse to Lead a Dying Church." I do choose life over death. Even in the midst of a pandemic, I choose community over isolation. I choose fun over drudgery, being bold over being mild, the sanctuary is not my fortress, but where we announce our chief end: "to glorify and enjoy God forever" (W-3.0503), and I chose to exercise this now, rather than waiting for the pandemic to subside.

But my hope is realizing that in five years, I'm going to look back on this statement with rolling eyes because God is not finished with me yet. I rely on the Christ that rules, calls, teaches, equips and uses (F-1.0202) and the church to show me examples of grace, work and mercy that are beyond my imagination today. But our Presbyterian structure will continue to maintain the sense of continuity that serves current members as well as those God will entrust to our care in the days to come (F-1.04).

# COM ATTACHMENT 3

## Statement of Faith

Rob Warren

I begin with the Bible, because as I mentioned in my faith journey, that is where it began for me. On March 12, 2002, in the chapel at Westminster Terrace in Louisville Kentucky, I affirmed that I accepted the scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to me." (W-4.0404b) and I have yet to find reason to renounce that affirmation.

I believe God the Almighty and the people were inexorably divided by our sin until, in the fullness of time, God sent Christ. As stated in the Brief Statement of Faith, God created the world in sovereign love. Everything was good and every one was made in God's image to live as one community (29-32) but we "rebelled" against God, we "hid" and "ignored" God's commandments violating that image in others and ourselves (33-35). Which is why we need Christ. "true God from true God, begotten, not made" who came down from heaven, was incarnate, and for our sake was crucified under Pontius Pilate and rose again in accordance with the scriptures (the Nicene Creed). This, to what we knew as inevitable, God has "provided in Christ a salvation sufficient for all" (Westminster Confession of Faith, 6.192).

Further, Christ also announced the Advocate, "*the Helper, the Holy Spirit whom the Father will send in my name, He will teach you all things, and bring to your remembrance all that I said to you*" (John 14: 26 NASB). Giving us access not only to God and God's Word incarnate, but to the Spirit of God given in Christ's name. Thus, God initiates a full connection to our Creator, Redeemer and Sustainer and we remain unable to fully recognize that grace due to the human condition of sin.

In the Advocate, we are able to remember the ministry of Jesus Christ made manifest in the community of believers who have been reconciled with God and with each other and we are obliged, "through the working of God's Spirit" to exhibit this unity "so that the world may believe that separation, enmity and hatred between people and groups is a sin which Christ has already conquered and accordingly, anything which threatens this unity may have no place in the church and must be resisted" (Confession of Belhar 10.3). In earthly terms, the work of God, the ministry of Jesus Christ and the power of the Holy Spirit are the only thing that can hold the universal church.

Yet, I am Presbyterian because of my agreement with F-3.0101 a & b. "God alone is Lord of the conscience and hath let it free from the doctrines and commandments of men which are anything contrary to his Word, or beside it, in matters of faith and worship. Therefore we consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: we do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, at the same time, be equal and common to others." We may disagree about just about everything outside of the unity of Christ and the Spirit, but we will remain bound together. And we remain subject to the same polity, discipline, and announce that we are subject to the authority of Jesus Christ, the Word of God as the scriptures bear witness to him (F-2.02).

And although, we are collectively one Church governed by presbyters chosen by the congregation to discern and guide its fidelity to the Word of God and to strengthen and nurture its faith and life. (F-3.201 & F-3.202) we organize into particular congregations called by Christ into being, equipped for worship and service with Christ as our foundation sharing in the sacraments with each other.

God is already present in the sacraments of baptism and communion. Salvation through Christ is announced, and God's Spirit works through the visible signs and seals, poured out upon us, the water, the bread and the wine. The font is the womb of new birth, the cup and bread the body broken and sign of a new covenant. This history of God's activity is shared, from Creation to the present day, and God's faithfulness in the face of our failure is proclaimed.